

CONFIRMATION SERVICES.

His Lordship Bishop Walsh Officiates Here on Sunday—Interesting Ceremonies and an Impressive Sermon.

Sabbath Observer. On Sunday last His Lordship Bishop Walsh officiated at the Catholic Church here, conferring the rite of confirmation upon a large number of members of the congregation. There was an immense crowd in the sacred edifice, at High Mass, numbers being content with standing room. Prior to the commencement of the service the juvenile candidates for confirmation, about 125 in number, marched into the church and took their seats on chairs in front of the altar rails, the girls being arrayed in white with wreaths of flowers on their heads, etc. The service was full of prayer, the choir acquitting themselves well on the occasion. The Mass was celebrated by Rev. Father Tierman, of London.

The bishop chose his text from the gospel of the day, taken from St. Matthew, and addressed the congregation as follows:

They had assembled there to hear mass and assist at the Confirmation. The sacrament he was about to administer was instituted by the Son of God to enable them to inherit the kingdom of heaven. All the sacraments were instituted with the same end in view—to enable them to save their souls and be forever happy. It was not for any benefit to himself that God created man, for He is always happy and nothing can add to his glory or detract from it. There was a time when nothing existed but God alone—not a voice broke the awful silence of that celestial eternity in which He existed, and God was as happy then as He is now—surrounded by the works of His hands. The happiness of God consists in Himself and He need not have created anything, but in the infinity of His wisdom He made this earth and peopled it with intelligent creatures in order that He might communicate to them the happiness He Himself enjoyed. He created this world and placed the masterpiece of His hands here and destined them to be happy and peaceful. But man, who was created in happiness and justice, did not long remain in possession of these gifts. He broke the command which had been imposed upon him and involved himself and his posterity in utter ruin. The one sin wrecked his happiness and peace and destroyed his hopes of sharing in the blessings of God's Eternal Kingdom. The Son of God came down to repair the ruins in which man's disobedience had involved him and to save that which was lost, and He shed His blood upon the cross of Calvary in order to open to us the gates of Heaven. He rose from the dead and created His church, which He endowed with the prerogative of salvation and the right to administer the sacraments, in order that the church might comfort humanity. The church inherited His powers and was instructed to preach the divine word and labor to enable men to reach the state of happiness for which God intended them. Men were placed here under the guidance of the church for the purpose of enabling them, by their holy life, to merit heaven, for the citizenship of which they were all created, and the inheritance of which was purchased by the blood of Christ. The language of man was lost when it tried to express the beauties revealed by the contemplation of the happiness of God's blessed kingdom. Loaded down with this material body we cannot form any idea of the happiness to be enjoyed here. St. Paul, who was walled to the third Heaven, tells us that he hath not seen; the ear hath not heard, neither hath it entered into the heart of man to understand these things. We cannot form any adequate idea of it, neither can the imagination of man reach or form a notion of the happiness God has prepared for those who serve Him and love Him. Catholic writers have described it as the communion of the just made perfect; a state which excludes the sorrows of life and the pains that afflict humanity; these are unknown in the Kingdom of God. The world is full of troubles and trials which would not last long, for we were not intended to remain here forever; we were not made for this place, but were merely passing through it, as through a valley darkened by sorrow and care. The life of man at best was a checkered existence terminating with death. Sorrow never entered the Kingdom of God; there no tears will be shed; there will be no sickness; no cruel separations from loved ones, where the wicked cease from troubling and the weary are at rest; the poor will be eternally rich and the sick and aged will put on the freshness of youth; the orphans will meet their parents and the widow her husband, and God will wipe all tears from their eyes. But the happiness of heaven will not consist merely in this. It is not a mere negative thing, but something positive and glorious. God created a place beautiful beyond description. Men and women rush across oceans and continents and over mountains to view some beautiful scenery, but this would be nothing compared to the beauty of the city which God has prepared for his children. The church writers, in order to give us some idea of the Kingdom of Heaven, have used various figures to describe the beauties of the eternal city. St. John describes it as having gates of pearl and streets of gold and crystal, with the river of light and the tree of life upon its banks. He also tells us that there was no sun there, nor moon; neither was there any darkness, for God illuminated it with his bright presence. The royal prophet also sang of the beauties of the eternal city, which had been prepared for the blessed. These privileged persons were allowed to enter in and walk the golden streets, which led to the tree of life, whose fruit conferred immortality upon those who had laid up for themselves treasures there and had not made any unprofitable things. The happiness would consist in a great measure in the association with holy persons. A great deal of the happiness of this world consists in the society in which we live—what then must be the happiness of those who live in the celestial city, and are in the society of those who retain an unchangeable life? He was inclined to think that one of the worst punishments of the damned in hell will consist in the horrible society in which they are condemned to dwell. They have to live forever with robbers, murderers, the lewd, the wicked and the monsters which in

every age have cursed society here and have ever expressed a mean nature itself. What an awful thing it would be for men and women to dwell amongst such a cursed crew as this; by the contrast they would see how happy persons would be in heaven with the angels and the spirits of the just made perfect, together with all those who were great and high and noble amongst mankind. That they would meet Jesus Christ, the God-man whose brilliancy would illuminate the heavens. If society can influence human happiness, what must be the happiness of those who enter into the kingdom of God and enjoy the society of the Mother of God and Jesus Christ Himself. These were only a few illustrations to give some idea of the kingdom of glory and when compared with them, how paltry are the honors and riches of this world. Dives in hell would have given all his wealth for a drop of water to quench his burning thirst. Our honors were only of a fleeting, unsatisfactory character. In heaven they would be crowned with a crown of glory by which we could see all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to them, they dissolved with momentary sense by which we could see all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to them, they dissolved with momentary sense by which we could see all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to them, they dissolved with momentary sense by which we could see all the beauties and perfections of the Godhead.

Those who had been prepared for confirmation now came forward as soldiers of Christ who had come forward, to be confirmed and have a seal set upon their souls by which the angels would see who was prepared on earth for the glories of heaven. If they were to go to hell after this, the seal would still be there as a testimony against them for breaking the resolutions formed prior to their confirmation and to show that they had denied their faith. There were two ways of denying their faith; it might be done by apostasy, but he was thankful to say that very few Catholics ever did that. There was another way, and how many were there who denied their faith by their conduct; the drunkard by his life denies the faith and scandalizes himself and his religion, and many others accomplished the same end by violating God's commandments in different ways. He hoped none of these before him would ever be guilty of this; he anticipated better things of them and trusted they would remain good Catholics to the end. He then explained that the Latin word he repeated and addressed to those before him were consecrated by the laying on of hands and anointing in the name of the Father and of the Son, and of the Holy Ghost, while the blow on the cheek, which closed the ceremony, meant that they must expect to suffer in the cause of Christ. At the conclusion of this ceremony the Bishop called upon the boys to stand up and take the temperance pledge. Raising the right hand they promised to abstain from all intoxicating drink until they were 21 years of age.

The impressive ceremonies being concluded, His Lordship retired. The closing prayers were then said by the pastor Rev. Father Bayard, and repeated by the children who had been confirmed. Service was also held in the evening at seven o'clock. His Lordship was present and addressed the congregation. The ceremony of raising the Stations of the Cross was also conducted by His Lordship. The services on both occasions were largely attended. Collections were taken up in aid of the fund for paying for the Stations of the Cross, which had been painted to order by a Montreal artist, at a cost of \$280. The stations are fourteen in number, and were beautifully executed. Several of them were presented by members and friends who joined together according to the wishes of His Lordship's advice. The amount raised reflects great credit on the liberality of the congregation.

On the 21st His Lordship confirmed 90 persons at the altar, and on the evening of the same day preached to a crowded congregation in the Catholic Church, Petrus. The subject of the sermon was, "Patience, Christian Life." His Lordship strongly recommended the congregation to make immediate preparation for the creation of a new church—the one now in use having, through long years of service, become, in his judgment, unfit for the worship of God. His Lordship's advice will likely be acted on at once. The next day His Lordship visited some of the adjoining missions and then started for the west to give confirmation in Middle and Leamington. The latter is the most remote mission in the diocese. The Catholics forming it being few in number, poor and scattered, the church was built through the Jubilee alms obtained a year ago. It is likely to become the nucleus of a large and active Catholic growth in that neighborhood.

After leaving Leamington His Lordship proceeded to Sandwich College to hold ordinations. Dr. Scott's Christmas Gift. Headache is almost a universal complaint, and why is it that tens of thousands of people permit their suffering to continue until it has become almost insupportable, while Dr. Scott's Electric Hair Brush can be purchased from almost any druggist. The Doctor has just reduced the price of his "Electric Hair Brush," and also his famous "Electric Hair Restorer." It is no excuse why every person should not have valuable and as necessary in every dwelling as a medicine chest. See advertisement in another column. Mechanical Organs. Play any tune, reduced from \$8 to \$3 to agents. Music in 100 ft. rolls, 50c per foot. Catalogues free. MASS. ORGAN CO., 57 Washington St., Boston, Mass.

OBITUARY.

Chatham, N. B. World, Nov. 18th. Died, calm, peaceful, fortified by the sacraments of the dying and the kind attentions of her sisters in religion, her parents and family friends, at the convent of the Congregation of Notre Dame, Newcastle, on Thursday evening, at 9:30 o'clock, Sister Mary of the Purification (family name, Miss Margaret Bannan), daughter of our respected townsman, Mr. John Bannan, in the 30th year of her age and the 10th year since her entrance into the Congregation of Notre Dame, Montreal.

This estimable young Religious was born in Chatham, and grew up from childhood a model of every maiden virtue. Her piety and literary tastes led her to embrace the religious life in the illustrious teaching Congregation founded in Montreal two centuries ago by the Venerable Margaret Bourgeois; and after perfecting her studies in the novitiate at Montreal, and pronouncing her religious vows, she passed the remaining years of her life in the various missions of her order, in P. E. Island, St. Albans, and Sorel, beloved by her pupils, by the Sisters of her Congregation, and by all who knew her. Her career was short but full of merit. Soon after going to Montreal, she was elected the epistolar, then prevailing in that city, smallpox, which proved fatal to many, but from which she recovered, although she never after enjoyed her former robust health. Last spring she was attacked by bronchitis, which finally ended in consumption, of which she died.

The "McTammany Organette" manufactured at Worcester, Mass., is the most wonderful musical instrument that you could select. Price, only \$5.00 with music.

STRICTLY IRRITATION, inflammation, all Kidney Complaints, cured by "Buchu-palpa." \$1 per bottle.

COMMERCIAL.

London Markets. LONDON, SAT., NOV. 21. GRAIN. Wheat, Spring, 40 to 43; Canada oatmeal, 60. RICE. Nov. 21—Floir, No. 1 super, 7.00 to 8.00; fall wheat, 0.95 to 1.00; spring wheat, 0.95 to 1.00; barley, 70c to 80c; peas, 70c to 80c; oats, 50c to 60c; mutton, 5.00 to 6.00; dressed hogs, 7.00 to 8.00; hides, 9.00 to 10.00; sheep, 10.00 to 12.00; wool, 1.50 to 2.00; butter, 20c to 25c; eggs, 25c to 30c; cheese, 10c to 15c; potatoes, 0.75 to 1.00 per bag; corn, 0.90 to 1.00; rye, 37c to 40c. GUELPH, Nov. 21—Floir, No. 1 super, 2.25 to 2.50; fall wheat, 0.90 to 0.92; spring wheat, 0.90 to 1.00; barley, 45c to 50c; peas, 65c to 70c; oats, 35c to 40c; mutton, 6.00 to 7.00; dressed hogs, 7.00 to 8.00; hides, 9.00 to 10.00; sheep, 10.00 to 12.00; wool, 1.50 to 2.00; butter, 20c to 25c; eggs, 25c to 30c; cheese, 10c to 15c; potatoes, 0.50 to 0.55 per bag; corn, 0.90 to 1.00.

Pastry Flour, per cwt., 2.75 to 3.00. Spring Flour, per cwt., 2.70 to 2.75. Oatmeal, per cwt., 2.25 to 2.50. Cornmeal, per ton, 20.00 to 22.00. Shorts, per ton, 12.00 to 14.00. Bran, per ton, 8.00 to 10.00. Straw, per load, 2.00 to 3.00. Eggs, retail, 23c to 25c. Butter, per lb., 22c to 25c. Crock, per lb., 20c to 22c. Lard, per lb., 15c to 18c. Cheese, per lb., 10c to 11c. Lambkins, each, 0.50 to 0.75. Calves, green, 0.40 to 0.60. Hides, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

London Stock Market.

LONDON, SAT., NOV. 21. Sellers Buyers. 80 Agricultural, 123 1/2. 50 Dominion, 125. 100 English Loan, 115. 20 Financial & of Ontario, 82. 20 Hudson & Erie, 102. 50 London Loan, 114. 50 Ontario, 110. 117. 50 Royal Standard, 139. 135. 50 Ontario Investment Ass'n, 139. 135. London Life, 119. 105.

Montreal Market.

Montreal, Nov. 21. FLOUR—Receipts, 620,000 are as follows: quiet, unchanged. Quotations are as follows: Superior, 4 1/2 to 4 3/4; extra, 4 3/4 to 5 1/4; extra, 5 1/4 to 5 3/4; extra, 5 3/4 to 6 1/4; extra, 6 1/4 to 6 3/4; extra, 6 3/4 to 7 1/4; extra, 7 1/4 to 7 3/4; extra, 7 3/4 to 8 1/4; extra, 8 1/4 to 8 3/4; extra, 8 3/4 to 9 1/4; extra, 9 1/4 to 9 3/4; extra, 9 3/4 to 10 1/4; extra, 10 1/4 to 10 3/4; extra, 10 3/4 to 11 1/4; extra, 11 1/4 to 11 3/4; extra, 11 3/4 to 12 1/4; extra, 12 1/4 to 12 3/4; extra, 12 3/4 to 13 1/4; extra, 13 1/4 to 13 3/4; extra, 13 3/4 to 14 1/4; extra, 14 1/4 to 14 3/4; extra, 14 3/4 to 15 1/4; extra, 15 1/4 to 15 3/4; extra, 15 3/4 to 16 1/4; extra, 16 1/4 to 16 3/4; extra, 16 3/4 to 17 1/4; extra, 17 1/4 to 17 3/4; extra, 17 3/4 to 18 1/4; extra, 18 1/4 to 18 3/4; extra, 18 3/4 to 19 1/4; extra, 19 1/4 to 19 3/4; extra, 19 3/4 to 20 1/4; extra, 20 1/4 to 20 3/4; extra, 20 3/4 to 21 1/4; extra, 21 1/4 to 21 3/4; extra, 21 3/4 to 22 1/4; extra, 22 1/4 to 22 3/4; extra, 22 3/4 to 23 1/4; extra, 23 1/4 to 23 3/4; extra, 23 3/4 to 24 1/4; 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