





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 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 Irish race. 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 made manifest 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:

Mr. Chairman and Gentlemen.—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 uttermost 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, but it is a 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; and 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 rumble 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 sentiment which has prompted the rule movement were 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 partial 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 Cicolari, 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 congratulate 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 heart 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—Glenacris. 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 your 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 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 never only 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 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 Cicolari 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 M.

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, Lamotte-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:

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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 muddled by national prejudices or mere racial demands. The interests of the Church Catholic, docet omnes 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 mediocrity, 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.'

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 Ulster 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.

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.

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HE WANTS LIGHT AND GETS IT.

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

DEAR SIR,—I notice in your complete review 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-Garibaldi of 1849. London, Sept. 16th, 1886.

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 will be the most imposing and important 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."

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." The Times cruelly heaps on the agony when it enters into an argument of the case: "Dr. Kane should know that Ireland never obtain Home Rule except by the decree of Parliament, signed by Her Majesty the Queen. Does he mean to tell us that he would draw the sword rather than obey that mandate? If so, what does his loyalty? Is he only to be loyal when he can have his own way?" The Times concludes:

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By inserting the above you will greatly oblige,

Your respectfully,  
CHRIS. A. WAGNER.

An ex Garibaldian of 1849.  
London, Sept. 16th, 1866.

Mr. Wagner should read 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.

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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.

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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 are the Orangemen the only men here loyal to Canadian institutions?

Correspondence of the Catholic Record.

DIOCESE OF KINGSTON.

A SIGNIFICANT ADDRESS AND REPLY.

The Bishop left Morrisburg on Monday, after the dedication of its new church, and arrived in Prescott the same evening, and dedicated on Tuesday the new church in Spencerville, about ten miles outside Prescott. On Wednesday the Bishop left Prescott for Cornwall.

On Thursday, 16th inst., His Lordship Most Rev. James Vincent Cleary left Cornwall and drove to Martintown, a distance of fifteen miles, for the purpose of blessing and dedicating the new church which the Very Rev. Father Gauthier had recently completed, and which he was desirous to see blessed by the Bishop before finally leaving his parishes in Glengarry. On the way from Cornwall the Bishop passed through St. Andrews, where His Lordship paid a short visit to the pastor, the Rev. G. Corbett, and to the convent and schools under the direction of the good sisters of the Congregation de Notre Dame. The Bishop gave his blessing to the children, and said a kind word of encouragement and good counsel to the little ones. The Bishop, who was accompanied by his secretary and Rev. C. Murray, of Cornwall, and Mr. P. Purcell, of Fairfield, who had accompanied the Bishop during his visit with his beautiful carriage and four, arrived at Martintown about 5 p. m. A very large gathering of the parishioners met His Lordship and extended him a most enthusiastic welcome. Entering the little church the Bishop assumed his vestments and the solemn ceremony commenced. His Lordship being assisted by his secretary, Very Rev. Dean Gauthier, Rev. I. J. McCarthy, Rev. C. B. Murray, and the Rev. C. J. Duffas.

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 grateful 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.

It is with feelings of the deepest gratitude that we welcome Your Lordship in this beautiful temple of the Living God, the erection of which, in our midst, is due to your wisdom and sense of justice, and your prompt decision at a time when sectional distinctions and differences may have rendered the task a difficult and a trying one.

When we remind Your Lordship that for upwards of forty years these differences had remained unsettled, notwithstanding that repeated attempts were made to adjust them, and that several petitions presented your venerable predecessors for a settlement of our claims, and that, during this long term of years dating from the time when the forests covered our fertile lands, till the present day, we have endured many privations, and made many sacrifices in the cause of our holy religion, being obliged to perform our religious duties at the distant church of St. Raphael's, often under the most trying circumstances and difficulties; and how nearly impossible it was for our children to receive the salutary instructions so highly important in the spring time of life, Your Lordship will fully understand how deeply we appreciate the advantages and privileges we to-day enjoy, and why we thus reverently lay our homage and gratitude at your feet. We asked your Lordship for a site whereon to raise an altar to the Most High God, and you not only gave us a site, but a beautiful temple as well, that shall endure for ages, and with which your venerated name and memory shall ever remain associated. To achieve this grand work you gave us the Reverend Father Gauthier, and how ably he has seconded your efforts in our behalf, the marvellous works, spiritual and material, he has performed for us, will amply testify. We little dreamed that the task assigned him here, would have been so soon and so successfully performed, nor did we realize how fatherly care of our sick and needy, his eloquent and timely exhortations and instructions, and his exemplary christian virtues, have so endeared him to us, that we would fain assure your Lordship of the happiness and blessings he has been the means of obtaining for, and disseminating amongst us.

Surely, then, Your Lordship will pardon us, if in the address of our pastor, we would wish to ever retain him with us, and if, when we learned of the decree appointing him to the important charge of Brockville, our hearts were filled with sorrow.

But of projects conceived in your paternal wisdom, we have no right to complain, satisfied, as we are, that the same wisdom shown by Your Lordship in appointing Father Gauthier to the charge of our parish, at what may be regarded as a critical time in its history, and guided by Your Lordship in withdrawing him from us and making a new appointment in the person of the Reverend Father Macdonell, Father Macdonell is no stranger to us, he having proved heretofore a most worthy and acceptable assistant. We have, therefore, every reason to be thankful to Your Lordship for this additional proof of his kindly interest you have always taken in the welfare of the parish of St. Margaret's. In fact, it is only a further evidence of the deep affection Your Lordship evidently entertains, and which you have always shown for the people of Glengarry; and we beg to assure Your Lordship of the great confidence we have in your wise, efficient and beneficent rule, and that our interests are, and ever will be safe in your hands.

Your Lordship will pardon us if we take the liberty to refer to certain rumors which have reached us through the public press, and have caused us no little anxiety, namely, that it is projected to separate Glengarry from the See of Kingston. We say that we sincerely and most earnestly hope those rumors have no foundation in reality. There are many reasons why such a separation would be very painful to your devoted subjects in Glengarry. Among others we may refer to the old traditional bond which links the interests of Glengarry, religious and social, with the episcopate of Kingston, which may be said in all truth to have sprung from the Gaelic settlement and to have been cradled on the soil whereon we now stand, and where the illustrious Bishop Alexander Macdonell chose to dwell with our fathers, still continuing to be their parish priest and guide and friend for seven years after he had been raised to the episcopal dignity. It was from this place that he was transferred to Kingston when named first bishop of that venerable see, and although he then ceased to be our local pastor he still remained our father and the patriarch of our race and associated in our thoughts the name of Kingston with our faith and traditions and our best interests and affections. Therefore it is that we consider the bonds uniting us to Kingston to be sacred, and that we are filled with so much anxiety lest they should ever be broken.

With a prelate so eminently gifted as Your Lordship to guide the destinies of the diocese, by your profound wisdom and learning and the superior administrative ability that has already manifested itself in so conspicuous a manner in the government of your diocese, we have the

fullest confidence in your administration; and we beg to assure Your Lordship of our undying and unalterable loyalty and attachment to your person and to your throne.

Again reminding your Lordship of our deep sense of the obligations you have placed us under and begging Your Lordship to accept our most heartfelt and grateful thanks for the many benefits and favors you have so graciously secured for us; and most fervently praying Our Heavenly Father to guide and bless you in your onerous episcopal duties, we most humbly beg Your Lordship's benediction.

The Bishop, in replying to the address, expressed his intense delight at seeing this magnificent church of St. Margaret brought to completion through the generosity of the faithful of this parish and the ability and admirable energy of their pastor the Very Rev. Dean Gauthier. This church, he said, was a splendid temple, reared up in faith and devoted to the worship of God by the piety of this congregation. In solidity of structure and grandeur of proportions and grace of architectural style, it was unsurpassed by any church in the diocese except the Cathedral and would be an ornament to any city in the Catholic world. His Lordship regarded this sacred edifice with singular pleasure, it having been the first way in which he put his hand after taking possession of the see of Kingston. The circumstances, too, by which its inauguration was attended gave it a special interest. As had been stated in the address just read to him by Mr. Bathurst in the name of the congregation, forty years ago discussions respecting the formation of the parish and the location of the church had preceded its foundation. Bishop after Bishop had failed to bring the several sections of this distant into union of purpose. In one section a church had been begun and partially built, whose unfinished walls are to this day a monument to the efforts of the past. In another section the site of the church had been laid upon the site determined by a subsequent Bishop, and there the stones lay on the surface of the earth, and no sod had yet been turned for the foundation, when after an interval of many years His Lordship came to the charge of this diocese in 1851 to examine the state of affairs in this mission and make another great effort for the establishment of peace and union among the faithful, and the concentration of their minds and hearts upon the work he had determined to accomplish in the erection of a central church and presbytery at long last in St. Margaret's parish. He recalled to their memories, too, the stirring scenes of that day on which he first appeared amongst them and received a splendid welcome, such as he had never witnessed elsewhere, when night two hundred carriages full of eagerly expectant parishioners followed him from place to place around the district to survey and discuss the several proposed sites of the parochial church. He referred to the solemn act in conclusion of that day's journey when, three delegates having been chosen by each of the six rival sections of the district to speak and act on their behalf in this most grave matter, he called up the Dalhousie one by one to the altar of the chancel and required them, then and there, to sign a declaration in the name of their several sections, that they would, as in duty bound, accept the Bishop's decision respecting the site of the church and presbytery, and would faithfully fulfill their parts, each according to his means, in providing for the erection thereof. It was to him to be able to do that which never had any popular engagement been more faithfully carried out. He congratulated them upon their honesty in fulfilling their promise, and lauded their spirit of faith and piety and filial submission to his, as their Bishop, and united his congratulations with theirs in sight of our Lord Jesus Christ, sitting in the tabernacle, and implored the Sacred Heart to bless upon them and their families in return for the noble offering they had made of this grand temple of His Divine Majesty, to be His dwelling place in their midst for ever and ever. His Lordship spoke in terms of highest eulogy of their late pastor, Dean Gauthier. He was aware of the happy relations of sincerity and affection that subsisted between them and their pastor. He sympathized with them in their regrets for his departure; but he felt assured that when the first moments of sorrow would have passed, they would rejoice in his merited promotion, and transfer their hearty allegiance and loving submission to his successor, Rev. William Macdonell, to the purpose of making the removal of Dean Gauthier less painful to them, and also to mark his esteem for the people of this parish and the County of Glengarry, that he had chosen Father Macdonell to be their new pastor, he being of their own race—born and reared amongst them and ordained by himself (the Bishop) in their presence in the great church of St. Raphael's, on the very day on which he delivered his final judgment and decision that this church of St. Margaret should be erected on this spot. His Lordship declared that from the day of his first visit to Glengarry he felt a lively interest in its people. They had won his admiration and respect, and his paternal love went out to them. He gloried in Glengarry, the cradle of the diocese of Kingston, where the strong, earnest faith of the old country, fostered and cherished by the great pastor, Alexander Macdonell, the guide of their exodus from the land of their fathers, and the guardian of their interests, temporal as well as spiritual, had struck deep roots in the soil, and fructified in all good works of religion, a type of the vigorous life of the Catholic Church and a source of legitimate pride, and joy, and consolation to the Bishop and clergy and people of the diocese of Kingston. He loved to come to Glengarry and meet its sterling Catholic people and exchange good will with them. With reference to the passage in their address which expressed their anxiety and pain of mind at the rumors circulated through certain newspapers about the severance of their connection with the diocese of Kingston, His Lordship bade them to regard these rumors with equanimity. He declared, in his own name and theirs, that, should it please the Sovereign Pontiff, the Vicar of Christ, to order their dismemberment from Kingston diocese and they would

bow their heads in reverent submission. This he had done before, on a similar occasion, and he was fully prepared to do so again, should his obedience be tested. But he deprecated the practice, unhappily too common in certain parts of Canada, of dragging the sacred questions of the Sanctuary before the incompetent and unauthorized tribunal of public opinion through the press, and invoking the criticism of uninformed minds respecting them prior to, and independent of the judgment of the appointed rulers of God's Church, who alone possess the right to deal with those high questions of ecclesiastical government. The anonymous authors of those journalistic rumors are concerned more for political advantages and the aggrandizement of parties than for the advancement of religion and the well-being of the Church. If any purpose existed in the mind of the Roman authorities to partition the diocese of Kingston, he (the Bishop) would be the first to receive intimation of it. Every project of the kind is invariably referred to the Bishop of the diocese for previous consideration. The Archbishop and other Bishops of the Province are likewise invited to join in deliberation, and give the Holy See the benefit of their opinion upon the subject in view of the influence it may be likely to have upon the status of the Church and the religious and social interests of the Catholic people in the Province over which they preside. Now, the fact is, that neither the Bishop of Kingston, nor the venerable Archbishop of Toronto, nor any other Bishop of the Province, has received any communication whatsoever from the Holy See respecting this project about which the nameless writers in the newspapers put forth their judgment so flippantly and confidently. The matter becomes still more serious when we regard those rumors in their wider scope, as proposing not only the dismemberment of the diocese of Kingston, but also the partitioning of the Toronto Province. The men who concoct journalistic rumors do not always comprehend the gravity of the situation, nor the great variety of interests that may be affected by territorial changes in the higher order of church government. On this subject His Lordship forbore to speak more definitely. He would, however, assure the faithful of Glengarry, whose apprehensions were so vividly excited by the rumors to which their address referred, that those journalistic paragraphs were wholly unwarranted; that no Bishop had authorized them; and that they were simply the offspring of selfish minds, governed by political and party considerations. His Grace the Archbishop of Toronto would be the first to whom our Sovereign Lord, the Pope, would communicate the scheme of dismemberment of this Province, were it seriously contemplated, and he would be instructed to convoke an assembly of all his suffragan Bishops for the purpose of considering all reports upon the question in all its various aspects. No communication from Rome has been received by the Archbishop of Toronto, or the Bishop of Kingston, or any other Bishop, on this subject. In fact, he (the speaker) had been informed by a distinguished Roman ecclesiastic, well acquainted with the mind of the Holy See, that the Roman authorities do not contemplate any interference with the Province of Toronto. Of one thing, in fine, His Lordship wished the people of Glengarry to be fully assured, that their interests, religious and social, shall not be disregarded by the Holy See: nor shall the Sovereign Pontiff lend his supreme authority to the furtherance of the political, or the party of anonymous journalistic writers, who seem desirous to force the governors of the church into partnership of their schemes. Above all, the Supreme Father and Pastor of all the faithful will not do anything to weaken the position of the Catholic Church in Ontario, or bring the Catholic minority, who are only one-sixth of the entire population of the Province, into violent collision with the feelings of the Protestant majority, whose voice must be always potent in the manifold questions that may arise in the order of public life.

On Saturday His Lordship left St. Margaret's for Alexandria, where he has important official business to transact on Sunday, as well as the administering of Confirmation to the children of the parish on Tuesday.

DIED.

At her brother's residence, Point Mara, on Sunday morning, 5th inst., Katie McElae, sister of Philip McElae, ex Reeve of Mara, and Alex. McElae, of London, Ontario, in the 40th year of her age. Miss McElae, who had lived for many years in Windsor and Detroit, finding her health declining, owing to climatic influence and a sacred attention to duty, some months ago resolved to return to her ancestral home and mingle with her many warm-hearted relatives in the hope that a change of climate and friendly association might have a beneficial effect. Her malady seemed too deep settled to yield to medical treatment or the tender nursing of affectionate relatives. Her case became daily worse, and she calmly viewed the approach of death—disposed to live if God willed to employ her longer, prepared to die that were His holy decree. She made a nine months' sojourn in honor of the most Sacred Heart of our Blessed Redeemer. On the Friday which concluded the novena, being too feeble to go to church, Father McGinly, who attended the parish of Brechin, in the absence of the pastor, Father Davis, by appointment went to administer Holy Communion, which she received fasting. She begged of him to administer Extreme Unction, which he did, as well as confer all the other rites of the Church prescribed for those in danger of death. He left her calm and resigned. On the Sunday morning following she yielded up her soul into the hands of Him who gave it. It was the vigil of the day on which the feast of the most Sacred Heart was celebrated. Were her prayers heard? Was the Sacred Heart responsive to her wishes and aspirations? On Tuesday morning the remains were followed by a vast concourse of relatives and neighbors to Brechin, where a requiem Mass was sung by Father McGinly. Father Campbell, of Onllia, was present in the sanctuary

and after Mass spoke to those present reminding them of the eternal presence. He paid a high tribute to the memory of the deceased, who had labored so zealously in the interest of the church in which they were assembled. It was in great part due to her exertions that he was able to leave them the church free of debt when he gave up that part of his former charge. After the abolition of the body was again lifted and the procession, headed by the two priests, proceeded to Beaverton cemetery. Here her remains were laid to rest by the side of the dust of her parents. May she rest in peace.

REV. FATHER CRINON APPOINTED TO DUNVILLE.

On Sunday last, at St. Basil's church, Father Crinon announced that he had been notified of his appointment to the mission of Dunville, and took occasion to thank the people of Beaufort for their uniform kindness and hospitality towards him while stationed in this city. The mission of Dunville has formerly been part of the charge of the priest of Caledonia, and the appointment of a regular pastor will no doubt give much satisfaction to the Catholics of the new parish. During his stay here Father Crinon has made very many warm friends. He is an eloquent preacher, and all who have made his acquaintance have become impressed with his deep sincerity, which his light-hearted, happy disposition could not disguise. We are sorry to lose Father Crinon from our city, we heartily join in congratulating him on his appointment, as our first parish priest of Dunville, and wish him abundant success in the work of his sacred office.—*Beaufort Express*.

A Dunville paper makes the following reference to the newly-appointed pastor of that place:

For the first time in the history of the Roman Catholic Church of this parish has it been found necessary to establish a resident pastor to minister to the needs of the rapidly growing congregation of that denomination in this place, and for that purpose the Rev. Father Crinon, late curate of St. Basil's Church, Beaufort, was appointed to the charge. Whilst everyone regrets the departure of such an excellent man as Rev. Father Crinon, late pastor, yet we think the congregation of St. Basil's are to be congratulated on receiving so popular a successor as the Rev. Mr. Crinon. Respecting his appointment, we copy the following from the *Beaufort Courier*: "A POPULAR PRIEST.—On Saturday evening Rev. James E. Crinon, the popular curate of St. Basil's Church, received word from His Lordship that he had been appointed parish priest at Dunville. Whilst rejoicing at his promotion to the newly-appointed pastor of that place, we are generally well pleased to see the departure of the rev. father, as it was a great favor to us, and during his two years' sojourn here he did much good. He leaves on Wednesday for his new field of labor. Dunville was only recently separated as a separate parish, and this is the first appointment of a pastor there. Rev. Father Crinon will do a great work in the town, as was in Beaufort, and for a moment. Every good wish will follow him from his many warm admirers in this city."

HYMENEAL.

The marriage of Miss Billa Murray, daughter of Mr. Robert Murray, of Poal Mills, to Mr. F. J. Beaune, of Flagstaff, Arizona, was witnessed by a large number of friends in St. Peter's Cathedral, London. The ceremony was performed by Rev. Father Tiernan. Miss Maggie J. Murray, sister of the bride, acted as bridesmaid, and Mr. E. Butler, of St. Thomas, as groomsmen. After receiving the usual congratulations the happy couple and friends repaired to the residence of the bride's father, where a sumptuous repast was partaken of. The bride received many beautiful and valuable presents. We wish the happy couple all prosperity, and a long and happy life.

The marriage took place on Tuesday last of Mr. J. Jas. Kenoe, Sault Ste. Marie, County Crown Attorney of Algoma, to Miss Lottie Whelan, daughter of P. Whelan, Esq., the respected Registrar of South Perth. The Rev. Father Tiernan officiated. It took place in the presence of many friends of the bride and bridegroom, who have our hearty wishes that every blessing may attend them.

FATHER ALLAIN'S BAZAAR.

Father Allain's Bazaar is announced to take place in the Market Hall, Uxbridge, on the 11th, 12th and 13th of next month.

All who still hold unsold tickets would do well to dispose of them at once and make their returns on or before the last of this month. Also parties who have promised prizes or something for the tables are respectfully requested to send them as soon as convenient to Rev. Father Allain's address.

Correspondence of the Catholic Record.

BRANTFORD NOTES.

On Wednesday, Sept. 21, Father Crinon, who has been curate here for some years, left for Dunville, to which mission he has been appointed. Formerly the priest of Caledonia had charge of Dunville, but now it has a resident priest by this appointment, and there is little doubt but Father Crinon will be as popular among his new parishioners as he has been in Brantford. His departure from Brantford leaves a vacancy in the school board, of which he was chairman. He was also president of our branch of the C. M. B. A.

Father Marphy, a young priest, comes to Brantford to succeed Father Crinon. He preached at high mass last Sunday. Mrs. Arch. McNeil, an old resident, died on the 16th of August. Mrs. Mary Walsh died at the hospital on the 5th Sept. Alex. McDonald died on the 8th, aged twenty-one years. John McKinnon buried two children within a few weeks.

CHARACTERISTIC REPLY.

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

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 Freethinkers' Convention at Saratoga:

N. Y. FREETHINKERS' 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 30th, 1886.

Hundreds of persons who are now in "Doubling 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 trying 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 30, for the discussion and executive committee will arrange their program to suit your convenience.

Awaiting your reply with respect and kindly wishes. Yours truly, C. B. REYNOLDS, Acting Chairman of Ex. Com. N. Y. F. A.

DEAR SIR— I must respectfully decline your invitation to the annual meeting of Freethinkers' 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 thinkers" of a number of Freethinkers, what purpose would be served by my going to Saratoga to oppose my "free thinkers" to their? 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 the so-called scientific civilization to be admitted by your Saratoga convention? 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 Freethinkers 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 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 error were the legitimate result of the principles maintained by latter day Freethinkers. 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 a spy on Mr. Massie. 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 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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ARCHBISHOP LYNER.

HIS GRACE DEFINES HIS POSITION IN PUBLIC AFFAIRS. Charlotteville, P. E. I., August 25th, 1886.

DEAR MR. BENGOUDE.—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 to Mr. Mowat or to any of his Cabinet, that Mr. Massie 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 a spy on Mr. Massie. 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 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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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, read 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 ninety-nine; where are all those whom I have made clean; where are those whose sin 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 none to remind you to return thanks; you for whom God is doing so much, you for whom we are 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 niggardly with God, and spent more time in generously 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 are rescued 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 a loving God. They are sick and He still heals 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! ungrateful Christians, how long is this 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 ready to be forgiven you, if you are not more patient and more indulgent to yourselves than you are to others? 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 homage and praise, how much more should we praise the Lord, oh! how much more does this obligation fall on us, for we are children of the faith are His debtors indeed! When our souls are sick even unto death with sin, He is ready to heal them as He did the lepers in 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 harden not your hearts—"there is no one to return thanks."

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 Mr. J. O'Hart, the Irish genealogist, in reference to the fourth edition of the great work on Irish pedigrees, which he is now preparing for the press:—

Mr. John O'Hart begs to say that his fourth edition of "Irish Pedigrees" is being published by subscription, and that 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 well as each representative of any family whose genealogy will appear in the volume. But as the pecuniary responsibilities consequent on the publication devolve on Mr. O'Hart alone, he expects that the representatives 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 £3; instead of £5 per page by those who have not hitherto contributed. Subscriptions will be thankfully received and acknowledged. JOHN O'HART. Ringsend School, Ringsend, Dublin, July, 1896.

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NATIONAL PILLS will cure constipated bowels and regulate the liver.

THE NEW CHURCH AT MORRISBURG.

THE MOST REV. DR. CLEARY DEDICATES THE NEW CHURCH AT MORRISBURG—A BEAUTIFUL CHURCH AND A GRAND CEREMONY.

Kingston Freeman. On Sunday last, 19th September, His Lordship the Most Rev. James Vincent, Bishop of Kingston, solemnly dedicated the new church at Morrisburg, and dedicated to the service of God, under the invocation of the Immaculate Virgin Mary, the new Church in Morrisburg village, formerly a Methodist meeting house, and purchased by the Catholic congregation at a cost of \$5,000. The ceremony of blessing began at 10.30, the Bishop being assisted by the local pastor, Rev. Morgan C. O'Brien, Rev. John R. Mesado, the former pastor, and Rev. Thomas Kelly, Secretary. On the conclusion of the purification and dedication of the building the congregation assembled in their new Church, and Mr. Thomas McDonald, accompanied by the members of the Church Committee presented His Lordship with a suitable address of welcome to the mission of Morrisburg, and of congratulation upon the joyous and notable event which was the occasion of the Bishop's visit. The Bishop replied to the address in fitting terms and offered his felicitations to the congregation for their success in securing so suitable and commodious, and well furnished an edifice for the services of religion, and as the gift which the good people of Morrisburg designed to offer to the Almighty God. The Bishop deferred to the evening the instruction suitable to the occasion which he meant to deliver to his people of Morrisburg, but His Lordship announced his intention of taking up subscriptions for the payment of the Church. The Bishop gave \$100. The collection amounted to \$2,500, which the Bishop considered satisfactory as a beginning. Immediately after the collection the rev. pastor offered up the holy sacrifice, but before the beginning of the mass, the Bishop turned towards the people and exhorted them to join fervently and earnestly in this first sacrifice offered to God on this new altar which had just been dedicated, and where Jesus Christ would therefore be enthroned forever, to shed grace, and peace, and charity upon the homes and hearts of the Catholic people of Morrisburg.

THE BISHOP'S SERMON. In the evening at 7.30 an immense concourse, Protestants as well as Catholics gathered in the new Church to hear the Bishop's sermon. After vespers His Lordship began his discourse and spoke for one hour and a half to a most attentive audience, who eagerly listened to an able sermon on the faith and worship of the Catholic Church through the holy sacrifice of the Mass, which His Lordship explained to be the only act of adoration worthy God's acceptance, because it was the sacrifice of the New Law offered by the Great High Priest—Jesus Christ the Son of God, and offered by Him in adoration, in thanksgiving, in propitiation and in impetration to His eternal Father in the name and for the sake of all mankind, his own brethren in the faith.

At 10 o'clock the congregation dispersed, and thus happily terminated this remarkable day in the history of Catholicity in Morrisburg.

DOING GOD'S ERRANDS.

Hester was a little girl who was trying to love and serve God. And she showed her love to God by seeking to please Him in all that she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well. One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes, and said: "Why, mother, then God is sending us on errands all the time. Oh it is so nice to think that I am God's little errand girl."

"Yes, dear," said her mother, "God has given us all errands to do for Him, and plenty of time to do them in. Every day we can tell Him what we are trying to do and ask Him to help us. And when He calls us home to Himself, we shall have great joy in telling Him what we have been trying to do for Him."

"I like that," said Hester. "It is very pleasant to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

Dear reader, nothing makes us more happy than to do anything for a person that we really love.

Of Vital Importance. It is just as essential that the human body should have pure blood, as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this fountain of life, and regulates all the vital organs to a healthy action.

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DIED. How often do we see under this heading the name of some one near and dear to us. Many whose names are thus printed would to day be alive and well if they had put preventive and restorative drugs under their noses. We have been making them for years past. During the last nine years we have cured tens of thousands of patients suffering from chronic ailments after all other treatments had failed. By means of our medicine, we have cured: Rheumatism, Gout, Dropsy, Neuralgia, Debility, Asthma, Bronchitis, Catarrh of the Bladder, and kindred troubles. We have so much faith in our medicine that we send them on trial, and do not require payment unless they make a cure. Can you ask anything fairer than this? Different applications to cure Rheumatism, Dropsy, Neuralgia, Debility, Asthma, Bronchitis, Catarrh of the Bladder, and kindred troubles. See our full particulars and testimonials from all States in the U. S., and blank for statement of your case sent free. Address Electric Light Co., 25 E. 42nd Street, New York City. Write to day, remember we take the risk of the application failing, the only risk you take is the loss of being cured.

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Meetings. CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at 8 o'clock P. M. in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. M. HARTMAN, Pres.; JAS. COLEMAN, Sec. Sec.

K. of L. Clothing & Furniture Store. MEDDOWCROFT'S WEEKLY PAYMENT STORE.

New Tweeds, new Dress Goods, Everything new. Orders for Clothing, especially Dress and Mantle Making to suit the most fastidious. Furniture and Carpets of every description. Write where you can get everything you want cheap and on easy payments. W. S. MEDDOWCROFT, Corner Wellington and Horton Sts., LONDON, ONT.

Mineral Baths, with Electric and Mollers' Baths. WILL CURE RHEUMATISM, ARTERIA, Catarrh and all Spinal and Nervous Diseases. Recommended by physicians for Rheumatism, Paralysis, Lung and Kidney Complaints. Perfectly safe and reliable. 320 Dundas St. West. Send for circulars. J. G. WILSON, Electric Physician.

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FIRST-CLASS REAL ESTATE FOR HIRE. 202, King St. E. London Private Residence, 24 King Street.

HEADQUARTERS FOR FINE COFFEE. AFTER repeated trials elsewhere, we are firmly convinced of the superiority of the Coffee procured by Chase & Sanborn. We have now decided to supply all our customers with these goods, which anticipate an increased consumption. Every ounce is guaranteed STRICTLY PURE, AND POSITIVELY SATISFACTORY.

or returnable and money refunded. Use these Coffees, and help drive adulterated and inferior goods out of the market. Yours respectfully, FITZGERALD, SCANDRETT & CO., 190 DUNDAS STREET.

GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' Beef, Tonic and Wine. We are safe in saying there is no preparation in the market which will give better results. In bottles at 25c, 75c and \$1.00.

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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.

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.

Supreme President—C. J. Drescher, Buffalo, Pa. First Vice—Thomas Coffey, London, Ont. Second Vice—Charles Perleorn, Meadville, Pa.

Supreme Recorder—C. J. Hickey, Allegheny, Pa. Supreme Treasurer—James M. Walsh, Hornellville, N. Y. Supreme Marshal—J. A. Hickey, Detroit, Mich.

Supreme Grand—A. Valentine, Detroit, Mich. Supreme Trustees—W. J. Bulger, Lockport, and Jas. S. McGarry, Franklin, Pa.

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 cents, 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. 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 McGreggor, 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 McGreggor, Sec. Branch 5.

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 to 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, as well as to every other British dependency in which it exists.

My dear Lord, my dear Sir, your very faithful servant, W. CROKE, Archbishop of Cashel, Port Arthur, Lake Superior, Canada, August 7th.

To His Grace the Most Rev. Dr. Croke, Archbishop of Cashel. My DEAR LORD ARCHBISHOP.—Before leaving Kingston for a couple of weeks' vacation, I got Your Grace's kind acknowledgment receipt of the draft I had sent you for the amount of my people's second contribution to the Irish Parliamentary Fund. I have to thank you much pleasure in enclosing another draft representing £200, which I had for the same fund. My first remittance, through Lord Mayor Sullivan was from the city of Kingston alone, the second from Kingston city and the town of Brockville, the present one from the following parishes in my diocese:

Table with 2 columns: Parish Name and Amount. Includes Kingston city, Belleville, Napanee, Read, Centreville, Erinville, Lansdowne, Westport, Kempville, Prescott, Cornwall, and Chesterville.

The contributors of the foregoing sums are not exclusively Irish or Catholic, Scotch, French, and English, Presbyterians and Anglicans, have united with us in paying this tribute of sympathy and assistance to our long-oppressed country and her Parliamentary champions in the supreme efforts now made to vindicate by peaceful and strictly legal methods her inalienable right to self-legislation. All have been moved by a common conviction that the system of law-making which has rendered Canada signally loyal, prosperous, and united, depends on the diversity of her constituent peoples, casually, as it were, thrown together, and which has converted the Irish settlers, who were naturally discontented at home and disgusted with British rule, into heartily loyal law-abiding, and most excellent subjects of her Majesty in this Dominion, ought to be vindicated by peaceful and strictly legal methods.

Writing from the province of Ontario, I may be permitted to observe that the same English distrust of Irish Catholics and the same prejudices, real or feigned, that induced the rural population of England to vote adversely to Ireland at the recent elections prevailed in this Protestant province also at the period of the first Irish immigration.

My venerable predecessor, the Most Rev. and Hon. Alexander Macdonnell, first Bishop of Kingston, a Scotchman and member of the Legislative Council of Canada, in a circular addressed "to the Irish Catholics of Upper Canada" on Dec. 1st, 1838, makes the following statement:—"An attempt was made to create a general prejudice and raise an alarm in the province on the arrival of the first batch of Irish emigrants to the settlement of Perth (Ontario). They were reported as riotous, mutinous, and what not. An application was made for a military force to put them down, and this report was sent to the Home Government. Being at the time on the Continent of Europe, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada, as the Irish emigrants were getting quite unruly. On coming to London and calling at the Colonial Office, I assured Lord Bathurst that if fair play were given to the Irish Catholics and justice done to them, I

would pledge my life their conduct would be as loyal and orderly as that of any of His Majesty's subjects. Mr. Wilnot 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 Council 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 cause to regret 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.

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 hands of Rev. Dr. Croke, a further contribution to the Irish Parliamentary Fund of £200 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 remittance message. As Dr. Croke reminds us, it was only on Friday last he sent us a cheque for £100 from our 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.

We would recommend the letters of the two distinguished Prelates as useful reading to some of the politicians across the Channel. It should be interesting as well as instructive for them to know that the Dominion contributors are not exclusively Irish or Catholic. As Dr. Croke tells us—"Listed as Scotch, English, Presbyterians and Anglicans, united with us in paying this tribute of sympathy and assistance to our long-oppressed country and her Parliamentary champions in the supreme effort now made to vindicate by peaceful and strictly legal methods her inalienable right to self-legislation. All have been moved by a common conviction that the system of law-making which has rendered Canada signally loyal, prosperous, and united, depends on the diversity and old world rivalry of its constituent peoples, casually, as it were, thrown together, and which has converted the Irish settlers, who were naturally discontented at home and disgusted with British rule, into heartily loyal, law-abiding, and most exemplary subjects of her Majesty in this Dominion, ought to be vindicated by peaceful and strictly legal methods."

There is no union here of hearts that finds not here an end. But there is a union here of hearts that would feel Father Gauthier's departure very much, they could console themselves with the thought that he would still remain a good friend and that the union of hearts' would not be broken by distance or separation.

The Very Rev. Father Gauthier replied that he could find no words to convey his surprise and pleasure. He had lately received many tokens of affection from his own beloved people, but these he looked upon as a matter of course for he was fully aware of the kind consideration which they had for him, but not his own, should undertake to formulate an address and accompany it with so generous a gift, this certainly was something he could never have expected. But when he considered that this representation came from St. Raphael's, the mother parish of the province, with its glorious traditions and illustrious line of faithful pastors from the Most Rev. and His Hon. Dr. McDonnell to its present worthy incumbent; from a people whose faith and attachment to religion were renowned throughout the land, so much so, as to merit the special commendation of the present venerable Bishop of the diocese, who seems never to tire of pronouncing words of praise in favor of his devoted subjects of Glengarry, this indeed seemed to him an honor and a kindness of which he felt himself unworthy.

He spoke most feelingly of his relations with St. Raphael's parish and its pastor, especially alluding to his esteem for Father Duffus and concluded by assuring the deputation of his most heartfelt gratitude for their thoughtfulness and generosity, the remembrance of which would be life-long.

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.

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 Glengarry 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 \$140.00 and signed in behalf of the parish by Father Duffy, Messrs. R. M'Pherson, 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 Glengarry 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 country—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.

WESTERN FAIR OF 1888. 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 of fireworks will be given 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.

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

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.

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 want 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 recently with Hess Bros., of Listowel, whose manufactory is one of the largest in Canada.

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.

ROYAL BAKING POWDER. Absolutely Pure. WESTERN ONTARIO'S HOLIDAY AND THE PEOPLE'S GAIN TIME. W. W. FUNKEN, C.R., D.D., Rector, Berlin, Ont.

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 pursuing themselves for Business or for the higher educational Studies in Universities and Seminaries.

LONDON BUSINESS UNIVERSITY. Staff: W. N. VORSE, S. C. EDGAR, W. J. ELLIOTT, Miss KILPATRICK, and the Principal. Special: Professors TYNDALE & 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 the following: OCTOBER, 1888, 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 Odele.

WANTED A RELIABLE, ENERGETIC SALESMAN, to take orders in own and surrounding parishes. Good pay to industrious person. Reference to Rev. B. BEZINGER, BROTHERS, 36 and 38 Barclay Street, New York.

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, BROTHERS, Trenton.

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

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

The Rev. Lewis Griffin, who succeeded him, took possession in June, 1864, when Father B. Boutat had with him Father Gelinas as an assistant for a short time. Father Boutat left Ingersoll in January, 1866, and the Rev. F. A. Marshall succeeded him. Father Marshall remained only until June of the same year, when he was replaced by the Rev. G. Volkert.

During Father Volkert's administration the Catholic church in Woodstock was put up. The convent stone of said church was placed and blessed by the Right Rev. Dr. Farrell, Bishop of Hamilton, on the 31st day of March, 1867, and the church was solemnly blessed and dedicated to Divine worship, under the patronage of the Immaculate Conception of the Blessed Virgin Mary, on the 8th of December, 1867, by Right Rev. Bishop Walsh. Father Volkert put up also an addition to the Ingersoll church.

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

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

May the Divine Heart of our most loving Saviour enlighten more and more the fire of His Divine Love in the heart of both the pastor and faithful of the parish of Ingersoll! JOS. BAYARD, P. P. July 4th, 1875—Dedication of the Catholic Church in Tilsenburg. On Sunday, the 4th of July, 1875, Feast of the Most Precious Blood of our Lord