

The Catholic Record.

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

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SECOND BIENNIAL SESSION OF THE SUPREME COUNCIL.

Powerful Sermon by the Bishop of London.

FIRST DAY, TUESDAY, SEPT. 14.

The officers and delegates assembled at the hall of branch No. 4, and proceeded in a body, escorted by members of that branch, to St. Peter's Cathedral, where solemn High Mass was celebrated by the Rev. M. J. Tierman, assisted by Rev. Fathers Walsh and Dunphy as deacon and sub-deacon. His Lordship the bishop occupied the throne. Right Rev. Mgr. Bruyere, V. G. and Rev. Dr. Coffey, editor of the CATHOLIC RECORD, assisted His Lordship.

The choir, under the leadership of Dr. Verrinder, rendered Farmer's Mass in B Flat in a faultless manner. Miss Ryan, of Toronto, sang "O Salutaris" in a style which merited and received the highest praise from the members of the Supreme Council, as well as from all others who had the pleasure of listening to it.

His Lordship Bishop Walsh preached a brilliant and practical discourse as follows:

The Bishop began by welcoming the members of the Supreme Council of the C. M. B. A. to London. He said that he thanked them for the honor done to the city by their selecting it for their place of meeting. He said that as a Catholic bishop he had always taken a deep interest in this kindred association, because these societies were founded upon Catholic principles. The Church had always given encouragement and approval to organizations for the promotion of good works and the diffusion of Christian charity. It is Christianity which gives freedom and dignity to labor. In the Pagan civilization of old the workmen had no place in the body politic; they counted for nothing.

At the time of the advent of our Blessed Lord, the civilization of the pagan world had reached its height, but it was a cold heartless civilization; it was like a marble statue by Phidias, exquisitely beautiful and seeming to breathe and palpitate with life, but yet hard, cold, unfeeling and pitiless. There was then no pity for the poor and no consideration for the toiling masses. Labor had fallen into contempt, was a badge of degradation, and considered as only fit for slaves. Workmen were deprived of the rights of manhood, were robbed of their liberties and civil rights, and were reduced to the position of slaves. Both in Greek and Roman civilization work had been made servile, and workmen slaves. At the time of Augustus Caesar there were upwards of six millions of slaves in the vast empire over which he ruled. And those slaves were not men on whose brows an Indian or an African sun had burnt the brand of slavery; they were, in blood and race the equals of their masters. In Roman law a slave was not a person but a thing; he had, of course, no civil or political rights; he had no power to receive a legacy, no power of civil action, and was entirely beyond the pale and protection of law; he had not even religious duties or hopes. He was in every thing absolutely subject to his master's will, who had the power of life and death over him. Such is the frightful condition to which millions of workmen were reduced in ancient civilization, when they were described by Seneca as having "fettered feet, bound hands, and branded faces."

Our divine Saviour became a workman, was a carpenter, the reputed son of a carpenter, and for years labored and toiled with St. Joseph for his daily bread.

What were the associations of His public life? He might have gone to the imperial city of Rome, and by His divine grace and the force of truth have secured kings and nobles for His associates, but He did not go into this class. He selected fishermen and tent makers for His apostles and to be the founders of His Church. And hence, when John the Baptist, hearing of the marvelous doings of our Saviour, sent disciples to Him to ask: "Art thou He that is to come? Art Thou the Divine Master that has come to save us?" Our Saviour pointed to His works and said: "Go and tell John what you have seen and heard. I have made the lame walk, the blind receive sight, the lepers clean and the deaf hear. I have raised up the dead and have preached the gospel to the poor. This is my work in the world, to raise the down-trodden up to the possession of truth and justice. This is my mission on earth, go and tell John that is what I am doing."

He thus made labor sacred, He exalted it in human estimation, and gave it a dignity in the eyes of man and a power of merit in the eyes of God. In the Christian system,

LABOR HAVING BECOME ENHANCED by the action and example of Christ, the workman rose in the scale of human estimation; he ceased to be regarded as a

thing, and was looked upon as a man possessing human rights and liberties and duties. Men, whether free or bond, were taught the doctrine of equality before God, who was their common father; they were taught the doctrine of human and Christian brotherhood, that, in the language of St. Paul, "in one spirit they were all baptized into one body, whether Jews or Gentiles, whether bond or free" (1 Corinthians xii, 13); "that they were all children of God by faith in Jesus Christ, that there was neither Jew nor Greek, neither bond nor free, but that they were all one in Christ Jesus" (Galatians iii, 27-28). These blessed words broke with the power and magic of delightful music on the ears of the fettered slaves. Millions of human beings, bowed down under the intolerable burdens and unspeakable sorrows of slavery, lifted up their heads, raised their eyes towards heaven, and began to hope.

Gradually, under the blessed and fruitful influence of the example and teachings of our Saviour, the fetters began to fall from the festering limbs of the slaves, men learned their rights and dignity as well as their responsibilities, labor was ennobled and sanctified, and the curse of slavery was condemned and in principle destroyed. Who can estimate the value of this mighty result, this great moral revolution! What blessings have not conferred on mankind! What fountains of tears has it not dried up! What broken hearts has it not healed! What unspeakable sorrows has it not banished! What burdens of grief has it not lifted up from the heart and soul of man! With what hope, what joy, what sunshine of liberty and gladness has it not flooded the world, transforming it from a pan of slaves into a home of Christian freedom.

THE CHURCH, THE DAUGHTER OF CHRIST, followed His blessed example in her treatment of slavery and in her care of the laboring classes. She exerted herself to correct false ideas regarding the character of slavery, and to create and foster a public opinion condemnatory of the institution. In order to estimate correctly her beneficent action in this respect, it would be necessary to have an adequate knowledge of the gigantic and almost insurmountable difficulties that stood up against her in her efforts to better the condition of the slaves, and gradually to remove and destroy the system. False notions and doctrines regarding human rights, the prejudice of race and of caste, the immense material interests that were connected with the institution of slavery and that grew out of it, the break-down of the Roman Empire and the tremendous social and political convulsions that resulted from it, the irruption of the northern barbarians sweeping like a destructive and irresistible inundation over the civilized world, the fierce onslaught of heresy on the very life of the Church, and the hostility and jealousy of emperors and kings—all these opposing influences and forces compelled the Church to halt in the work of undermining the system of slavery and of emancipating the slaves, and not infrequently forced her to contend for her own existence and preservation. Nevertheless, the broad and indisputable fact stands out on the face of history, that the gradual abolition of slavery and its final disappearance from the civilized world are due, in the main, to the teaching, the legislation and the constant action of the Church. Besides, two of her religious orders, viz. the "Trinitarians" and the Order of Mercy, redeemed about one million of Christian men from the horrors of captivity in Mahometan countries, spending millions of money in their release, and shed the blood of many of their members in martyrdom for this Christ-like cause. Labor, in the Catholic Church, has been ennobled and dignified, it has its rights as well as its duties. Imposed originally as a penalty, the law of labor has become sacred, meritorious, and elevating; has been lifted up to a species of worship. "Workmen," says the Church, "wherever thou art, and to whatever toil thy strength is devoted, contemplate thy Master and thy God, occupied for many years in the workshop of a mechanic, sawing, planing, and polishing wood, permitting Himself to be called the Son of a carpenter, and stamping for the future, upon all members of His Church, His example and sanctified, not merely a consideration appreciable by human estimation, but also a divine value." Such is the high ideal which she has held up to the world of the character and sacred dignity of labor. Her monks sought to earn heaven by labor sanctified by prayer. At a very early age we find her basing about the welfare of the workman for poor mechanics. In the Middle Ages the Church organized trades into honorable corporations, and in every way encouraged, directed and assisted men in the pursuit of a laborious life. In A. D. 1202 an order called "of the Holy Trinity" was instituted, the object of which was to teach all sorts of trades to boys. In those ages, when the Church was powerful, and when she was free to exercise her beneficent and civilizing mission, and to mould social institutions according to her ideals, she bestowed on workmen the most precious privileges and immunities, she assigned to each trade corporation a patron saint and protector, and blessed and sanctified their members by her holy teachings and ministrations.

Trade corporation sprang up under her sanction in immense numbers in every great city. Seville alone contained sixteen thousand tradesmen. In Venice there were sixty-one trade associations, and they were to be found in proportionate numbers in every large city.

The members of these associations were contented with their lot, proud of their craft, and were satisfied and happy. Now, the Church by encouraging and fostering these associations sought not only to promote the interests of their members and to protect them against rapacity and injustice, but she also took care to procure legislative enactments to promote honesty and practical integrity in the workmen,

and thus to protect against fraud and imposition those who employed or patronized them. In these legislative enactments we easily discern the blessed influence of the holy Church protecting the workman and artisan in his just rights, and at the same time safeguarding the interests of his employer or patron, thus establishing the harmonious play of rights and duties, of reciprocal claims and interests.

It is in this admirable manner that the Church, in the days of an undivided Christendom, regulated the relations between capital and labor, between the employer and the employed. The rights of both were well defined and secure. The artisan was awarded just compensation for his labor and skill, and his patron was certain to obtain good work and just value for his money. There were no harsh separations, no exasperating inequalities, no heart-burnings between class and class, but on the contrary there prevailed peace, harmony and good will. The Church, of a great extent, reigned supreme over men's consciences; her teachings were, on the whole, listened to and obeyed; her authority as the divinely appointed teacher and guide was generally acknowledged, and the result was the reign of justice, of right and order amongst the various classes of society. Of course, in this fallen world the Church will always

THE CHURCH MILITANT AND NOT THE CHURCH TRIUMPHANT; and hence, even in the Middle Ages there were several dark spots which she was unable to remove, in consequence of the opposition of human passions and self-interests, but from all that she accomplished in the teeth of the tremendous difficulties created by the exceptional social and political circumstances of the period, we can easily picture to ourselves the glorious reign of "peace on earth and good will to men" she would have established, had she not been impeded and thwarted in the perfect fulfillment of her divine mission to man, and by the events of the sixteenth century.

The Catholic Church to day is the great friend of active labor. She brings the laborer together and makes them feel they are under her protection, under her guardianship, and to make them feel that they ought to be loyal to the Church of God. She is the true friend of the workman. She protects his earthly welfare, and saves his soul. That is the great end for which she exists. This is the end of all. These are the treasures that will endure, that will not fail, that will not perish.

Now, dear friends, a few words upon the practical work of your body. If you wish that this society should go on and prosper, you must do right, you must render your business with justice and charity, and you must be kind to each other. In all your discussions and deliberations have charity and proper feeling for each other. Unite with each other in the promotion of the welfare of the body. Be very careful to preserve the rules of its constitution; no society which allows its members to violate its constitution can last. You must be true to its spirit and to its constitution. Now, there are two special dangers. If you wish this society to prosper and have the blessing of God upon it, if you wish to preserve it intact, if you wish to save it from destruction, you must insist on the observance of that rule that every member attend to his Easter duty. That is the first and the most important rule. If you do not observe this rule if you do not wish to save your society from amputation an arm or leg! To save the life of a patient. And if you want to save the life of your organization you must cut off those men who violate the essential provisions of the constitution.

Secondly—You must have honest physicians. Men of capacity and conscience, men of local branch led in their choice by partiality or friendship, because that is a terrible injustice, the only guide ought to be capacity and honesty. Therefore, if you want to be true to your order select physicians who are honest and capable, and who will not be bribed or coerced. Be careful on this point and work together for the common good, and may God in His infinite mercy bless and prosper you. May your numbers increase every day, and may the blessing of God the Father, God the Son, and God the Holy Ghost rest upon you. Amen.

After mass the procession was formed under the direction of Supreme Marshall J. A. Hickey and it marched back to the hall, when the Supreme Council was called to order by Supreme President W. C. Shields, who introduced Mr. B. C. McCann, president of branch 4.

Bro. McCann then delivered the following address of welcome:

To the Officers and Members of the Supreme Council of the C. M. B. A.

GENTLEMEN:—We did you a hearty, earnest, and joyous welcome to London. As citizens of London we feel honored, and as members of the C. M. B. A. delighted beyond expression and beyond measure by your visit. We trust that it may be to yourselves equally agreeable. We know that to the association it must be beneficial. We see in you the respected and trustworthy representatives, from the greatest commonwealths in the American Republic and the Dominion of Canada, of an Association that is the embodiment of Catholic growth, of Catholic strength and unity in this world.

We further see in you, gentlemen, the impregnation of that Catholic charity without which there can be no true brotherhood of men, no peace nor good will among the children of men. May, then, your deliberations be guided by wisdom and fortified by good counsel. May this meeting in Ontario's Forest City be historic in lasting results that will follow its resolves and its decisions. Once more welcome, a thousand times welcome, to London.

Supreme President Shields requested Mr. J. J. Hines, of New York, to respond to the address of welcome on behalf of the officers and members of the Supreme Council.

Mr. Hines said that on a previous occasion he had been called upon to respond to a cordial welcome from branches to the Supreme Council. He spoke of the representative power of the convention, and said that the most important questions for the welfare of the association would be presented for their consideration and their decision. They did, the thousands of members both of the United States and of Canada. He was sure their deliberations would be guided by a higher power to the end. A question was to be settled which had been under consideration for months by the branches and Grand Councils, the decision of which would determine the perpetuity of this organization. It was referred to the establishment of the reserve fund, and hoped that the convention would be guided by the wise counsel of the Rev. Bishop Walsh. He knew that he expressed the wishes of the Supreme Council and President in thanking the members of Branch 4 for their cordial and brotherly reception and address of welcome.

The convention was then opened by Rev. Father Barlow by prayer. The credentials of the several representatives were received and referred to a committee.

The representatives of the press were permitted by resolution to attend and report the proceedings of the Supreme Council.

THE RESOLUTION WAS CARRIED UNANIMOUSLY.

A vote of thanks to Bishops Ryan and Walsh for their kindness in attending the meeting of the Supreme Council was also unanimously adopted.

The annual reports of the Supreme Recorder, Supreme Treasurer and Supreme Medical Examiner were then presented and referred to the proper committees.

President McCann, of London, extended an invitation to the Council to attend a banquet at the City Hotel in the evening. On motion the invitation was accepted.

After the presentation of the reports of the various Grand Councils the Council took a recess until 9 o'clock Wednesday morning.

THE BANQUET. At 8:30 the officers and delegates to the Supreme Council, together with the members of Branch 4, of London, assembled at the City Hotel, where the spacious dining room was handsomely set with seven long tables arranged round ones, bountifully supplied with all seasonable delicacies, handsome ornamental dishes and flowers. Among those who sat down were: Right Rev. Mgr. Bruyere, Father Tierman, Father Barlow, B. C. McCann, (in the chair) J. B. Vining, Wm. Corcoran, T. J. O'Meara, J. Denahan, Samuel R. Brown, Philip Cook, John Ranshan, John Dromgole, W. H. Lavender, A. Munroe, P. McHale, John A. Miller, M. E. O'Meara, M. O'Meara, W. J. McGinn, M. Hartman, Thos. Morrin, J. O'Gorman, J. J. Gibbons, Dr. M. Phelan, John Lewis, C. J. Wright, C. Bicklin, R. Hoyle, D. Nolan, John Derr, Frank Friend, John Reidy, J. McDonald, Fred Evans, B. E. Chadwick, E. Dobb, T. Collins, Wm. Fitzhenry, M. Fitzmaurice, P. Mulhall, P. H. McEloughlin, M. Darkin, J. Dewan, M. Currie, Chris. Hevey, J. McNiff, M. Shea, D. McKenna, J. Delaney, A. Dambra and others.

Secretary Wm. Corcoran read regrets from Rev. Dr. Coffey, Father Dunphy and W. J. Hanovan, M. D., of Stratford.

The first toast proposed by Chairman McCann was "His Holiness the Pope," coupled with the names of Father Barlow and Father Tierman.

laboring under a severe indisposition lately. The toast to the Governor-General embodied more than the mere words expressed. It meant the Commons, the Senate and the constitution generally. He spoke of the freedom enjoyed by Canadians, and hoped that dear old Ireland would soon possess the same freedom.

"The President of the United States" came next. Mr. J. J. Hines, of Buffalo, in response, said he could say more of the United States than Bro. O'Meara of Canada. The United States was the essence of freedom—a country that could frame its own laws and elect its own Chief Magistrate. (Applause.) As humble American citizens, while here in your own hospitable city, we have forgotten the fact that we were in a foreign country. We receive the same courtesies and we enjoy the same privileges as if we were at home. He longed for the time when he could grasp a Canadian by the hand and call him fellow citizen.

Songs then followed by Bros. Samuel R. Brown, Cameron and E. Bertrand. They were heartily applauded and all encored.

"Our Guests, the Supreme Council," then followed. In putting this toast the Council would feel and understand how much the citizens of London appreciated the honor conferred upon them by the visit of the delegates to their city.

The toast was responded to by W. C. Shields (president), Casper Drescher (vice president), Thomas Coffey (second vice) and Supreme Recorder Hickey.

President Shields, in rising to respond to this call, said he was not a talker, but he must say he was deeply gratified at the grand reception given the delegates by the clergy and citizens in general.

Mr. Drescher, in responding to this toast, said: I must say as one of the guests, that I am satisfied that this is as free a country as the one we came from. I hope that we will meet at a future time, and we will have a banquet on the other side. I am thankful for your calling on me as one of your guests.

Mr. Thomas Coffey said: I must return thanks for coupling my name with the other officers of the Supreme Council. I have had a great deal of intercourse with our American brothers. Two years ago in Detroit when we had our biennial session, I was very desirous that we should have a visit from our American friends who kept the C. M. B. A. successfully floating for so many years. (Cheers.)

He felt certain that we could show them they would meet in Canada as warm hearts under C. M. B. A. coats as they had in their own country. In my short connection with this society I have seen enough to hold it in high esteem. Never till I joined it did I fully appreciate the benefits of such an organization as the C. M. B. A. In other associations I had seen nationality turned against nationality, but when I went to Buffalo four years ago and saw Irishmen, Englishmen, Scotchmen, Germans and Frenchmen mingle together and esteem each other as C. M. B. A. brothers, it afforded me a pleasure I shall not soon forget.

Supreme Secretary Hickey did not wish the bell rung on him when he said he was a man of few words. (Laughter.) He stated emphatically that the C. M. B. A. was at the head of the list of N. Y. beneficiary societies. He wished it would be a long day, and he was selfish enough to wish that it would be a very long day, before he was called upon to contribute one-cent to the widow of any man present.

Mr. Dromgole here rendered another song that was vigorously encored.

"The C. M. B. A. in the United States" was responded to by Mr. Joseph Cameron, of New York State Grand Council. After thanking the society for the honor conferred upon him, he said that the New York Council was the largest in the order. It contained about half the members of the C. M. B. A. within its jurisdiction. No particular thanks to them for being the largest, because the association was instituted in that State. He spoke in most complimentary terms of Bishop Ryan, of Buffalo, under whose personal supervision the first steps of the order were taken, and closed by a historic sketch of the growth of the association in New York.

Bro. D. T. Murray, on behalf of the Pennsylvania Grand Council, said that since he had arrived he had had a great many remarks about Jack Union, or Union Jack, and he wondered why he had not been considered for a member of the association. Mr. Murray continued in a whimsical strain and delivered a short history of his experiences with Custom Officers in Canada that moved the whole assembly to roars of laughter.

Mr. Wm. Cook replied on behalf of the Grand Council of Michigan, and Mr. Frank Randall on behalf of the Ohio Grand Council.

Bro. O'Connor and Burke responded to the toast of "The C. M. B. A. in Canada." "The Ladies" and "The Press" were honored, and the assembly adjourned.

disturbed districts, and that the local magistrates should be deprived of the power they had abused (cheers). The hon. member's speech occupied two hours.

AMERICAN APPRECIATION.

IRELAND'S CAUSE AND IRELAND'S HERO, MICHAEL DAVITT.

Toasted by American Citizens of the Capital of Nebraska.

A BRILLIANT RECEPTION AND BANQUET AT THE WINDSOR HOTEL IN HONOR OF ONE OF THE MOST ENTHUSIASTIC GATHERINGS OF THE KIND EVER HELD IN LINCOLN—THE SPEECHES.

Lincoln, Neb., Journal, Sept. 9. Lincoln is honored in having as her guest Hon. Michael Davitt, the founder of the Land League, and most active organizer of the opposition to the tyrannical rule of England. In every respect he is a remarkable man. Fired with a determination to redress the wrong done to his father's evicted family when he was but six years of age, he has devoted his entire life to the cause of Ireland.

He is a self-educated man, but his literary attainments are only equalled by the mental strength and force of character that have pushed him to the front until to-day there is not a more conspicuous figure in the Irish nation. He has risen from the factory to be the leader and perhaps the preserver of the Land League. He has struggled against fearful odds to crystallize into an active force the idea that land shall be free to all the people. He has endured imprisonment, has been hunted down like a felon by the agents of Great Britain, but his courage has never faltered and he has never ceased to work for free land and for free Ireland. These unending labors and persecutions have raised him to a high place among the noble patriots that the Irish race has produced. He is known and is loved by Irishmen everywhere. His creation, the Land League, is the power that now makes an organized, manly, persistent fight for Ireland. His visit to America has manifested his strength and influence among his countrymen on this side of the water. With them Michael Davitt is a hero and a patriot; one of the men to whom Ireland must look for salvation.

His visit to Lincoln was the occasion for giving a public testimonial of the appreciation felt by the Americans for his worth as a man and as a patriot. At a meeting of the citizens held on Tuesday last complete arrangements were made for a reception and banquet to be tendered Mr. Davitt, the same to be an occasion for expressing the prevailing sentiment among the native born of this country that Ireland should be granted home rule and an opportunity be given her children to live in freedom. The affair was held at the Windsor last night. The parlors and corridors of this hostelry were crowded during the early part of the evening by an assembly of the most prominent members of this community. Each member of the company was introduced to Mr. Davitt by the members of the reception committee, and an hour was spent very pleasantly in social converse. The hero of the evening impressed all as being a thoroughly cultured gentleman, with lines of determination written on his face that show the character of the man and the kind of opposition that England must expect from him and the organization with which he is so thoroughly identified.

Shortly before 10 o'clock the dining room was thrown open and the company to the number of one hundred and seventy-five marched in to strains of music from the Lincoln Philharmonic orchestra. The managers of the hotel had not had the time desired for making an elaborate spread, but the room and tables were very tastefully decorated with flowers, flags and pictures. Conspicuous among the latter were portraits of Parnell and Gladstone and a painting of the parliament house at Dublin. Large Irish and American flags were conspicuously placed together at the head of the table. The viands, prepared with the usual skill and taste of Messrs. Glass & Montross, were discussed for an hour, when Hon. C. H. Gere arose and called the attention of the banqueters to refreshments for the body to refreshments of a different nature. He regretted that Governor Dawes, the president of the evening, had been summoned away from the city and was unable to return in time to be in attendance on this occasion, in which he is so thoroughly interested. Mr. Gere read letters and telegrams that arrived during the day in response to invitations to be present.

MAYOR C. C. BURR then arose and welcomed the "patriot" leader, and victim of Ireland's oppression, to the freedom of Lincoln, in the following words:

Chairman and Gentleman.—On behalf of the Capital city of the great commonwealth of Nebraska, I have the honor as well as the pleasure to most cordially welcome our distinguished guest the Hon. Michael Davitt amongst us, and to extend to him the freedom of this city to its utmost limits. The sentiment of our people, sir, is unanimous in favor of the great principles of liberty for which you and all Ireland have been and are now, and will continue to be struggling for, until success shall crown your efforts and that slight consolation, our tenderest sympathy is extended to you because of the sufferings and sacrifices you and your people are undergoing to achieve the grand objects which victory shall bring. We recognize the fact, sir, that Ireland, on those emerald hills within the past few centuries have stood beside the swiftly running waters which gave them motive power, a thousand factories wherein a million people, free, happy and contented, lived joyfully to the music of machinery in carving out for themselves and their posterity with a true sculptor's hand, a future of peace, plenty and happiness; is to-day, comparatively speaking, a desolated waste. Her factories are silent as the grave wherein her liberties lie buried, her freedom drowned in the blood of martyrs and her people scattered and driven to the four corners of the earth. I believe, sir, I but echo the hopes of the people of the city of Lincoln when I assure you that trust the day is not far distant when your wrongs shall be righted and Ireland will

be free from the oppression of England. Once more we welcome you.

The greeting by Lincoln's popular mayor was frequently interrupted by applause. It indeed was almost every speech of the evening.

The toast, "Michael Davitt, our Guest," was proposed by

HON. T. M. MARQUETTE.

The committee of arrangements assigned to me the pleasant task of proposing a toast to the guest of the evening, Michael Davitt, a citizen of that island, beautiful as the sun ever shone upon. And although at times famine has visited her shores, it was not because mother earth refused to support her child, but it was because England had drawn the substance which should have gone to feed the children of Irishmen. We are not here to honor Michael Davitt the individual, but to honor Michael Davitt the representative of a cause which is dear to every American as well as to every Irishman. We were once a colony of Great Britain, and we gave to the world our grievance. It was this—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." This is Ireland's cause to-day. The powers that govern her are not derived from the consent of Irishmen; hence the cause that our guest to-day represents is not the cause of Ireland, it is the cause of just government for all the people of the world; it is a cause which is well worth the while to languish, as our guest has languished in a prison cell. Ten years of his life have been passed in English prisons, simply because he thought, as we think, that the just powers of government should be derived from the consent of the governed. He has been an exile from his native land for that. The cause which our guest represents is not local. The English people stand in need of it; the Welsh and the Scotch are its friends. The battle that he fights is freedom's battle, which "oft begun is but bequeathed from bleeding sire to son, though hallowed ere it ever won." The government that England has given Ireland, is a failure. Since the union in 1800 there have been sixty-four acts of coercion passed by the English parliament. During that period thirteen times has the writ of habeas corpus been suspended, and remained suspended from two to five years each time. Men have been imprisoned without knowing for what they were arrested—for no crime. In all this we but read that coercion is a failure, and gladly to-night do we attest, by a welcome to our guest, that failure, and that his theory must sooner or later triumph; that the government of Ireland must derive its just powers from the consent of Irishmen.

How plain is the duty of England. If in her government of Ireland she still refuses this great principle of government, that wrong, like the Ghost of Banquo "will never down" but will ever haunt the festal board of England's prosperity, a threat and prophecy of ruin. Grant Ireland this boon and around that festal board Irish eloquence and Irish wit will ever be heard in praise of English justice. Our guest is no ordinary man. For the cause of Ireland and for the cause of good government he has had to suffer as few men suffer. He has had to languish in prison for years, at times an exile from his native land, but amid all these troubles and trials and tribulations his heart was ever true to the great principle of government of which I have spoken. He perhaps was the originator of the present plan to free Ireland and to give her a parliament at College Green, yet he proposes to do this by peaceful means alone. Opposed to coercion on the part of England in all its forms, he proposes to appeal to the heart and judgment of England and of the world, for the justice of their cause. He believes that moral force is greater than the brute force of armies. Few men have ever had their faith in great principles tested as he has, and for this America now honors him, and I trust he will live to receive the honors of all mankind.

I know it is sometimes asked, what good can we do Ireland with our sympathy? The Atlantic ocean rolls between her and our country, and we are powerless to aid her. But this reasoning mistakes the age in which we live. There was a time when the principal reliance of nations was in armies and navies; but as men have become more intelligent, moral causes come in to assist their power, and the public opinion of the world is fast overcoming mere brute force, and has made itself felt on the side of right. In France, the reasoning and rhetoric of their Gambetta has dimmed the brilliant career of Napoleon; in England, Rannymede is a dearer spot than Marathon; in America, Independence Hall is more sacred than the battlefields of Yorktown or Trenton. The proclamation which emancipated a race in its results, overkadows Gettysburg and Appomattox. "Public opinion—the world's collected will, O'er throes and groans its empire still, Crowning good, repressing ill." The Duke of Argyll, in behalf of England, makes an argument to show that he does not understand the cause of Ireland, and I learn that the friends of England propose to send a delegation to America to appeal to the judgment and sympathy as against the cause of Ireland; but the reply to the Duke of Argyll and to their delegation is this: The sympathy for Ireland was born over 100 years ago, when we defied an English king, and scorned an English lord; and they who would represent the sympathy of America for Ireland must go back to the era of independence and rattle the mouth of that canon which thunders annually its joyous return. They must tear down the school houses that have built; they must blow out the moral lights around us, and even then their work would not be complete. No, no, we will listen to their delegation with respect; we will hear their argument; but, as one hundred years ago on the battle field, we argued them out of the doctrine of correction and force, so now, to-night, we stand ready to refute the arguments of their delegation based on the same force and coercion, and then, passing by their Duke of Argyll, we will extend a warm hand of sympathy to their once imprisoned, exiled Davitt.

Then in behalf of the great principal that government should derive its just powers from the consent of the governed; in behalf of liberty itself, I now propose the health of the brave, the tried and true champion of Ireland's right, and champion of good government of the world—our guest Michael Davitt.

The health of the honored guest was then drunk, and as

MR. DAVITT rose the applause was deafening. His response was as follows:

The warm expressions of hearty sympathy voiced here this evening for the home rule cause, by such a representative gathering of American citizens, are as gratifying to me personally as they will be encouraging to the people of Ireland in the struggle for their rights. I am carrying on for the right of national self-government. It cannot be too often repeated by representatives of the Irish movement in this country that the good-will of the American people constitutes a mighty moral force in this Anglo-Irish contest. Our English Tory adversaries, with their habitual blindness, have tried to discount its value by endeavoring to attribute it to political or party motives. In this they are blundering egregiously; in this imputation upon your sincerity is an injustice to the public sentiment of this republic that is calculated to deepen the sympathy which a righteous cause has already won, upon its own intrinsic merits, from a liberty-loving people. If the American people wish to see the home rule movement confined to one party, or to one state, or to one paper in the union, there might be some appearance of political motive in such a limited evidence of moral support; but when every party, and every state, and every journal on your continent send greetings to William Ewart Gladstone upon his conversion to the justice of home rule for Ireland, it is only the bournon mind of a Tory that could call in question the sincerity and universality of American friendly feeling towards the movement of the Irish National League which has wrought such a remarkable change in the futures of the Irish cause. Gentlemen, I maintain that your sympathy is genuine and directed in this matter by convictions which will make it impossible for you to maintain even passive indifference on this Anglo-Irish question. The letter and spirit of your own constitution—the inalienable privileges conferred upon you and your children by such a glorious heritage of freedom as you possess, compel you as right-minded and Christian men, to wish success to every nation "lightly struggling to be free." The people of Ireland have as much right to an assurance of your good will in their efforts for home rule as the founders of this great commonwealth had to the Irish nation during the war of independence. In the infancy of your republic the continental congress twice thanked the Irish parliament of that time for the cordial support extended to this country by Ireland in her hour of trial, and the return sympathy which is now manifested for us in our endeavor to win back that parliament, is but an act of grateful recognition on your part. The right of national self-government is a right which no people can be deprived without the violation of a principle as sacred as that which surrounds the institution of the family with its inviolable prerogatives. To invade such a national right—to suppress or trample upon it, is an act of political sacrilege which no term can condone, no plea of expediency can justify, and no plea of expediency that great law by which nature and nations are alike made the instruments of divine intention, Ireland has never willingly or by misdemeanor forfeited this right. Patiently, but perseveringly, have our people striven to recover what was fraudulently taken from them eighty-six years ago by means of which Mr. Gladstone has mildly designated "the baseness and blackguardism of the act of union." Not only this. We are struggling to regain our parliament by a movement which endeavors to exclude the employment of violent methods. We are educating our people to remember that ours is a racial heritage of something better, nobler and truer than one of revenge for past wrongs—that the history of our fatherland is that of a nation which has suffered persecution, but has never learned the way to persecute. Nay, more: We can boast, not only of the suppression of revengeful feeling for atrocious treatment at England's hands; but, that the principles which we have inculcated in this land league movement, and the triumph which our leaders are seeking the triumph of the home rule cause, must inevitably benefit the industrial masses of Great Britain. Our attacks upon Irish landlordism shook the foundations of English land monopoly as well. In putting some check to the rapacity of Irish landlords, we encouraged the farmers of Scotland and Wales to demand a kind redress of land reform to that which made the first breach in the citadel of Ireland's territorial garrison. We have taught the laboring masses of Great Britain what legitimate combination can do to influence beneficial legislation. In striving to win true economic freedom for labor in Ireland and workshop in Ireland, we have led the toilers of Great Britain to aspire to a better social condition and to manifest a righteous discontent at such laws, customs and institutions as give to an idle aristocracy monopolies, rights and privileges in the administration of government and distribution of labor-created wealth which reduce the wage-earning classes to a condition of pauperism and social degradation. While the unassailable case which we have made out for home rule has not only given birth to a similar movement on the part of the people of Scotland, but is rapidly convincing the democracy of England, of the advantage, as well as the expediency, of extending the home rule principle to the government of Great Britain. Under these circumstances, you can easily understand not only why we have progressed so quickly towards the goal of home rule during the last few years, but also why we so confidently predict the near success of our cause. England is no longer a unit in her opposition to Ireland's right to govern herself. Scotland and Wales have cast their votes in our favor; while civilized sentiment, watching the combatants in the Anglo-Irish struggle, is unequivocally on our side. Our demand is but that of simple justice. We seek restitution, not revolution. Ireland asks for the

restoration of legislative rights. Her people want to rule their own country in their own way. The material and social well-being of a nation can only be promoted and secured by a government of the people, by the people for the people; and it is for this end we of the Irish National League are banded together in Ireland and ask our kindred in America to hold up our hands in the contest to free their birthland from the stigma of humiliating subjugation and the injury and turmoil of industrial stagnation and social discontent. In this endeavor, we have won the hearty sympathy of American citizens not of Irish birth. We are ambitious to retain it to the end. We can do best by continuing to rely upon moral means for the attainment of a great and moral purpose. The idea of force is now repugnant to the spirit of American institutions. Justice, reason, union, law, are the safeguards of your government, as they are the foundations upon which the temple of American liberty has been erected. These are the implements with which the people of Ireland aspire to rebuild an Irish nation.

Gentlemen, I heartily thank you once again, not so much for the high compliment which is paid me in this pleasant reunion here to-night, as for the additional evidence given by the gathering itself, your toasts and speeches, that you take a keen and friendly interest in the movement and cause with which I have the high honor of being identified.

The audience with which these sincere and honestly spoken remarks were received was boundless. Mr. Davitt had the heartfelt sympathy as well as the undivided attention of his hearers.

FAREWELL!

TOUCHING SCENES AT ST. MARY'S AND ST. ALEXANDER'S CHURCHES.

The Glengarriff, Sept. 11.

Fortunately for the people of the numerous parishes which compose the diocese of Kingston they are not often called upon to bid farewell to their pastor, else upon scenes as those witnessed in the churches of Williamstown and Lochiel on Sunday last would rarely occur. The long association of pastor and people establishes a tie of affection which breaks means more than can be easily told in words. The Catholic clergyman is, by the tenets of the Church to which he and his flock owe obedience, brought into such close communion with the people of his congregation that there is little wonder that a love springs up between them which brings sorrow and regret when rudely shaken by separation. The emotion of the people who listened to the farewells of the Rev. Fathers Gauthier and Cicolar, was as sincere as it was general, and the reverend gentlemen found it more than difficult to master their own feelings in face of the manifestations of regret and of affection which it was their lot to witness.

At St. Mary's Church not only did the people of the parish of Williamstown congregate in larger numbers than have ever before been seen within the walls of the sacred edifice, but from distant parts of the country came thousands of men and women who have learned to appreciate the rare qualities of the Very Rev. Charles H. Gauthier. Nor was the congregation of Sunday last composed entirely of members of the Catholic Church, for the spirit of tolerance and Christian benevolence which ever marked the career of the reverend gentleman has been the means of bringing within the circle of his friends large numbers of those who embrace other religious beliefs. Many of those were present on Sunday last. At the conclusion of Mass, the rev. gentleman said that as that was the last occasion upon which he would have the opportunity of addressing his congregation he decided to bid them adieu in French and in English. He earnestly counselled them to love one another, to jealously guard the spiritual welfare of the little ones, and to live in strict accordance with the teachings of the Church. The scene in the Church, during the delivery of his brief but sincere address, was a most impressive one, the congregation being visibly moved by the earnestness and unfeigned sorrow of their good pastor.

When the rev. gentleman concluded, a number of the male members of the congregation advanced to the altar rails and Mr. Donald McLellan, read the following address:

To the Very Reverend Charles Hugh Gauthier, Bishop of Brooklyn.

Reverend and Dear Sir.—On the solemn occasion of your departure from amongst us, to assume pastoral charge of another Mission, we beg to present ourselves before you, with hearts overflowing with love and gratitude and sadness, to perform the sad duty of bidding you farewell.

Though bowing with submission to the decree that has gone forth from our venerable bishop, we will not conceal our sorrow and disappointment, in that the fiat deprives us of a pastor whom we all had learned to love, esteem and honor.

In all our intercourse with you, during the years you have administered the affairs of the parish, we have had the fullest opportunity of appreciating the nobility of your character, and loftiness of your aims and the cordial and kindly interest you have taken in the work of education, and your generous encouragement of our convent and other schools.

From first to last, it has been your evident desire to use the influence of your exalted position for our good; to develop the spiritual resources of the community; to aid in our intellectual and moral advancement; to guide and stimulate our spirit of devotion, and to enkindle and perpetuate in our hearts an ever-abiding faith.

It is not alone the mother's hearts that

goes out to you in its fullness, she who is so solicitous respecting the spiritual and temporal welfare of her children, and whose every thought is absorbed in the safe-keeping of her family, but the hearts of all who have known and felt your charitable influence, and who have listened to your words of Christian wisdom and instruction.

The needy and the sick have always found you a comforter and a friend, and they bless you for your disinterested charity, and for your characteristic Christian principle of never permitting the "left hand to know what the right hand doeth." These Christian works shall follow you, and make your name and memory blessed.

We would fain refer to the satisfactory manner in which you have performed your duty to your parish, while ministering to a neighboring one. Glengarriff. The task assigned you there, in connection with your pastoral duties here, must have been of a very laborious character, and how well you have performed your whole duty, is best attested by the expressions of esteem and praise, that are so freely bestowed upon you tireless and fruitful efforts, and by that enduring monument to your administrative ability—the beautiful church and parish of St. Margaret's.

We have noticed with admiration, how ably you have grappled with the financial difficulties that confronted you in that undertaking, and how the once discordant elements, that added so much to your labors, have been so harmoniously conciliated and reconciled.

In our own parish too, the improvements you have made are many and important. The completion of the St. Joseph's chapel at Lancaster, where you have disseminated so many benefits and blessings, and where your ministrations have produced such abundant fruit; together with the creation and completion of the chapel at Martintown; fencing and improving of the cemetery and church grounds here; the beautifying and embellishing of the parent church, and the liquidation of the expenses thus incurred, and of the other indebtedness of the parish, are all further evidences of the zeal and order and activity you have always displayed in the cause of the religion, and in the welfare of your people.

We therefore refer with pleasure to the eminently satisfactory state of the finances of the parish, and to the fact that there exists at present, in the treasury, a large and handsome surplus. We deeply appreciate the labors that have resulted so satisfactorily in this, as in other respects, to the parish at large; and we fervently pray the Giver of all good to still bless your works, and those eminent qualities of mind and heart, that have so signally won the approbation of your bishop, and the ecclesiastical dignity to which you have been recently elevated, as Dean of Brooklyn.

We beg to congratulate you upon this distinctive mark of honour, so recently bestowed upon you by our venerable bishop, and to assure you of the pride we feel in knowing that your high attainments and abilities are thus fittingly recognized.

It is most gratifying to us, your parishioners, to refer to the harmonious relations you have been so instrumental in establishing and maintaining between yourself and people, and the friends of other religious denominations, friends who came in their own name, and in the name of their church, to offer you their tribute of regard and esteem, and being united in their love for the Rev. Charles H. Gauthier, the Christian salutation of "Peace on earth to men of good will." It is an action for which we most heartily thank them, and for which we most heartily thank you, as one of the means by which such a happy and cordial and harmonious relationship exists in a community separated in their number of worship, but most happily united in friendship and brotherhood.

In conclusion we ask you to accept the accompanying purse, as an offering of grateful and affectionate hearts, as a souvenir of the love and esteem and veneration in which we hold you, and as a testimonial of the faithful and zealous manner in which you have performed your every duty.

Wishing you many years of health and happiness, as well as strength and vigour to adorn the priesthood by your learning and virtues, and beseeching the Divine Master to bestow the choicest gift of heaven upon you, and asking to be remembered at the altar of God, we bid you a sad but most affectionate farewell.

Signed on the behalf of the Congregation.

Donald McLellan, Patrick Purcell, Duncan McDonald, Duncan McLellan, Donald Angus McDonald, John J. McDonald, Timothy Ranson, Wm. McPherson, P. Whyte, G. A. Gadois, Allan D. D. McDonald, Wm. McIntosh, Alexander McPherson. Williamstown, 11th St. Peter, 1856.

A copy of the address and a purse of five hundred dollars was then handed to the rev. gentleman, who briefly replied. He said that he was sure that under the circumstances his friends would excuse him saying much. He need hardly tell them how much he appreciated their kindness, and he would take an early opportunity of writing them a reply more fully. He said that the great mark of esteem showed him by the members of his congregation was not altogether unexpected, but he felt that he could not refuse with feelings of gratitude to the mark of respect showed him by his Protestant friends in that neighborhood. The evening before he was waited upon by two Protestant ministers and several prominent Protestant lay gentlemen and an address of the most flattering kind had been read to him. It pleased him to think that such a state of harmony existed amongst the various religious sects in Glengarriff, the more so because he was a Glengarriff man himself. Brotherly love was one of the chief precepts of the Church and it mattered not to him whether a man were Catholic or Protestant he thought equally as much of him for his good deeds. When he heard of a Glengarriff man going forth into the world and making his mark, the thought as to whether he was a Catholic or Protestant never entered his head, his heart was as much joyed in either case, as it was pained when he heard of a Glengarriff man's ill deeds. He therefore counselled his hearers to let the same happy state of

things continue. Having again earnestly thanked the congregation for their address and generous gift the reverend gentleman retired to the vestry, where the books and documents relating to the parish were handed over to the committee.

The following is the address referred to by Father Gauthier as coming from the Protestants of the parish of Williamstown. It was read by the Rev. P. Watson and was accompanied by a purse of one hundred dollars:

To the Rev. C. H. Gauthier, Williamstown.

REV. AND DEAR SIR.—We the undersigned Protestant citizens of Williamstown and vicinity have learned with regret that your citizenship among us is soon to terminate and that another place is to enjoy the exercise of those qualities of head and heart that won for you the friendship and admiration of all nationalities and creeds. We cannot allow you to pass from our midst without conveying to you an expression of our regard for you personally and our high appreciation of your worth as a neighbor, a gentleman and a Christian.

We trust that you will be pleased to accept the accompanying purse. We are sure you will be the last to consider its commercial value while at the same time we cannot but cherish the hope that in future years you may by these tokens be reminded of the pleasant days spent in old Glengarriff and of friendship that overlooked ecclesiastical differences and took pleasure in recognizing personal worth.

Rest assured reverend Sir that your best wishes accompany you to your future home, and that we will not cease to hope that there you may continue to enjoy every personal comfort and an ever increasing Christian influence.

Peter Watson, D. D., Henry Hunt, M. D., Alex. McGilivray, D. D., William McPherson, P. M., Joseph M'Connell, George Elder, Norman M'Donnell, Donald McMaster, M. P., R. R. M'Lennan, J. A. M'Donald, J. A. Munro, M. A., Duncan Chisholm, D. F. McLennan, A. J. M'Gregor.

Beside the above a third address was read to the retiring pastor from the children of the Williamstown convent, which was as follows:

To the Very Reverend Dean Gauthier.

MOST HONORED AND BELOVED FATHER.—So solemn is this occasion that we almost fear to speak lest our words should lessen the deep impressiveness of the event. How innumerable are the recollections that present themselves to our minds! Bright hours come again before us, those hours, when with happy hearts we clustered around you to breathe a festal wish, and to prove our gratitude into the buried past, and to day we must, despite the repugnance we so strongly feel, give utterance to the sad "Farewell!" The announcement of your departure has caused us many a pang of sorrow, but, beloved Father, we must be resigned; it is God who afflicts us, and we must bless the hand that strikes, the hand that robs us of a Father—a Friend. With humility and self-sacrificing devotedness you accepted the care of these parishioners, trusting in God as your Helper and faithful Guardian. With the Divine Glory for your motto, you have nobly fulfilled the onerous duty for the past twelve years, with sanctity, piety and prudence; inspiring the souls confided to your care. There was no greater joy to your kind heart than to brighten the prospects of the poor, lighten their load of misery, and change their grief of sorrow into a thrill of joy. Oh! Father, if the outer world mourn your absence, what shall we say of ourselves; we who have been the special objects of your paternal solicitude; we, for whom you have sacrificed health and temporal comforts, whom no objects could prevent administering to the spiritual wants of "the little ones of the fold," for day after day the solemn tones announcing the "greatest of all sacrifices" went up to plead for us the most precious of all graces, true, solid piety. Oh! how often during the gladsome moments of convent life have we experienced the sacred influence of paternal love! How convincingly have you assured us that in the midst of the avocations of life, of the trials and temptations of the world, of prosperity, fame and fortune, our holy religion must be the talisman, the spiritual magnet to draw us irresistibly from inordinate worldliness and to direct us on the path that leads to heaven. Rapidly have those days flown by unaccounted in their flight yet ever winged with some act of kindness on your part, most honored and blessed father. Our words are few on this occasion, but our hearts are true and faithful; we realize that you have been our best friend; for, notwithstanding your innumerable occupations you have ever gently sacrificed all to help and encourage us in our struggles with science. Beloved Father, you have left us a lasting record of your many rare virtues and sterling qualities both of head and heart. Life long grateful to we owe you, most honored and kind father, and not only during our life as pupils of the convent, but in the midst of life's busy turmoil, in the midst of constant changes of care and pleasure, of despondency and hope, of disappointment and satisfaction, it shall be a precious boon to our hearts to offer up an earnest prayer for your continued welfare. And permit us now to beg of you the honor of an occasional visit where loving hearts will hail your glad return. Design most honored and beloved father, to receive anew our heartfelt thanks for past favors, and in order to insure our progress in virtue and science during the coming ten months we pray you to solicit for us now as of old, the blessing of the Most High, by your paternal benediction.

The proceedings in connection with the departure of the Rev. Father Cicolar are unavoidably crowded out, but will, together with the address presented by the parishioners of Lochiel, appear in our next issue.

Horsford's Acid Phosphate. A VALUABLE REMEDY FOR GRAVEL. Dr. T. H. NEWLAND, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhoea, with very good results, and think it a very valuable remedy in those diseases."

Ill fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 400 RICHMOND ST. LONDON, ONTARIO. REV. JOHN P. COFFEY, M. A., LL. D., EDITOR...

Catholic Record.

LONDON, SATURDAY, SEPT. 25, 1886.

CALENDAR FOR SEPTEMBER.

- 22 St. Thomas of Villanova, Bp. and Cl. St. Maurice and Comp., M.M. 23 St. Luke, P. and M. St. Thecla, V. and...

CHURCH GOVERNMENT.

The Catholic Church, the very work of God's own hands, is complete in organization, perfect in government. It reaches to heaven, purgatory and earth...

"These three churches," says Mgr. Gaume, "are only one and the same Church, consisting of three parts, and existing in different places and conditions..."

The Holy Church, according to the eminent writer just cited, means convocation, because we are not born Christians, as we are born Europeans, Asiatics, etc., but we are called by God to the Church in Baptism..."

Such the nature, powers and duties of the episcopal office. The Bishop, while ever solicitous for the salvation of the whole flock committed to his care, can never submit to be the instrument of individuals or the slave of multitudes...

the Roman Pontiff, the successors of St. Peter, have received, like him, full and entire authority to govern, teach and rule the Universal Church. But as the Apostles shared in Peter's authority of binding and loosing, so also do the Bishops, their successors, united in communion with, and submission to the Sovereign Pontiff's share in his government...

"We read in La Presse: 'M. L'Abbe Laporte, formerly a parish priest of Detroit, has been in Montreal for some days on matters concerning his difficulties with Mgr. Bourget, Bishop of Detroit. We have vainly endeavored to meet him, but we have succeeded in seeing some influential clergymen who have given us vague information. In so far as we have been able to become acquainted with the situation the case promises to become a famous one. The city of Detroit, as every one knows, was founded by a Frenchman, La Mothe-Cadillac. Needless to say that its first settlers were French Canadians. The French kings themselves endowed the church of that time. We will not attempt a historical recital of that church, of which, for that matter, we know but little. But it is certain that the royal donations were afterwards confirmed by the State of Michigan.'"

"It appears that since then, the Bishop as well as the different Catholic churches, such as those of St. Peter and Paul, Holy Trinity, St. Vincent of Paul, Our Lady of Good Help, and St. Patrick's, in other words, five Irish parishes, and those of St. Mary, St. Joseph, St. Boniface, Sacred Heart, St. Anthony, and the Holy Redeemer, or six German parishes, with two Polish, one Bohemian, and one Flemish church, have all been more or less provided for out of the pristine endowments. The French Canadians have had to content themselves with two churches, St. Anne's and St. Joachim's. To the two French Canadian congregations there remained after the division an endowment of \$300,000. It must not be forgotten that St. Anne's is the first French Canadian parish, and that when St. Joachim's was founded it was decided that one-half this sum should go to the new parish. For some reason the Bishop would not allow the parish of St. Joachim to expend more than \$15,000, although this last parish contained two-thirds of the French Canadian population. There remains therefore about \$155,000 for one-third of our fellow countrymen. In the course of time the site of St. Anne's was changed, the old church making place for a theatre, although we confess ourselves ignorant of the manner in which a church property could be so promptly secularized."

"Besides, the new Church of St. Anne has been built in another portion of the city, in which the majority of the population is Irish and German; so that St. Anne's will soon cease to be a French Canadian Church. All these transactions have naturally brought about some difficulties between Mgr. Bourget and the French Canadian pastor, M. L'Abbe Laporte, but it is quite impossible for us to indicate the particular ground of the dispute, more especially as the case has been brought to Rome, and the clergy here prefer not to interfere in the trouble."

"La Presse might have taken a lesson from the discreet silence of the clergy of Montreal, and likewise held its tongue. Upon what ground it can justify intervention in its part in a quarrel of which it confessedly knows little or nothing, we cannot see. But, in reference to its statements, we may mention, for the enlightenment of all Canadians, some facts which will serve to disabuse their minds from the illusions of fancy, the delusions of prejudice, or the distortions of malvolence. (1) The royal endowment mentioned by La Presse was made for the benefit of the Catholic Church—and not the Church of any particular race; (2) That Detroit was by the victory of Wolfe on the Plains of Abraham wrested forever from the domination of France, and the Church consequently brought into new and different relations with the civil power; (3) That Detroit has long since ceased to be a French Canadian city, and although people of French origin form a most respectable and numerous portion of its population it is altogether an American city; (4) That the bishops of Detroit have ever sought, and especially this true of the present Bishop's efforts, to provide for the spiritual wants of people of every origin forming part of their flock—looking not with the narrow eye of nationalism on the Church as a German Church, or an Irish Church, or a French church; (5) That their administration of the Church temporalities has been guided by wisdom, governed by prudence and crowned with success; (6) That the French Canadians as a body make no complaint of lack of spiritual attendance; (7) That the Rev. Mr.

which recently appeared in La Minerve, of Montreal, professing to discuss the so called religious difficulties of Detroit. This paper claims to be Catholic. It is at all events edited by a Catholic, from whom better things might be expected. We are not made aware of any appointment that he holds to be arbiter of affairs in the diocese of Detroit, nor with all due respect for him, do we consider him fitted in any respect for so high and responsible an office. There is in Detroit a supreme judge, a bishop appointed there by the Holy Ghost, to whom pertains the office and the right of governing that church with all counsel, zeal and fortitude. Regardless of this fact, La Minerve gives its readers the following:

"We read in La Presse: 'M. L'Abbe Laporte, formerly a parish priest of Detroit, has been in Montreal for some days on matters concerning his difficulties with Mgr. Bourget, Bishop of Detroit. We have vainly endeavored to meet him, but we have succeeded in seeing some influential clergymen who have given us vague information. In so far as we have been able to become acquainted with the situation the case promises to become a famous one. The city of Detroit, as every one knows, was founded by a Frenchman, La Mothe-Cadillac. Needless to say that its first settlers were French Canadians. The French kings themselves endowed the church of that time. We will not attempt a historical recital of that church, of which, for that matter, we know but little. But it is certain that the royal donations were afterwards confirmed by the State of Michigan.'"

"It appears that since then, the Bishop as well as the different Catholic churches, such as those of St. Peter and Paul, Holy Trinity, St. Vincent of Paul, Our Lady of Good Help, and St. Patrick's, in other words, five Irish parishes, and those of St. Mary, St. Joseph, St. Boniface, Sacred Heart, St. Anthony, and the Holy Redeemer, or six German parishes, with two Polish, one Bohemian, and one Flemish church, have all been more or less provided for out of the pristine endowments. The French Canadians have had to content themselves with two churches, St. Anne's and St. Joachim's. To the two French Canadian congregations there remained after the division an endowment of \$300,000. It must not be forgotten that St. Anne's is the first French Canadian parish, and that when St. Joachim's was founded it was decided that one-half this sum should go to the new parish. For some reason the Bishop would not allow the parish of St. Joachim to expend more than \$15,000, although this last parish contained two-thirds of the French Canadian population. There remains therefore about \$155,000 for one-third of our fellow countrymen. In the course of time the site of St. Anne's was changed, the old church making place for a theatre, although we confess ourselves ignorant of the manner in which a church property could be so promptly secularized."

"Besides, the new Church of St. Anne has been built in another portion of the city, in which the majority of the population is Irish and German; so that St. Anne's will soon cease to be a French Canadian Church. All these transactions have naturally brought about some difficulties between Mgr. Bourget and the French Canadian pastor, M. L'Abbe Laporte, but it is quite impossible for us to indicate the particular ground of the dispute, more especially as the case has been brought to Rome, and the clergy here prefer not to interfere in the trouble."

"La Presse might have taken a lesson from the discreet silence of the clergy of Montreal, and likewise held its tongue. Upon what ground it can justify intervention in its part in a quarrel of which it confessedly knows little or nothing, we cannot see. But, in reference to its statements, we may mention, for the enlightenment of all Canadians, some facts which will serve to disabuse their minds from the illusions of fancy, the delusions of prejudice, or the distortions of malvolence. (1) The royal endowment mentioned by La Presse was made for the benefit of the Catholic Church—and not the Church of any particular race; (2) That Detroit was by the victory of Wolfe on the Plains of Abraham wrested forever from the domination of France, and the Church consequently brought into new and different relations with the civil power; (3) That Detroit has long since ceased to be a French Canadian city, and although people of French origin form a most respectable and numerous portion of its population it is altogether an American city; (4) That the bishops of Detroit have ever sought, and especially this true of the present Bishop's efforts, to provide for the spiritual wants of people of every origin forming part of their flock—looking not with the narrow eye of nationalism on the Church as a German Church, or an Irish Church, or a French church; (5) That their administration of the Church temporalities has been guided by wisdom, governed by prudence and crowned with success; (6) That the French Canadians as a body make no complaint of lack of spiritual attendance; (7) That the Rev. Mr.

Laporte has not been for many months pastor of any church in Detroit: (8) That in the opinion of many well qualified by position and experience to pronounce on the subject, the French Canadian Catholic population of Detroit has not been for many years as well provided for in church matters as it is to-day. La Minerve, instead of correcting the manifest errors of its contemporary, is even guilty of still more flagrant misrepresentation. With an air of what is not, we trust, malicious vanity, that journal says: 'We have from the beginning of the religious difficulties in Detroit given a certain amount of attention to this question and we can therefore implement the very interesting (I) information furnished by La Presse. It was about the year 1833 that Detroit was made an episcopal see, with Mgr. Rese, an Austrian, as titular. In 1837, as the result of some troubles, he left for Rome. We know not what passed there, but Gregory XVI. had him interned in the fortress of San Angelo. A fact surprising enough in our day, he was yet there in 1848, at the time of the flight of Pius IX. Mgr. Rese, profiting by the opportunity, escaped himself, and went to die in Austria. As the ecclesiastical property of Detroit was held in the name of the Bishop personally, the Holy See obliged Mgr. Rese to make cession to them, which he did by giving general power of attorney to Mgr. Flaget, a Belgian bishop. The latter refused to accept the episcopal see of Detroit, and another Belgian Bishop, Mgr. Lefebvre, was named. Mgr. Flaget, although refusing to become Bishop of Detroit, transmitted to Mgr. Lefebvre the powers of administration he had received from Mgr. Rese, and Mgr. Lefebvre, in virtue of this delegated authority, took it on himself to alienate a part of the properties belonging to the French Canadians, amongst others a block of four acres (arports) frontage, by eighty acres in depth—in what is now the heart of the city of Detroit. The French Canadians, as may be seen, have been, unfortunately in all this affair, and we cannot do otherwise than wish them a prompt and favorable solution of the question.'"

From the tone of La Minerve's article we would imagine that Austrians and Belgians should, by divine appointment, be excluded from the episcopacy—if not from the Church altogether. As it is, however, in the divine plan that the Church should be the spiritual mother of all nations—Belgians and Austrians and even Hanoverians—Mgr. Rese was a Hanoverian and not an Austrian, as our erudite friend of La Minerve would have him—will be by her ministered unto and from out of these nations Bishops wherever the Supreme Pontiff thinks fit, chosen to rule the Church."

Such articles as the above are not only calculated to injure the best interests of religion, but bring odium on the nationality they are ostensibly written to serve. The diocese of Detroit is as well governed as any in America. Its legislation and administration are not marred by national prejudices or mere racial demands. The interests of the Church Catholic, doctis omnia gentes, are ever held in view, and the apostolic work done with zealous success. None more than ourselves should regret even momentary injustice done the French Canadians of Detroit or elsewhere. They are a people of profound faith and deep seated piety, respected by all classes and everywhere beloved by their Bishops. Their worst enemies are in certain cases the designing men who proclaim themselves their friends. These are the very men who would, had they the opportunity, resent every complaint on the part of Irish or German minorities unjustly dealt with, and are ready to use their own nationality to cover any possible neglect or wrong doing. The law of the Church knows neither Jew nor Gentile, Greek nor Barbarian, and by that law, administered by the Episcopacy in communion with Rome, every true Catholic should firmly, truthfully and unswervingly stand."

While on this point of undue, unjustifiable and inexcusable interference with the rights of Bishops in the case of Detroit, we may with reason call attention to the important address presented to the Bishop of Kingston, and the still more important reply to that address made by His Lordship, the Most Rev. Dr. Cleary, at St. Margaret's Church, Glennevis, on Sunday last. His Lordship very justly administered a firm and moderate, but richly merited castigation to certain journals which, without right, reason or justification of any kind whatsoever, have presumed to interfere in matters of Church government that should be reserved for the calm and unbiased judgment of the Bishops of the Church and the Holy See. These papers profess to be organs of Catholic public opinion. Papers such as these the Fathers of the third plenary Council of Baltimore must have had in view when they decreed: 'We are indeed mortified and truly grief-stricken because the duty of our pastoral office constantly obliges us to warn writers for Catholic papers and periodicals that neither by themselves, nor by means of auxiliary writers, they assail

Churchmen, but above all Bishops and their decisions, and decrees, or audaciously presume of their own motion to discuss, judge and condemn any other administrative acts by them done in diocesan government, and by this means hold up church government to the disrespect and ridicule of Catholics and non-Catholics. 'Rather let them, moved by the authority of the Apostolic voice (Heb. xiii., 17), learn to obey their superiors and to them be subject. Let them by their writings and by their example encourage due submission to their superiors. Let them again and again turn to these counsels and precepts marked by an incomparable wisdom of the Supreme Father of the Faithful himself: 'With Catholic writers let the name of Bishops be specially sacred, to whom, invested, as they are, with a high degree of authority, an honor commensurate with their office and duties pertains. No man's private individuals permit themselves to think it allowable for them to investigate the authoritative decrees of their first pastors, otherwise without doubt the greatest disturbance and intolerable confusion would follow, *cu quo sane magna perturbatio ordinis consequeretur et non ferenda confusio*. Wherefore it is necessary that the reverence which no one is allowed to refuse should in Catholic periodicals and newspaper writers shine forth brilliantly and be held up as an example.' (Litt. S. S. D. N. Leonis XIII., *Cogniti nobis*, 25th Jan., 1882.)

Dr. Carl Varinador, the accomplished organist of St. Peter's Cathedral, London, will conduct the musical service.

The so-called loyalist meeting alluded to elsewhere took place on Monday evening. The audience was made up almost exclusively of Orangemen, Orange Young Britons, Anglican clergymen, and broken-down politicians. Mr. J. B. Boyle, Inspector of Public Schools, a fanatical anti-Home Ruler, occupied the chair, and on the platform figured W. W. Fitzgerald and his Mohawk friend Dr. Cronhyatekha, E. De la Houck, E. B. Reed, Dr. Niven, Dr. Flock, B. W. Greer, M. Baldwin, F. Wright, John Beattie, H. A. L. White, (St. Mary's), Fred Rowland, Dr. Brown, Mr. Tipples, J. L. Fella—a sad list of professional mediocrities, political insignificance and commercial unimportance. The speeches of the Loyalist delegates were worthy the audience, and bristled with mendacity, scurrility and infamy. The enthusiasm of the crowd was fully roused by the fierce Belfastian demonstrations of No Popery to which it was treated. Old Orangemen recalled by-gone festive celebrations of gunpowder plot and Boyne water. Young Orangemen could not contain themselves for joy.

The Rev. Dr. Kane, filled to the brim with hate of Romanism, amongst other things said: 'I think you people in Canada are too much disposed to be under the finger and thumb of the priests. I hope that a more independent party will spring up among loyalists—if you don't tell Mr. Priest to mind his own business we will have nothing to do with you.' And the audience, led by W. W. Fitzgerald, Cronhyatekha, and others, howled with delight. Mr. George H. Smith—no family connection of the colored Smiths of Alabama—who is fully as spacious of mouth and long of tongue as the Belfastian divine, added: 'Let them prove what he said about John Howard Parnell to be false and he would apologize; let them prove it and he would get down on his knees and come from Hamilton to the Bishop's palace and ask for Bishop Walsh's benediction.' Here part of the audience smiled the stupid smile of impotent malignity. If the Armagh representative of the great Smith family thought he helped a bad cause by thus dragging in the name of the Bishop of London he is much mistaken, for there is not a respectable Protestant citizen in London but knows that Bishop to be the impersonation of the charity which renders good for bad, blessings for curses.

At the close of the meeting Dr. Brown, who loves anatomical but hates political dismemberment, moved: Resolved, that this meeting, having heard the addresses of Rev. Dr. Kane and George Hill Smith, delegates of the Loyalist and anti Repeal Union of Ireland, desires to thank the gentlemen for lucid explanations regarding the National League Home Rule movement in Ireland, and to place upon record our hearty endorsement of the cause of the Irish Loyalists, and to assure them of our cordial sympathy and support in resisting any movement which has for its ultimate object the dismemberment of the Empire. Mr. E. B. Reed—ever more at home at meetings to provide Bibles and blankets for savages who will wear none but the scantiest attire—seconded the resolution with becoming if not awe-striking solemnity.

The resolution was, of course, carried, and the Free Press seems to exult, saying: 'The number and personnel of the audience clearly proved the absorbing interest which is taken in the question here in Canada, and the behaviour of the people in attendance was also a pretty clear indication that Gladstone's scheme of Home Rule is not viewed with favor by anything like a plurality of the Canadian people.' The Free Press some months ago declared itself in favor of a large measure of Home Rule. Mr. Gladstone's was certainly a very restricted measure. The question, therefore, arises: Is the Free Press really and honestly, or was it ever really and honestly, in favor of Irish Home Rule? Our contemporary has the floor.

THE BISHOP OF LONDON AT SIMCOE.

His Lordship the Bishop of London left this city on Saturday last for Simcoe, to dedicate the fine new church just completed in that town. On Sunday morning, however, a violent rainstorm set in—continuing with unabated fury throughout the entire forenoon—and preventing the attendance of a great portion of the congregation. There were, however, several of the townsfolk present, including many leading non-Catholics. His Lordship having, owing to the violence of the storm, decided to postpone the dedication till the first Sunday in October, the feast of the most Holy Rosary, preached a powerful sermon on the gospel of the day.

INGERSOLL'S NEW ORGAN.

The splendid new pipe organ recently purchased for the Sacred Heart Church, Ingersoll, will be solemnly blessed by His Lordship the Bishop on Sunday next. His Lordship will also preach in the morning at High Mass. The attendance will therefore be doubtless large, and the ceremony of a most imposing character.

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The Free Press of Saturday last contained the following letter: Desires to be Enlightened, To the Editor of the Free Press.

DEAR SIR,—I notice in your complete *rendu* of the banquet given at the City Hotel by the C. M. B. A., on the 14th ult., the very clever address delivered by Rev. Father Tierman. Permit me, however, through your valuable columns, to ask the rev. gentleman a small explanation in reference to his commanding officer, the Pope:—Since when has the Pope become a prisoner, and where is he imprisoned? 2nd—How can he, the Pope, call Rome his own Eternal City, when, as I have been informed, the modern Rome is the capital of the united kingdom of Italy, and the siege of the Italian Government? By inserting the above you will greatly oblige, Yours respectfully, CHAS. A. WASSER, An ex-Garibaldian of 1849. London, Sept. 16th, 1886. Mr. Wasserg would send the papers and he would soon satisfy himself as to the Pope's imprisonment, and the location thereof. He has not evidently heard of the outrage perpetrated in the streets of Rome a few years ago on the remains of the venerated Pius IX. Worse outrages would be visited on a living Pope in the very same city. Any Catholic school boy's history of the Church will give Mr. Wagner an answer to his second question.

PERSONAL.

We were highly pleased to read in the *Gleaner* of the 17th, a paragraph which will give genuine and hearty satisfaction to all who know the rev. gentleman upon whom it bears. Said our Eastern contemporary: 'Sunday will be a red-letter day in the history of St. Feilian's Church, Alexandria. As announced in these columns last week His Lordship Bishop Cleary will be present, the ceremony ever to have taken place in this section of the diocese of Kingston. That it is the intention of his Lordship to bestow some distinctive honor upon the Rev. Father Macdonell there is no reason to doubt, but what that honor may be will not be generally known until the ceremony takes place. Low mass will be celebrated in the other parishes of Glengary, in order that the members of the Catholic Church in all parts of the county may be given an opportunity to attend.'

We extend hearty congratulations to Father Macdonell upon the honor done him by the eminent Bishop of Kingston, an honor that he will, we hope, be long spared to adorn and enjoy.

LOYALTY AND LOYALTY.

The Rev. Dr. Kane and Mr. George Hill Smith, the 'Unionist' delegates from Ireland to America are having quite a cold time since they visited this country. They carefully avoided on their landing every great centre of population till they reached Toronto, where they anticipated crowded houses, and bisterous enthusiasm. Everything that could be done was done by the local Orange leaders to gather the masses to the feet of the so-called 'loyalist' delegates, and so create a make-believe that Canada is opposed to Home Rule. But even in Toronto, Canada's Belfast, there was little enthusiasm, and Dr. Kane and his colleagues left discourteously for Hamilton. In the 'Ambitious city'—with its forty thousand and more inhabitants, thriving under Home Rule and self government, these delegates, with all the machinery of Orangemen again working in their favor, were greeted by an audience of 500 persons! Upon an intelligent companion like that of Hamilton, the 'loyalist' orators could not, even had the citizens gone to hear what they had to say, produce any passing impression against the just claims of the Irish people. But so solidly fixed is Hamilton in its opinion on this question of Home Rule, that its citizens would not turn out to hear the delegates. The Hamilton Times very effectually disposes of the exclusive claims to loyalty set up by Dr. Kane and the Orange fragment which thinks with him: 'Loyalist: One who adheres to his sovereign, or to the constitutional authority, especially in times of revolt or revolution. This,' said the Times, 'is the dictionary definition of a word which is much abused these days. Take the attitude of the Rev. Dr. Kane, who spoke in Hamilton, and who, as a man preaching the gospel of peace, should know better. In his address he assured the audience that before they would consent to a Local Legislature in Ireland he and others would resort to arms. This is a threat to resist constituted authority—a threat that, unless he can have his own way, Dr. Kane will throw his loyalty to the winds, and oppose that authority which he expresses himself as being now so anxious to maintain.'

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Your respectfully,
CHRIS. A. WAGNER.

An ex Garibaldi of 1849.
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"Dr. Burns did well, when interviewed on the subject, to protest in the strongest language against the assumption by Mr. Frank McKelcan, the author of the resolution submitted to the meeting, that every person who favors the concession to Ireland of a liberal measure of Home Rule is disloyal and bent on the breaking up of the Empire, while all who oppose it are patriots of the first water. Such an assumption is utterly unwarranted."

Dr. Niven, a respected citizen of London, whom we are sorry to see in such company, wrote the *Free Press* on Saturday to protest against Monday's meeting being called an Orange demonstration. He repudiated the charge in these terms:

"This is not the case, as Mr. Smith, one of the delegates, is not an Orangeman. All Orangemen are supposed to be loyal, but that does not prevent a great many others who are not Orangemen from being loyal, therefore I wish it to be clearly understood that this mass meeting which is to be held in the City Hall on Monday night is to hear the views held by the loyal residents of Ireland, who wish to preserve the Union of the United Kingdom, as opposed to the boycotting tactics of the National League."

Dr. Niven's reference to the boycotting tactics of the Land League is too small in its petty spitefulness to need notice at our hands. It was, no doubt, meant as a blow at the *Free Press*, which upon two occasions has pronounced itself in favor of Home Rule. But we ask Dr. Niven, now that the meeting is over, did not Orangemen compose the greater part of the audience, feeble as it was, and was it not to Orangemen that the enthusiasm, noisy indeed, was almost exclusively confined? And we ask him the Orangemen the only men here loyal to Canadian institutions?

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After the ceremony of blessing and dedicating the church an address was read to the Bishop, full of loyal and Catholic sentiments, thanking His Lordship and their late pastor for the activity and energy of their zeal in providing them with this place of worship, which, although modest and unpretending in its external appearance, was nevertheless a true sacred spot, endeared by the holy associations of their faith and its great act of worship in the true sacrifice of the mass. The Bishop, in reply, expressed his admiration for the truly edifying spirit of their address, full of the devotion of Catholics for their church and bishop. He was pleased, he said, with the church, and glad to offer it to God's service in their name, and expected that its presence would be the means of sanctifying them, through the ministrations of the altar which he had just dedicated. He extended his fraternal acknowledgments to the small Catholic congregation of Martintown, whose generosity was much beyond their limited means, such was the ardor of their desire to have a place to worship God in and where they might implore His divine assistance in frequent and earnest prayer. The Bishop extended his thanks, also, in the name of the church, to Mr. Patrick Purcell, who, with characteristic generosity, had supplied all the lumber necessary for the building of the church. He asked God to bless Mr. Purcell in return with temporal blessings, but much more with the more valuable blessings of the spiritual order. Moreover, the Bishop asked the mercy of God upon the soul of the late Mrs. Duncan Macdonell, of Williamstown, who had given largely and generously to this little church, in so much as not to leave any debt upon it at present, besides a substantial sum which is to be yet applied according to the intention of the Bishop for the interior furnishing and completion of Martintown church. The ceremony was concluded by the imparting of the episcopal benediction to the kneeling congregation. The Bishop about 7 o'clock in the evening again entered the carriage and drove to St. Raphael's, about 8 miles distant, where he spent Thursday night, as the guest of the Rev. Father Duffas. On Friday morning at 10 a. m. he started for St. Margaret's (Glennville) where he arrived about 11:30. The Bishop entered the church immediately and mass was said by the Rev. James Conolly. At the conclusion of the mass His Lordship administered the Sacrament of Confirmation to 180 children of the parish.

The Bishop delivered a brief instruction to the newly confirmed children and then proceeded to the installation of the Rev. Wm. Macdonell as pastor, in the place of the Very Rev. Dean Gauthier. The new pastor took his oath of office and made his profession of faith kneeling before the Bishop and in presence of his new congregation. The installation of the new pastor was followed by the reading of the following important address by Mr. Bathurst in the name of the congregation of St. Margaret's parish:

To the Most Rev. James Vincent Cleary, S. T. D., Lord Bishop of Kingston.

May it please Your Lordship,—The congregation of St. Margaret's church, prompted by a sense of duty, veneration and affectionate esteem, gladly extend to Your Lordship a most cordial welcome on this auspicious visit to our parish.

CHARACTERISTIC REPLY.

A CORRESPONDENT WHO EXPLAINS ITSELF—WHY FATHER LAMBERT DECLINES TO GO TO SARATOGA—HOW HE AGAIN LABORS THE "FREE THINKERS."

Buffalo Union. Our readers will think us, we are sure, for reproducing from the Seneca Falls Review, the following characteristic reply of Father Lambert to an invitation to the Free-thinkers' Convention at Saratoga:

N. Y. FREE THINKERS' ASSOCIATION, 23 CUNY PLACE, NEW YORK, AUG. 16th, 1886. Rev. L. A. Lambert, DEAR SIR:—The N. Y. F. A. will hold its annual convention at White Sulphur Springs, on Saratoga Lake, N. Y., Sept. 24 to 31st, 1886.

Hundreds of persons who are now in "Doubting Castle" will be influenced to decide for secularism or Christianity at this meeting.

The first principle of Secularists is Justice—our motto "seek your own happiness, promoting that of others." We desire, therefore, that all honest hearts be afforded opportunity to learn all the facts—that error may be refuted—and all be enabled to decide intelligently.

Knowing your great reverence for the Bible, we respect your constant course in urging all to obey and reverence its teachings. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3, 15.

We cordially invite you to attend on the days most convenient to yourself, and discuss the claims of the Bible upon the people as a guide of life, and the effect upon the civilized world of the religion known as Christianity.

We pledge you the most kind and courteous treatment. Your opponent shall be of highest moral character, a scholar, and in every respect a gentleman, whose sole desire is to have the truth triumphant.

Please forward the proposal you desire to affirm and make your own selection of dates between Sept 24 and 31, for the discussion and executive committee will arrange their program to suit your convenience.

Acting Chairman of Ex. Com. N. Y. F. A.

DEAR SIR— I must respectfully decline your invitation to the annual meeting of Free-thinkers' Association, for the following considerations:

1. I do not agree with you that hundreds of persons will be influenced for or against Christianity by anything that may be said or done at your proposed convention. Why should they? Will anything new be offered there in the way of scientific discoveries? Anything that the readers of the current literature of the day may not know? Will anything new in the way of objections to Christianity be urged? Anything that has not been said hundreds of times and answered as many? Will there be present any men whose recognized pre-eminence in science, philosophy, history, theology, or logic, will give sufficient weight to what they may say to command the attention of a passing generation? If so will your coming convention be a great improvement on your former ones?

If there is nothing new except the "free thinks" of a number of Free-thinkers, what purpose would be served by my going to Saratoga to oppose my "free thinks" to theirs? Will the logic convince me of the truth of what they teach? If so, they will destroy my "free thought," for no one as long as he is sane, is free to think contrary to what he is convinced is the truth. This would be self-stultification. Will my logic convince them of the truth of my convictions? If so I would destroy their free thought. On the hypothesis then that we are both honest the result would be that either their or my "free thought" would be destroyed—in fact, both, for when victor destroy the principle of "free thought," which you so strenuously maintain! What can be more condemnatory of your theory than the fact that truth and free thought are essentially and eternally antagonistic, so that the existence of the one necessarily supposes the non-existence of the other?

Your pretensions then of free thought is a confession that you have not yet arrived at the truth; and that being the case why do you assume, in or out of your conventions, to instruct others? It is worse than the blind leading the blind, for while your free thought principle compels you to admit you do not yet possess the truth you assume to teach those who by their principles claim to possess it. It is then a case of the blind officiously volunteering their services to those who see. This is the logical position in which you "free thought" principle places you? Why then try to convince men that Christianity is false since by your principles you cannot say you know it to be false? Why try to take from Christians a reality when you have nothing to give them in its place, but a bald negation? Why do you not first agree on something positive, and build up a structure that will command the respect and veneration of honest, pious, intelligent men before you ask them to reject that which has stood the test of ages, commanded the veneration and obedience of the greatest geniuses that have ennobled this earth of ours for the last two thousand years, and given us the highest and best civilization ever known?

Does any sane man believe that the combined wisdom of ages is to pale before the eccentric and erratic oscillations of a few madmen? Do you imagine that the medicinal properties of the aperient waters of Saratoga will give you clearer heads than those of the great men of the past who stand like pyramids in the corridors of Time?

When you meet, you will, under the plausible pretense of seeking the truth, repeat the laughs, jokes, derisions, and smart things about Christianity that have been the refrain of infidels for the last century, just as a Swiss music box repeats the tunes it has been constructed to play. And you expect Christians to go to Saratoga to listen to your repetitions of the old objections as if they had never been refuted, as if your convention were a congress of the world at which the destinies of the race were to be determined once for all. The fly on the carriage wheel said: "My, what a dust we make." One would think that the logical outcome of "free thought," as preached by you and Ingersoll, and the anarchic riots and bloodshed in Chicago, with seven scaffolds looming in the near future, should urge you to gentleness somewhat, and cause you to ask yourselves, Whither are we drifting? The only difference between you and the anarchist is that you preach and they reduce your doctrines to practice, and get their necks into the halter for so doing; you under the pretext of free thought, attack the foundations of social order, they, under the pretext of benefiting their fellow-men, attempt to abolish law and introduce the reign of anarchy by bloodshed. They deserve more respect than you, because they are at least logical, and take the consequences of reducing your doctrines to practice, while you talk, talk, talk, and do nothing.

2. You say, the first principles of the secularists is justice. But you come too late in the history of the world to claim justice as your distinguishing principle. Justice was taught by theology as an attribute of God and as the highest form of virtue in man, before secularism in your sense of the term had any existence on earth. Your motto, "Keep your own happiness by promoting the happiness of others," is also a Christian maxim that needs not the sanction of Free-thinkers to give it value.

3. You desire that all honest hearts be afforded opportunity to learn all the facts, that error may be refuted, and all be enabled to decide intelligently. In this desire I agree with you, but I do not agree with the implied inference that your Saratoga convention will afford the opportunity. I have seen nothing in the proceedings of your former conventions to lead me to that belief. On the contrary, from what I have read of your former proceedings I have come to the conclusion that your conventions aimed at an opportunity for all kinds of queer people to get together to air their ill-digested notions, to exhibit their ill-learned and vanity, to tell what Solomons they are and what fools the rest of the world is. There may have been some men of sense among them, but the multitude have felt very lonesome amidst the general chatter. Was it not at your Watkins convention a year or two ago that even Ingersoll got disgusted and resigned? What reason have we to believe the Saratoga convention will be different from its predecessors?

You say your motto is, "to seek your own happiness by promoting that of others." Well, in what way have infidels or free-thinkers—they are synonymous terms—sought to promote the happiness of others? Have they established a school or an hospital, or an asylum for the aged poor or for the children of the dead? Have they ever consoled the afflicted or wiped the sweat of anguish from the brow of misery? One little sister of charity by the unostentatious devotion of her life to the happiness of others was put to shame all the loud pharisaical infidels that ever lived. Ask the soldiers who were wounded or sick during the late war, who consoled them in their gloom and anguish, and they will tell you that the angel of mercy came in the form of Christian men and women. How then have you promoted the happiness of others? I will tell you by giving some facts. There was but one time in the history of the world when infidels had full control and could do as they pleased. It was that short time in France between the execution of Louis XVI. in 1793 to the advent of Napoleon Bonaparte. In the graphic words of Dr. Goodwin, "They abolished Christianity by vote." They declared there was no God, forbade public instructors to utter His name to their children. They struck the names out of their calendar and made the week consist of ten days instead of seven. They wrote over the gates of the cemeteries, "Death is an eternal sleep. They tore down the bells from the church spires and cast them into canons. They stripped the churches of everything used in worship, and made bonfires in the streets, and then instituted the rights of the old pagan religions, where the altars had stood. Not content with this, Chautauque, one of the leaders of the convention, appeared one day before that body leading a noted courtesan, with a troop of her associates. Advancing to the president, he raised her veil and exclaimed: "Mortals! recognize no other divinity than reason, of which I present to you the lowliest and purest personification." Whereupon the president bowed and proffered to render devout adoration. A few days later the same scene was re-enacted in the Cathedral of Notre Dame, with increased profanations and more outrageous orgies, and was declared to be the public inauguration of the new religion of the commune.

4. The grossest debaucheries were inaugurated, and were glorified in. Contempt for religion and decency were the test of attachment to the government. The grosser the infraction of morals, the greater the so-called victory over prejudice, the higher the proof of loyalty to the state. To accuse one's father was the best proof of citizenship; to neglect it was denounced as a crime, and was punished with death. Wives were bayoneted for the faith of their husbands, and husbands for that of their wives. One of the chief tools of the commune, Carrier, ruling at Nantes,

declared that the "intention of the convention was to depopulate and burn the country," and he was as good as his word. He shut up 1,500 women and children in one prison without beds, without fire or covering, and kept them for two days without food. The only escape was for men to surrender their fortunes, and women their virtue. He contrived ships with slides in their hulls below the water line, loaded these with prisoners under pretext of transporting them elsewhere, and when the vessels were in the middle of the Loire, ordered the valves opened and the victims plunged into the water, while he, surrounded by a troop of prostitutes, looked on and gloated over the scene. Mr. Ingersoll admits that seventeen thousand perished in the city of Paris during this combined reign of infidelity and terror; but he forgets to add that throughout France not less than three million lives were the costly price of establishing the new religion. There is no disputing these facts, nor the reasons that underlie them. This whole terrific record—history knows none that is darker or more damning—was the direct and legitimate fruit of the doctrines which Mr. Ingersoll lauds as the sublime truth that is to fill the world with peace.

Such is the way infidels sought their own happiness by promoting that of others; when they had the power to reduce to practice the logical results of their principles. Is this atrocious record of the only time in all history when infidels had full swing such as to inspire confidence in the profession, or hope in the future, if their principles should ever prevail? I do not mean to say that you and those eccentrics who will meet at Saratoga would sanction or intentionally encourage a repetition of such atrocities, but I do say most emphatically that the horrors of the French reign of terror were the legitimate result of the principles maintained by latter day Free-thinkers.

I am always willing, under proper conditions, to give an account of the faith that is in me, but I cannot consent to become a part or an actor in your enterprising exhibition. The performances, I have no doubt, will be sufficiently entertaining without me, and considering the number of old ladies that will be there, I hope they may have a good time, and that a ten days course of Saratoga water will relieve them of anti-Christian bile and enable them to return to their arduous labors, healthier if not wiser men and women. Your selection of Saratoga as the place for this exhibition is highly judicious, and that the judicious mixture of talk, philosophy and sulphur water you can absorb Christianly and relieve yourselves of superfluous lithic and lactic acids at the same time.

L. A. LAMBERT.

He Defied God.

From the Middletown Argus. A gentleman residing in Middletown, who was visiting in Sullivan county last week, was attracted by a sign posted in a little grass-grown cemetery, near Fallsburgh, all of which stood in a row and were exactly alike. He got out of his wagon to look at them, and found that they were all children of a well known physician, and that all were grown when he was a boy, and that the dates on the headstones showed that the first one died Nov. 23, 1861, and the following seven between that date and Dec. 15 following, or that the entire family of eight children had died within eight weeks.

When speaking of the matter to friends that day, he was told the history of the case, which is regarded in that neighborhood as a violation of Providence in punishment for defiance of the Deity. The story as told is that in 1861 there was a scourge of diphtheria in that neighborhood, and the physician in question, treating patients suffering from that disease, was very successful, and gained such confidence in his skill that he began to boast that he could cure any case, and went so far that he "defied God Almighty" in saying that he would cure any case "no cure." In less than a week his youngest child was seized with the disease, and although he exercised his skill to the utmost, having not only professional pride but a father's love to urge him to do his best, his boy grew worse and died. One day that short time in France between the execution of Louis XVI. in 1793 to the advent of Napoleon Bonaparte. In the graphic words of Dr. Goodwin, "They abolished Christianity by vote." They declared there was no God, forbade public instructors to utter His name to their children. They struck the names out of their calendar and made the week consist of ten days instead of seven. They wrote over the gates of the cemeteries, "Death is an eternal sleep. They tore down the bells from the church spires and cast them into canons. They stripped the churches of everything used in worship, and made bonfires in the streets, and then instituted the rights of the old pagan religions, where the altars had stood. Not content with this, Chautauque, one of the leaders of the convention, appeared one day before that body leading a noted courtesan, with a troop of her associates. Advancing to the president, he raised her veil and exclaimed: "Mortals! recognize no other divinity than reason, of which I present to you the lowliest and purest personification." Whereupon the president bowed and proffered to render devout adoration. A few days later the same scene was re-enacted in the Cathedral of Notre Dame, with increased profanations and more outrageous orgies, and was declared to be the public inauguration of the new religion of the commune.

When symptoms of malaria appear in any form, the kidneys secrete urine to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc. Burdock Blood Purifier acts upon these organs and purifies the blood by cleansing all the secretions of the system.

A Word of Explanation. The liver secretes bile to move the bowels; the kidneys secrete urine to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc. Burdock Blood Purifier acts upon these organs and purifies the blood by cleansing all the secretions of the system.

Certain Cure. A CURER FOR CHOLERA MORBUS—A patient cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

ARCHBISHOP LYNCH.

HIS GRACE DEFINES HIS POSITION IN PUBLIC AFFAIRS.

Charlotteville, P. E. I., August 25th, 1886.

DEAR MR. BENGOUË.—I am very sorry that you considered it your duty to the country to publish a caricature of me holding a whip over the head of Hon. Mr. Mowat, with this legend, "A state affairs the people of Ontario do not approve." If the picture represented the real state of the case, I should be the first heartily to disapprove of it. I have perhaps the vanity to think that the great majority of the people of Ontario will believe me when I say that the position which you assign to me is one which I have never assumed and never shall. I have already stated some time ago, in a published letter under my own signature to a Protestant clergyman, that I never expressed a wish that Mr. Mowat or to any of his Cabinet, should be dismissed from the Central prison, as he had many good qualities, etc., but I did frequently express the wish that the punishment inflicted on the prisoners, especially on the young should be mitigated. I was justified in this by the reports of the impartial and humane commissioner appointed by the Government to report on the charges against Mr. Massie. On my return from here I shall request you to publish extracts from the report of the commissioners that recommend ameliorations. This will justify me in requesting and recommending certain changes. Even culprits should have access to impartial persons who live outside the prison walls. We are not living in a country subject to Russian tyranny. The publication of the extracts of the commissioners will prove that all the acts of Mr. Massie were not triumphantly vindicated. I am sorry that you took your inspirations in this case from the ill-informed Presbyterian Review. You say in your article "that after the investigation you let the matter drop, and you suppose the Archbishop had done likewise, but it appears not, according to the Review. His Grace has been at it ever since, and is now on the verge of success." Every word of this, my dear sir, is as far as I am concerned, contrary to the truth; as Hon. Mr. Mowat and his colleagues can assert under oath. I reassert that I did not even know the name of the recently appointed bookkeeper, said maliciously to be a spy on Mr. Massie, and don't recollect to have recommended any officer of the Central prison. I have heard that the appointment of a bookkeeper was made at the recommendation of the commissioners of the Central prison.

Now with respect to elections. It is well known that I interfere but very little; the newspapers wonderfully exaggerate that very little. Electioneering untruths are not what are falsely termed white lies, especially when the honour of a citizen is unjustly assailed. Every word of this, my dear sir, is as far as I am concerned, contrary to the truth; as Hon. Mr. Mowat and his colleagues can assert under oath. I reassert that I did not even know the name of the recently appointed bookkeeper, said maliciously to be a spy on Mr. Massie, and don't recollect to have recommended any officer of the Central prison. I have heard that the appointment of a bookkeeper was made at the recommendation of the commissioners of the Central prison.

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Hall's VEGETABLE SICILIAN Hair Renewer.

Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Sicilian Hair Renewer is the best of its kind. The article is an elegant and cleanly one, without which we think no toilet complete." Thos. D. Jones, Middle Granville, N. Y., writes: "I have used

Hall's Hair Renewer,

Renewed about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

PREPARED BY R. P. HALL & CO., Nashua, N. H., U. S. A. Sold by all Druggists.



BELL ORGANS

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

CATALOGUES SENT FREE ON APPLICATION. W. BELL & CO. GUELPH, ONT.

BRANCHES in Hamilton, St. Thomas and London, Eng.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are precious.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON, and are sold at 2s. 6d., 2s. 3d., 1s. 6d., 11s., 22s., and 35s. each Box or Pot, and may be had of all Medicine Vendors throughout the World. Foreign Dispensers should look to the Label on the Pots and Boxes. If the address is not Oxford Street London, they are spurious.

SADLIER'S DOMINION SERIES

SCHOOL BOOKS, HEAD LINE COPIES, ETC.

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Catholic Publishers, Booksellers and Stationers, Church Ornaments and Religious Articles. 1669 NOTRE DAME STREET, MONTREAL.

TO THE CLERGY, MINNESOTA

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

FIVE-MINUTE SERMONS FOR EARLY MASSES

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

THIRTEENTH SUNDAY AFTER PENTECOST. "Were not ten made clean? Where are the nine?"—Gospel of the day.

Four Lord, dear brethren, stood in our midst to day. He would not have to confine this rebuke to the nine, but might with justice ask: "where are the nine?" nine; where are all those whom I have made clean; where are those whose sins I have washed away; where are those whose sufferings I have lightened; where are they, for there is no one to return thanks?

Good Christians, is there need to remind you to return thanks; you for whom God is doing so much; you who are now living in His peace and friendship? Alas! that the truth must be told, we are as a whole an ungrateful set. Not that we mean to be such, God forbid; but we are so taken up with the cares and troubles of this life, so worried about our present needs, so anxious about our future wants, that we forget for the most part to look back, forget to reflect upon all that has been done for us. The little time we do devote to God's service is not spent in thanksgiving, but rather in asking for more than our past ingratitude would warrant us in hoping for.

Be assured, Christians living in the grace of God, that many of the doubts and difficulties and most of the dryness of soul from which at times we suffer, would utterly vanish if we dealt less negatively with God, and spent more time in general, only thanking Him for all His favors.

But, brethren, there is worse ingratitude than this, and you yourselves are witnesses of it. Remember the times of God's special and extraordinary graces; for example, the time of a mission, when His graces and favors were bestowed most lavishly on the sinners as well as the virtuous. Recall how generously He dealt with many souls of your own acquaintance, even perhaps with some of yourselves; recollect how many were cleansed from this foul leprosy of sin by His holy word and saving sacraments; but where are they all now? Some perhaps have already gone to answer at the judgment seat for their ingratitude; others are still left amongst us as a parable of the extraordinary patience and long suffering of the loving God. They are sick and He still feeds them; they are starving and He still feeds them; they are in trouble and He still comforts them. Yes, they are even in mortal sin, and from time to time He cleanses them. But, oh! how long it takes! How long it is to last! How long is God to be tempted? It stands to reason, it cannot but have an end. Put it to yourselves, is there any sin or vice you have less patience with than that of ingratitude, of forgetfulness for favors and kindness received? No, brethren, there is no vice that so incenses us, no sin we find so hard to condone, because it is an abuse of that which is highest and noblest in us—our love.

Indeed, brethren, if all of God's creatures owe Him a debt of gratitude; if for every thing created should praise the Lord, oh! how much more does this obligation fall on us, for, we who are children of the faith are His dearest children! When our souls are sick even unto death with sin, He is ready to restore them to life. He is ready to return to us the wages of the to-day's Gospel; when weary with the cares of life He is ready to refresh us; when tempted beyond our strength He is faithful to us; and what does He ask in return? Listen, to day, to His lament and burden not your hearts— "where are the nine?"

Be generous, then, henceforth in your thanks to God, for He loves and will reward those who are grateful for all He has done for them.

"IRISH PEDIGREES."

FOURTH EDITION. We beg to direct the attention of our readers to the following circular of a reference to the fourth edition of the great work on Irish pedigrees, which is now preparing for the press:—

Mr. John O'Hart begs to say that his fourth edition of "Irish Pedigrees," being published by subscription, the cost of every subscriber of at least £1 each, paid in advance, will receive from him a copy of the work immediately after it is published; as will also each representative of any family whose genealogy will appear in the volume. The consequence on the publication devolve on Mr. O'Hart alone, he expects that the representatives of those families whose genealogies are contained in his former volumes will generously subscribe to the Fourth Edition, in proportion to the space which their representative genealogies occupy in his Third Edition of Irish Pedigrees, or in his Irish Landed Gentry; or, to reduce the publication expenses to a minimum, Mr. O'Hart must in the coming volume altogether omit these genealogies, or considerably condense them.

To those who have already contributed towards the publication expenses of my former works, and who desire to have their genealogies continued in the fourth edition of "Irish Pedigrees," the cost per page will be only £5; instead of £6 per page by those who have not hitherto contributed. Subscriptions will be thankfully received and acknowledged.

JOHN O'HART. Ringsend School, Ringsend, Dublin, July, 1886.

The tenacity with which people abide by their early diet in Ayer's Sarsaparilla is explained by the fact that it is the best blood medicine ever used, and is not equalled in excellence by any new candidate for public favor.

Honestly the Best Policy

An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Cancer of the Stomach and Bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

C. M. B. A.

CONTINUED FROM FIRST PAGE. From Topka, Kansas, and read by the Secretary.

The Council returned the consideration of the report recommending the adoption of a \$3,000 beneficiary. On motion of Mr. Finnigan the matter was referred back to Grand Councils and Branches for further consideration.

Bro. Bertrand presented a majority report and plan in favor of a reserve fund. Mr. Hines presented a minority report. The reports were similar in every respect excepting that the former suggested the retention of the money by the Supreme Council and the latter by the branches.

How, then, can we be happy? We lack the primary elements of national peace and contentment. We are strangers and castaways in our own land, and hence we have pledged ourselves to our own laws, and for every Irishman the sympathetic witness of our painful and protracted struggle, never to relax in our constitutional efforts until we have secured for the tillers of the soil the fruits of their honest labor, for our country the inalienable right of making her own laws, and for every Irishman living in Ireland, irrespective of class or creed, the varied and ennobling blessings that Home Rule has abundantly brought to the great Dominion of Canada.

Mr. Bulger introduced a resolution, which was adopted, authorizing the calling of tenders for printing and the giving of the contract to the person whose tender would be the lowest. The Council took recess until nine o'clock Thursday morning.

THURSDAY MORNING. The order of the morning's session was the election of officers, preparatory to which C. B. Friedman, chairman of the Finance Committee, presented his report, showing that they had carefully examined the report of the Supreme Recorder and Supreme Treasurer, and found the same correct in all respects. They recommended that the salary of the Supreme Recorder be fixed at \$1,000, and that of the Supreme Treasurer at \$800 per annum.

Mr. Franklin, the chairman of the special committee, appointed to present a plan for the reserve fund, then submitted a report, which was unanimously adopted, providing that 5 per cent. of all assessments be set apart as a reserve fund to be held by the Grand Councils, and by the Supreme Council for branches which have no Grand Council, and that this sum will be allowed to remain intact until the assessment would reach 24, or until the fund reaches the sum of \$250,000.

Cleveland, Ohio, was designated as the place for holding the next convention. The Treasurer's bond was fixed at \$40,000. The Council finally adjourned at 10 o'clock p.m. Thursday.

Brantford, August 26th, 1886. S. R. Brown, Esq., London.

DEAR SIR AND BROTHER.—At the last meeting of Branch No. 5, held on 23rd inst., the following resolution, which you will kindly publish, was unanimously carried: Moved by Rev. J. E. Crinion, seconded by James McGarr, that having heard with the deepest regret of the loss of Bro. James Collins of Stratford, late of this Branch, has sustained by the death of his esteemed daughter, the members of this Branch beg to tender Bro. Collins their heartfelt sympathy in his deep affliction.

Resolved, That as many members as can possibly do so will attend together the funeral and that a copy of this resolution be sent to the Grand Recorder for publication and a copy forwarded to Bro. Collins. Yours fraternally, Jas McGarr, Sec. Branch 5.

IRISH PARLIAMENTARY FUND.

Dublin Freeman's Journal. Already acknowledged..... \$5,124 93 By cheque 20th inst..... 376 90 July..... 376 90 Balance..... 2,974 93 From parties in the diocese of Kingston, Canada, per sheet Nov. Dr. Cleary, Bishop of Kingston, through the Archbishop of Cashel..... 309 11 11 Parish of Ballina, including 25 families..... £29 90 Most Rev. Dr. Conway, Bishop of Killaloe..... 7 00 Sisters and people of Kilmackshilgan..... 24 18 0 (Making a total of £102 08, 104 from Killaloe.)

his frequent inquiries, the Bishop says, concerning the condition of his Irish flock in the several districts of his extensive diocese, he gets but one answer, this, namely—"Why should we not be happy in this country, since we enjoy in peace the fruits of our industry; the lands are our own, and the laws are of our own making?"

Now, take the converse of that notable declaration, and may not we, Irish, living in Ireland, truthfully, but mournfully, exclaim—How can we be happy in our native land, since we do not enjoy in peace the fruits of our industry; the lands we laboriously till are not our own; and the laws that we are expected to obey are not of our own framing?

The fact, indeed, notoriously is, that, so far as we are concerned, the fields on which we live and labor belong, for the most part, to those who despise and hate us; the fruits of our industries are, in a great measure, consumed by a favored and frivolous oligarchy who have done nothing to produce them, and our laws, manufactured by strangers, are enforced often at the bayonet point, by foreign mercenaries, or Irish-born slaves, in the interest of a petted and pretentious class, instead of for the use and benefit of a whole people.

How, then, can we be happy? We lack the primary elements of national peace and contentment. We are strangers and castaways in our own land, and hence we have pledged ourselves to our own laws, and for every Irishman the sympathetic witness of our painful and protracted struggle, never to relax in our constitutional efforts until we have secured for the tillers of the soil the fruits of their honest labor, for our country the inalienable right of making her own laws, and for every Irishman living in Ireland, irrespective of class or creed, the varied and ennobling blessings that Home Rule has abundantly brought to the great Dominion of Canada.

My dear Lord, we in Canada shall continue to pray for the success of Ireland's cause, and our hope shall be, that the final solution of the Home Rule question may be likened in history to the oft-told tale of the Sibylline books. I remain, my dear Lord Archbishop, your Grace's sincere friend.

† JAMES VINCENT CLEARY, Bishop of Kingston.

We find it difficult indeed, to make any adequate acknowledgment of the mutual sympathy which the people of that part of Canada over which the Most Rev. Dr. Cleary, Bishop of Kingston, presides have exhibited with the Irish National movement. His Lordship has forwarded, through the Most Rev. Dr. Crooke, a further contribution to the Irish Parliamentary Fund of £260 odd. This is the third subscription within a very short time of the people of Dr. Cleary's diocese to the Fund, and if there was anything wanting to enhance its value, we have it in the fact that with his Grace the Archbishop of Cashel accompanies the generous transatlantic message. As Dr. Crooke reminds us, it was only on Friday last he sent us a cheque for £160 from his friends in Australia, and to be able on the day following to send another cheque for nearly three times that amount from the banks of the St. Lawrence is a very gratifying proof that the Irish cause has staunch and generous supporters at the very ends of the earth.

Very Rev. Dean Gauthier. Sunday at Glen Nevis.

PRESENTATION OF AN ADDRESS AND PURSE BY THE PARISHIONERS OF ST. RAPHAEL'S. Sunday morning was ushered in with heavy rain, which prevented many from attending mass at St. Raphael's. The disappointment was greater as the occasion was of more than usual interest. The bonds which united a beloved pastor to his flock were to be severed. The usual stir of the congregation on this special Sunday was tinged and subdued with a sentiment of sorrow and remissent regret—quiet, undemonstrative and deep.

The Rev. Father Gauthier, who had been their kind friend and their spiritual adviser, ever ready to sympathize with them in their troubles and afflictions, with their esteem and lasting friendship. Coming among them but a few years ago, to build a new Church at a time to face difficulties the most perplexing, many were the doubts of the sage and incredulous as to the success of the undertaking. But they did not know what a man of God, especially allured to his esteem and affection, could accomplish, combined with energy, and united with rare intelligence.

A mind formed to win the affections of his people and surmount all obstacles. Is it any wonder his people came forth in such numbers to witness the building of the beautiful Church? The ground stands almost completed, that will descend to future generations a lasting monument of the zeal of a beloved pastor and his faithful congregation. At the end of mass, which was celebrated by the Most Rev. Archbishop, Father Gauthier, bearing strong marks by his changed appearance of how much his separation

would pledge his life their conduct would be as loyal and orderly as that of any of His Majesty's subjects. Mr. Wilmot Horton, the Under Secretary, who happened to be in the office at the time, remarked that I would give him that assurance in writing in order that he may take it to the pencil which was just going to sit. Yes, my friends, I pledged my life for your good conduct, and during the period of fifteen years which have already elapsed since that pledge was given, I have endeavored to respect the confidence I placed in your honor and your loyalty. Your loyalty and general good conduct have obtained for you the appreciation and confidence of the Government, notwithstanding the attempt that was made to create a general prejudice.

Half a century has elapsed since those words were written, and to day the Bishop of Kingston re-echoes the sentiments of his illustrious predecessor. The Irish Catholics of Upper Canada are held in universal respect by all sections of Protestants, because of their peaceful demeanour, their ardent religious spirit, their sobriety and industry, their warmth of friendship towards every honest neighbor, irrespective of his religion, and their firm allegiance to their sovereign and the institutions of the adopted country.

"Justice and fair play" have been as a rule, accorded to them by the Protestant majority of Ontario, and the result is peace and good will and harmony of social intercourse among all classes. Hence, to my frequent inquiries concerning their condition in the several districts of the extensive diocese of Kingston I get but one answer from my people—"Why should we not be happy in this country, since we can enjoy in peace the fruits of our industry; our lands are our own, and the laws are of our own making."

My dear Lord, we in Canada shall continue to pray for the success of Ireland's cause, and our hope shall be, that the final solution of the Home Rule question may be likened in history to the oft-told tale of the Sibylline books. I remain, my dear Lord Archbishop, your Grace's sincere friend.

† JAMES VINCENT CLEARY, Bishop of Kingston.

WESTERN ONTARIO'S HOLIDAY AND THE PEOPLE'S GAIN TIME. Magnificent Displays of Fireworks. Will be given two nights, Wednesday and Thursday, September 29 and 30. The brilliant display will be given at 8 o'clock on Wednesday night, and "Canada's Emblem of Industry," Thursday night, will be presented in London for the first time with gorgeous effect. A scene not soon to be forgotten.

Japanese Art Workers from Japan. The industries and arts of Japan will be represented by twelve Japanese artists. Museum of Curiousities, Minerals and Natural History Collection, under the management of H. P. Atwater, Naturalist and Curator of the Ontario Museum.

NEW IMPORTATIONS. NEW SCARFS 25 Cts. NEW SCARFS 25 Cts. NEW BRAOES 20 Cts. NEW BRACES 25 Cts. NEW Suits, Trousers & Overcoatings. PETHICK & McDONALD, 393 Richmond St. GOLDEN OPPORTUNITY to make money with our new book on "External Pneumonia." It contains articles from the pens of Canada's most eminent writers, chief among whom being Archbishop Lynch, of Toronto. We also want agents for our superb Catholic Family Bibles. Liberal terms given to pushing men and women. Address: INTERNATIONAL BOOK AND BIBLE HOUSE, Toronto.

WANTED. A GOOD CATHOLIC TEACHER, to take charge of a country school; also assistants, with Catholic character. Send resumes and terms to J. B. LAFORTE, Dryden, P. O. Ont. 415-2W.

TEACHER WANTED. Wanted, Female Teacher, second-class, professional, for R. C. separate School, Ottawa. Salary \$30 per annum. Duties to commence 4th October. Applications stating experience and enclosing testimonials will be received up to the 3rd inst. only. P. O. Box 2154, Ottawa.

Scott's Emulsion of Pure COD LIVER OIL WITH HYPOPHOSPHITES. Possesses in the fullest degree the tonic and stimulating properties of the hypophosphites combined with the healing, strengthening and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

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from his flock had cost him, ascended the pulpit and spoke in feeling terms— from the first time he had come among them up to the present—that his heart had always been with them and it was his ardent wish and hope that he would always be their pastor, that with them he wished to live and die, and be laid under the altar of the Church they now worshipped, but God ordered otherwise. The Rev. Father, visibly affected, briefly came to a conclusion, descended the pulpit and stood inside the railing, facing the congregation. Mr. A. E. M' Rae then came forward and read the address, which was accompanied by a purse of one hundred and fifty dollars.

On Monday evening last a deputation of the parish of St. Raphael, headed by the pastor, waited on the Very Rev. Dean Gauthier to express their deep regret at his departure from Glenngarry and to manifest in a tangible manner their appreciation of his many public and private virtues.

The following very flattering address was read by Roderick M'Pherson Esq., J. P., and was accompanied by a purse of over \$1400 and signed in behalf of the parish by Father Duffy, Messrs. R. M'Farlane, Allan J. M' Rae, Hugh Corbett, F. Dupuis and James Bain: To the Rev. Dean Gauthier.

VERY REVEREND AND DEAR FATHER,—Although aware of the fatigue you have already undergone during these sad days parting with the friends who people with Williamstown and St. Margaret's, still, we your friends in the parish of St. Raphael cannot forbear seizing this last opportunity to give expression to what we also feel at your removal from Glenngarry and assure you of the unforgotten regret with which we come to bid you farewell.

No words of ours are needed to show how your career has been identified with this historic and honored city—your long and successful public ministry—your untiring and self-sacrificing labors—the erection of those noble edifices of religion, both east and west, that reflect alike your ability and your zeal—much less than this would suffice to account for the sorrow felt on all sides at your approaching departure.

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FUNERAL REFORM.

There have been for some time past numerous comments made in private and in public, and even from the pulpit, in reference to needless expensiveness and extravagance at funerals. No doubt there are cases that exhibit charges have, in connection with the burial of our dead, been made. All the Undertakers doing business here belong to what is known as the Undertakers' Association of Ontario, and are bound to maintain the present prices, with the result that the surviving widow, father or children are at the lengthy services of the Undertakers. Most people, as experience shows, rather pay the price first asked by the Undertaker for his services, than huckster concerning the funeral of a loved one. It is now proposed to meet a long and vexatious demand in this city and vicinity, to remove abuses, justly and rightly complained of, by establishing a Reform Undertaking Establishment, in no way connected with any other house in the city, and the utmost will be done to give the public large satisfaction.

The firm that have taken the matter in hand are well known. Mr. ROBERT DRISCOLL, the senior member of the firm, has long been in the Undertaking line, acting for the last ten years with some of the best Furniture Houses in the United States—quite recently in Boston, Mass. The Undertaking Department has been placed under the supervision of a gentleman with 17 years' experience in Canada and the United States. He is in every sense a thorough and most practical Undertaker. As an Embalmer he is second to none in Canada, having made a specialty of the features of the business, hitherto most cases but indifferently pursued in Western Ontario. He was for a short time in Toronto, but more recently with Messrs. W. & L. of Listowel, whose manufactory is one of the largest in Canada.

The firm has the latest and most improved paraphernalia of a first-class Undertaking Business, and its Hearse is without doubt the finest of the kind in the Dominion. Open night and day. An attendant always on the premises. The ladies and patronage of the public are respectfully solicited. E. DRISCOLL & CO., 424 Richmond Street, London, Ont.

LOCAL NOTICES. New Fall Dry Goods received at J. J. Gibbons, New Dress Materials, Hosiery, Hatters, Shawls, Flannels, New Housefurnishings, New Hosiery and Gloves. SEE E. B. REYNOLDS' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

ROMA MAKING POWDER Absolutely Pure. This Powder never varies. A marvel of purity, strength and uniformity. More economical than the ordinary kind, and cannot be sold in competition with the genuine. Sold in 5 lb. cans. ROMA MAKING POWDER CO., Ltd. 100, West Street, London, E.C.

ST. JEROME'S COLLEGE BERLIN, ONT. THIS INSTITUTION, SITUATED in the best and healthiest part of Ontario, and conducted by the Resurrectionist Fathers, offers in its Commercial, Classical and Philosophical Courses excellent facilities to students preparing themselves for Business or for the higher educational Studies in Universities and Seminaries. TERMS—Board and Tuition, \$120 for ten months. For further particulars apply, before Aug. 25th, to REV. L. FUNCKEN, C.R., D.D., Rector, Berlin, Ont.

WESTERN FAIR OF 1886. And Its Host of Attractions, FROM SEPT. 27 TO OCTOBER 2. Magnificent Displays of Fireworks. Will be given two nights, Wednesday and Thursday, September 29 and 30. The brilliant display will be given at 8 o'clock on Wednesday night, and "Canada's Emblem of Industry," Thursday night, will be presented in London for the first time with gorgeous effect. A scene not soon to be forgotten.

LONDON BUSINESS UNIVERSITY. Staff: W. N. VORSE, S. C. EDGAR, W. J. ELLIOTT, Miss KILPATRICK, and the Principal. Special: Professors Tyndall & Davidson. Lectures by Eminent Statesmen and Educators; 100 Students past year, 33 Ladies. Address: A. J. CADMAN, PRIN., BOX 400.

MAILED CONTRACT. SEALED TENDERS, addressed to the Postmaster-General, will be received for the purchase of certain parcels of land, on or before the 1st of OCTOBER, 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for three years and eleven months, three times per week each way.

BETWEEN LONDON & ODELL, from the 1st February next. Printed notices containing further information as to conditions of proposed Contract may be had at the Post Offices of London and Odell. R. W. BARKER, P. O. Inspector, Post Office, London, Ont., Sept. 1886. 415-3W.

St. Catharines Business College. The Fall Term of the St. Catharines Business College and Photographic Institute opens on the 1st of September. It will be furnished with the most complete and up-to-date apparatus. The power used for running the machinery in Agriculture, Milling, and other industries, is furnished by the celebrated Bell engine, manufactured by E. Leonard & Sons, of this city. Two Hundred and Fifty Transatlantic Bell and Live Stock Displays. Grand Exhibits in connection with the Exhibition. Reduced fares on all railways. GEO. McBRIDE, Sec.

WANTED A RELIABLE, ENERGETIC SALESMAN, to take orders in own and surrounding parishes. Good pay to industrious person. References: Messrs. BRYANT, BROTHERS, 36 and 38 Barclay Street, New York.

A Work of Art. In the window of R. Driscoll & Co., in this city, may be seen a beautiful work of art, donated by the Bennett Furnishing Company to the Bazaar, to be held in aid of St. Peter's Cathedral during Christmas week. It is a Drawing-room cabinet in polished wood, richly mounted. The value of the article is \$125. It will be drawn for at the time stated, and tickets, which are only 25c each, are now on sale. To any one desiring to purchase tickets, apply to R. Driscoll & Co. for one dollar, or single tickets for 25c each. Address, Mrs. E. O'Brien, 275 Talbot Street, London, Ont.

ORGANIST WANTED. Wanted, a competent organist for St. Patrick's, Hamilton, Ont. For particulars as to salary, etc., apply to REV. P. COUGROVE, Administrator of same church.

GRAND OPENING. Grand Opening for a first-class Catholic grocer in Trenton, a flourishing town of 5,000 inhabitants, with Catholic Church, water facilities. About half of population is Catholic. No Catholic grocer in business. For further particulars, address, DRAWERS, Trenton.

LAWSHOP FOR SALE. A CATHOLIC BARRISTER, 6 YEARS in practice in a growing town in Eastern Ontario, desiring to go west, and would sell library and business on reasonable terms. Splendid opening. Address Barrister, care Record Office.

Wanted, Female Teacher, second-class, professional, for R. C. separate School, Ottawa. Salary \$30 per annum. Duties to commence 4th October. Applications stating experience and enclosing testimonials will be received up to the 3rd inst. only. P. O. Box 2154, Ottawa.

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NICHOLAS WILSON & CO. 186 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY. INSPECTION INVITED. Specially reported for the Catholic Record: BISHOP WALSH at INGER-SOLL. HE BLESSES A NEW ORGAN. And Preaches a Magnificent Sermon. ELENDO DISCOURSE OF REV. FATHER M'CAFF.

Ingersoll, one of the most picturesque and flourishing towns in the Province of Ontario, is the centre of a most important Catholic mission, whose present pastor is the Rev. Father Moly, Ingersoll is beautifully situated on the River Thames, nineteen miles from London, and one hundred from Toronto. Its total population, as given in the census of 1881, is 4,318, of whom 658 are Catholics. The total Catholic population of the South Riding of Oxford, of which Ingersoll is the chief place socially, commercially and politically, is 1,810. Through the kindness of the Rev. Father Moly, who has been a resident of Ingersoll an interesting historical record, which it may be here mentioned, reflect by the care and accuracy displayed in their every page, very great credit on the various pastors of Ingersoll from the days of Father Bayard till the present time.

The following information is furnished by old settlers in this mission: The first priest that visited these missions was Father Variette, in the year 1836. Then Father Burke, who built the Catholic chapel in Bechville, A.D. 1838. After him came successively Father Mills, Father Lee, Father O'Dwyer, and Father Quinlan from Brantford.

The first resident priest in Ingersoll was Father Moly, who built the Catholic church here, and attended the missions from August, 1850, to March, 1852. Then came Father Carayon, who administered the mission from April, 1852, to June, 1854. He built the Norwich and East Oxford churches.

After his removal came Father R. Keleher, who had charge of the missions from June, 1854, to the latter end of November, 1857. The parochial residence was built by Father Keleher. After him the Rev. J. D. Ryan was appointed pastor of Ingersoll by the Right Rev. A. Pinnoneault, Bishop of London. Father Ryan took possession on the first Sunday of Advent, Nov. 29th, 1857. He was removed in May, 1858.

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

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