

The Catholic Record.

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

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KINGSTON'S JUBILEE.

Bishop Cleary's Fifth Anniversary.

ELOQUENT SERMONS OF THE BISHOP OF

BUCCICA AND FATHER KELLY.

On Wednesday evening, the 9th inst., there assembled at the Episcopal residence, Kingston, one of the largest and most representative gatherings of prelates and priests ever witnessed in this Province, to celebrate the fifth anniversary of the consecration of Bishop Cleary. The following were the bishops and priests who assisted at the celebration:

His Grace the Most Rev. Archbishop Lynch, of Toronto; His Rightship, the Right Rev. Dr. Mahoney, Bishop of Albany, of Toronto; His Rightship, the Right Rev. Dr. Walsh, Bishop of London; His Rightship, the Right Rev. Dr. McQuaid, Bishop of Rochester, N. Y.; His Rightship, the Rt. Rev. Dr. Duhamel, Bishop of Ottawa; the Very Rev. Vicar-General Rooney, Toronto; the Revs. John F. Coffey, L. L. D., London; D. O'Connell, Douro, Peabody diocese; Rev. J. T. Murray, Toronto; Rev. J. T. Kelly, Ennismore do., together with the following priests of Kingston diocese.—Right Rev. Mgr. J. Farrelly, V. G., Belleville; Rev. J. O'Gorman, Asst. Belleville; Rev. E. P. Roche, Smith's Falls; Rev. J. P. Kelly, Asst., Smith's Falls; Rev. M. Mackey, Marysville; Rev. I. J. MacCarthy, Brockville; Rev. W. E. Walsh, Asst., Brockville; Rev. C. B. Murray, Cornwall; Rev. B. Higgins, Rev. J. T. O'Connell, Perth; Rev. A. McDonnell, Alexandria; Rev. J. Matterson, Prescott; Rev. J. O'Rourke, Asst., Prescott; Rev. M. J. Stanton, Westport; Rev. O. H. Gauthier, Williamstown; Rev. J. J. Connolly, Asst., Williamstown; Rev. C. J. Duffin, St. Raphael's; Rev. J. H. McDonagh, Napanee; Rev. T. Davis, Madoc; Rev. J. McCarty, Asst., Madoc; Rev. P. J. Walsh, Trenton; Rev. J. T. Murray, Asst., Trenton; Rev. C. A. McWilliams, Railton; Rev. P. A. de Saunha, Brewer's Mills; Rev. T. J. Spratt, Wolfe Island; Rev. M. J. O'Donoghue, Carleton Place; Rev. J. Twomey, Centreville; Rev. W. McDonnell, Gananoque; Rev. M. C. O'Brien, Morrisburg; Rev. J. J. McDonnell, Kemptonville; Rev. Jno. Brennan, Picton; Rev. M. J. Spratt, Toledo; Rev. G. A. Cleary, Lechford; Rev. P. J. Higgins, Frankford; with the priests of the Cathedral, Rev. P. A. Twomey, chaplain of the Penitentiary; Rev. Thomas Kelly, Secretary; Rev. D. A. Twomey, Rev. J. McGrath, Rev. D. MacRae.

At 7:30 p. m. the bishops and clergy having met for organization in the sacristy, proceeded into the sanctuary, to assist at Benediction of the Most Holy Sacrament, which was followed by a sermon from Father T. Kelly delivered to the Ladies of the Confraternity of the Holy Family, who had assembled in great numbers in St. Mary's Cathedral to pray for the intentions of their beloved bishop. We are happily enabled to present our readers with a full report of Father Kelly's discourse:

In the Book of Ecclesiastes we read the following description of pride:—"The beginning of pride of man is to fall off from God: because his heart is departed from Him that made him, for pride is the beginning of all sin; he that holdeth it shall be filled with maledictions, and it shall ruin him in the end." (Ecc. x, 14, 15.) Let us make these words of the Holy Spirit the foundation of our meditation this evening. In this passage is set before us the fountain-spring of disaster in the human soul. "The beginning of the pride of man is to fall off from God: because his heart is departed from Him that made him." Here is the first origin of pride—falling away from God; with drawing my heart from Him who made me, and setting myself, and my own excellence, in the place of God. Pride is, then, a turning away from God, an act of apostasy, an act of infidelity. God, the Creator, the Supreme Being, the beginning and the final end of man, is cast off from the proud man whose heart departs from Him that made him, and the weak, miserable, mortal being, born of earth and doomed to death, is erected in the stead of the Supreme Being. What folly greater than this can be imagined? Yet, this is truly the essence of pride. Pride is the inordinate love of one's own excellence; that is, the love and homage of our hearts, of our intelligence, which reason and faith ordain should possess our hearts for our God and our Creator, are expended upon our own selves, to the rejection of God, whom the proud man abandons. "The just man liveth by faith;" but pride is the destruction of faith by this abandonment of God which it implies, direct unbelief; and, therefore, ruining and corroding the foundations of justice, it engenders sin, and fulfills the prophecy of the Holy Ghost, that "pride is the beginning of all sin." Faith should reveal to us continually the consoling vision of our God; His presence should be our light to brighten and cheer this vale of tears and death; His law should be a lamp to our feet to guide our steps; but pride dissipates this lovely vision, extinguishes God's presence, and His holy laws are despised, and fail to exercise their kindly influence upon the hearts and the lives of men. Behold the

vice of pride in its essential evilness. What wonder that he who is possessed with it shall be filled with maledictions, and it shall ruin him in the end."

The nature of pride, therefore, is the withdrawal, the apostasy of our hearts from God, and substituting for Him, the great God, the mighty and the Just One, the Infinite, Eternal, our own selves, our own vain conceits, our own corrupt wills, our own nothingness. In one word, pride is faith in ourselves, and unbelief in God, and hence pride is said to be the inordinate love of our own excellence. Since God is banished from the proud man's heart, it naturally follows that the wholesome laws of God are banished also, and thus the first and principal effect of the sin of pride is disobedience to the Creator's law. The Scripture teems with dismal examples of this woeful yet necessary consequence of pride, which we ought to remind ourselves of always and so warn our own hearts against the assaults of pride. But above all we ought ever to remember the prominent figures portrayed in the inspired volume, who, abandoning themselves to the fatal spell of pride, sent upon God's creation a very flood of malediction and vengeance which yet overflows upon this sinful world.

Consider the fallen angel, the devil, the arch-enemy of God and man. Witness what pride wrought upon him. Carry your minds back beyond time—before our creation—and imagine the magnificent beauty of the unfallen Angel Chief, who was thrown in the heavens, and outshone his fellows by the splendor and dazzling brightness of his loveliness, the morning star of God's creation, the prince and ruler of the hosts of heaven, whose destiny was highest and mightiest in the designs of the Eternal, reigned once in heaven next to God. Behold the change. One deliberate thought of defiant, disobedient pride changed that glorious sun of God's home into utter darkness. The curse of the Omnipotent fell upon him; changed his beauty into ugliness, and the hideous demon pursuing his fearful work, wrecking God's creation with the fiendish malignity of his hatred for His maker, gloating over the wretched souls he has made to share his own hapless fate forever. Behold him, brethren, of that awful example of the ruin of pride and treasure it in your memories. Consider the pride of Adam, unlawfully, disobediently seeking to have all knowledge, and thereby to become the equal of God. This image of his own greatness so dazzled his mind, enlightened though it was with grace and primal justice, that he forgot all he owed to his Maker; forgot the one law laid upon him to be a test of his gratitude and obedience; he broke the Creator's law, he ate of the forbidden tree, and for his disobedience he and the world, have become the inheritors of the maledictions, rash reaching, mighty, Gadlike, of the destruction of our being in death and its moral destruction by sin, and also, but for the merciful intervention of Christ's expiation, of an everlasting heritage of ruin beyond the grave.

These scriptural examples and warnings of the evil results of pride should be kept alive before us, and from time to time made the subjects of particular and serious thought; because they prove to us the appalling strength, the fatal fascination which pride exercises over creatures, over the greatest minds, over the brightest intellects, since it weakens and finally overthrows that principle of right government within us, faith in God. In truth, pride is a falling away from God, and the creature imbued with it hath departed from Him who made him, and, as the result of his pride, he is miserable, and poor, and blind, and naked, the sport of passion and the slave of the enemy of God. But there are degrees in this vice of pride. The Christian whose soul has been washed in the regenerating waters of baptism, which infuses the divine gift of faith into the soul, seldom falls and absolutely apostatizes from her baptismal promises, and therefore does not forfeit her faith. Yet was it so if we allow an entrance to pride into our hearts. It will bring, at the least, serious risk; and, if it be not repressed, mayhap bring that disastrous and final ruin of which our text prophesies. Parents must watch their children, and carefully guard their virgin hearts from the first beginnings of this fatal sin; and all the more because the poisonous germ of pride is within the human heart, ever since the fall of our first parents. Therefore it behooveth parents to correct the first symptoms of self-will and disobedience in their children, those little acts of self-conceit, which, if left unchecked, may grow into a peevishness, and lead in the end to the worst corruption consequent upon pride, when the passions grow and develop themselves. For this end the mother herself needs the grace of Christian humility. The proud mother cannot inculcate the spirit of Christ's humility in her children. Pride is an especial danger to woman of its very nature; because the habit of faith, whereof humility is the guardian, exercises, by the tenderness of Divine arrangement, a more intimate and subtler influence upon woman than upon man, for the discharge of her great functions of motherhood. The vividness of faith seems greater in woman than in man, and she leans more naturally upon the instincts of belief than man. Religion enters more readily into woman's heart, and into woman's life, and we are more struck with the steadfastness and hope, and reality of woman's faith than man's. Faith ennobles man; it spiritualizes and consecrates woman. By faith man is strengthened; by faith woman is uplifted into a sphere where the intensity of her belief makes strength unnecessary; she lives within the very embrace of God. Wherefore, if pride enters the woman's heart, and possesses it, and rifles it of the sacred character and restraints of religion, her

faith in God is annihilated; that divine presence, which ought to be the atmosphere of her life, disappears; then ruin and malediction inevitably follow, and a human demon is let loose upon the world, whose power for evil is only paralleled by the demons of the abyss. This is a proud age; and by consequence it is an infidel age; and any one can witness the degradation of woman, which is the legitimate outcome of the sin of the age. Here, holy place in the home, the queen of the domestic world, ruling with absolute sovereignty in that God-given kingdom, moulding men and manners within the sacred precincts of the family, is subverted with the rude savagery of men's passions, by means of the unsteady, vicious principles governing the marriage contract in this age. The vile record of the divorce court summarizes woman's degradation, offspring of defiant pride, the ruling spirit of our time, which wrests from woman her dignity, her purity, her honored sceptre when it destroys within her heart her faith in God, and withdraws her from the beautiful and irrevocable and holy custody of the sacramental consecration, whereof the Catholic Church, the Church of faith undefiled, is alone God's dispenser. Beware, then, of the demon of pride. It hath entered and ruined greater beings; mightier and holier destinies have by it been made frustrate; therefore must we watch and pray, lest its blight blast our immortality with the curse of wrath unending.

Guard well, then, your homes from the advances of pride. If you be mothers, or have householders, or are foolish pride, which shows itself chiefly in your contempt of your neighbors, in rash and unconsidered judgments of their actions, in your uncharitable tongues, and those various forms of self-conceit which find expression in manner, and word, and act day by day; and thus an evil example is given in your homes. If you be daughters, living with your parents, be diligent and obedient to them. Check any thought of disrespect for your father, or mother which might enter your mind, for they hold the place of God in your regard, and with them God shares His authority over you, so that if you resist them through pride and self-conceit you resist Him and disregard His law. Place a gear of prudence before your lips, that you may not offend your parents with tongue or give them cause of anger or disingenuous or your expressed disdain. Be modest and careful in your dress, avoiding extravagance and needless expense, and wasteful, sinful display. What sin, after all, is comparable to this sin of extravagance in a young girl? Dressing herself up with frivolous and thoughtless vanity and conceit, thus depriving her parents of many dollars of which they have sore need, sometimes perhaps leaving them in actual want, for the sake of a miserable self-conceit. Alas! ungrateful daughters such as these are a curse rather than a blessing to their parents, and they are sowing seeds of evil which in after time will produce a bitter need of retribution, when that pride they now so giddily nourish, will bring misery and ruin, and despair. How often have we seen the very worst consequences follow upon such folly as this. Thus pride, even in its lesser degrees, leads to ruin always, because it "is the beginning of sin; he that holdeth it shall be filled with maledictions, and it shall ruin him in the end."

O! brethren, what are we banded together for? What name is invoked upon our only savior? Are we not to be imitators of the Holy Family of Nazareth, where Jesus, Mary and Joseph lived, and prayed, and proclaimed to mankind the virtues which God wills should adorn the homes, and hearts, and lives of men and women, until this world has fulfilled its mysterious destiny? Consider Nazareth, the holy home of God and His Virgin Mother. What refreshment to let our thoughts dwell upon that peaceful, quiet, humble abode, far away among the hills of Galilee! Think of the appearance of that little home. Everything about it simple, plain and rude, betokening poverty—almost the abjection of extreme poverty; and yet the court of angels, silent worshippers of the hidden Divinity, rested there always. The sunshine of the peace of God never left that humble, homely, unadorned, and unadorned abode. How often have we seen that which is not made holy by the personal presence of the Holy One, whom patriarchs and prophets had sighed to see? Long ago, in the first days, the garden of Paradise was made holy and beautiful to unfallen man by the visits of the Creator; and the voice of God was as music in the ears of our first parents, when they walked with Him, beneath the shades of Eden. But this was only a shadow compared with that peaceful and hallowed beauty of Mary's home in Nazareth, which always re-echoed sweetest music—the voice and the words of Jesus. How that voice sounded in the depths of Mary's being, and thrilled her heart with wondrous supernatural joy! Let your faith reveal to you the supernatural character of that holy household. The Virgin Mother—Mary, the sinless maid of David's house, as the morning rising; of this earth, yet immaculate, wholly sanctified by her singular privilege vouchsafed her in view of the merits of her Son, host of the creations of God; humble, vital, and lowly, the handmaid only—the veriest slave of the Most High, with God in her heart by faith, and visibly fronting her always His eternally begotten Son in the flesh, she gave Him of her pure substance, Family of Nazareth. The patriarch Joseph, foreshadowed in prophecy, selected by the Omnipotent to be the guardian of the Mother and the Child of promise, privileged to give bread to Him by whom we live, by whom all things were made,

and yet laboring an humble carpenter, weary and worn with daily toil, with rough hands hardened by labor, and coarse food, and plain clothes gathered about him, working by the sweat of his face to do his duty as spouse and father. O silent, majestic saint, guardian of the word Incarnate, Virgin Spouse of an Inviolate Virgin Mother, how humility hath sealed thy lips in worshipful adoration of that high mystery, revealed to thee by angelic embassy in a vision of the night—even so was the father of the Holy Family of Nazareth. The Child Jesus, divine and human, the Saviour of men, the Man-God, whose life is but a continued protest against human pride, and a perpetual lesson of humility; born in a stable, living in poverty, dying in shame and ignominy—even so is the Child of the Holy Family of Nazareth. Where is there one shadow in this poor life of the household of Nazareth to give a color to the pride of man?

What made Nazareth holy? The presence of the Divine Child. Let faith, protected by humility, keep Him present in our homes also; so that the air of Nazareth may surround us, and we may breathe the atmosphere which Mary and Joseph lived upon in the olden days. Let each home be another Nazareth, each heart another Nazareth, with Jesus within always. Let not the pestilential atmosphere of this proud world—so foolishly proud—the vain and empty display of earthly wealth, or greatness, upon which death casts its fatal breath, in the mockery of its inevitable and victorious power over everything of flesh—let not this foul air poison your homes, and blight your hearts, and hide from you the ineffable beauty of things immortal, and of the home which our God has prepared for us when this life is at an end. Wherefore, in conclusion, cherish and guard God's presence within you, enlighten your faith in His restraining law; each day beg of Him grace and light to strengthen and guide you, so that pride may not enter and diminish the wondrous gift which the outpouring of His Blood in the Sacrament ever renews and increases in our souls. O may the spirit of Nazareth rest upon us always; a spirit of humility, the angel custodian of faith, the God-given opposer of pride, which is, as the scripture saith, the beginning of all sin, a prolific mother of evilness and corruption, bringing fatal and irremediable and everlasting ruin upon the souls of men. Amen.

On Thursday morning, the 10th, at 8 a. m., Pontifical Mass was celebrated by His Rightship the Bishop of Kingston, assisted by the Rt. Rev. Mgr. Farrelly, V. G., as assistant priest, Rev. Fathers E. H. Murray and C. B. Murray, deacon and sub-deacon of the Mass; and Rev. John F. Coffey and Rev. John Masterson as deacon and sub-master of ceremonies.

His Grace the Archbishop was attended in the sanctuary by Very Rev. Vicar-Gen. Rooney and Rev. Thomas Spratt.

His Rightship the Bishop of London by Rev. Fathers Mackey and J. Brennan.

His Rightship the Bishop of Rochester by Rev. Fathers O'Connor and A. McDonnell.

His Rightship the Bishop of Ottawa by Rev. Fathers Gauthier and E. Walsh.

the church triumphant to the church militant, and is the august seal of the holy Catholic religion. The bishop then alluded to the sacrament within the tabernacle on the altar, and said that Christ is in truth in the tabernacle, and it should be a source of great joy and rapture to the people to know that upon the altar is the living Christ, and from Him (the sacrament) streams the light which is the beauty and glory of God's house. Take the sacrament out of the church and there would be nothing left but a gorgeous hall.

THE PEOPLE OF KINGSTON. The bishop then alluded to the love the Catholics of Kingston had for the house of God, saying that the many religious institutions spoke eloquently in that regard. The beautiful windows and surroundings also reminded him of their love. "Thrice blessed people of Kingston—blessed in faith, hope, charity and close communion of people, priests and prelate," said the speaker, "you have set an example to the whole world of what Christian faith and love can do under the guidance of an able, wise, zealous and apostolic bishop. You show to men the wealth of Catholic property and the faith and love that is in your hearts. You show a faith that could be moulded into ingots of gold; you show a charity that could be coined into rubies and pearls, to honor and beautify the house of God and the place where His glory dwells. This example will be followed by your co-religionists in the future, as an example of the past has been followed in every portion of this province, more particularly in the north-west, where that same spirit, unity, harmony, and co-operation, has produced marvellous results. May that blessed spirit continue."

The bishop, looking at the windows, said: "I congratulate you on the magnificent transfiguration of your church I see around me, and in it I recognize the efforts of people, individuals and families, who have set an example, which I trust will be followed in the future. While we honor those who made these sacrifices we cannot forget the people who are continuing to make small sacrifices for the completion of your glorious church. Never tire for the love of Him who never tires laboring for you. When you have done all for the material temple remember there is something remaining to be done for yourselves. You have a shrine in your hearts which you must strive to purify, protect, beautify and embellish with the gold of charity, the pearls of purity and the rubies of sacrifice, in order that some day bishop, priest and people may rejoice in the revelation of His everlasting glory."

After Mass His Rightship was presented by the Cathedral Sanctuary Boys with the following address:—
To the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, on the Anniversary of his Consecration.

MAY IT PLEASE YOUR LORDSHIP:—We, the members of the sanctuary of St. Mary's Cathedral, take this, the anniversary of your elevation to the Episcopal Throne, as a most fitting opportunity of giving expression to the very sincere sentiments of veneration and respect entertained by us towards your Lordship.

We have had, on many occasions, to feel thankful and highly grateful to you, My Lord, for the very kind and fatherly advice given to us as boys who were, sooner or later, to be launched out on the sea of life, there to be exposed to all the wiles and machinations of the Evil Spirit and his agents; when the occasion would be afforded us of putting in practice, the good counsels received from your Lordship's lips, in order that we might be successful in combatting, always, this powerful adversary, and sustaining ourselves, by the memory of your wise instructions, in rectitude and virtue throughout our lives.

It is then with feelings of the greatest love and respect that we beg of your Lordship to accept the accompanying present not for any intrinsic value that may be attached to it, but that it may serve as a lasting memento of the high esteem in which your Lordship is held by the Sanctuary Boys of St. Mary's Cathedral.

To the boys' address, which was accompanied by a fine writing case, His Rightship made a very feeling reply, imparting at its close his episcopal blessing to all present.

CHRIST THE MEDIATOR.

The Rev. Father Pardow, S. J., of New York, addressed a very large congregation in St. Peter's Cathedral on Sunday evening last, on this vital and ever interesting subject.

Father Pardow said that the most curious reader of Holy Writ would be struck by the magnificence and the exactitude of the preparations for the coming of the Messiah and the apparent fruitlessness of the results when He did come. St. John, in the first chapter of his gospel, had it down that Christ came into the world and the world knew Him not; that He was the light of the world, and as the darkness thereof did not understand Him; that He came amongst His own and His own received Him not. In the reception of the Messiah by the world there was first defect of intellect. The human intellect did not know Christ. That intellect had been darkened by the sin of our first parents, and was therefore unable to grasp the gigantic and overshadowing figure of Christ, the Mediator. For 4,000 years God the Father had prepared the world for the coming of His Divine Son. Even when He had cursed the human race and banished them from Paradise, and His curse had fallen upon all creation, He held out a ray of hope that comforted human kind even in the midst of its sorrow for its parting from God. But after a time even this ray of hope seemed to lose its brightness, and finally ceased altogether to have any influence over the children of man. Then it was that God selected the race, which He called His own, from which the Messiah was to be born. This Messiah was pre-figured and prophesied for over 3,000 years to this race, and yet, according to St. John, when He did come to His own, His own received Him not. It was so the present day. Christ came to His own and His own rejected Him. In the Gospel for the day it was related how John the Baptist, who might be termed the prophet of the old and the martyr of the new law, sent His disciples to Christ to ask Him if He was the one that was to come, and Christ, answering, said: "Go tell John what you have seen. The blind see; the deaf hear; the lepers are cleansed and the dead arise." Christ did not give a more affirmative answer to the question of the disciples of John, but asked to be judged by his works. It was so even now. Christ was in our midst, and we knew Him not.

The rev. father then went on to quote from the sixth chapter of St. John's Gospel, which he referred to as one of the grandest portions of the Scriptures, where Christ, after feeding the multitudes with the bread and fishes, rebuked the people who followed Him, telling them that they sought Him not because they saw the miracles, but because they desired of the loaves which were filled with the sweet oil of His teaching. He then went on to speak of Himself as the bread of life, and to teach them the most wonderful doctrines of the communion and the resurrection. The people murmured amongst themselves, and He who knew all that was passing in their hearts said, "Murmur not among yourselves." He repeated the statement six times in all—of am the bread of life, but many of His disciples, as we were told in the chapter, "went back and walked no more with Him." It was the teaching of faith. If they had the right to ask Him to explain that doctrine, they might, with equal right, ask Him to explain the Trinity or anything else. It was the great fundamental principle of faith that Christ was incarnating, and that faith was the first requisite of the Christian life to day. The sublimity of Christ's character was never better shown than when He turned to the twelve with the question, "Will ye also go away?" These men whom He had chosen from the whole world to carry the Gospel throughout the world, He was willing to lose if they were found wanting in that test. It was of more importance that faith should be taught than that Peter and James and John and Andrew and all the Disciples should remain to carry the Gospel throughout the world.

This was an extremely busy age. Men devoted themselves with ardor to every pursuit and study, but they found no time to study Him who is in their midst. The world had no desire to know Christ or to understand Him, but Christians who were not of the world, but were specially placed and chosen by God, should strive to know and understand Him. They were now at the very eve of Christmas and they should prepare for Christ's coming with all care and assiduity. The world had its Christmas without Christ. Their Christmas should be one made happy by the presence of Christ, the mediator.

THE NATIONAL LEAGUE IN QUELICH
To the Editor of the Catholic Record:
DEAR SIR:—As I have not seen in the RECORD any notice of what we are doing here towards the Irish Parliamentary fund I concluded you had not heard anything about it. I will, therefore, tell you what we have done. About a month ago a few of us had an informal meeting and formed a committee to take up subscriptions for that purpose. I must say we have done very well, considering the hard times and the many calls on us. We sent off a check yesterday to Mr. Farnell for the Irish Parliamentary fund, of fifty-two pounds sterling. The list was headed by two good Irishmen: Michael Doyle, of Puelich, gave \$20, Patrick Ryan, of Guilford, \$10, Yours, etc., NATIONALIST.

PERSONAL.
We are delighted to hear of the rapid recovery of the Right Rev. Mgr. Grandin, Bishop of St. Albert, N. W. T., from his recent illness.