

NEW SCOTCH SUITINGS, NEW FALL OVERCOATS, 4 CASES NEW SCARFS.

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C. M. B. A.

From Branch 26.

The regular meeting of Branch No. 26, of the above order, was held last evening in their hall, 26 St. James street, the president, Mr. T. Nicholson, in the chair.

There was a very large attendance of members, and several applications for membership. The following resolution was carried unanimously:—

Resolved, That the thanks of Branch 26, C. M. B. A. are due and are hereby tendered to Mr. J. J. Curran, Q. C. M. P., for important services rendered at its request, which the members of this branch will long and gratefully remember."

Resolutions of Condolence.

At a special meeting of Branch No. 2, C. M. B. A., held in their hall on the evening of the 15th inst., the following resolutions were passed:—

Whereas, as it has pleased Almighty God in his infinite wisdom to remove from our midst our late brother, Andrew Murray, therefore be it

Resolved, That while bowing in humble submission to the Divine will, we mourn the loss of one of our most worthy members, and the family of a kind and affectionate husband and father.

Resolved, That the charter be draped in mourning for the space of thirty days as a mark of respect to our late brother.

Resolved, That a copy of these resolutions be presented to the bereaved family of our deceased brother, and that the resolution be entered on the records of the Association books, and published in the CATHOLIC RECORD and the C. M. B. A. Monthly, our official organs, and also in the local papers.

Witness:—J. M. BUTLER, THOS. NILLAN.

Branch Secretaries are requested to pay particular attention to the following notice which appears on our membership report form:—

This report must be sealed with Branch Seal, and forwarded within two days after the initiation, re-jection, suspension, expulsion, withdrawal, or reinstatement of the person referred to.

The Grand Secretary must be immediately notified, on a membership report form, of all changes occurring in the membership of the Branches in his jurisdiction. This is the most important part of the duties of Recording Secretaries; and any neglect of this duty would be a serious violation of one of the fundamental principles of our association, be the means of endless litigation hereafter, and tend to the very annihilation of our society.

The Grand Secretary would like to hear from the gentlemen in the following places to whom he sent information and blank forms with a view of establishing Branches of the C. M. B. A.:—Belleville, Kingbridge, Picton, Renfrew, Fenelonville, Hespeler, Rochester, Simcoe, Pembroke, Province of Ontario, Quebec, P. Q., and Sydney Mines and Truro, Nova Scotia.

Branch 43, Brockville, cleared one hundred and thirty one dollars at their picnic held on 8th August, their civic holiday.

The trustees must state on the application for membership referred to them for investigation, whether they approve or disapprove, recommend or do not recommend, the candidate for membership. The form, for their report, is on the application paper, and must be filled out and signed.

Rev. Father Reilly in concluding his sermon delivered on the occasion of the reunion of our Michigan brothers, used the following beautiful expression:—

"Proceed in your good work, and be assured of the blessing of every falling father and anxious brother to whose clamorous howl you bring the benediction of certainty that those upon whom their glazing eyes are fondly fixed will not, at least, be forced to leave the funeral procession, to be located in an orphan asylum, or to enter an almshouse. The reward of the spiritual and corporal works of mercy are yours. The widow's blessing, the orphan's blessing, my blessing, and the blessing of the Father, Son and Holy Ghost be with you now and to the end. Amen."

It is not compulsory, but it is advisable for all members to wear the O. M. B. A. pin, the emblem of our Association.

Several Branches have written us for ceremonial in the German language. The Supreme Council has had none printed yet, and we have no authority to get them elsewhere.

His Lordship, Rt. Rev. Bishop Walsh of London, in the course of his address to the Supreme Council of the C. M. B. A. at its last convention, said:

"You must have honest physicians, men of capacity and conscience. Let no local branch be led in its choice by partiality or friendship, because that is a terrible injustice; the only guide should be capacity and honesty. Therefore, if you want to be true to your association, select physicians who are honest and capable, and who will not be bribed or coerced. Be careful on this point and work together for the common good. If

you wish that this society should go on and prosper, you must do right, you must transact your business with justice and charity, and you must be kind to each other. In all your discussions and deliberations have charity and proper feeling for each other. Unite with each other in the promotion of the welfare of the body. Be very careful to preserve the rules of the institution; no society which allows its members to violate its constitution can last. You must be true to its spirit and true to the constitution. Now here are two special dangers. If you wish this society to prosper and have the blessing of God upon it, if you wish to preserve it intact, if you wish to save it from destruction, you must insist on the observation of that rule that every member attend to his Easter duty. Those should be expelled who do not observe this fundamental rule if you wish to save your society from corruption. Why does a physician sometimes amputate an arm or leg? To save the life of a patient. And if you want to save the life of your organization you must out of those men who violate the essential provisions of your Constitution."

We earnestly hope that every Branch in our organization, and particularly in Canada, will act upon the wise and salutary advice of our beloved Bishop given in the foregoing paragraph. SAM B. BROWN, Grand Secretary.

RITUALISTS ON THE MARCH.

Catholic Review.

We have heretofore alluded to several "Catholic Parish Tracts," published by our Ritualistic friends of St. Ignace Church in this city. We have thought it might be a matter of interest to many of our readers who are not familiar with the present state of progress "homeward" of our Ritualistic friends, to have a more particular statement of their present mode of teaching on some of the leading characteristic doctrines of the Catholic faith.

Tract No. 1 is entitled "What Mean Ye by this Service?" or the Sacrifice of the Mass. It is a very interesting and sure that our unsophisticated Catholic friends, who have always been accustomed to look upon the English Church as dead opposed to "Popery" in every shape, will be very much surprised to learn that this tract not only maintains the Catholic doctrine of the Sacrifice of the Mass, in which the Body and Blood of Jesus Christ, really and substantially present, are offered on a real altar to God as a propitiation for sin, but it describes the ceremonial and the vestments almost precisely as Catholics do.

The discussion is in the form of a dialogue, which is represented as having occurred between a man familiar with the great Catholic revival in the Anglican Communion, who had attended service at one of our advanced churches, and a regular worshipper at that church.

"In answer to the very natural question, 'What do you call the service we have just attended?' the reply is, simply and frankly, 'This was the Mass.' And in being requested to explain the significance of a service which he had always supposed belonged exclusively to the Roman Catholic Church, the Ritualistic friend begins by explaining the altar and the ornaments. The altar, he tells his friend, is for sacrifice, and the greatest act of worship a man can pay to Almighty God is the offering of sacrifice. In explanation of the offering of sacrifice to God, after alluding to the sacrifices of the Old Law as foreshadowing the New, he goes on to say: 'The only sacrifice worthy to be offered is that which was offered on the Cross, our Lord's Body and Blood. But then, if you remember, our Lord on the night before He died made bread and wine to be His Body and His Blood, and bade His disciples: 'Do this in remembrance of Me.' Ever since that time Christian priests have consecrated the bread and wine as He did, and then, having our Lord's Body and Blood to offer, they have lifted them up as a sacrifice to God.'

But the man asks with apparent surprise: 'Do I understand you to say that, under the forms of bread and wine, the priest really offers our Lord's Body and Blood as a sacrifice to God?' And the reply is: 'Yes, that is exactly my meaning, and by so offering the holy Body and Blood the priest perpetuates and continues among men the benefits procured for us all by our Lord's sacrifice upon the Cross. So the Sacrifice of the Cross and the Sacrifice of the Mass are one and the same thing, the offering of our Lord's Body and Blood for the sins of the world.' That, certainly, is good Catholic doctrine, how ever surprised we may be to hear it from the lips of a Protestant Episcopalian. Then follows an explanation of the cross and the candles on the altar, and then the elaborate robes in which the priest is dressed. 'These are the cassock, the amice, or linen hood, the alb, the girdle, the maniple, the stole, and finally the chasuble. 'These vestments,' he says, 'used at Mass have come down in the Church from a venerable antiquity, and it seems most suitable and edifying that they should be retained by us.' Then he goes on to give the significance of the different colors of vestments, and enumerates white, dark blue, red, black and green, and gives the usual Catholic explanations. When they come to the actual saying of Mass the matter is necessarily somewhat "mixed," as, though the Ritualist speaks of using the Missal (no doubt they would prefer to use the Roman Missal, pure and undefiled) they are bound by the obligation of using their "Book of Common Prayer," and are therefore under the necessity of smuggling in certain portions of the Roman Missal on their own responsibility. But they adhere, both in their actions and the substance of their devotions, as closely as possible to the Catholic practice. They have the *paten* and *chalice* and a server, and they commence with "Judica me" from 43d Psalm (in English, of course) and the *Confiteor*, smiling the breast three times, and the priest is served with wine and water, and he genuflects at the *Incar-natus* in the *Credo*, and at the consecration of the elements, uses wafers instead of common bread, cleanses the sacred vessels with wine and water, and dries them with a purificator, uses a pall, a veil, a burse and a corporal, and closes with the fourteen verses from the Gospel of St. John, genuflecting at the *Verbum Caro factum est*, just as Catholics do. And the significance of all these things is explained by our Ritualistic friend in a

simple and rather happy Catholic fashion, just as if he were really a true Catholic and no mistake. There are some curious and some rather amusing things in their tract which we may hereafter call attention to. At present we will only remark that our Ritualist is distinguished outside as at least rather strange, in the fact that persons who have come to sincerely hold to such principles and practices as we have described, instead of seeking a home in that old, historic Church where they belong and where they can be held and acted out without let or hindrance, prefer to remain in a modern Conventicle where they have no sympathy from the majority of the members and where one of the articles of the Church declares expressly that "The sacrifice of the Mass, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain was gulf, were blasphemous fables and dangerous deceits."

Father Tom Burke in the Pulpit.

Young Burke was, in the innocent sense of the word, a wild boy, given to practical jokes and little hair-brained escapades, but as versatile as quiverfish; quick as a flash, and as ready as lightning. From his earliest years he was devoted by him with an insatiable appetite, beginning with the little Catholic patronized in the diocese of Galway ascending one line to the *Summa* of St. Thomas, on the other to Gibbon, Tennyson and Shakespeare. His earliest ambition was to be a priest, and he was accordingly one of his fellowmen on the Christian pulpit. When only about seventeen years of age he entered the Dominican Novitiate at Perugia. The tall and somewhat ungainly lad, with his sun-stained face and quick flashing eye, attracted the notice and esteem of Father Jandell, the General of his Order. The study of Aquinas naturally occupied a very high position in the seminary provided over by one who afterwards became known to Christendom as Cardinal Pecci and Pope Leo XIII., whose very first encyclical on the Feast of St. Thomas was devoted to an assertion of the claims upon Christian thought of the system of the great of the schoolmen. Burke stimulated Aquinas not only with extraordinary rapidity, but with extraordinary relish. Before his enraptured eye Christianity rose in colossal unity from the strong majestic conception embodied in the sacred words of the *Summa*. He felt that the system of the schoolmen was not only with extraordinary rapidity, but with extraordinary relish. Before his enraptured eye Christianity rose in colossal unity from the strong majestic conception embodied in the sacred words of the *Summa*. He felt that the system of the schoolmen was not only with extraordinary rapidity, but with extraordinary relish. Before his enraptured eye Christianity rose in colossal unity from the strong majestic conception embodied in the sacred words of the *Summa*.

months four hundred lectures, besides sermons, and collected eighty thousand pounds. After a most painful internal disease had set in, he preached without intermission, and sought his best and noblest self-fulfillment, full of passion's ardor to the souls of sinners. He was too brave to be in bodily anguish, too tenaciously strong to sink on the death steps. Between the forty-fifth and fifty-fifth year of his age, his record of work never fell below five hundred sermons a year, and sometimes ran up to a thousand. In preaching over retreats, he constantly delivered three, sometimes four lengthened addresses every day. Such is the bare outline of a career of incessant self-sacrifice, the existence of a man whose life was, hid with Christ in God, dead to worldly ambition and position, with its accompanying responsibilities and temptations—of a life unswerving from the boyhood in the rural Galway home, to death of agonizing pain borne with the fortitude of a martyr.—*Church Quarterly Review*.

WEDDING BELLS.

St. Patrick's Church, Biddulph, was the scene of a most interesting event on Wednesday last week. On that day took place, before a large congregation of friends and relatives, the marriage of Mr. James McIlhenny and Miss Louisa Nangle, second daughter of Thos. Nangle, Esq., Miss Maria Nangle, sister of the bride, acted as bridesmaid, and Mr. Kenny as groomsmen. Rev. John Connolly, the respected pastor of Biddulph, celebrated the nuptial mass and also performed the ceremony of marriage. During the mass, the choir sang the *Sanctus*, which was appropriate to the occasion, were rendered by the choir of the church. After the ceremonies in the church were concluded the bridal party drove to the residence of the bride's father, where a sumptuous wedding breakfast was provided for the guests. Mr. and Mrs. McIlhenny left on the afternoon train for the city. We beg to join their numerous friends in the sincere prayer that their lives may be long and that no cloud of unhappiness may ever cross their path.

LITERARY NOTES.

The *Catholic World* opens its forty-sixth volume with the October number. Its editor and founder, Father Hecker, leads off with an article on "Dr. Brownson's Road to the Church," which is his most characteristic work. Another of his primitive band of Paulists, the Rev. Augustine F. Hewit, reviews his own mental history for the last half century, the first decade of which was spent in a gradual passage from the Puritanism in which he was educated, through Protestant Episcopalism, into the Catholic Church. The Rev. J. U. Healy, S. J., of Woodstock College, makes a scholarly and impartial examination of the facts in the case of Galileo, a *propos* of Henry George's effort to place the McGlivan case in the same category with that of the famous astronomer. The property question gets unusually clear and incisive treatment in an unassuming article on "The State and the Land." Three chapters of a new serial story by Lewis B. Dunsay, entitled "John Van Alstyne's Factory," are given, which contain among other things a good description of a camp meeting and a sketch of an American village. The story is intended to illustrate social problems. Miss Charlotte Dunning has an agreeable sketch of Algenoteur, an antiquated town in the south of France; and J. W. Wiltach some camping-out experiences which are very pleasantly told. Mr. Charles Henry Lester's poem, "The Land of the Harp," is exceedingly good, and contains some excellent description; and Miss Louisa Guiney contributes an excellent rendering from Dante's *Vita Nuova*.

The fitting moment for the sermon had arrived, when a kneeling figure rose from his kneeling posture before the altar, and strode with quiet majesty to its appointed place on the platform. The figure was draped in white and black of the Dominican habit. The sanctuaries were filled with a religious light, which just revealed a tanned head fringed by a ring of thick, black locks that surmounted a dark and sun-stained face, with features that were eloquent of strength and power, and with eyes that kindled into flame as their gaze seemed to center on the glories of an unseen world. The preacher spoke. The subject of his discourse was the religious life. The chapel was small, but every whisper thrilled the nerves of his hearers. All were fascinated. He spoke of the beauty and purity and perfection of a religious life; he spoke of its tendency to raise man, even in the life below, almost to a level with the angels; he expounded, with marvellous lucidity, the meaning of the vows religious take, and explained their bearing on the holy state; and with a fervid peroration that lifted his hearers away from earthly things, carried them in earnest contemplation of a glorious future. It was no mere effort of polished rhetoric; no skillful weaving of brilliant phrases into rounded sentences, such as may gratify the ear without ever reaching the heart. It was the fall flow of an apostolic soul that came down on the congregation then assembled, and swept everything away on its irresistible tide. There were worldly men present, but the worldliest among them went along in silence, pondering upon the nothingness of his own pursuits. It was a sermon to make a scoffer stand self-condemned. It was a discourse that, being heard, must be embedded in memory for a lifetime.

At the age of thirty-four Burke was made Prior of San Clemente at Rome, but after a few years found his way back to Ireland. The annals of the post-apostolic Church contain, we suppose, few instances of sacred oratory so continuous, and judged at least by material tests, so successful. When the new Cathedral of Armagh was opened Father Burke preached. The oratory was £8000! During 1871 he delivered in eight

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TACTICS OF INFIDELS

BY THE REV. L. A. LAMBERT,

AUTHOR OF "NOTES ON INGEROLL"

Price, 80 Cents.

FOR SALE BY THOMAS COFFEY

CATHOLIC RECORD OFFICE, London, Ont.

The following is Father Lambert's preface to this excellent work:

In 1882 I wrote a series of letters reviewing Ingeroll's tactics and assertions about Christianity and religion in general, as exhibited in two articles published by him in the North American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingeroll." The little book had a large sale and was favorably received by the religious as well as by the secular press. Believing that Ingeroll—who is cunning of fence—would take advantage of my obscurity and treat the book with haughty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to him and to all the glib little whiffets of his shallow school."

My anticipation was justified by the fact. Ingeroll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes" one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingeroll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defence of Ingeroll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He flits back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual, who is in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumspection, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes," there will be four in the present discussion—Ingeroll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

N. D. SACRE CEUR.

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REV. L. FORCKER, C.E., B.D., President.

The French address was read by Rioux, train dispatcher, after which Lordship answered in suitable words, thanking the donors of the Holy Sacrament.

On Sunday His Lordship gave Confraternation at 3 o'clock Mass to 27 candidates, assisted at High Mass celebrated by Joseph Bloom, the choir singing the *Missa Angelus* under the able leading of His Lordship was delighted with the Gregorian chant. Bishop Dowling presided on the gospel of the Sunday: "A prophet hath risen among us and hath baptized his people," exclaiming the commission of preaching the word only given to the Catholic Church. In the evening his lordship spoke "Forgiveness of Sins" aptly proving illustrating by many examples the power of the keys, and the power of the Church of binding and loosing the fetters of sin. In the afternoon His Lordship visited the beautiful priest's house which is being and a credit not only to the priest and congregation, but to the town of North Bay.

On Monday His Lordship left by Northern Pacific Junction for the Sound and Muskoka Missions: Powassan and Trout Creek, attended by the Father Bloom, and Bracebridge Gravenhurst, attended by Rev. C. Bretherton, P. P. of Bracebridge.

His Lordship decided to appoint in one year a resident priest at Sturges Falls and another at Powassan.

An idea of the extension of Bishop

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Special to the CATHOLIC RECORD, DIOCESE OF PETERBORO.

His Lordship the Bishop of Peterboro after having visited the Indian mission Fort William and Port Arthur, arrived at Sturges Falls on Thursday, 6th inst., by the C. P. R. Atlantic Express, at 3:30 p. m.

Secretary; Rev. Canon, S. J., the pastor of Sturges Falls, and Rev. Joseph Bloom, P. P. of North Bay. The residents of the village, which is hardly one year old, and three-fourths Catholic. All its streets were decorated with arches and evergreen and the people along the streets knelt down as the bishop passed, to receive his blessing. His Lordship was addressed by Rev. Canon, S. J., the pastor of Sturges Falls, and Rev. Joseph Bloom, P. P. of North Bay. The residents of the village, which is hardly one year old, and three-fourths Catholic. All its streets were decorated with arches and evergreen and the people along the streets knelt down as the bishop passed, to receive his blessing. His Lordship was addressed by Rev. Canon, S. J., the pastor of Sturges Falls, and Rev. Joseph Bloom, P. P. of North Bay. The residents of the village, which is hardly one year old, and three-fourths Catholic. 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