

# The Catholic Record

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## Catholic Record.

LONDON, SATURDAY, DEC. 27, 1884.

### TO OUR PATRONS.

We are now sending out a large number of bills to subscribers in arrears, and propose to do so until our entire mailing list has been gone through. We earnestly trust that all our patrons receiving these bills will make it a pleasing duty to remit us at once the amount of their indebtedness. The amount due by each one is, it is true, small, but the aggregate of the sums due us reaches a figure far up in the thousands. We propose keeping the RECORD in the foremost ranks of journalism and look to our friends to sustain us. We therefore expect a ready and cheerful response to the individual appeal addressed from this office to the readers of the RECORD.

### THE RECORD ENDORSED.

In a late issue we had the pleasure of publishing a letter from His Lordship the Bishop of London in regard of the past course and future policy of the RECORD. His Lordship then did us the honor to state:

THE PALACE,  
London, Dec. 6, 1884.

It gives us great pleasure to renew our approval of the CATHOLIC RECORD, of this city, and to commend it most earnestly to the favor and patronage of the clergy and laity of the diocese.

The publication of the RECORD was undertaken some years ago to supply a want long felt amongst the English-speaking Catholics of Canada, viz.: that of a Catholic journal that would be altogether independent of party politics and that would have for object the defence and promotion of Catholic interests. The RECORD, during the six years of its existence, has striven earnestly to carry out the purpose and objects for which it was originated, and has been edited with judgment, zeal and ability. The result is that it has won the confidence of the Catholic public to an unusual degree, and that it counts its readers and supporters from the remote fishing villages of Newfoundland to the remotest regions of the far North-West. It is our earnest desire that the RECORD should be a weekly visitor to every English-speaking family in this diocese.

JOHN WALSH,  
Bishop of London.

Since the receipt of that letter we have been honored by a communication from His Lordship the Bishop of Peterboro, which our readers will gladly peruse:

Diocese of Peterboro, Canada.  
St. Peter's Cathedral,  
Peterboro, Dec. 15, 1884.

Rev. John Coffey, Editor of the Catholic Record,  
London.

MY DEAR FATHER COFFEY,—I hear with great pleasure that the RECORD has a very extensive circulation, and deservedly so, being as it is a staunch advocate of the Catholic cause. I read it regularly, and in my visits through the missions of the diocese, I do not fail to recommend it to our people. I would be very glad to hear that it is a regular weekly visitor into every family.

JOHN FRANCIS JAMOT,  
Bishop of Peterboro.

We have also before us a letter written by one of the ablest writers in the French language in the Dominion, a young priest of profound learning and acknowledged ability, at present professor of Moral Philosophy in the College of Ottawa, the Rev. Father Filiatre, D. O., M. I.:

Ottawa, Dec. 15, 1884.

Tell Editor of the Catholic Record, London,  
Ont.

REV. AND DEAR FATHER,—Will you, with my best Christmas wishes, accept my sincere congratulations on the good work you have this year done through your ably conducted paper? Standing, as it does, above political partisanship, devoted to the noble cause of religion and patriotism and always instructive, the RECORD has found its way into thousands of homes in this Province and has everywhere been welcomed as a friend, guide and counsellor. Every Catholic in Canada should read it to know what Catholics are doing elsewhere, and to rid himself of any prejudice or false opinion he may have imbibed from the too-constant perusal of Protestant papers. Veritas liberabit vos, truth and truth alone is the mother of freedom. Let me, therefore, say to you *Ad multos annos*—for God and country.

Yours forever in Christ Jesus  
and Mary Immaculate,  
J. J. FILIATRE, O. M. I.

To these letters we add without comment one from the rev. pastor of St. Patrick's Church, Ottawa:

St. Patrick's, Ottawa, Dec. 10th, 1884.

I am glad to know that the CATHOLIC RECORD has so many subscribers in Ottawa, and hope it will soon be received by every family in this parish.

M. J. WHELAN.

And from a distinguished member of

the Society of Jesus we have received the following expression of kind regard and earnest encouragement:

"As for good wishes, you have them very warmly and sincerely for all manner of prosperity for your admirable paper, and I shall not let slip any occasion I may meet for the good word. The Catholic family has few worse enemies in these days, than the bad paper, and it can have few better friends than the good one. With all my heart I wish the RECORD a very happy New Year and a warm welcome in every Catholic home."

Thus endorsed by the episcopate, and encouraged by the clergy, we were recreant to all sense of duty, did we not put forth every effort to do our duty by the Catholic cause, which is the cause of truth, justice and freedom, and by the Catholic people, who have heretofore given us such generous support. We purpose to pursue a course as independent as that we have followed in the past. Neither the official underling nor the political trader, nor the loud-mouthed patriot, ever ready to sell soul and church and country for pelf and for plunder, will be permitted to dictate to the RECORD its line of action on any matter touching the interests of Catholicism or of Catholics in this country. The domestic foe is, we need not say, more dangerous than the avowed enemy. We have so-called Catholic papers even in this country that have striven to rob the church of control of the education of her children, and we have, likewise, so-called Catholics who tell the priest that he has not even the right of the humblest and most unenlightened citizen, that of expressing his views on matters concerning the public welfare. These men and their teachings the RECORD will combat and expose. But in promoting the right and resisting the wrong it will be our aim and purpose to keep in closest accord with those whom God has appointed to rule His Church.

### A MERRY CHRISTMAS.

A Merry Christmas, say we, to all the readers of the RECORD. This season of grace and reconciliation should indeed be one of holy mirth and joyous hopefulness. The coming of the Man-God was the beginning of a new era for mankind. The celebration of its anniversary should in the life of every one of us mark the commencement of a new epoch—an epoch of deliverance from sorrow and sin, an epoch of peace, and of good-will. When the Word made flesh was born in the lowly manger, the heavenly choirs made the skies resonant with melody. "Gloria to God in the highest and on earth peace to men of good-will." This song of tender love and sweetest praise and gladdest promise rings even now in our ears. Men crowd again around the crib to adore Him with the shepherds. Those afar off follow the light of the star that leads to Bethlehem and join the wise men in their offerings of gold and frankincense and myrrh. What man can approach the Divine Infant and rise without a new heart, a firmer resolve for the right and a deeper aversion for the wrong.

Christmas is the season of the universal brotherhood of man. A God descended from heaven to teach us the love of Himself and the love of one another. Even those who hate us must love, those who injure us forgive, and those who persecute us bless. This is the refinement, the sublimity of love, it is God-like charity, it is the lesson we must take from the crib at Bethlehem. By this, saith St. John, hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world that we may live by him. The same apostle adds that if God hath so loved us, we ought also to love one another. If we love one another, God abideth in us, and His charity is perfected in us. God is charity, and we that abideth in charity, abideth in God and God in him. . . . If any man say, I love God, and hate his brother, he is a liar, for he that loveth not his brother, whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother." (St. John I-11.)

Pride is the enemy of charity, and pride we should, at the feet of the Divine Infant, strive to eradicate. He came into the world to expiate our pride. And "He came not," says St. Chrysostom, "so as to shake the world at the presence of his majesty; nor did he appear in thunder and lightning, as on Mount Sinai, but he descended sweetly, no man knowing it." "While all things were in deep silence," says the Book of Wisdom, "and the night was in the midst of her course, thy Almighty Word came down from heaven, from thy royal throne" (Wisdom xviii 14-15). Humility was His ensign. Rejected by His own people, who refuse to give Him shelter, He is lodged in a stable, clothed in rags, and laid in a manger. For us he became a God poor, a God humbled, and a God suffering. But he is our God, and we love Him in His poverty and sufferings. For Him we cannot refuse to make the sacrifice of our sensuality, our ambition, and our

pride. By such a sacrifice, made from the depths of honest and contrite hearts, we will make our Christmas one of last-ingly joy and peace. This is the Christmas we wish our readers and friends. Say we with the poet:

A happy Christmas to you!  
For the Light of Life is born,  
And His coming is the sunshine  
Of the dark and wintry morn.  
The grandest o'rigent glow must pale,  
The lowliest western gleam must fail;  
But His great Light,  
So full, so bright,  
Arieth for thy heart to-day:  
His shadow-conquering beams shall never  
pass away.

A happy Christmas to you!  
For the Prince of Peace is come,  
And His reign is full of blessings.  
Their very crown and sum,  
No earthly calm can ever last,  
'Tis but the full before the blast;  
But His great Peace  
Shall still increase  
In mighty, all-rejoicing way:  
His kingdom in thy heart can never pass  
away.

### CRIME IN THE CONFESSIONAL.

Under the above sensational heading there was last week conveyed to the readers of certain papers an accusation of the vilest and most malicious character against a respectable priest of the diocese of Montreal. The very statement of the charge, as made by bitterly non-Catholic journals, contained the clearest refutation of the charge. But, as it was against a priest, and seemingly offered good ground for an attack on the confessional, it was too good to pass over. Hence the organs of scandal trumpeted forth the tale of the Rev. M. Papin's guilt as formulated by the enemies of that rev. gentleman. Now, what are the facts? The Rev. M. Papin has been for thirteen years pastor of St. Antoine Abbe. During that time he has discharged his duty to the satisfaction of his ecclesiastical superiors and of all good Catholics in his parish. But there are Catholics and Catholics. The rev. gentleman had, it appears, in the exercise of his just rights as a priest and citizen, offended a certain knot of fanatical politicians whose schemes he had thwarted. He had also given offence by his efforts to restrict the evils of the liquor traffic and incurred unwarranted censure from some among his parishioners by certain financial arrangements in respect of building and clergy funds. In a word, by doing his duty without fear or affection, he had made some enemies. Determined at any cost to drive him from the position he had so long held, they concocted a tale which the malice of a bad Catholic only could devise. They had counted on the mere formulation of their charge as sufficient to drive their pastor from his parish.

In this they have been sadly disappointed. A court of justice has, after an exhaustive inquiry, honorably acquitted the rev. gentleman from the odious charges made against him. Will the anti-Catholic press be as ready to announce the acquittal as they were eager to give the details of the accusation? We fear not.

It will, no doubt, be a matter of surprise to some at least of our readers that any Catholic should be so malevolent as to advance such charges against a priest. The wickedness, however, of a bad Catholic has, it must be understood, no limit. Were we not ourselves in this Province a few years ago witnesses of an infamous attempt on the part of an unscrupulous man to fasten the charge of robbery of school funds on the venerable Archbishop of Toronto? The nominal Catholic, who uses his religious profession for selfish ends, who, in fact, is a Catholic because it pays to be so, is the worst enemy of religion.

### NOT QUITE THE FACT.

The Ottawa Sun had lately the following:

"It is an undoubted fact that the feeling in the city among all classes, political and otherwise, is in favor of the appointment of Mr. F. Clemon to the vacant seat of the Postmaster-General. The nomination of Mr. Clemon to the vacant seat of the Postmaster-General is a matter of public interest, and has been the subject of much discussion and being admitted, all agree that there are none in the Conservative party at Ottawa more fairly entitled to selection than the gentleman named above. Mr. Clemon is a public-spirited citizen whose name is identified with our most flourishing local enterprises, and his abilities as a speaker and politician of clear, liberal ideas are conceded even by those who most strongly oppose him. His appointment would please the vast majority and offend none. In this country the fact must be admitted that the choice of candidates for political preferment must depend largely on religious divisions. While this is to be regretted it cannot be overlooked. Therefore the selection of Mr. Clemon for the Senate would satisfy the Protestants while Mr. Gouin's appointment would equally please the Catholics. Honors would thus be fairly divided and in a way most likely to secure popular approval."

We readily subscribe to all that the Sun has to say in favor of Mr. Gouin's fitness for the Postmaster-General, but if Mr. Gouin obtain that prize, it does not follow that Mr. Clemon should get the Senate. Mr. Clemon is objectionable to the entire Catholic minority of Ontario, and his appointment ought not to be pressed.

There are in the Ottawa country many Protestant gentlemen, Conservative in politics, any one of whom has claims that Mr. Clemon cannot put forward. There is, for instance, Mr. Bennet Rosamond, of Almonte, a large manufacturer, an extensive employer of labor, and one of the ablest business men in the Dominion; Mr. H. F. McLaughlin, the well-known lumber merchant and mill owner of Arnprior; Mr. Bennett, of Renfrew; Mr. Alex. Fraser, of Westmeath, both also in the first rank of the lumber merchants of the Ottawa Valley; Mr. Deacon, Q. C., of Pembroke; Mr. Christie, Barrister, Ottawa; Dr. Church of the same city, and many others whose names do not now occur to memory. We cannot for a moment believe that Sir John Macdonald will, with gentlemen such as these to select from, offend the feelings of the Catholic body by advising His Excellency the Governor General to summon Mr. Francis Clemon to the Senate of Canada.

### A LAST WORD.

Some weeks ago there appeared in the Ottawa Free Press a despatch purporting to have been sent from London, Ont., to the effect that there existed ill-feeling between Messrs. Costigan and Curran in consequence of an article that had appeared in this journal on the 26th of September last, wherein we set forth Mr. Curran's fitness and qualifications for a Cabinet position. Commenting on that despatch we said:

"In regard of this despatch we desire to state: (1) That Mr. Curran has not been guilty of any intrigue to secure the support of this journal for his promotion to a seat in the Cabinet. Neither directly nor indirectly has he ever approached the editor or the proprietor of this journal to forward his claims to any such position.

"(2) We do not look upon Mr. M. F. Walsh, or anybody else in or out of the Civil Service as a political mentor. We have from time to time received communications from the gentleman named, and treated them with the respect due all our correspondents.

"We can see no reason whatever why there should be any feud between Messrs. Curran and Costigan, and feel assured there is none in regard of the assistance by the friends of the former gentleman of his recognition, in the true sense of the term, as an Irish Catholic representative. For our part we desire to be plainly understood as stating that no threat, nor persuasion, nor inducement of any kind will prevail on us to decide from asserting the rights of the Catholics of Canada to their just share of Cabinet representation.

"We may add that we know nothing whatever of the sending of the above despatch to the Free Press. No disclosure of the character alluded to by the Free Press was made from this office. Nor are we aware that there is any amusement felt here over the circumstance."

Could anything be plainer than our denial of having had any part in the framing or even inspiration of the despatch? Yet, anonymous scribbles and one nameless sheet has not ceased to repeat that we violated a private letter to assist in the concoction of this despatch to the Ottawa Free Press. In its issue of the 18th of December, the "Man in the Gap," alias the "Only Voice," returns to the charge after the following fashion:

"There was no attack made on the editor of the CATHOLIC RECORD, but we are aware of, because that Rev. gentleman thought proper to mould the policy of the Dominion Government, and suggest as his choice Mr. Curran as the representative therein of the Irish Catholics of the Dominion. The first 'pointer' of the Rev. editor, which was allowed to pass unnoticed, and it was only when a sly intrigue to sow dissension between two distinguished Irishmen was unearthed, that the Reverend editor was asked to lay aside his casac, or cease dabbling in matters foreign to the functions of polemical journalism. It was only after a private letter had been violated in the office of the CATHOLIC RECORD—violated too for party purposes—that a strong protest was entered against an act that disgraced not only the individuals guilty of it, but disgraced also the religion which they professed; and it seems that this timely interposition has had its effect, for the CATHOLIC RECORD has sung dumb ever since, and we have heard nothing further of the intrigue or the outrage, of which, by its silence, the RECORD confesses its guilt."

Every charge here made against us is as false as the satanic hatred which inspired it. Very solicitous, indeed, is the "Man in the Gap," for the religion we profess. Thank thee, Jew!

The following telegram from J. J. Curran, Esq., Q. C. M. P., explains our position in regard of Messrs. Costigan and Curran:

Montreal, Dec. 18, 1884.

Rev. John Coffey, Catholic Record, London.—"Your telegram, stating that you have been accused of attempting to create discord between Honorable Mr. Costigan and myself, just received. Nothing could be more absurd or unjust. I have always heard you speak of Mr. Costigan in most friendly terms. Mr. Costigan and I are, and always have been, warm friends. I have seen nothing in the press lately, but the sensational telegrams sent here some time ago, and dated London, Ontario, were, I have reason to believe, concocted at Ottawa. Those who accuse you merely wish to get up a discussion in the hope of causing ill-feeling. Better let the matter drop. Make what use you please of this despatch, and should you desire to communicate with me to-morrow, address me St. Louis Hotel, Quebec."

The member for Montreal Centre knows us. He knows that we could not be guilty of the conduct imputed to us. By his dignified attitude throughout this

discussion he has earned another title to the gratitude and esteem of the Catholics of Canada.

Before closing we have a word or two to say to Mr. M. F. Walsh, Private Secretary of the Hon. Mr. Costigan. Mr. Walsh did address a letter to this office, not marked private, early in October last, complaining that we had been striving to supplant his chief. As this letter was a direct reflection on our article of the 26th September, we at once wrote Mr. Walsh for explanations. He is at perfect liberty to publish that letter if he thinks fit. As he had no explanation to offer he never replied to our communication. But he himself—we have it on reliable authority—did inform parties in Ottawa that he had, with the view of rendering Mr. Costigan a great (!) service, privately remonstrated with the proprietor of the RECORD for its having commended Mr. Curran. Mr. Costigan may well exclaim, "Save me from my friends." We have for that honorable gentleman a sincere regard and feel deep regret that he should be hampered and injured by the interference of a meddling underling. If the Minister of Inland Revenue can only persuade his private secretary that Mr. M. F. Walsh is not the Minister, but merely his servant, he will do himself, we can honestly assure him, very great service.

We desire for our own part to inform Mr. Walsh that, as far as the RECORD is concerned, it needs not his commendation, and his censure it despises.

### THE LATE BELGIAN CRISIS.

We had lately occasion to call attention to the disingenuousness displayed by the Ottawa Free Press in its discussion of the Belgian crisis. Shortly after the municipal elections of September, wherein the Catholics, and not the Masonic party, won the victory, the Free Press hastened to assure its readers that the Belgian Liberals are marching to power or revolution. Then it adds, with a charming disregard of truth, that at a moment of Liberal apathy the clericals, who were better organized than their opponents, obtained power. Intoxicated, says this worthy scribe, with their unexpected success, these wicked clericals were led, like all political minorities, who, by the defectiveness of a representative system obtain the reins of power, to believe they were carried into office on the breath of an overwhelming public sentiment in their favor. He tells us that the clericals of Belgium were not only conservative but reactionary—all of which is untrue. Had some journals a little of truth to rest on, they would prove invincible opponents. They have nothing whatever but empty words, puny, puerile and powerless. The Free Press affects to believe that because of the resignation of the government of M. Malou the advantages gained by the Catholics in the recent Parliamentary elections have been lost. Nothing, however, could be further from the truth.

In *Le Moniteur de Rome* we read this despatch from Brussels: "The new Catholic ministry has been definitely reconstituted. It has the appearance of vitality, force and long life. The Beernert ministry is not, as might have at first sight seemed to be, a ministry of transitory duration. It will continue the policy of the Malou cabinet while accommodating itself to the exigencies of the times. Belgium will, as the *Bien Public* happily puts it, be submitted to the treatment of convalescents. The idea of a dissolution of the chambers is definitely dismissed. The President of the Council, M. Beernert, is perhaps the man most feared after M. Malou by our adversaries. The latter is an able diplomatist, an expert financier, a man of executive and tact. M. Beernert on the other hand is a fighter and organizer. His master quality is, as M. Taine says, a most energetic will. Earnestness, vigor, and initiative distinguish him. It is he who in a great measure led the Catholic associations to victory. President of the Catholic associations of Brussels and of the federation of Conservative circles, he organized in great part the victory of June 10. The power of combination thus acquired gave him experience in practical life, for thereby he learnt the art of governing men. It is well to add that M. Beernert has been always one of the most ardent defenders of the last school Act in characteristic detail." The correspondent of *Le Moniteur* then goes on to speak of the Prime Minister's colleagues, all of whom are earnest Catholics, determined to keep Belgium in line with its Catholic traditions. He thus concludes:

"In fine, the ministry cuts a good figure. It contains a variety of talent extremely well assorted. Merit, experience, and tact are now wanting. It relies for success on the country and on Catholic unity."

We do not suppose that our sapient contemporary will derive any special comfort from this plain statement of facts by one who knows. The whole cause of the late trouble was that the king allowed himself to be intimidated by radical threats. There was not the slightest danger for his crown from the noisy but cowardly sectaries. Any further manifesta-

tion of disloyalty on their part should be summarily dealt with. If radicalism be to-day so arrogant in many countries of Europe it is due to the ill-judged leniency with which it has been so long treated. We believe in permitting a free exercise of opinion at the polls. That done, the minority should abide by the result. The majority may be, and often is, wrong, but the assault and murder of persons, and the wrecking of houses, will not bring them to a sense of right. We may now, if what we read of M. Beernert's character be true, and we have no reason to think otherwise, expect the inauguration of a firm policy towards disorder and revolution.

### TWO VOLUNTEER INFIRMARIANS.

A writer in the *Paris Univers*, of the 21st ult., pays the following tribute to the devoted zeal of two Oblate Fathers of Mary Immaculate, who attended the Pharo or cholera hospital of Marseilles: "We have seen a man," says the correspondent of the *Univers*, "enter the Pharo at the very opening of that hospital. Called by the civil and religious administrators he responded promptly, for charity knows no delay. The first three nights, with the exception of a few moments of rest upon a lounge, he was in constant attendance upon the new comers. Obligated at last to ask for an assistant, he yielded to necessity; and for the space of three months, with a companion worthy of such a hero, he stood at his post. We have seen him obliged to withdraw from the sick room to eject the vomiting involuntarily spurted into his mouth by a patient; and when he had rinsed out the microbes and other foul matter, return at once to the same bedside. To the poor who had sufficiently recovered to be able to leave the hospital he distributed an alms proportionate to their feeble condition and the wants of their families."

"An indiscreet question is now in order. Will these men, think you, be decorated? Indiscretion, indeed! Decorated for what? Is it for saving souls? Is it for their long night watching lest a single Catholic should die without the last sacraments? Decoration! Our glorious Republic confer distinction on men who have been deemed fit instruments of the charity of Pope Leo XIII.? What a silly proposal! These Christian heroes are only two well-known priests of Marseilles! Does not every one in Marseilles know Fathers Boeffard and Istria, two Oblates of Mary Immaculate? It is not so long since the Government expelled them from their convent."

"The civil authorities found the devotedness of these men to be a good thing, after all, in a pinch; and they did well to avail themselves of this sacerdotal zeal. But why this conspiracy of silence around the names of Fathers Boeffard and Istria? Is it lest atheists should be reclaimed to the truth by the influence of such admirable sacrifices? If it were a case of two freethinkers! Oh! them. . . . But besides being religious, they had the bad policy to render these services gratuitously. Our masters, the Freemasons, do not understand that kind of diplomacy. These religious still have no decoration."

"How many instances of this kind we could cite to the honor of the clergy. But this one was specially prominent. The Bishop of Marseilles, the prefect, the director of the Pharo, the attending physicians and the inmates, all can corroborate our statements. We challenge contradiction."

### RELIGIOUS RECEPTION.

The next chapel in connection with the convent of the Sisters of Charity, of the B. V. M., Dubuque, Iowa, was beautifully decorated on Wednesday last, on the occasion of the reception of nineteen novices as Sisters of the Order, Miss A. M. Cole, daughter of Mrs. and Mr. P. Harte, of this city, being one of them. Miss Cole is a young lady who received a refined education and possessed rare literary abilities. She was noted for her amiable disposition, her piety and zeal for the Church. She was held in high estimation by the Bishop, the priests of the diocese and a host of friends, who will rejoice to hear of her aspirations being fulfilled. Her name in religion is Mary Archangelica.—Hamilton Times.

Miss Cole was the writer of several interesting communications to the RECORD from Hamilton. Her letters evinced sound judgment, and a refined literary taste. Many of her poetic compositions, which likewise appeared in this journal, attracted much and well-deserved notice. We congratulate Sister Mary Archangelica on her choice. She has indeed chosen the better part.

BRIDGE COMMITTEE.—A meeting of the bridge committee was held in the village here on Wednesday evening, the 10th inst. John Bryson, Esq., M. P., wants help to get a grant of \$5,000 from the Dominion; so the committee will go as a deputation to wait on the Minister of Public Works. The committee consists of John Bryson, Esq., M. P.; W. J. Foupore, Esq., M. P.; P. J. Simon McNally, Esq., and Walter Rimer Esq.—Pontiac Advance.

So now has come our joyous feast, Let every one be joyful;  
Each room with ivy leaves is dressed,  
And every post with holly.

'Tis the season for kindling the fire of hospitality in the hall, . . . the genial flame of charity in the heart,—Washington Irving.

### THE DIVINE PRINCIPLE

On Sunday evening the Bishop of London, Peter's Cathedral, gave a lecture on the Divine Philosophy of the Birth of Jesus Christ. The lecture was given in the evening, and was attended by a large number of the most intelligent audiences in London. The Catholic citizens of London took for the lecture a very large number of the most intelligent audiences in London. The lecture was given in the evening, and was attended by a large number of the most intelligent audiences in London. The Catholic citizens of London took for the lecture a very large number of the most intelligent audiences in London.

He began by most appropriate the mystery of the festival of Christmas, and one of special importance. During this holy liturgy and ages preceding pass in review exhibits on the miseries of the moral evils that and on the other to the ardent longing and uncoming of the sionate cry for everywhere present among.

With the royal "O Lord stir come and save us! Isais he exclaim shall be the re for an ensign Gentiles shall shall be glor with the same time is near at not be prolong down ye dew and let the earth be open and let justice xlv.8.) With peccation she tion: "my salu my justice is This time of befitting the philosophy of of the Son of was meant to and human person of the of the B were two go He was gener the splendors and generated in the womb of Himself only ness. He sufficient, for his own gift however, in to Him to make glory. His c the eternal as flashed, and and, there w and system Hand. God The first we made to live for all eternity but rebellion overthrow H them, many presence, and He mad likeness, man and serve him enjoy Him. But God requ men. He is he made bo zight partic that is good in every cre ple unity a in other w wise, all jus dom, that j self. Ever waters th being visl vastness mighty s of water th the divinit riches an contains Aristotle Supreme o life of all to be li giving bei phrases Being wh erns all t Having and liker Himself, that sin noblest