

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, DEC. 15, 1883.

NO. 270

## CLERICAL.

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### THE BISHOP OF KINGSTON AT THE VATICAN.

DR. CLEARY DESCRIBES HIS INTERVIEW WITH LEO XIII.—THE POPE'S ARDENT ENQUIRIES.

The Editor, British Whig.

Sir,—The following letter of His Lordship, so expressive of his great mind, so full of the outpouring of his paternal heart, should not, I think, be kept from the public. I feel persuaded that His Lordship will not be displeased at my asking the press to publish the good words he has spoken of his priests and people, and of the state of affairs in Canada generally. Kindly then publish and much oblige  
Your humble servant,  
J. FARRELLY.

S. Maria in Posterula,  
143, Via di Termini, Rome,  
15th Nov., 1883.

To the Rt. Rev. James Farrelly, Adm. of the Diocese of Kingston:

MY DEAR MONSIGNOR,—Myself and Father Kelly arrived safely in the Eternal City on Tuesday, 30th ult., having had, thanks be to God, fair weather throughout our journey on sea and land. We have had also the unexpected pleasure of the society of five Prelates from the States during our voyage across the Atlantic in the noble ship Gallia. After a few days of rest I visited His Eminence Cardinal Simoni, Prefect of Propaganda, who gave me a whole hour's interview on Saturday, the 3rd inst., and expressed much delight in meeting me, all the more when His Eminence had heard the excellent account given him in reply to his inquiries concerning the Diocese of Kingston. Last Monday I had the privilege of an invitation to a morning audience from Pope Leo XIII. After the manner of Royal Courts there was considerable time spent in the antechamber among officials and visitors, whilst the Sovereign of universal dominion was engaged successively with the Cardinal Secretary of State, the Cardinal Secretary of Memorials, the Secretary of Briefs to Princes, and Cardinal Simoni, Prefect of Propaganda. The last named dignitary, in passing out from the hall of audience, said to me, "I have told the Holy Father that my son, the Bishop of Kingston, is the next to come in" (the allusion being to my consecration by His Eminence) and immediately I was introduced by the Chamberlain to the sacred presence and received with marked cordiality. After making the prescribed obeisance, and offering to the Vicar of Jesus Christ my own and my people's devout homage of allegiance and reverence, and warmest filial attachment, I took my seat, as directed, in front of the throne. The Holy Father asked whether our conversation should proceed in Italian or Latin or French? Italian was agreed upon. His first interrogations referred to a general way to the state of religion in the Diocese of Kingston; after which he made the following particular inquiries concerning my clergy: "Do you find them obedient to you?" said he. My reply was that there is not one priest in my Diocese disposed to resist the authority of his Bishop, and that my arrangements are faithfully carried out by them all. "Are they zealous in the cause of religion?" To this I answered that they are, as a body, zealous in the discharge of their duties, and they cheerfully endure the hardships of their missionary work throughout extensive districts. He further asked, "Do they give edifying example of life to their people?" Whereupon I assured His Holiness that their priestly demeanour has earned for them generally the esteem, not only of the Catholic people, but also of the various dissenting communities among whom they reside. This intelligence seemed highly pleasing to the dear Holy Father; and, I hardly need to tell you, it gave me sincere pleasure to have been thus particularly interrogated by the Pastor of Pastors, and supplied with a fitting occasion to give testimony to the worth of my clergy in return for the loyalty they have shown to me and their earnest correspondence with my efforts to promote religion in the Diocese of Kingston.

In presenting the Peter's Pence to the Sovereign Pontiff I called his special attention to the three bills of exchange representing separately the contributions of the clergy (£414.2.3), of the faithful laity of my diocese (£1,245.49), and of the little boys and girls of the schools of the city of Kingston (£21.14.7), making a total (£1,681.1.0) equivalent to 42,197 Italian lire, or francs, the present exchange being 25 lire and one penny for every pound sterling. The venerable Pontiff expressed by his looks, more than by words, the pleasure derived from this splendid token of the devotedness of his Kingston subjects, who, I told him, meant to signify by the generosity of their tribute the depth and warmth of their religious allegiance to his sacred person and office, as Vicar of Christ and supreme pastor of the fold. He inquired whether

my people are wealthy, and I made answer that few amongst them were much worldly wealth, most of them being dependent for subsistence on their industry in trade and agriculture; but that they are rich in faith and generosity of Catholic spirit, and are glad to share their substance with the Father of the Christian Family, to enable him to meet the manifold requirements of his august office in the trying circumstances of his present position. This remark drew forth a series of blessings from the heart and lips of the aged Pontiff. He prayed benediction upon the Bishops, the priests, and the people of Kingston, upon the family of every donor and upon the diocese at large. Referring to his present painful situation and the consequent need of assistance from the children of the Church for the adequate fulfilment of the duties of the papacy, the Holy Father observed that he could not think of accepting the stipend offered by the despoilers of the Church, and that he relied with complete confidence upon the fidelity of his children all over the world, it being their duty to sustain their spiritual Father and Chief Pastor in maintaining the rights of religion and the efficiency of his ministry for the preservation and spread of the faith. On my informing him that I had instructed my clergy and people carefully on these subjects by a pastoral letter, His Holiness graciously expressed a desire to see it; and, as I had not one to present him at the time, he ordered me to let him have a copy before my departure from Rome.

In the next place I was questioned on the state of education, religious and literary, in my diocese; upon the separate and public school systems and the institutions for higher education. With much regret I was obliged to give an unfavourable account of the intermediate institutions; and even of the separate school system, which, despite its seeming fairness, when regarded from a distance, is very inadequate, being limited to primary education, and laden with obstructive and unjust conditions that render it practically inoperative in most of our rural missions, and tend necessarily to lower the standard of Catholic education in the districts where it is availed of.

Our social relations with the Protestant communities was the next topic of enquiry, and it gave me pleasure to be able to inform Pope Leo XIII. that we live peacefully with our neighbours everywhere in social and commercial life, and are treated with respect by all religious denominations, who, although reared in dislike of our holy faith and confirmed in their prejudices by sectarian education and the curiously erroneous representations of Catholic doctrine and discipline with which their popular literature abounds, are not unwilling to acknowledge the virtues of our Catholic people and their orderly demeanour as neighbours and loyal citizens. His Holiness asked me how we are treated by the Government and the Governor-General, his reference to His Excellency the Marquis of Lorne and His Royal Consort being couched in terms of distinct regard. In reply he was informed that, apart from the disadvantages which attend the score of education, we have no complaint to make as a religious body against our civil rulers, who seem anxious to deal equitably with all sections of the community regardless of distinction of creed, and are, we hope, not indisposed should a favourable opportunity arise to consider our educational disabilities and afford us relief without injury to the rights of others. The Holy Father seemed pleased to learn that the Marquis of Lorne has, in conjunction with Her Royal Highness, the Princess Louise, exhibited a kindly interest in our institutions of charity and multifarious public utility, and their bearing towards the authorities of the Church has been marked by courteous consideration. His Holiness expressed a hope that the new Governor-General, the Marquis of Lansdowne, (whose name is difficult for the Italian tongue to pronounce) will act in a similar spirit and entitle himself to the confidence of the Catholics of Canada.

In conclusion, the following message of fatherly affection and benediction was given to me by the Vicar of Jesus Christ in tones that thrilled my heart and awakened tenderest feelings: "Say to your priests and people that the Pope loves them and sends them his blessing through their Bishop; say to them that ardently as you tell me they love the Vicar of Christ, their Spiritual Father, my love for them is tenfold more intense; say to them that the love of my heart for my children does not spring from flesh and blood, nor is it founded on temporal interests, but is a love purified by God's spirit invoked continually in prayer and is kindled within me by meditation upon the duties of my office and my relations, as the representative of Jesus Christ, with the children of Redemption." The pithy and solemnity attending the utterance of these sentences exceed my power of expression; they touched me profoundly and shall not be forgotten, whilst they cannot be described.

The audience had by this time extended to the unusual length of nearly half an hour, and the carriage awaited His Holiness to take him to the Vatican Gardens for his customary exercise before dinner. He, therefore, bade me good-bye, taking my hand in his and bidding me not fail to come to him again before my return to Kingston, that he may renew his benedictions and speak a parting word of encouragement. Passing to the adjacent hall where several persons from various countries knelt to receive the Holy Father's blessing, he enquired of the Chamberlain, "Where is the Bishop of Kingston's Secretary?" And on Father Kelly being presented to him the Holy Father spoke to him with great benignity of manner, in-

quired about the country of his birth and the nature of his work in Canada, and then laying his holy hand upon his head imparted the Apostolic benediction. Entering a sedan chair, upholstered in purple and gold, the Pontiff was then borne by six attendants to the carriage in the courtyard, followed by his suite of prelates and other ecclesiastics and military officers in glittering uniform. He raised his hand as he proceeded, and blessed the spectators on either side, the several companies of soldiers and Swiss Guards, who lined the passage, presenting arms and bending the knee as they saluted their sovereign with the words, "Vive il Papa Re!" (Long live the Pontiff-King!) My Catholic people will be glad to hear that Pope Leo XIII. enjoys good health, notwithstanding the severity of his labors and trials and the weight of seventy-three years. May God be graciously pleased to prolong his life for the benefit of the Church!

You will understand that, besides the verbal communications made by me to the Pope and the Cardinal Prefect of Propaganda, in reply to their interrogations, I have yet to make my formal report in writing upon the state of my Diocese, the preparation of which will require not a little time and labor. The new form of report, handed to me last week in the Propaganda is very comprehensive, the heads of the subjects being fifty-five in number; to which has been more recently added by the present Pope another form, termed statistical, in which thirty-three important questions are set forth for answer. These two papers conjointly embrace all subjects relating to the formal and material condition of the missions all over the world.

Last Sunday the new Bishop of Hamilton, Dr. Carberry, was consecrated in the ancient and magnificent Church of St. Maria Supra Mineram. About twenty bishops were present in the choir, and it was my happiness to be Assistant Bishop on this solemn occasion with which the future prosperity of the Diocese of Hamilton and the Toronto Province shall, please God, be happily associated. His Lordship of Hamilton, is recognized by the authorities in Rome as an able, pious and prudent prelate, whose connection with the central government of the great Dominican Order for the past four years has afforded frequent opportunity of discerning his superior gifts of intellect and spirit.

Your gratifying letter was delivered to me this morning and rejoiced me much. The ceremony at Sharbot Lake must have given great comfort to the poor Catholics residing in that distant section. Immediately on my return to Kingston I purpose forming it into a missionary district and appointing a resident priest. It will gratify my good and faithful Scotch people of Glangarry to learn that I am endeavoring to secure the services of one or two Gaelic-speaking ecclesiastics for them. The superiors and students of the Scotch College in this city make eager inquiries concerning their kinsmen of Kingston Diocese, and express great delight on hearing of their faith and piety and their loving obedience to their Bishop and clergy.

When you write again give me an account of the progress of the series of missions undertaken by good Father Barber and his fellow-Oblates; also of the extension of the Holy Family Fraternity. I have great confidence that Jesus, Mary and Joseph, whose names are now continually invoked with special fervor of prayer and praise in all parts of the Diocese by the Fraternity, will sanctify the hearts and homes of my people in the likeness of their life in Nazareth. But it is not enough to have begun well. It is perseverance alone that crowns the work; and this grace of graces, on which salvation immediately depends, though it cannot be condignly merited by any, even the most holy, is assured by divine promise to those who continue to pray for it. Wherefore let me again repeat the advice I have so frequently given, that every family, parent and child, master and servant—should kneel down together each evening and pray all for each, and each for all, that God's holy fear and love may abide with them to the end. Let them present their petitions at the Throne of mercy through our Lord Jesus Christ, the sole Atoner of man's sinfulness, and sole Author of saving grace; and let them not forget to approach the shrines of the Blessed Apostles, the founders of the Holy Catholic Church, I make repeated supplication in the same spirit. In return I hope my clergy and religious communities and all my people give me a share in their daily prayers for my personal sanctification, fruitfulness of my ministry, and final perseverance.

Desiring to be affectionately remembered to them all,  
I remain, my dear Monsignors,  
Yours very sincerely,  
+ JAMES VINCENT CLEARY,  
Bishop of Kingston.

P.S.—Myself and Father Kelly have enjoyed excellent health since we left home, thanks be to God.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See advertisement in another column.

### LECTURE BY FATHER WALSH.

St. Peter's Cathedral, London, was unusually crowded on last Sunday night, as it was announced that Rev. Father Walsh would deliver a lecture for the benefit of the St. Vincent de Paul Society, of this city. His Lordship, assisted by Rev. Fathers Cornyn and McGee, as deacon and subdeacon, presided at Vespers. After Vespers Father Walsh ascended the pulpit, and read 31st and following verses from the xxv chap. of the Gospel according to St. Matthew. The Rev. Father's lecture began by describing the state of Roman society prior to the coming of our Lord. Public benediction was given by the Rev. Father, who said that he had practised it but society was without compassion. There was no resource for the unfortunate but infanticide and slavery. One law gave the father a right to sell, buy and re-sell his child a third time. Religion acted in accordance with the law, and made the child the choice victim, which might be strangled or burned or otherwise sacrificed to some monstrous deity. The lot of the slave was still worse, being considered and made an object of traffic. In those days houses for the aged and needy had no existence. There were no brothers of St. Vincent de Paul, no sisters of the poor to minister to their wants with willing hands and loving hearts—the poor were for the benefit of the rich, and were to be treated with cruelty and barbarity.

The long promised of nations came and established a new order of things, known by the comprehensive name of Christianity. Charity it was that brought the Incarnation and so became the mark of the followers of Christ, who was the first to preach that doctrine of fraternal charity the motive for which is the love of God. This doctrine He preached not by word only, but more powerfully still, by example. Rich and mighty, He became poor and sorrowful for our sakes—a stable for his home—a manger his bed—his poverty afforded him nothing that he wanted and made him want for all. From the manger to the cross poverty is his most constant companion. He not only set us the example of personal poverty, but he respected it in others. His miracles were all wrought in favor of the poor. Wherever he went a virtue went out from him which healed the sick, clothed the naked, fed the starving multitude with miraculous bread, in a word, he came to the poor to befriend the poor, to comfort and console the poor.

As Christ was poor so His Church upon earth was inspired with a love of the poor. So when we look back during the nineteen hundred years of her existence we see her sometimes in honor and at others despised by men, now persecuted and downtrodden, and now lifted up again, now favored by kings and princes and again worshipping silent and hidden in the catacombs, but ever and always the same Church of the poor, the great old Catholic Church. Within the Church all on an equal footing, no distinction between high born lady and captive slave, all were admitted to the solemn service of the sanctuary. There the virtue of the slave was as precious and as sacred as that of the free, there the outcast of society fled for religious consolation, there the victim of cruelty and barbarity was comforted and protected, and there the poor and the lowly were welcomed to penance and to hope. It was the spirit of Charity which actuated a Christian woman to found the first public hospital. To redeem the prisoners of the Goths we find St. Ambrose selling the ornaments of the altar at Milan. The councils held in the early ages of the Church have made particular provisions of the care and maintenance of the poor and afflicted.

The Church, whilst inculcating charity upon individuals, does not leave this important duty to the inconstancy of individual will. To secure the duration of her works she realizes her ideas in permanent charitable institutions and beneficent associations. Individuals will die but communities as moral persons will live on as long as the necessity that called them into existence continues. Societies of men and women, devoted to the virginal life, the care and relief of the poor and the sick in order to disengage the poor the aim of the rich, to alleviate want and assuage suffering, to pour their affections undivided on the poor of Christ. State hospitals may be very well conducted, their attendants do their duty for hire, they do all that can be demanded of men who receive a salary for their services, but one thing will be wanting which nothing can replace and money cannot buy, the absence of self-love. The sight of the poor and the sick is too disagreeable for us long to bear unless urged on by supernatural motives, and hence in institutions wedded to the virginal life the poor and sick will always find the greatest commiseration at the hands of those who have left all to follow Christ.

Whilst the church was bewailing the apathy of many of her children in Europe there appeared on the horizon in the person of St. Vincent de Paul a new proof of that infinite care with which God protects his poor. God raised him up to revive faith and charity almost extinct amid the wars and heresies that were laying waste the countries of Europe. Vincent, after being freed from the slavery of man thought only of freeing souls from the slavery of the devil. He occupied himself with the poor and the galley slaves, established associations for the relief of the afflicted in every parish—Ladies of the Cross for the education of the little children—Ladies for the relief of the sick in large hospitals—sisters of charity charged with the care of foundlings. The sacrifices made by these heroines of charity were so great as to elicit from Voltaire a tribute of praise.

Social distinctions divide civilized society. Rich and poor are to-day not much different grades of social economy as opposite camps of hostile armies. Signs there are of revolution greater than any that have passed, the fight of the poor against the rich. To arrest the coming doom, to stay the devastating advance of communism there but one way open, and this is what the St. Vincent de Paul Society attempts to bridge over—the chain between poverty and wealth by a spirit of charity. The object of this society is, 1st, to maintain its members in the practice of a Christian life, and 2nd, to assist the poor, clothe the naked, feed the hungry, shelter the homeless and urge the sinner to repentance. The society, now in its 50th year, has spread throughout the world, with brothers in every clime and of every tongue, collecting alms from the rich and dispersing them to the poor, carrying gifts to the poor and words of gratitude to the rich, teaching them to look on one another as brothers and communicating mutual charity to all until this charity, bearing down the prejudices of both parties, shall bid the two camps arise and march to meet each other, not to fight but to mingle in a loving embrace, so that there shall henceforth be but one fold and one Shepherd.

Rev. Father Walsh here appealed very eloquently to his hearers to help the St. Vincent de Paul Society, who were endeavoring to carry out the work of charity and brotherly love, to keep wretchedness and starvation from many of the workhouse have cast renitent and all but heart-broken, at this inclement season, on Canadian soil. Since the sad day that a cruel king plundered the possessions of her monasteries, the treasure-homes of the orphans, poverty has been the lot of Ireland, and her people are known as the poor Irish. Had that day never dawned we would never have heard of the rescue of Irish famine, nor find millions of her devoted children separating themselves from all that they hold dear and braving the stormy ocean to seek a distant land across the Atlantic. When Catholicity ceases to be the religion of a country, if poverty steps in it is treated by the state with a hard hand and a cold heart. The Catholic Church is the Church of the poor, the Catholic Church is the friend of the poor.

At the conclusion of the lecture, which lasted well nigh an hour, and which cannot soon be forgotten by those who had the good fortune to hear it, a collection was taken up, after which Benediction of the Blessed Sacrament was given by His Lordship. The singing of the Cathedral choir, under the management of the organist, Mrs. Crickshank, was unusually grand. "Concerted Vespers," by D'Est, was rendered in a masterly manner, while the "Jesu dei Vivi," by Messrs. Brookhouse Bowler, Dalton and Dromgole, was given with grand effect. Millard's "Tantum Ergo," was also sung by the choir in a most artistic manner.

### Our Lady of Knock.

We have received for publication the following documents, attesting under oath the intervention of the Blessed Virgin by the use of plaster from the Church of Knock, Ireland: State of New York, County of Orleans.

Michael O'Farrell, being duly sworn, says, that on or about the end of September, in the year of our Lord 1875, he was entirely lost to sight of both eyes, being at that time suddenly stricken blind, that for nearly five years he remained wholly blind, that during that period he consulted no doctor in regard to his affliction, believing that no doctor could aid or assist him to recover his lost eye sight. He moreover swears that on or about the 23rd day of June, 1880, he was induced by a Catholic clergyman to try the cement of Knock. Full of faith in the efficacy of prayer, and the use of said cement, he put a small piece of said cement on his eye, and began using it, and persevered in doing so for nine days; in the meantime making a Novena of prayers that if it were the will of God, his eyesight might be restored. On the third day of the Novena he swears that he began to distinguish the countenances of his family, seated at table during breakfast, and thereafter his sight continued to improve so that he was able to walk about town without the assistance of a guide, and has continued to do so ever since without the help even of eyes-glasses.

Michael O'Farrell further swears that he was born on the 23rd of Sept., 1810, being at the time of his affliction in his sixty-fifth year.

Witnessed by Wm. J. McNab, Pastor of St. Mary's Church, Medina, U. S.

Michael O'Farrell, State of New York, County of Orleans.

### Sacred Heart Convent, London.

A numerously attended meeting of the Children of Mary was held at the Convent of the Sacred Heart on Saturday, the Feast of the Immaculate Conception. At four o'clock Benediction of the Blessed Sacrament was given at the Convent Chapel by His Lordship, assisted by Father Cornyn, chaplain, after which His Lordship preached a most eloquent sermon on the lessons to be learned from the Feast.

### AT MOUNT HOPE, LONDON.

On Saturday, the feast of the Immaculate Conception, a very solemn and impressive ceremony was witnessed in the chapel of Mt. Hope Orphan Asylum. At 8.30 High Mass was sung by Rev. Father Walsh, chaplain, and the Forty Hours Adoration concluded. His Lordship the Bishop, who had been preaching a retreat to the Sisters during the previous week, addressed those present on the sacrifices of a religious life and pictured the Immaculate Virgin as a model for all religions. His Lordship afterwards gave the religious habit of the Sisters of St. Joseph to Miss McHugh, of Woodale, to be known in religion as Sr. Mary Barbara, and Miss Kane of Amherstburg, in religion Sr. Eulalia; Sisters Veronica, Juliana, Matilda and Ephrasia made their solemn profession before His Lordship. The institution is in a most flourishing condition. There are at present in the home over one hundred orphan children, and about fifty aged and infirm, who, but for the zeal, self-sacrifice, and devotedness of the good religious, would be brought up in ignorance of God and hatred of our holy religion, or end their days in the prison cell or in the wards of a workhouse. Catholics should be proud of having such an institution in their midst, and should glory in generously assisting the Sisters to support its inmates, for whom they should otherwise provide by an increased taxation.

### UNION ST. JOSEPH, OTTAWA.

The annual meeting of the members of L'Union St. Joseph took place in the hall of the society last night, and was attended by over 400 members of the organization. The room was decorated for the occasion with flags and mottoes, and a special place was provided for His Lordship the Bishop of Ottawa, who was present during the proceedings. Over the episcopal seat was His Lordship's coat of arms, with the motto "Fax hominibus bonae voluntatis" and on each of the side walls was displayed the words "Bien Venu." The Ste. Anne's band was present and in full force, and during the evening, under the leadership of Bandmaster Vincent, performed a number of attractive selections in capital style. Shortly after the meeting opened, His Lordship entered the hall and was received with loud cheers of welcome. He was escorted by the Chaplain of the society, the Rev. Vicar-General Routhier, and the Rev. Father Campeau. The reverend gentlemen having taken their seats, Mr. Joseph Vincent, President of the Union, in a few remarks on behalf of the members, expressed the great satisfaction and pleasure which all present felt at having His Lordship and the reverend gentlemen within the hall on this occasion. He assured His Lordship that the society appreciated his kindness in attending the gathering, and was fully sensible of the honour he had done it.

In reply His Lordship cordially thanked those present for the reception which had been accorded him, and expressed himself deeply sensible of the friendly feeling that had been manifested to him. He assured the society that any gratification which his presence bestowed on the members could not surpass his own at being present with them. He had always taken a great interest in the society, and was rejoiced to see it in such a good condition, and he hoped that its membership would further increase and its sphere of usefulness be consequently enlarged. It was an organization, both in its aims, success and the character of the men who composed it, of which the French population might well be proud. Societies formed on the basis on which it was founded were of great advantage to the city in more ways than one. The good they did could be estimated by the amount expended in money paid to members who were ill, and widows and orphans. The moral influence was of still greater value. Such bodies as L'Union St. Joseph made men self-respecting and consequently good citizens. By such societies men were taught to save and not to waste in extravagance, and industry and thrift were encouraged by them. While he congratulated his hearers on the progress so far made, the work done, and condition of the society, he thought more could be done. He hoped all on the roll of members would adhere to the society and its principles, and not only that but that each would bring all worthy friends not members into its ranks. At the conclusion of his remarks His Lordship was loudly cheered.

The Chaplain, Vicar-General Routhier, Rev. Mr. Campeau and Dr. Valade also made short speeches. After routine business and the roll call by the Secretary, Mr. Cote read the financial statement, which appeared in The Citizen some time ago. A vote of thanks was passed to His Lordship, the Vicar-General, and Father Campeau, Chaplain of St. Peter's Society, and the representatives of The Citizen and Le Canada for their presence, after which His Lordship took his departure.—Ottawa Citizen, Dec. 5.

We are this week, by an unusual pressure of matter, obliged to hold over a great deal of interesting and important articles.