

into their hands for educational purposes. Whether this excuse will satisfy the people is a question which time will reveal. Doubtless the expectant beneficiaries of the grant were more or less anxious to find some basis of acceptance, but whether they will find their fingers burnt by the getting of it also remains to be seen."

The Rev. Dr. Douglas, of Montreal, was one of the most violent anti-Jesuit orators at the convention held in Toronto last June, and on behalf of the Methodists he now declares most emphatically that Mr. Mercier's Jesuit Estates Act is "an immorality." He says that he is fully persuaded that there are few ministers and laymen of the Methodist Church who will endorse the acceptance of a dollar of the money by St. Andrew's College. To do so "would be a stain and dishonor to the ecumenical of Methodism, and would merit universal reprobation." He adds the threat that some institutions will suffer financially by the acceptance of any portion of the ignominious money.

There is one feature about all this rhodomontade which is worthy of special remark. The Carmins and the Douglasses, who are making so much noise and uproar against the action of the Quebec Government, make it a special complaint against the Catholic clergy, and above all against the Jesuits, that they maintain that the State should be subservient to the Church, while they assume great credit to themselves for holding that the Church must be loyal subject to the State in all things. This was notably the case in the sermon of Bishop Sullivan, of Algonquin, which was made to do much service in the cause of the Equal Rights Association. The absolute and complete supremacy of the State was stated there to be the vital difference between Catholicity and Protestantism. Why then do they not yield to the final decision of the State in regard to the disposition of the Jesuit Estates? They claim that the State had, in the first place, the right to despoil the Jesuits. If now the State deems it prudent or just to make a new disposition of the property surely it has as much authority to do so as it had to confiscate it in the first instance, and those clergymen are very inconsistent who are endeavoring to override the decisions of the Quebec Legislature, of the Dominion Government and Parliament, of the Governor General, and even of the Imperial Government, which already declared that the whole matter is one which pertains to the Government of Canada to settle. It is with a very bad grace that these persons, who say that the worst fault of the Catholic clergy is that they influence or endeavor to influence Governments to adopt their views, should themselves be guilty of insubordination against the action of the Government.

DEATH OF REV. FATHER KELLY.

It becomes our painful duty in this issue to announce the sad demise of Rev. Father Martin Kelly, P.P., which occurred at the parochial residence, Mount Carmel, in the Township of Stephen, on last Monday, at 10 a. m. Father Kelly had been suffering from gastric fever for the last six weeks, and, although confined to his bed, was not considered in any danger until late Sunday night, when Rev. Father Gahan, who resided with him, noticed alarming symptoms and administered to him the last sacraments of Holy Viaticum and Extreme Unction. Father Kelly is a very near relative of the Rev. P. Brennan, of St. Mary's, in this diocese. He was born and educated in the County Kilkenny, Ireland, and finished his theological studies in the Grand Seminary of St. Sulpice at Montreal. He was raised to the priesthood by His Lordship Bishop Walsh, in St. Peter's Cathedral, London, on January 18th, 1873. Not long after his ordination he was appointed resident pastor of Bthwell, to which Alvinston, Thamesville and Wardsville were then attached.

In the year 1887 he was transferred to the more important parish of Mount Carmel, which he had administered with much zeal, edification and self-sacrifice, having lately erected a magnificent brick church at a cost of \$15,000, which was opened for the first time and dedicated by His Lordship Bishop Walsh, on 26th November, 1888. Father Kelly, besides being a ripe scholar and sound theologian, was a man of unimpeachable honor and sterling qualities, which made him respected and loved by all who enjoyed the privilege of his intimate acquaintance. Of undemonstrative and retiring habits, he performed all the sacred duties of his office in a manner to command the esteem of his bishop, and the veneration of the people committed to his charge. Whatever he undertook was done quietly, solidly and well. Our heartfelt sympathies go out to the priests and people who this day mourn his loss, and with them, can but offer a fervent prayer for light eternal and perpetual rest to his soul. Amen.

Fathers Guy and Vorse have been decorated by the French Government for saving many lives during the inundation in the department of Sarthe last June.

ST. PETER'S CATHEDRAL.

THE NEW STAINED-GLASS WINDOWS UNVEILED.

NEW STATIONS OF THE CROSS AND ALTAR REVEALED.

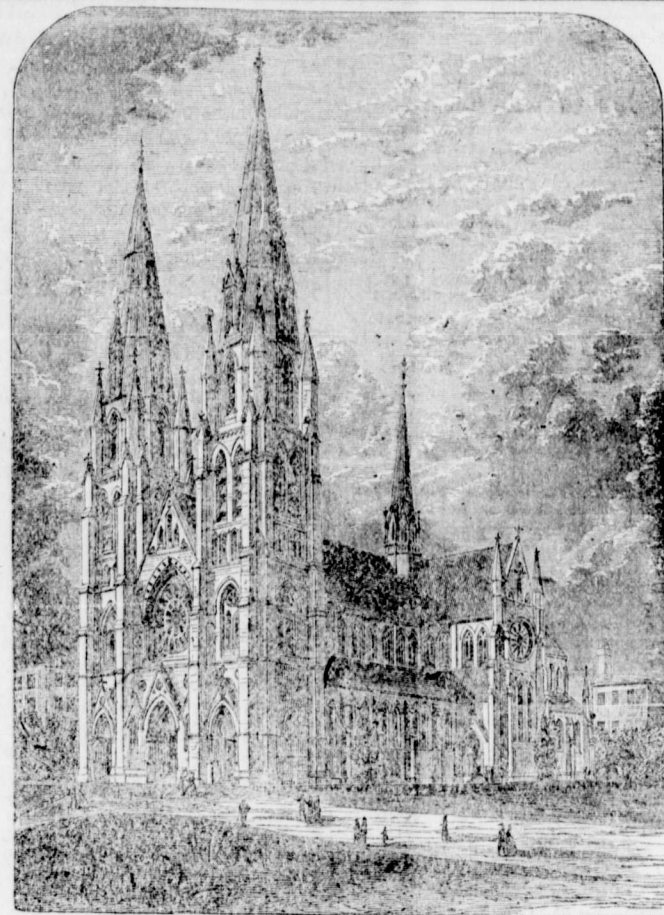
Since the solemn dedication of St. Peter's Cathedral, we had no such magnificent ceremony as was celebrated on Sunday last, in the blessing of the new altar of the Blessed Virgin, the unveiling of the stained glass windows and the erection of the stations of the cross. The latter are the most artistic and most life-like set of beautiful pictures of our Lord's Passion seen on this continent. They were copied from Marillo, by Bartolotti, the most famous of modern painters in Rome. They are a masterpiece of beauty, and cannot fail impressing the onlookers with the sufferings of our Blessed Saviour to redeem a lost humanity. The frames are of massive oak, and were manufactured by Mr. O. B. Graves of this city.

Although not the most noticeable of the new arrangements, the altar of the Blessed Virgin, which has just been placed in position to the left of the main altar, is undoubtedly the richest and grandest. It is constructed entirely of Irish stone and marble. On the centre lower panel, chiselled out of the solid rock and showing up in splendid relief, is a representation of a couple of the more familiar scenes in connection with the Saviour's nativity, and on either side are two beautiful floral designs. The pillars supporting the arch over the central panel are of red and green Irish granite. The paneling is of Irish oak stone and the altar table is of polished white Irish marble. The tabernacle, of course, occupies the central position on the table, and is of cast-iron overlaid with stone. In the centre niche over the tabernacle stands an almost life-size statue of the Blessed Virgin, chiselled out of one solid piece of green stone. It is a beautiful specimen of the sculptor's art. Every feature is brought out most distinctly, even the needle work which serves as a fringe to the outer garment. The canopy over this niche is supported by two red Irish granite pillars. On the panel to the right of the statue is a representation of the Annunciation of the Blessed Virgin Mary, and on the right of her Coronation, both beautifully executed. Over each is a tasty arch in green stone, finished with a nest finial. The pinnacle over the canopy gives a magnificent effect, the top of it being seven feet from the base of the altar. This is the gift of the members of the Sodality of the Blessed Virgin, an organization of about sixty young ladies under Father Tiernan's control, and was chiselled by Mr. O'Neil, of Dublin, one of the great set of modern sculptors.

The new stained glass windows, nineteen in number, are models of beauty and artistic workmanship. The various hues are arranged so as to produce the most startling effects, and the various representative figures are brought out in splendid relief from the background of masses. Seven of the new windows are in the sacristy over the main altar, and with the exception of the centre are the gifts of personal friends of His Grace. The centre one is given by Archbishop Walsh, and represents our Saviour giving the divine commission, "Go, preach the Gospel," to His disciples, who are clustered around Him and listening with apparent eagerness to His words. All the figures are very distinct and as nearly life-size as possible. The windows to the right and left were presented by His Lordship Bishop Dowling, of Hamilton, and His Grace Archbishop Cleary, of Kingston, respectively. The two remaining windows on the right are the gifts of the Rev. Fathers Tiernan and Murphy, and Dean Wagner, of Windsor, and Dr. Kilroy, of Stratford. One of those on the left is in memoriam of the late Monsignor Bruyere, Vicar General of the Diocese, and the other is donated by Mr. Connolly, of Toronto, the architect of the Cathedral.

The windows over the new altar of the Blessed Virgin are the offerings of the Sodality of the Blessed Virgin, the one representing Mary crushing the serpent's head, and the other that of her blessed spouse, St. Joseph. The two windows at the rear of the Sacred Heart Chapel were donated by Mrs. O'Brien, and contain representations of the Good Shepherd and St. John. Those on the west side of this chapel are representations of the Sacred Heart and the blessed Marguerite Mary, the cost of which is borne by the Archconfraternity of the Sacred Heart, of whom Father Tiernan has one thousand two hundred members. There are three windows in both of the transepts. Those in the west contain the bust figures of the Twelve Apostles, four on each window. The central one is the donation of the members of the Altar Society, the southern one that of Rev. Father Flannery, of St. Thomas, and the northern one that of Rev. Father Brady, of Woodstock. In the eastern transept the central window contains representations of four of the most prominent Irish saints, viz., St. Patrick, St. Bridget, St. Columbkille and St. Lawrence O'Leary, and is presented by the family of the late John Wright in memoriam. The other two windows represent the four Greek and two Latin doctors of the Church.

In addition to these are several rose windows, all of magnificent workmanship. The one over the choir gallery, however, is especially deserving of mention. In the centre is the figure of Holy David playing on the harp, around which are representations of the angelic choir, each of the twelve figures being represented as playing on different musical instruments. This is very appropriate to its situation. All these windows were manufactured at Innsbruck, Austria, the most famous stained glass works in the world. The impressive ceremonies commenced at 10:30. Pontifical High Mass was sung by His Lordship Bishop Dowling, of Hamilton, with Very Rev. Father Rooney, administrator of Toronto, as assistant priest, Rev. Father J. Walsh being deacon, and Rev. Father Murphy as subdeacon. The Rev. Dean Murphy and Father Flannery acted as deacons of honor, while Rev. Father Kennedy was master of ceremonies. Rev. Father Tiernan was aiding the collectors. The Most Rev. Archbishop



ST. PETER'S CATHEDRAL, LONDON.

Walsh assisted at his throne, having for assistant the Very Rev. Dr. Kilroy and Very Rev. Dr. O'Connor. Rev. Fathers Connolly of Lucan, and Henchell of Hamilton, were also in the sanctuary. Haydn's 5th Mass was very efficiently rendered by St. Peter's choir under the able presidency of Dr. Verinder, organist. At the offertory the latter excommunicated the organ with the *vox humana* and the cant *toning* air, "Nearer my God to thee," with variations of his own composition, which were listened to with rapt attention.

ARCHBISHOP WALSH'S SERMON.

After the gospel was chanted by the deacon of office, Rev. Father Walsh, His Grace the Archbishop ascended the pulpit and delivered a very eloquent sermon, of which we can but transcribe a synoptical report:

The text chosen was: "Truly this is none other than the house of God and the gate of Heaven." The stupendous works of God are but one vast temple in which the Omnipotent is acknowledged and adored. But even Heaven cannot contain His immensity, and yet He condescends to dwell amongst men. He delights to converse with the sons of men. He wishes to be called Emmanuel—"a God with us." Therefore, erect a temple built in which He might be adored—in which He would reside—and in which petitions would be offered at His mercy seat, and favors and blessings granted to all true worshippers who adored Him in spirit and in truth. This glorious temple was destroyed by the Assyrians; but fifty years afterwards the captive Jews returned and set about erecting a temple as grand and as gorgeous, as possible as the one built by Solomon. And while the people were grieving that they could not erect one more worthy of God's majesty, a prophet appeared in their midst, who said: "Have courage, Zorobabel, and all ye people, for great shall be the glory of this last house more than the former, for the desired of all nations shall come into it, and sanctify it, and shall fill it with His glory." It is because the Son of God is with us on our altar—in our tabernacle—that a Catholic Church is more filled with glory and more to be held in awe and veneration than even the temple built by Solomon. God is here by His Eucharistic presence—here is His mercy seat—and here is offered that most precious blood which overflowed the world and cleansed it of its sins and impurities. Indeed we may say, when we enter a Christian Church, with far more truth than holy Jacob, "Truly, this is none other than the house of God and the gate of Heaven." And this is the reason why, at all times, the Catholic Church in the erection of her shrines and magnificent ministers doth summon all things created of the material and spiritual order to do honor to the Lamb that was slain from the beginning. Even Heaven itself with its lights and shades and glowing sunsets, and bright auroras, are made to do duty in contributing to the worship of the God head.

The history of human science tells us how Franklin caught the lightnings from heaven and made them subject to the human will, beneficial to society and eloquent of God's hidden power and wisdom. In somewhat like manner the saints of old caught the varied hues and glories of the firmament, focussed them and concentrated them through the windows of God's house to enoble and beautify it. The Christian artists of medieval times knew how to fix and make permanent the rainbow's effulgent colors, that after the deluge formed in the heavens "one arch of peace." So it is that in our churches the rainbow hues that stream through our transept and chancel windows, with their sacred imagery of Christ and his saints, are, to all who think and pray, an indication of Christ's better covenant with man, whom He came to save. For the Good Shepherd, whom we see represented so faithfully on yonder stained glass pane, announced to a sinful world that He came not for the just but for those who were perishing of the house of Israel, and that Heaven might rejoice over the conversion of one sinner. The Church makes use of the stained glass windows not only as ornaments, but also as means of teaching and educating. The Church has been instituted and empowered by

Christ to teach mankind the saving truths which He had revealed. "All power is given to Me in Heaven and on earth." In virtue of this commission the Church ever labors to fit out the soul of man with the light of heavenly doctrine. Man is not, like the angels, a pure intelligence. He is a compound being, consisting of soul and body united in one person. The soul is necessarily conditioned by the material body to which it is united. The bodily senses are the avenues to the soul, and through the soul and intelligence, enlighten and direct it. Hence, the Church, taking man as he is, makes use of sensible things and sensible forms in order to instruct and educate him. She embodies revealed truths in sensible forms that they may reach and influence the soul. Through the instrumentality of the senses she appeals to his sense of beauty, to his imagination, to his emotions as well as to his intellect, in order to educate and influence the whole man and move him to the practice of virtue. Hence she makes use of the very windows of her churches to convey Christian truth and to inculcate Christian virtue. This is the thought that prevailed with me in my choice of the subjects treated in the stained glass windows which have recently been put in place in our cathedral and are now unveiled for the first time. The seven windows in the chancel set forth and teach a summary of the Christian religion. The first represents the birth of Christ. This truth implies several sayings of our divine faith. It implies the fall of man from original justice, and the transmission of original sin to future generations. It implies the infinite malice of sin, that could not be expiated save by an atonement of infinite value. It speaks of the infinite love of God, who came down from Heaven and became man in the chaste womb of the Blessed Virgin for us men and for our salvation, while it recalls to us the incarnate God in the form of a child, that by such endearing character He might gain our hearts and induce us to love and serve Him. The birth of Christ was the uprising of the sun of God's infinite love, that through the coming and mission of Christ bathed the world in the sunshine of countless mercies and blessings like the covering waters of the deep. The incarnation and birth of Christ are mysteries of infinite mercy and love that the plummet line of human reason can never fathom. The second window represents the Crucifixion. The sins of men demanded an atonement of infinite value. Were all angels and all men to combine in offering satisfaction to divine justice for human guilt, they never could offer an adequate atonement, because it would be necessarily finite, whereas the malice of sin is infinite. The acts of Christ were the acts of a divine person, and were, therefore, of infinite value. One sigh of contrition, one tear of Jesus shed for human guilt would have been sufficient to redeem mankind. One drop of His blood would have redeemed ten thousand guilty worlds. Jesus Christ shed His life-blood on the tree of the cross, and thus purchased us at a great price. That precious blood delivered the world on the saving tree, and in potency and in principle washed away the guilt of all the ages. The third window represents the Resurrection. This miracle proved beyond reasonable doubt the Divinity of Christ, as the Son of God and the world's Redeemer. He wrought many miracles during His life on earth, which proved that He was indeed the Messiah. But He Himself appeared again and again to His future Resurrection as the crowning proof that He was God. Master, said the Scribes and Pharisees, we would see a sign from thee: who answering said: A wicked and adulterous generation asked a sign, and a sign shall not be given but the sign of Jonas the Prophet. (Matt. xii, 39, 40.) And again, the Jews said unto Him, what sign dost thou show unto us, seeing thou dost these things. Jesus answered and said: Destroy the temple and in three days I will raise it up. Six and forty years was this temple in building, and wilt thou raise it up in three days? But He spoke of the temple of His body. (John 11-18, 19, 20.)

The next window represents the glorious Ascension of our Blessed Lord to the realms which He had left, for the purpose of bringing to us poor mortals the light and consolations which the world sadly needed. He is gone to prepare a home for us in the mansions of everlasting bliss, where our reward shall be exceeding great and where every tear shall be wiped away from eyes that wept here below, "when the former things shall have passed away." The last remaining chancel window shows the blessed Assumption of the Immaculate Mother of Him to whom we owe every blessing and every present and future joy. As He ascended, and as she was assumed into Heaven, let us lift up our thoughts and yearnings from the gross pleasures of this transitory world, and aspire only for their heavenly companionship in the enjoyment of unclouded happiness and never-ending glory.

His Grace concluded by referring to a column which had often been repeated, charging the Catholic Church with placing other than Jesus Christ at the highest point in their esteem and worship. The slander was repudiated by the appearance of this church, and words were unnecessary to prove its utter falsehood. He exhorted all Christians to decorate their bodies as temples of God with righteousness, that their souls might one day be living stones in the Heavenly temple.

Vespers commenced precisely at 7:30. The celebrant was Very Rev. Father Rooney, administrator, assisted by Rev. Father Walsh and Rev. Father Henchell as Deacon and sub-Deacon. The Archbishop assisted at his throne, having on his right and left the Very Rev. Dr. Kilroy and Very Rev. Dr. O'Connor. Married Vespers were sung by a very powerful choir under the direction of Dr. Verinder. After the Magnificat was sung by the choir and the *Gloria* chanted by the celebrant, Rev. Father Henning, C. S. S. R., of St. Patrick's Church, Toronto, ascended the pulpit and preached a very convincing and most pleasing sermon on "Devotion to the Mother of God."

FATHER HENNING'S SERMON. "Thou art the glory of Jerusalem, the joy of Israel and the honor of our people." These words of praise, addressed by the citizens of Bethulia to the heroine Judith who had saved her country, may also be applied to Mary, God's mother, whose feast is this day celebrated. She is the glory of the heavenly Jerusalem, because she is the mother of God; the joy of Israel, because she is the Mother of all Christian faith; and the honor of God's people, because she is the mother of regenerate humanity. As mother of God, we must honor her; as the joy of Israel or of God's Church, we must confide in her; as the honor of all God's people, we must love her. All the honors, all the privileges of the Blessed Virgin Mary are based on her title of Mother of God. The epitome of all the praises, of all the sermons, all the songs and books, written in her honor is her indisputable title to being the Mother of God. The Immaculate Conception has its basis in her Divine motherhood. The plenitude of graces bestowed on her has solely for foundation her holy and immaculate Motherhood. If she is the Mother of God, can we pay her too much honor? We could honor her beyond due measure certainly were we to give her supreme honor or that worship which is due to God alone. But that is an utter impossibility in the Catholic Church, in which adoration and supreme worship is made by sacrifice that is never offered to angels or saints. The reason why non Catholics do not understand the homage we pay to the Blessed Virgin Mary is that they have never understood what the proper worship of God consists. Sacrifice in Jewish and Pagan worship meant an acknowledgment of God's supreme dominion over all created things; in fact it was a public offering made in a tangible manner to the deity, as a sign of submission and over all things in existence or to be created. Jesus Christ offered to His heavenly Father the sacrifice of His most perfect life in atonement for the sins of the world. And this all-redeeming sacrifice is continued in Heaven by Him who pleads for us incessantly, and on earth is made present by the Catholic Church in the Holy Sacrifice of the Mass, in which Christ Himself is the Victim and the High Priest. This Holy Sacrifice is never offered to angels or to saints, but God alone, for the living and the dead. So that it is an utter impossibility for any Catholic priest or layman to be an idolater in his worship of Mary. Thou art the joy of Israel. The Church attributes all her great triumphs over heresy to the influence of the devotion we pay to the Mother of God. She says in her ritual *tu sola inter omnes heredes in universo mundo*. (Thou alone, O Mary, hast silenced heresy in every part of the world.) The reason of this consists in the fact that every Christian doctrine is based on the grand central fact of the Divinity of Jesus Christ. The Divine person having two natures, it is impossible to dissociate the Blessed Virgin from this person, because God decreed that the Redeemer should be born of woman, so as to make Him part and parcel of the human race. Every heresy that has ever risen up in the Church, when analyzed, is found to be either a denial of the Divine nature or of the human nature in Christ, or of the hypostatic union existing between those two natures, or of the graces and blessings that flow from such union. The history of the Church proves that when heresy arose God also raised up champions of the faith to combat it. When Arianism broke out, God raised up St. Athanasius; when Nestorianism arose, we find St. Cyril of Alexandria opposing it. The Donatists were put down by the great St. Augustine; the philo-sophical errors of the middle ages were defeated by St. Thomas Aquinas and St. Bernard; St. Dominic gave its death blow to the Albigensian heresy; and the so-called reformation of the sixteenth century was checked by St. Ignatius of Loyola. Gallicanism and the Jansenists were put down by the eloquence of St. Alphonsus Liguori. All these great men, saints and doctors of the Church, were devout clients of the Blessed Mother of God. Our present glorious Pope, Leo XIII., recognizes that Mary is the bulwark of the Christian faith by instituting the devotions of the Holy Rosary in her honor during the month of October, so that by her wonderful influence with her Divine Son she may defend the children of the

Church and protect them against the heretical innovations and the infidelity of our age and time. She is the honor of all the people, because she is our mother. At the annual All the Blessed Incarnation the Son of God became our brother, and if the Blessed Virgin is His mother she is ours also. Her title to the mother of the human race was confirmed on Calvary, when, standing in dolor at the foot of the cross, He said to her: Woman, behold thy son. Thou art the woman of whom it was said in Paradise: thy seed shall crush the serpent's head. Thou art the woman sighed for by the patriarchs, longed for by the nations, foretold by prophets and pointed by Him as the mother of regenerate humanity. Therefore, ought we to love her and repose confidence in her powerful protection and natural love for us. But is not Christ our mediator? He most undoubtedly is, and our sole mediator. But it does not follow that He in His infinite wisdom may not appoint mediators between Him and man. Moses and the prophets were such. In the order of nature as well as grace God does not confer benefits directly on humanity, but through intermediaries. When He could have enlightened the whole world, He spent thirty three years in Judea, thirty of which were passed in obscurity. And twelve men were chosen to be the messengers of His word and bearers of His heavenly graces and saving truths to the rest of the world. The nearer the intermediary the more powerful is the influence. But there is none so near the throne of God, none so dear to His heart as His blessed mother. At her suggestion He wrought His first greatest miracle on earth. May she not still obtain for us miracles of grace and mercy in this tempestuous life, that will enable us to weather every storm and reach the assured port of safety Heaven's home, and life eternal. Amen.

ARCHDIOCESE OF KINGSTON.

HIS GRACE ARCHBISHOP CLEARY AT CHESTERVILLE, ONT.

Special to the CATHOLIC RECORD. Thursday, 29th September, ult., will be long remembered in this village as having been the occasion of the first pastoral visitation made to it by His Grace the Most Reverend Archbishop Cleary, of Kingston, since his recent elevation to the high rank of metropolitan of the parent See of Ontario Province.

Suitable preparations had been made so far as local circumstances would permit for the due reception of His Grace, who arrived here that evening about half-past five o'clock, accompanied by his acting secretary, Rev. Father Murray, late of Cornwall, Very Rev. Dean Gauthier, of Brockville, and Rev. Father Duffas, of Merrickville; and was met at the C. P. R. depot by the local pastor, Very Rev. Dean O'Connor, and Rev. Father Leahy, of Moore Creek, Ont., who escorted His Grace to the parochial residence, whence he shortly afterwards proceeded to the parish church, where, after a time spent in silent adoration before the altar, His Grace briefly outlined the order of proceedings for the two following days; and which are already so well known throughout the archdiocese, that it is not necessary they should be here rehearsed.

At the close of the last Mass on Saturday morning, His Grace administered confirmation to the fifty-five candidates who had been prepared for it; and having got through with his various other duties in connection with his actual visitation of this mission, His Grace departed from our midst that afternoon en route for the adjoining mission of Cayler, in company with the pastor, Rev. Father Fox, Very Rev. Dean Gauthier and the Rev. Father Murray.

Immediately after the confirmation service had been concluded the following address to His Grace was read and presented to him by Mr. Malcolm J. MacDonald, supported by the gentlemen whose names are appended thereto.

It only remains for us to add that His Grace responded in his usual eloquent and incisive style of oratory:

ADDRESS.
To His Grace, the Most Reverend James Vincent Cleary, S. T. D., Lord Archbishop of Kingston:

YOUR GRACE—On behalf of our fellow Catholics of this parish of Chesterville, we beg respectfully to approach Your Grace on this occasion of your first pastoral visitation here since your elevation to the dignity of an Archbishop of our Holy Catholic Church; and to strive to convey to Your Grace some idea—imperfect though it may be—of the great joy that thrilled our hearts when we learned on reliable authority that the August Father of the Faithful throughout the Catholic world had vouchsafed to hearken to the Postulatum presented to His Holiness Pope Leo XIII., happily reigning the Universal Church, and had exalted the venerable diocese of Kingston, the parent see of Ontario, to the rank and privileges of an archdiocese, thereby making Your Grace its first Archbishop. But whilst basking with extreme gladness Your Grace's promotion to this sublime dignity in our Canadian hierarchy, may we be permitted to express our honest convictions that this great distinction could not have descended upon a more worthy prelate of our holy Church.

God grant to Your Grace long years of happy enjoyment of your archiepiscopal office in the archdiocese of Kingston. Such is our simple and heartfelt prayer.

We beg to subscribe ourselves your Grace's most obedient children in Christ:

JAMES WRELLIN,
RICHARD CLEMENS,
THOMAS MORAN,
THOMAS MCMAHON,
FRANK MCLOSKEY,
ALEXANDER O'GILLISIE.

NEW BOOKS.

Little Office of the Immaculate Conception, explained in short conferences. With appropriate prayers, suitable for the Sodalties of the Blessed Virgin. Price fifty cents. Benziger Bros., publishers, 36 and 38 Barclay street, New York.

Hoffman's Catholic Directory and Clergy list, September No. for 1890. H. R. Hoffman Bros., Milwaukee, Wis.