whose parent or guardian object to them If the teacher hears any pupil recite a catechism it must be by private arrangement between the teacher and the parent or guardian of such pupils, and must not interfere with the regular exercises of the

In his speech on Confederation Hon. George Brown declared the principle of the common schools of Upper Canada to be opposed to religious education in the schools themselves. He said: (Feb. 8 1865) "I have always opposed and continue to oppose the system of sectarian tinue to oppose the system of sectarian education, so far as the public chest is concerned. I have never been able to see why all the people of the province, to whatever sect they may belong, should not send their children to the same common schools, to receive the ordinary branches of instruction. I regard the parent and the pastor as the best religious instructors, and so long as the religious faith of the children is uninterfered with, an ample opportunity afforded to the clergy to give religious instruction to the children of their flocks, I cannot conceive any sound objection to mixed schools."

So much for the theory. Now as far as regards the practice of Public Schools in relation to religious instruction, they are Protestant wheresoever Trustees of any section or muncipality decide in favor of the introduction of the reading of Scripture and recitation of prayer. In so far as Catholics are conprayer. In so far as Cathorica and recit cerned, the reading of Scripture and recit ation of prayer ordained by any other than the authority of the Church constitute acts of religious worship in which they cannot participate without a violation of conscience. Protestants themselves have not failed from time to time to call for the holding in the Public Schools of religious exercises peculiar to and accept-able to themselves. They see the necessable to themselves. They see the necessity of a religious training for their children, and no Catholic objects to Protestant parents exercising all the influence they can to secure the imparting to their child-ren of such training. What Catholics do ren of such training. What Catholics do and will continue to object to is the present actual forcing of Catholic children in ent actual forcing of Catholic culdren in many places not only to remain without religious training in schools, acceptable to themselves, but to assist at scriptural readings and ptayers not approved by their Church. It is all well to say that parents and guardians may object, but any one who knows the handships attend. any one who knows the hardships attendshould be by law forced to meet, or undergo, any unnecessary hardship. That Catholics attending public schools are placed at a disadvantage compared with dum of the Minister of Education of Ontario, dated Ap.il 2, 1878, the follow-

FURTHER MEMORANDUM ON THE SUBJECT OF RELIGIOUS INSTRUCTION IN THE PUCLIC SCHOOLS.

A Deputation from the Synod of the Presbytery of Hamilton and London, consisting of the Rev. John Laing, M. A., Moderator, and the Rev. W. Cochrane. D. D., Clerk, have submitted for my consideration the following questions, viz:

1. May the local Trustees, without contravening the School Law, require Teach-

ers to use the Bible in whole or in part as a text book, giving such instruction as is d for the proper understanding of what is read?

what is read?

2. Is there anything in the Regulations and Programme at present in force to prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction, and work of the School, when the Trustees desire this

to be done?
I explained verbally to the Deputation my views of the Laws and Regulations upon these important points, and pro-mised to express them officially in writing

The law on the subject of Religious Instruction in Public Schools will be found in the ninth and tenth sections of the Public School Act (Revised Statutes Cap, 204). The ninth section reads as follows:-

"No person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any of devotion or religion objects

exercise of devotion or religion objected to by his or her parents or guardians." The tenth section provides that "pupils shall be allowed to receive such religious instruction as their parents and guardians desire according to any General Regulations provided for the organization, gov ernment and discipline of Public Schools.

By section 4, sub section 10 of the Act respecting the Education Department (Revised Statutes, Cap. 203) the Educa tion Department is empowered to mak ganization, government and discipline of the Public Schools, and the like power was possessed by the former Council of Public Instruction under Public Instruction under the Act of 1874. The General Regulations for the govern ment of Public Schools now in force are those prescribed by such Council in 1874, omprise the following Regulations on the sulject of Religious Exercises and

Religious Instruction:
"II. Religious and Moral Instruction in the
Public Schools." "1. As Christianity is recognized by common consent throughout this Province, as an essential element of Education, it ought to pervade all the Regulation ought to pervade all the Regulations for elementary instruction. The Consolidated Public School Act, section 142, provides that no person shall require any pupil in any Public School to read or study in or from any religious book or to join in any exercise of devotion or religion, objected to by his or has parents or guardians. to by his or her parents or guardians Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulation provided for the organization, government and discipline of Public Schools."

"2. In the section of the Act thus quoted the principle of religious instruc-tion in the Schools is recognized, the re-atrictions within which it is to be given are stated and the exclusive right of each parent and guardian on the subject is

secured."
"3. The Public School being a day
and not a boarding school, rules arising
from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians, leading journal it is proposed that the

for in respect to their attendance at Public Worship."
"III. Opening and closing Religious Exercises

"With a view to secure the Divine blessing, and to impress upon the pupils the importance of religious duties, and, their entire dependence on their Maker, the Council of Public Instruction recommends that the dilly provinces of each mends that the daily exercises of each Public School be opened and closed by reading a portion of Scripture, and by prayer. The Lord's prayer alone, or the forms of prayer hereto annexed, may be used, or any other prayer preferred by the Trustees and Master of each School But the Lord's prayer shall form part of the opening exercise, and the ten com mandments be taught to all the pupils and be repeated at least once a week. But no pupil should be compelled to be persent at these exercises against the wish of his parent or guardian, expressed

in writing to the Master of the school. Thus, again, as the result of an exclusively Protestant agitation, the following regulations regarding the reading of the bible and prayer in the public and high schools were approved by His Honour the Lieutenant Governor-in Council on the 16th day of December, 1884.

1. Every Public and High School shall be opened with the Lord's Prayer, and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer sanc tioned by the Department of Education.
2. The portions of Scripture used shall he taken from selections authorized for

that purpose, by the Department of Eiu-cation, and shall be read without comment or explanation.

3. Where a teacher claims to have con

scientious scruples against opening and closing the school as herein provided, he shall notify the Trustees to that effect in

writing.
4. No pupil shall be required to take part in the exercises above referred to against the wish of his parent or guardian, expressed in writing to the master of the

5. When required by the Trustees the

the authorized Readings in each depart-ment of the Public and High Schools

to the pupils of their own church, in each school house at least once a week, after the hour of closing of the school in the afternoon; and if the clergy of more than non Catholics attending the same, we need only point to the fact that in a Memoran one denomination apply to give religious instruction in the same school house, the School Board or trustees shall decide on what day of the week the school house of each denomination, at the time stated. But it shall be lawful for the School Board or trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school.

Here again have we the public schools of the Province practically Protestantized to meet the demands of non-Catholics whose representative men had previous to confederation, ever defended and belauded this system as completely unsectarian, entirely and absolutely undenominational. Strong guarantees are, we gladly admit, given Catholic parents and Catholic children against malicious attempts on the faith of Catholic pupils in the carrying out of the rules respecting prayer in common the Catholic minority for feeling agand Scripture reading. guarantees, that entail hardship, or at least inequality, on the 50,000 Catholic public school children of our Province. are the very strongest proof of our contention that these schools are really intended to be and in most cases are actually Protestant schools.

Rev. W. T. McMullen, one of the delegates who in 1882 asked Mr. Mowat to make the reading of the Bible obligatory in the schools of Ontario, writing to the Globs, protests that they would not expressed on the rights of priparties of

the Globs, protests that they would not encroach on the rights of minorities or compel any pupil to take part in the reading of the Bible. He says:—
"We believe that the moral element in education is like the salt in man's food, which must be supplied in and with the food, and that even when children are attenting a Salphath School, one dren are attending a Sabbath School, one hour a week for moral and religious instruction is totally inadequate. Iu iscipline of like power like power this view we are in profound accord with the Roman Catholic Church, as is evidenced by her system of Separate Schools, in which, with much greater fairness, it might be charged that religious instruction is 'compulsory.' Who would think of one hour a week as sufficient for writing or arithmetic? By our application to the Government we make no confession of 'inefficiency' on the part of churches or Sabbath schools. We ask a system of education worthy o the name, and charge that to educate every sense but the moral sense is to educate a human being on the theory of its being less than a human being—a mere intellectual animal. The Creator has not been pleased to make a race of creatures for which such a system of education is complete and adequate. Further, a system so secularized as to be non Christian, must, in consequence of the tendencies of human nature, be in constant peril of becoming anti Chris-

Mr. McMullen here supplies us with one of the best arguments for the establishment of a Catholic system of education in Ontario. Let him and those who think with him Christianize the Public Schools as best they can, but ought not we Catholics train our children as our sense of duty tells us we should, we can not do so as we

ought under the present system. We are now told that we are a favored and a privileged community, and by one

n Sabbaths, no regulations are called | constitution be violated for the purpose of robbing us of the very limited privileges in respect of primary education that we do now possess. Nothing can better serve to remove prejudice and overcome ignorance in regard of our position and claims

than a full and fair statement of our case The Mail of November 5th last, to prove its repeated contention that the Catholics are unduly favored, or rather the Catholic Church organization of Onta rio is a highly privileged body in the matter of education, declared:

"Every father who states that he is Roman Catholic, or who is known to the assessor as a Roman Catholic, or who has been vouched for as a Roman Catholi to the assessor by a third person—the priest of the parish, for instance—mus perforce contribute to the Separate schools, quite regardless of his prefer ence for the Public schools, and there is no escape save by making a public declaration of his determination to support the Public schools, which, as has en said, is tantamount to proclaiming his apostasy and inviting his own spirit

ual destruction.

We maintain that the principle upon which this legislation is based is un-worthy of a free State. British law ought not to lend itself to the task of compelling any man no eas volens to support sec-tarian institutions. The right of free any man no cas estens to support sec-tarian institutions. The right of free will, which is the very essence of civil, and for that mover of religious liberty, has been taken from the Roman Catholic population in this matter. The Ontario Government might with equal propriety pass a law compelling every Protestant to attend or contribute to the church of his stated denomination, whilst toward his stated denomination, whilst tormen him with a means of escape, in his gment worse than death. Is it possible judgment worse than death. Is that Mr. Mowat knowingly consented to nelp the hierarchy to impose so grievous a restriction upon their people, who, i should always be remembered, are en-titled, as Canadians, to all the freedom of British subjects, regardless altogethe ecclesiastical desires to the contrary?

Now, the fact is that by law the Cath Fen Commandments shall be repeated at least once a week.

6. The Trustees shall place a copy of separate or a public school, in places where both exist, but no non-Catholic is allowed to support any other but a sny one who knows the hardships attend ing such objections must admit that few parents or guardians can desire to take such a course. Now, no man, in such a matter as the education of his children, should be by law forced to meet, or under their junisdiction, within one year from the dute hereof.

7. The clergy of any denomination or where separate schools are established to support any other but a support any there is no legal compulsion upon them to do so. All good Catholics, of course, make every effort to support their schools without even pressure from the clergy. In fact, in almost every case where separate schools have been estabshall be at the disposal of the clergy man lished, they owe their initiation to a generous, loyal and zealous laity. There are to-day 50 000 Catholic children in the public schools of the Province, which, as above shown, are by law and departmental regulation made Protestant and not unsectarian schools, as Dr. Ryerson and Hon, George Brown would have had them. In the control of the public schools the Mail would not give us the least voice, but would even take from us the 200 separate schools that, through grievous defects in the law, we

have the greatest difficulty in sustaining. No man who gives our case, as present ed for fair and impassioned considera tion, will for a moment hope with the Mail for violent constitutional change that would disturb and distract, divide and demoralize the whole country, nor blame position, so very unfavorable in every respect when compared to that of the minorities in Quebec, Manitoba and the North-West Territories.

I remain, My Lord, with much consideration, very faithfully,

JOHN F. COFFEY.

THE MISSION.

The Jubilee Mission began in St. Peter's Cathedral on Sunday last. The Rev. Father Kenny, S. J., who is conducting the exercises, delivered very impressive sermons to unusually large congregations in the morning at High Mass and in the evening at Vespers. The attendance at all the exercises thus far throughout the week have been gratifyingly large, and no doubt can be entertained that the Jubilee will produce lasting good among all classes of our Catholic population in this city. Father Kenny's sermons are calculated not alone to edify and instruct all his hearers, but to move even the most hardened sinner to repentance and amendment.

JUSTIN MCCARTHY'S VISIT.

Perhaps the most pleasing feature of the visit of Justin McCarthy to this city on the 1st of December was the grand reception tendered by the ladies and pupils of the Sacred Heart Academy in

The high compliment he paid them was richly deserved, and was fully coincided in by the distinguished audience.

FROM CAYUGA.

Dr. J. C. McCabe has settled down in this village. He carries on a drug store in connection with his practice. Since his arrival Dr. McCabe has received very his arrival Dr. McClabe has received very flattering and substantial encouragement from the public generally, and his zeal and devotion to his profession gives promise of his being one of the foremost physicians in the country. He has our best wishes. His friends in Beechwood, Dublin and Seaforth will be glad to hear

ST. MARY'S, WOODSTOCK.

Dedication of the New Catholic Church. SPLENDID DISCOURSE BY HIS LORDSHIP

BISHOP WALSH. Sentinel-Review, Dec. 6.

Yesterday morning the beautiful new Catholic church was filled beyond its seating capacity by a congregation desirous of witnessing the ceremonies of dedi-cation and of listening to His Lordship Bishop Walsh. Visitors were present from Stratford, London, Ingersoll, St. Thomas and other places, and it was noticeable that there was at least one Protestant clergyman among the audi-

Before starting in the dedicatory ceremonies, His Lordship explained that in the Catholic church it was customary to

from Mozart and Millard was excellent,

apocrypha in Protestant Bibles):

So he standing in the midst of them said, "Are ye such fools, ye Sons of Israel, that without examination or knowledge "the man of sin" that said that. The

These words said His Lordship, were spoken by the Prophet Daniel on an important occasion. Susanna was condemned to death by perjury and was being led to the place of execution when Daniel who saw her innocence exclaimed, Ye men of Israel, are ye such fools that without examination or knowledge of the truth ye have condemned a daughter of Israel. The judgment was re-opened; the nature of the testimony against her was exposed; her justice and her honor were vindicated. The foregoing, said His Lordship, was applicable to the subject of discourse, I say, ye men of the nineteenth century, are ye such fools that without examination or knowledge of truth ye contion or knowledge of truth ye con-demned the Church of Christ. Return to the place of judgment for they have borne false witness against her. And I venture to say that if the judgment were reopened by intelligent and impartial men, the sentence that has been passed against the Catholic Church would be revised, and her honor and purity vindi-cated. The church Catholic, Apostolic and Roman is a world wide institution that challenges the attention and demands the consideration of all. It nas existed since the time of its foundalished by Christ to represent Him on earth and to do His work. The Church is one in faith, one in worship, one in s no nation but owes its Christian civili-

gospel truths, "without examination or knowledge of the truth." Now is this Now is this fair? Is this just and honest? Is this the

you may form your judgment. I say, therefore, ye men of this country, Way are you so false as to condemn without examination a great Christian church? "Return again to the place of judgment for they have borne false witness against her."

It is asserted that the church is the enemy of God's word. For thirty-two years I have preached the doctrine of the Catholic church and should know what it is. The Catholic church teaches that the Scripture is the Word of God and that every tittle of it is inspired. The church reverences and loves God's word because it is God's word. For three hundred years, while she was still weak and while the whole Roman empire was trying to crush her, the Catholic church protected the Scriptures and clasped them to her bleeding heart and the Catholic church it was customary to bless everything applied to the service of God, He also said that nineteen years ago at precisely this time he dedicated the old church, which was about the first work performed by him in his capacity as a bishop.

His Lordship was assisted by the following elergymen: Dean Murphy, Dublin, Celebrant; Father Flannery, St. Thomas, Deacon; Father Waters, Goderich, Sub-Deacon; Father Maters, Goderich, Sub-Deacon; Father Meters, Goderich, Sub-Deacon; Fat

After the dedication a solemn High Mass was sung during which Mrs. Martin Murphy sang with good affect, "Ave Maria," by Millard, Mc. Thos. Egan also sang with great power a bass solo, "O Jesu Potentissims ?" by Mozart. The rendering by the chair of difficult pieces. day in reading the Bible and commen-taries on it. Strange way of showing hostility to the word of Gol! Before the invention of printing she fostered the Bible. Five versions of scripture considering the opportunities the choir the Bible. Five versions of scripture has had. After Mass His Lordship in the vernacular were in use in preached on the subject, "What Catholies Don't Believe." hies Don't Believe."

HIS LORDSHIP'S SERMON.

His Lordship took his text from 13th chapter of Daniel, 48 49 verses, (Inis portion of Daniel is usually placed in the supervise in Processing in Proces

ye have condemned a daughter of israel."

"R sturn again to the place of judgment for they have borne falsewitness against her."

These words said His Lordship, were spoken by the Prophet Daniel on an Lordship and Lordship and

the ascension of Carist the New Testament was not completed: Down to the time of the invention of printing it was impossible to bring the scriptures within reach of the masses of the people. It was a whole life's work to transcribe one

manuscript. The majority of the people could not read the Bible if they had it. Many of them could not understand it if they could read it.
As to the use of the Latin tongue in the church's ceremonies. In the first place the church is not a National place the church. If it were an Euglish church it would use the English language; if it were a French church it would use the French a rrench church it would use the French language. But it is a universal church and, therefore, uses an unvarying lan-guage which can be spoken in every clime. Again the church defines her is one in faith, one in worship, the the same government. It speaks with the same voice the world over. It is holy in its founder Jesus Christ, in its children and in its ministry. It is universal in time in its ministry. It is expectable in the teach of which are fixed in their meaning in the clearest manner and makes use of a dead language, the words of which are fixed in their meaning in the control of which are fixed in their meaning in the control of worship of Almighty God to Your Lordship, the words of which are fixed in their meaning in the control of the world over. It is holy in its doctrines in the clearest manner and makes use of a dead language, the words of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of the world over. It is holy in its doctrines in the clearest manner and makes use of a dead language, the words of worship of Almighty God to Your Lordship, the worlds of worship of Almighty God to Your Lordship, the worlds of the worlds of the worlds of the world over. It is universal in time of which are fixed in their meaning in the clearest manner and makes use of a dead language, the worlds of the world over. It is universal in time of which are fixed in their meaning in the clearest manner and makes use of a dead language, the worlds of the world over the world ove and place. It is apostolic in its teachings and ministrations, and presents an unbroken line of ministers from the day that Christ appointed Peter head of the Church to the time of Pope Leo XIII. That long unbroken line of succession, like a mighty chain binds century to century and age to make the explanations in order to make the explanations in order to make the explanations listing Living tongues change even in a life time, but dead languages never change and the church makes use of one of the latter because her documentary to century and age to make the explanations in order to make the explanations ages never change and the church makes ages never chang Vatican with Peter on the streets of Rome. The church is the mother of christian civilization. When the Roman empire fell to pieces before the northern the cathechism is taught in the vernacular and the cathechism is taught in the cathechism in the cathechism is taught in the cathechism in the cathechism i barbarians, she went out, cross in hand, lar also, so that Catholics cannot be said lar these men of iron and bowed their to be ignorant of what the church is

met these men of iron and bowed that doing.

necks to the sweet yoke of Christian civilians. As to the atonement: The church had one of God, a consolation for every human sorrows, there is no question for which she has not an answer; no problem of which she has not the solution. Veronics like she wipes the face of suffering humanity, and to every Getheemane of sorrow she enters as an angel of comfort. This wondrous church is so old as Christianity and to every Gethsemane of sorrow she enters as an augel of comfort. This wondrous church is as old as Christianity itself; as universal as mankind. To-day after twenty centuries of age, she is as strong and as truthful as when the apostes first received it as their charge. And yet this church is denied a hearing and is condemned without examination or knowledge of the truth. These accusations are so frequently made that men, honest and earnest men, begin to believe them to be really true. She hides the scriptures, it is said; shuts them up and keeps her people in ignorance. She is also said to be an idolattous church, and to place the creation before the Creator she is said to deny the efficacy of the atone. said to deny the efficacy of the atonement of the Son of God, and is accused of relegating to herself the power, which belongs to God alone, of forgiving sins.

These are some of the things that are believed by good, well meaning needle. believed by good, well meaning people, and there are thousands of men and women who receive these accusations as Virgin assistance only. have mercy on us; to her we say, pray for us. We ask her to pray for us because of her influence with her Divine Son. Just as fair? Is this just and honest? Is this the way that intelligent men act in the ordinary affairs of life? If you wish to have a fair estimate of your neighbors, do you go to their enemies? It you want to know the benefit of the N. P. do you go to its opponents? Do you go want to know the benefit of the Grit platform? And yet what men will not do in the ordinary affairs of life why will they do it where their immortal souls are at stake? If you want to know the truth about the Catholic church go to her was given to the apostles in their corporate capacities; these papers were

priests and teachers and ask them that intended for the church which they founded. Carist also promised his apos-tles, according to the 20.1a chapter of St. John. Waosoever sins ye remit they are remitted to them, and whose soever ye shall retain they are retained You may say you do not believe this. You are free to deny the Divinity of Carist; but if you believe that Christ is God you must believe His words. As to the conditions required of the sioner: The penitent must be heartly sorry for the sins of his life. His sorrow must be greater than his sorrow for the death of wife, a father or a mother. It must be in proportion to the magnitude of fault. He must mike restitution. He must make a confession of his sins to a fellow man—the deepest humiliation that a man can undergo. penance for his sins. Does this en-courage sin? Just try it once or twice

and see.
But don't you teach that what appears to be a bit of bread is really the body and blood of Christ? We do, and a good warrant wa have for so doing in the th chapter of John. Carist says there, am the living bread of life which came down from heaven. If any mun eat of this bread he shall live torever, and the bread that I shall give is my flash. Tais and other passages His Lordship quoted and contended that they were to be taken in a strict literal sense, for so the Jews understood them and Carist did not correct the impression made upon their minds, which he would have done

had they been wrong.
In conclusion His Lordship said that he was perfectly well aware that the men now living in our midst were not responsible for the erroneous ideas that revailed. He knew of their kindness and of their goodness. There is not a population in the world, said he, more kind, mure honestor more intelligent, than the people of Oatario, and I thought they would like to hear the disputed nestious concerning Catholic belief cleared up. He asked those desirous of obtaining knowledge regarding that church to examine its books and catechisms and other authorities before they formed a decision. Let us, he said, en-deavor to serve God who created us, Jesus Carist who redeemed us, that Jesus Carist who redeeled a fig. that serving Hum here with earnest hearts we may enjoy His glory hereafter, the blessing that I wish you all.

After the sermon His Lordship was

presented with the following address, which was read by Mr. John O Neill, and tendered by him on behalf of the con-gregation. His Lordship replied thank-ing the congregation very warmly.

THE ADDRESS.

To His Lordship, The Right Reverend John Walsh, D. D., Bishop of London:

MY LORD,-We, the Catholics of Woodstock parish, deem the present occasion of your Lordship's official visit for the dedication of our new church, a fitting opportunity for us to give expres-sion to our sentiments of loyal devoted-ness to the church, and of affection and

reverence to yourself as our first pastor. Under Your Lordship's rule religion has made great progress in this parish; only a few years ago the number of Catholics was small, and the conveniences for Divine Worship were few. We have not forgotten that the first church in which we were enabled to assist at the Divine mysteries was erected in the par-ish under Your Lordship's administration, and that your first episcopal act outside of London was the dedication of the same church on the 8th of December, 1867, under the title of the Immaculate Conception. Since that time we have gained the great blessing of a resi dent pastor and have erected a commod-dious presbytery, besides the beautiful church which has just been completed, and which has been dedicated to day to the worship of Almighty God to Your Lord-ship's uniform kindness towards us, and to your wise administration, these advanfor the interest you have manifested in our welfare. This we do in our own behalf, but especially also in behalf of the behalf, but especially ended to carefully pre-children who have been so carefully pre-pared for the reception to-morrow of the great sacraments of the Holy Eucharist and Confirmation. In conclusion we beg to express our continued loyal attach ment to the head of our church, Pope Geo. XIII., who so worthly fills the chair of St. Peter, and to Your Lordship as his representative in this Diocese; and while wishing to you prosperity and long life, we beg most humbly Your Lordship's blessing for ourselves and famil-Signed on behalf of the congregation.

THE SACRED CONCERT.

The church was fairly well filled in the evening at the sacred concert and lecture Besides the singing of the customary Besides the singing of the customary pasims by the choir, solos were rendered by Mrs. Murphy, Miss Murray and Mr. Egan, and a daett, "Justus at Palma," was given in excellent style by Mrs. Murpay and Mr. Egan. Rev. Father McCann delivered a learned, carefully prepared and argumentative address on the ambient. "Is Carlat dress on the subject, "Is Christ God?" in which he reviewed the various attemps to overthrow the Divinity of Carist and showed how unsuccessful

they had all been. The lecture bore evidence of much careful study. CONFIRMATIOM.

This morning His Lordship admin-79 children who have been in prepara-tion for some time under Rev. Father

FROM CALEDONIA.

Rev. Father Kelly has taken possession of the new presbytery. The house is built on the same lot as the church. It is a very neat and substantial brick dwellad reflects no little credit on the ing, and reflects no little credit on the zeal and generosity of the congregation, Mr. Jas. Clonecy, of Hamilton, was the architect. Father Kelly devotes his whole architect. Father Rang detections to the people time to the spiritual wants of the people of the parish, as Danville is now separated to K. from it.

Mr. Rose, founder of an Anglican society called the Brotherhood of the Common Life, and Mr. Poock, one of the members, have been received into the Catholic Church at Bishop's House, Salford, England.