C. M. B. A.

Stratford, Ont, Nov. 4th, 1885.

Mr. S. R. Brown, G. Sec. C. M. B. A.

DEAR SIR AND BRO.—Yesterday evening I organized, in accordance with your instructions, Branch No. 39 at Neustadt, county of Grey, in Rev. Father Brohmann's Parish. It starts with sixteen charter members, all energetic men and quite enthusiastic in the C. M. B. A. cause. I am sure this will be a prosperous Branch and as the officers are good business men, I do not think you will have any trouble. The following is the list of officers. Yours fraternally,
D. J. O'CONNOR, C. M. B. A. Deputy.

D. J. U'CONNOR, C. M. B. A. Députy.

OFFICIES OF NEUSTADT BRANCE NO. 89.

Bpiriual Adviser, —Rev. G. Brohman,

President,—Jacob J. Weivert.

ist Vice President,—Geo. Herringer,

Ind Vice President,—John G. Gregory,

Rec. Secretary,—Alex. P. McAithur,

Asst. Secretary,—Victor Lang,

Fin. Secretary,—S. Herringer,

Trasurer,—David Schwan,

Marshall,—Henry Keelan,

Guard,—Wm. O'Reilly,

Trustees till end of this year,—D. Berie,

Jos. Istbach, A. Brohman.

Trustees till Dec. 31st., 1856,—Victor Lang,

J. J. Weivert.

THE LATE BRO. DOWDALL.
Almonte, Nov. 2nd, 1885.
S. R. Brown, Esq., Grand Sec., Canada C. M.
B. A., London, Ont.:

MY DEAR SIR & BRO.—I beg to en-My Dear Sir & Bro.—I beg to enclose to you the papers requisite to be forwarded you on the death of a brother. Would to God some one else had this sad and heartrending duty to perform. When I think of the close friendship existing between us, the many happy hours we spent together, my brain gets into a whirl, my senses leave me and I wonder to myself if it can be true. It is too true—our best member—our most energetic worker for the good of our association is no more. He has passed away from our milst and never in the history of Branch No. 34 will we see one who will be his equal. Were I gitted away from our milst and never in the history of Branch No. 34 will we see one who will be his equal. Were I gitted with sufficient ability to, in a fitting manner, give you a short sketch of his wonderful career, most cheerfully would I do so, but I am not able. The day will come, I hope, when I will read a proper epitaph to his memory. He was the life and soul of our Branch—dear to us all—always speaking in the highest praise of the association and always ready by his voice or pen to say or do all in his power to forward our noble institution. Our Branch is plunged in grief and it will take a long time for us to recover from this stock. So our first President is no more, the one who first lent his all-powerful aid in order that we might have a Branch here, the first name on our roll-book, in fact, the whole Branch owe their existence to him. My dear Bro. Brown, excuse me if I tire you by thus taxing your patience, but if you lived here and knew the many good deeds he has done, the many acts of hisdness he never the server was the words of the dears and the words of the dears are a supplementation.

lived here and knew the many good deeds he has done, the many acts of kindness he performed, the words of advice he has given us, you would feel as we feel—we have lost our head, our leader and almost our hope. He was Catholic first. In any way that he could advance the interests of one of us, he neither spared his energy nor his purse—a friend to all, his loss to us can never be estimated. I hope he is better off than fighting and I hope he is better off than fighting and wranging in this world. I am sure he is, and is now pleading before God's throne in our behalf. I send you by to-day's mail a few of the obituary notices.

It was a sad day for our branch when we lost him, but God's will be done, and we must bow with true christian resignation and fortitude to His inevitable decree.

Yours fraternally.

Yours fraternally, P. J. Doherty,

RESOLUTION OF CONDOLENCE.

At a special meeting of the Roman Catholic School Board, Almonte, held on Monday, Nov. 2nd, the following resolution was carried unanimously: Moved by Mr. E. W. Smith, seconded by Mr. P. Say-

That, whereas, it has pleased Almighty God to remove from our midst a beloved friend in the person of Mr. James Dow-dall, late chairman of the R. C. Separate School Board, we, the members of the said Board, respectfully tender our heartfelt and sincere sympathy to Mrs. James Dow-dall and to all the relatives of the lamezted deceased, whose memory will ever remain green in the minds of the Board, and who endeared himself to them by his ever courteous and amiable manner in the discharge of his duties."

JOHN O'REILLY, Secretary

At a special meeting of the Father Mathew's Temperance Association of Almonte, the following resolutions were unanimously passed :Resolved, That while bowing to the will

of an all wise Providence, we sincerely mourn the loss of the late James Dowdall, Esq., who was always a kind friend to this Association,

Resolved, That in his death the church the c

has lost one of its most honorable and worthy members, the poor a kind and considerate friend, his wife an affec-

considerate field; in a wife an ancetionate husband;
Resolved, That we tender to the bereaved widow and children, also to his
parents, brothers and sisters, the heartfelt sympathy of this Association.

At the regular meeting of Branch No. 20, Maidstone, on November 6th inst., the fol-lowing resolutions were unanimously adopted.

Maidstone, on November the inst, the foliowing resolutions were unanimously adopted,
Whereas by the dispensation of God's holy Providence, Brother Thomas McIntyre, a member of this Branch, has been called away by death.

Be it Resolved, That the members of this Branch hereby tender to his bereaved widow and family their sincerest sympathies; and condole with them in their great affliction. That they recognize in the death of this Brother, that the Branch loss a very sincer member who was an sarnest and practical Catholic, and a conscientious citizen, while his family will mourn the loss of a considerate husband and father;
And be it further Resolved, That a Mass for the repose of his soul be celebrated by the Spiritual Adviser of this Branch at his earliest convenience, after due notice given.

That public prayers for the same and be recited at all Branch meetings, for four successive times; and that the emblems of the Branch in this Hall be hung with crape during the next 80 days.

REV. J. O'CONNOR, PETER TIERNAN.

REV. J. O'CONNOR, RESOlutions.

On Thursday evening, Nov. 5tb., at the

On Thursday evening, Nov. 5th, at the egular meeting of Blanch No. 4, C. M. B. regurar meeting of Branch No. 4, C. M. B. A., the following resolutions were adopted unanimously.

Whereas we have learned with regret that Bro. W. W. Groom, a highly respected member, has suffered a most sorrowful bereavement in the loss of his beloved wife, and whereas four small children have been deprived of the care, protection, and instruc-

ion of an esteemed, intelligent, and Catholic mother.

Be it Resolved. That we the members of this Branch tender our most heartfelt sympathy to our affiliated and sorrow-stricken brother, in this his great loss, and pray that God in His mercy will look down with kindness on him and his little ones, in this the bour of his suffering, and Mary His Holy Mother, the Comforter of the Affiliated, and the Help of Christians, will console, guard, and protect him and his little orphans.

Resolved, That a copy of the above be sent to Bro, W. W. Groom, and to the CATHOLIC RECORD for publication.

FUNERAL OF MR. JAMES DOW-DALL.

A LARGE GATHERING OF SORBOWING

The closed stores on Thursday morning last, coupled with the arrival of numerous conveyances and the number of persons on the street, all wearing sad faces, testified to the fact that something unusual was about to take place, and that the peoples' hearts had been deeply touched. The mournful occasion that had called forth such a general expression of sympathy and sorrow was the funeral of the late Mr. James Dowdall, the hour for which had been fixed for ten o'clock. Long before the hour had arrived people from far and near began to pour into town, and from the youngest to the eldest all evidencing the pain felt at the premature decease of one so well and favorably known. Nature appeared to share in the general grief, and mingled her tears with those of the mourners. Long before the hour for interment a continuous stream hour for interment a continuous stream of persons made their way to Mr. Dow-dall's late residence to take a last look at his familiar face as he lay in the casket in an apparently peaceful slumber, and with but little evidence of the ravage of disease perceptible. Some idea of the respect in which he was held could be formed by noticing the crowd retiring from the presence of the dead, each looking as though conscious of the loss of a personal though conscious of the loss of a personal friend, many making no secret of their tears. We were particularly struck with the genuine sorrow evinced by the chil-dren. The casket, which was a very rich dren. The casket, which was a very rich one, bore several very beautiful floral tributes. Amongst others there were very handsome wreaths presented by Miss Menzies and Miss Braniff; a cross by Dr. and Mrs. Lynch; a pillow by the Separate School Board (of which the deceased was School Board (of which the deceased was Chairman); and an anchor by the Catholic Mutual Benefit Association. Shortly after ten o'clock, with the rain steadily descending, the funeral cortege was formed in the following order, and led by Dr.

Cricket Club.
Catholic Mutual Benefit Association.
Hearse.
Mourners.
County Court Judge and Members of the Bar.
Mayor and Town Council.
Board of Education.
Separate School Board.
Roman Catholic Day School.
General Public on Foot and in Carriages.

Roman Catholic Day Scheol.

The procession, which was of great length, proceeded through Union street to Main street, across the bridge to the Island, thence to Mill street, Bridge street and the church. The sacred edifice, which was tastefully draped, soon became densely crowded. High mass was celebrated by the Rev. Father Devine, of Osceola, assisted by Rev. Dr. Faure, of Buffalo, Father Chaine, Arnprior, Father Lavin, Pakenham, Father Corkery, Huntley, Father Donohue, Carleton Place, Father Dowdall, Pembroke, and Father Foley, Almonte. The remains were borne to the grave in the new Roman Catholic cemetery in the same order as before, and the vast crowd left the burial ground fully convinced that many others could have been better spared. We repeat what we said last week, that the flight of time will reveal more and more how much he is missed and wanted. We cannot attempt an enumeration of gentlemen from cannot attempt an enumeration of gencannot attempt an enumeration of gen-tlemen from a distance who came to attend the funeral, and we can only say in general terms that they came from Pembroke, Renfrew, Arnprior, Pakenham, Brockville, Ottawa, Perth, Smith's Falls, Carleton Place, Lanark, and all the region round about. The fol-lowing centlemen acted as pallbearers: and all the region round about. The following gentlemen acted as pallbearers:
Thos. Murray, M. P. P., Pembroke; M.
Galvin, Arnprior; Dr. Kelly, Ottawa;
W. McGarry, Drummond; J. L. Murphy,
Carleton Place; J. O'Reilly, Almonte;
J. Slattery, Almonte; P. J. Doherty,
Almonte.—Almonte Gazette, Nov. 6.

MODERN JULIANS.

N. Y. Freeman's Journal. Paganism is a word which had its origin in the devotion of the pagani—the dwellers in fields and farm-lands—to their gods, when Rome and Alexandria, and the other great cities under Roman sway, had accepted Christianity. They clung to Pan and the worship of Isis when Rome and Alexandria had cast out their gods. But Paganism has come to have a broader meaning, and to day it covers many in

the cities.

It has gone out of fashion to offer liba.

It has gone out of fashion to offer liba. tions to statues of Venus and Mercury, but the essences of which this goddess and god were the symbols get the same con-

god were the symbols got the same constant service as of old.

The Emperor Julian, surnamed the Apostate, longed for the gods which had been overthrown. He foreswore Christ and trampled on His Cross; but his demons could not save him. He—the demons could not save him. He—the Emperor—was forced to admit that it was useless to fight against the Gallean. "Thou hast conquered!" he cried at last. Culture and luxury, the command of a world, the power of magic, were futile to save the soul of the apostate from description.

pair.

To day there are many Julians. It is the age of apostacy. Everywhere we hear the doctrine preached that belief in Christian and provided a

the doctrine preached that belief in Christianity is of no importance, provided a man "keeps square" with the world—that is, pays his bills and does not become involved in a great scandal.

People who let go Christian dogmas must, sooner or later, let go Christian morality. One flows from the other. The dogma, "I am the Lord thy God," precedes the commands of Divine Law. Without it, they would be impossible. But our Neo-Pagans cry out that they will be moral without dogma—without Christ.

Christ.

We have schools that are non-Christian;
But that world which assumes to view the most wonderful Fact as a thing apart from it-self—a curious phenomenon, worthy of half-respectful analysis—pretends to a civ-

lisation created by the very Christianity

ilization created by the very Christianity it denies.

The average rich citizen of our time is a Neo-Pagan—little better, if we are to believe newspaper sketches from real life, than the patricians whipped by Juvennl's active. The citizen who is not rich, but who wants to be rich, worships material things with his whole heart. Light from God comes at times into his soul, but he turns away from it. "Success" is before him; it means a fine house, horses of good breed, diamonds, bonds and securities. And, beyond that, social consideration, dinners of supreme excellence, a brief spell of idleness before death comes and the Gallian conquers him. Christianity has had no place in the life of such a man though he endowed a college and bereaved relations hired an expensive clergyman to preach a grandiloquent sermon over him. Like Julian, in a Christianity around him, he turns from Christ and dies with his gods—or rather, his gods outlive him. His house, his horses, his diamonds remain while he "lies howling."

Everywhere around us we meet with this new Paganism. It is shameless, open. It frankly acknowledges its god—Money, and then Venus or Bacchus—each one to his taste. But the chief modern god is a demon called Respectability, a kind of gilded Hypocrisy, empty and hollow, but served by thousands. This is the god most frankly worshipped, though others be served in secret. The Larea and Penates are modelled after him. It is respectable to have a picture gallery—arranged by experts—decorations by great artists for one's dining room, an English butler, and dinners to which the feasts of Lucullus were simple. Our modern Julian does not enjoy these things. He has neither the time, the taste, nor the training for such enjoyment; but he would damn his soulrather than not have them; he would impoverish the widow and the orphan—in the way of business, of course—rather than not have them; he would impoverish the widow and the orphan—in the way of business, of course—rather than not have them is only pleasure is in the possession and the orphan—in the way of business, of course—rather than not have them, but his only pleasure is in the possession of things that the voice of the world declares things that the voice of the world declares to be valuable, and proper for a rich man

to have. He does not have his slaves flung to the He does not have his slaves flung to the lampreye, as Juvenal's rich citizens did. Christian laws would forbid it, and lampreys are out of fashion; but he makes the lives of those employees who are helplesely dependent on him miserable by dragging from their pittaness contributions to his pleasures. It is respectable to put his name down for some ostentatiously charitable object; he may make a good round offering to his god, but it makes no difference to him whether his clerks are tempted to steal by the almost unendurence to him whether his cierks are tempted to steal by the almost unendur-able hardships of their lot. He has a hundred slaves and sycophants, and his clients attend him, almost ready to do murder at his bidding.

Juvenal's patrician had, at least, the traditions of his order. He could be

noble in the Pagan manner, and the fine arts elevated him mentally, though his heart was corrupt. But our modern Pagans are never noble. They can understand nothing beyond their own pigunderstand nothing beyond their own pig-gishness. Success that does not bring money is to them an impossible word. Self-sacrifice and purity of intention are silly inventions. These are out of their range. Their gospel is the Wall street bulletins, and their prayer-book the daily newspaper. A St. Paul or a St. Augus-tine could not come from this materialis-tic mass, unless God chose to work a greater miracle than he did when he con-verted the fiery Paul or the noble Augus-tine.

tine,
But low, base, sodden, hoggish, unChristian as we know modern Paganism to be, its materialism will choke our fer-vor and dim our hope, unless we fight it with hourly prayers.

ing paper. The Week, contains, among other remarks upon the great Cardinal Newman, the following:—"But Cardinal Newman is not a Jesuit or an Ultramontane, in his heart he detests them, their syllabus, their Papal infallibility and all their works; he has never succeeded, at least never since the first days of his conversion, in narrowing his intellect to the conception of the Church of Rome, as the only true Church, outside of which there is no salvation," and farther on (mark, however, with less firmness of assurance) "he no doubt regards the Church of England as a bulwark against Atheism. . . but he also regards it as his virtual ally against the Ultramontane and Jesuit party in the Church of Rome."

As we have no reason to believe that the Week is the keeper or guardian of either the professed or the private religi-ous tenets and opinions of Cardinal Newous tenets and opinions of Cardinal Newman, it may not seem audacious to bring the pen to task, whose cacoethes scribendi has urged it to ventilate somebody's personal pique against the Jesuit (or what this somebody would have synonymous) the Ultramontane party in the Church of Rome by an optensible paragraphy and Cardinal by an ostensible panegyric upon Cardinal Newman. The writer's conception of the Jesuit rests upon the same ground of puerile prejudice as that which supports the universal Protestant appreciation (?) of this powerful foe to heresy; however, it is not my intention to dwell upon this point, if I may show that the writer of the above remarks is, like Agamemnor, the victim of a delusive vision. It is to be hoped that the stern and stubborn truth which I shall summon to my assistance shall not awaken him too rudely.

It is a temptation, though hardly worth the labor and time of indulging it, to

reveal to this ultra-Protestant moralist reveal to this ditra-frotestant moralist the real and only meaning of which the word Ultramontane is susceptible when applied to Catholicism, that would, how-ever, be an aimless deviation from my

the conception of the Church of Rome as the only true church outside of which there is no salvation," why did he say in his "Apologia pro vita sua," which was given to the world purposely, that it may know the processes by which his intellect became adjusted to those dogmas and convictions, which can never go forward to meet any intellect even though it be that of a "Charles I.," on account of their God-given immutability, why did he say, "There is no medium in true philosophy between Atheim and Catholicity?" Why did he further say, "There are but two alternatives, the way to Rome and the way to Atheism." Anglicanism (which the Wask would have him support as a bulwark against Atheism) is the half way house on the other!

the half way house on the one side, and Liberalism is the half-way house on the other?

Cardinal Newman is too well known and too well fortified by the love and veneration of the century, to make him a successful instrument of individual religious intolerance. It must be granted him, that through all the trying stages of his active moral development, he neverforgot the worth of his first, because of the care with which he ever preserves his present faith. We all agree that Anglicanism, when compared with worse influences, may be used as a temporary bulwark against Atheism; any phase of Christianity will, in a measure, answer this purpose, and as common believers in God, we are all in the ranks against infidelity. So much do we grant our "suburban creeds," but to try and convince us Catholics that the great and glorious Newman has not been able to outlive the impressions of his earlier mistaken convictions far enough to enable him to speak truthfully and conscionably about the Church of England, where necessity compels him to speak at all, is a poor and vain endeavor indeed.

I see his quiet and respectful confirmation of his ultimate awakening to the truth in the words of his immortal Apologia, "when I look back," he says, "on the poor Anglican Church for which I had labored so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and esthetically, it seemed to me to be the

tained to it, and thought of our various attempts to dress it up doctrinally and aesthetically, it seemed to me to be the veriest of nonentities. "A mere national institution" he was obliged to call her, when his eyes had been opened to real light, and to that religion, which is by striking contrast—cosmopolitan.

"I looked at her (the Catholic Church),

"Hooked at her (the Catholic Church), at her rites, her ceremonial and her precepts, and I said this is a religion." Without dwelling upon the insinuated meaning of this very natural conclusion, we can see from other sources, what sort of attitude Cardinal Newman found himself forced to sustain toward the Church of self forced to sustain toward the Church o self loreet to sustain two wat the "expects to meet". his friend "Pusey in Heaven" (at which the Week'seems'surprised) has no bearing upon this view of the subject. If the writer of the Week article (weak in more senses than one) properly understood the abstract Catholicity of our faith he would not be astonished that we hope to meet less zeal-ous and less worthy souls than Dr. Pusey's from among our separated brethren, in God's Eternal Kingdom. For my part (if I ever get there) I shall not be at all amazed to greet this mistaken contributor to the Week when these vagaries of his instructed but ill-educated moral sense shall have been absorbed by that rectifying and consoling conviction which has made Cardinal Newman the idol of a world of bright intellects and faithful, sympathising hearts.

K. M. B. sympathising hearts.

From the American Catholic Quarterly IN MEMORIAM: CARDINAL McCLOS-KEY.

BY MONSIGNOR CORCORAN, D. D.

October, 1885, his long period of ministerial life and ecclesiastical dignity forms an important link between the early days of American Catholicity, then just emerging from its previous state of weakness and childhood, and her present condition of matured growth, robust health, and vigorous strength. In his boyhood he could not find in his native city a church wherein he could assist at the Holy Sacrifice nor a priest at whose hands he could October, 1885, his long period of minisfice, nor a priest at whose hands he could receive the Sacraments, but had to cross over the river, frequently with great inconvenience and some risk, to hear Mass in one of New York's two churches, Mass in one of New York's two churches, or enjoy the blessings of Confession and Communion. God signally rewarded the fidelity with which young Samuel and his fervent family, who had destined him for the ministry, maintained their faith and cherished its pious obligations in spite of all obstacles. The life of this holy child, who grow up to man's estate and to yenall obstacles. The life of this holy child, as he grew up to man's estate and to venerable age, ran parallel with the prosperious growth of the American Church. Brooklyn has now within her precincts a bishop, with more than a hundred priests, and nearly as many churches and chapels; New York has replaced her two insignificant churches by an archiepiscopal see, two hundred priests, and over a hundred magnificent temples of the True Faith. If in his youth he knew and felt the trials and privations to which the church amongst us was subjected, his last days were cheered by the splendor to which she had attained, adorned and honored by the ecclesiastical dignities which she had it in her power to confer.

her power to confer.

His sacred studies, which were begun in the Seminary of Mount St. Mary's, that has given so many bishops to the American Church, were completed in Rome at a riper age, by a two years' course of theological study at the Gregorian Universities of the study at the Gregorian Universities of the state of the study at the Gregorian Universities of the state of the versity, commonly known as the Roman College, and by daily intercourse with the illustrious theologians of the Eternal City. ever, be an aimless deviation from my starting point.

We have to reconcile ourselves to the alarming fact—fact since the Week uses the plainest and most emphatic of all affirmative language to express it—that Cardinal Newman "in his heart detests the Jesuits and all their works," including their "syllabus," which is the pure exponent of that creed to which, as the whole world knows full well, Cardinal Newman has sacrificed all human and worldly considerations. If Cardinal Newman has "never been able to narrow his intellect to"

"never been able to narrow his intellect to"

"all llustrious theologians of the Eternal City. If his proficiency in sacred science was not given generally the prominence it might the prominence it might the prominence it might the commanded, we must attribute this rather to the prelate's modesty and humility, that delighted to conceal gifts which, if allowed a chance to display assessment of each parishioner in the district circumscribed by municipal assessment of each parishioner in the district circumscribed by municipal assessment of the congregation.—We have no doubt that the ultimate result of the above plan will add another structure to our town which will not do it any district circumscribed by municipal assessment of the congregation.—We have no doubt that the ultimate result of the above plan will add another atructure to our town which will not do it any district.—Gazette, Nov. 5.

oratory that carries conviction to every hearer, were particularly his, as all who had the good fortune to hear him can bear

But all these gifts and endowments were as nothing compared to the beauty of his noble soul, which was the seat of all of his noble soul, which was the seat of all those virtues that render a man acceptable before God and dear to his fellow-men. If we had to mention only one trait of his character, we should select what perhaps was the most conspicuous, certainly the most edifying—the admirable blending in him of dignity, which repelled none, with a sweetness and charity that attracted all. The poet deemed these two things incompatible:

"Non bene conveniunt nec in una sede mormanur Majestas et amor,"
and perhaps with his heathen notions he

Majestas et amor,"
and perhaps with his heathen notions he could not well think otherwise. But in the soul of our deceased prelate, where Christian virtue had solid roots, they coexisted in wonderful union. In him were coupled the majesty of a prince, which inspired no fear, but exacted reverence of all, with the simplicity and amiableness of a child. So that we may justly style him, in the words of Holy Writ, "beloved of God and of man"—"dilectus Deo et hominibus"

The watchful, provident eye of Ro The watchful, provident eye of Rome could not long overlook the merits of the young ecclesiastic, whom it had first learned to know within the portals of the Holy City. He was gradually raised to her honors. He was first Bishop of Albany, then Coadjutor and subsequently Archbishop of New York, and finally Cardinal of the Holy Roman Church, the next dignity to that of Vicar of Christ. All, Catholic and Protestant, applauded his exaltation; for all felt that in no worthier representative could the Amerihis exaltation; for all felt that in no worthier representative could the American Church receive honor at the hands of the Father of the Faithful. The meek way in which he bore his honors disarmed even prejudice itself; and the unanimity of the non-Catholic press in praising the record of his life and extolling his memory, is perhaps without precedent in our ecclesiastical annals.

He is gone, full of years and of merits; but his work lives after him, and his name will be a blessing to generations yet un-

will be a blessing to generations yet un-born. "Eternal rest give unto him, O born. "Eternal rest give unto him, O Lord, and let perpetual light shine upon

DIOCESE OF HAMILTON.

VISIT OF BISHOP CARBERY TO DUNVILLE.

His Lordship Bishop Carbery, of Hamilton, visited this place on Monday, 25th ult., for the purpose of holding confirmation. His Lordship was met by a number of young men on horseback, on his way from Cayuga, who escorted him to St. Michael's Church, followed by a large number of his parishioners in vehicles. After arriving at the Church, and before the ceremonies attending the mass, the following address was presented to His Lordship by Mr. Geo. Jewhurst, on behalf

Lordship by Mr. Geo. Jewhurst, on behalf of the congregation:—
Right Rev. J. J. Carbery, O. P., D. D.
My Lords:—Welcome. With many thanks to Him who rules above, we this day joyfully greet you, considering it a special blessing in having Your Lordship in our midst, and to whom we are very much indebted for so friendly as well as so benefictal a visit. We without hesitation feel safe in saying that no parish in the diocese committed to your care could be more gratified or more grateful on receiving a visit from your Lordship than we of the Dunville Parish. We also were greatly delighted to learn of your appointment as successor to the late Bishop Crinnon, notwithstanding you were at the time entirely unknown to many of us; but we WEEK," AND CARDINAL
NEWMAN.

Ottawa, Oct. 31, 1885.

Editor Catholic Record.

Dear Sir.—The last issue of this interesting paper, The Week, contains, among other ing paper, The Week, contains, among other in the seventy search of the broad Atlantic and on learning of your safe arrival on this side of the broad Atlantic wave the greater was our desire to be once in your presence, and as time has favored us presence, and as time has favored us with this long-expected meeting, we are doubly thankful and trust in Providence that your health and strength may b spared in order that we may greet yo many more times in this parish. We frequently think that we are delinquent, as well as in want of knowledge of the many duties attributed to us in this world, and heartily regret for the like occurrences, but these may be owing to different reasons, the former to neglect on our part, the latter to want of more on our part, the latter to want of more instructions, which we at present cannot obtain on account of the insufficiency of priests, and in consequence of the deficiency of clergy, we cheerfully and submissively content ourselves with having a kind and agreeable visit from our worth, and estamed ourselves with having a kind and agreeable visit from our worthy and esteemed pastor Father Kelly, every three weeks; but we sincerely hope the future may bring us brighter prospects, that his visits may be more frequent, and we become more enlightened in the faith of the Holy Catholic Church. We ardently hope that the candidates who are placed before your Lordship this day may answer in a creditable manner, and prove to be what they are tending to exemplify, that they may be so strengthened by the gifts of the Holy Ghost that the impression may never be effaced from their memories, but forever imprinted thereon. In conclusion we humbly tender your Lordship our forever imprinted thereon. In conclusion we humbly tender your Lordship our sincerest thanks, and unanimously combine in respectfully wishing you a cheerful and pleasant stay while with us, also fervently beseech God to grant you health and strength and peace with all men in your Canadian home and while sojourning here on earth. Before closing we earnestly and humbly beg your benediction upon us and upon our families.

Signed on behalf of the congregation:

—W. Billington, J. Barry, J. Newman, R. Sassie, G. Jewhurst.

R. Sassie, G. Jewhurst. Dunnville, Oct. 26, 1885. After the ceremonies of the day a meet A Protestant Tribute.

Ruskin's "Modern Painters,"

Ruskin's "Modern Painters."

After a most careful examination of influences of "Catholicism" for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials, of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israelite Maiden: "He that is mighty hath magnified me, and holy is His name."

MR. EDITOR,—SIR:—I am creditably informed that a certain evil-minded and vindictive individual, in order to satisfy his sordid desire to injure other persons, is circulating a report that I (at the last meeting of the directors of the Western Ontario commercial travellers association) moved a resolution censuring the action or results of the deputation that last month visited Montreal at the expense of the association. Such is a fabrication worthy only of emanating from the fertile imagination and long brains of the indiimagination and long brains of the indi-vidual who invented it. By inserting this you will confer a favor,
Yours respectfully,

JNO. A MILLER. London, 9th Nov., 1885.

In response to invitations issued by Mrs. In response to invitations issued by Mrs. McDougal, a large number of citizens sat down to supper in the St. Patrick's Orphans' Asylum bazaar rooms, Rideau street. His Worship Mayor McDougal was present as well as several other members of the council. The affair passed off very happily. The ladies in charge of the bazaar report as improvement in the inbazaar report an improvement in the in-terest taken in their work of charity since yesterday and they confidently hope to see a generous turn out before the bazaar closes its labors to morrow evening.— Ottawa Free Press. Nov. 4.

The home of a Catholic should be a The home of a Catholic should be a Catholic home; a sanctuary of religion, made beautiful and holy by religious observance; by night and morning prayer in common; by the presence of the crucifix and the images of the Blessed Virgin and the saints; by blessing and thanksgiving before and after meals; by special devotions in sacred seasons and by the unnoticed symbols of reverence and love that clothe the family circle as with an that clothe the family circle as with an atmosphere of Heaven.—[Rt. Rev. J. L. Spalding, Bishop of Peoria, in his pastoral

IMPROVEMENTS.—The Rev. Father Brunet of Portage du Fort, has had his house reshingled, roof tarred, and a new veranda put round the house, painted slate color and white, which, altogether, gives the dwelling a very pleasing and comfortable appearance.—Bryson Equity, Nov. 5.

Successful .- Mr. Wm. Stafford, stu-SUCCESSFUL.—Mr. wm. Stafford, student in the law office of Messrs. Macdonell & Dowdall, has passed his first intermediate examination at Toronto without an oral. Many friends in Almonte will be pleased to hear of his success.—Almonte Country Nov. 2 Gazette, Nov. 6.

LOCAL NOTICES.

Dress Velvets, in black and all fashionable colors, very best value, at J. J. GIBBONS'.

FINE ARTS.—All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London. For the best photos made in the city go to EDV BROS., 280 Dundas street. 'all and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

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VOL 8.

In Memory

"We have come for thee dear sister,
Thy pure soul to bear away
To the bleeding Heart of Jesus,
To the spotless Queen of May.
We too, labored in this convent,
Labor'd till our journey's end
Hasten then, O Sister Borgia,
Thy sweet voice with ours to blend.

Angel voice that echoed sweetly Through the chapel bright and rair Virgin hands that worked so nobly. Heedless of all earthly care. Yes, she's gone, the seraph singer, Angels lulled her soul to rest, Slumber only to be broken. At the call of visions blest.

Oh! how often in that convent Will there fall a silent tear. For the fair young bloasom faded When the harvest time was near. Soythe in hand the cruel reaper, Stole him softly to her bed, But beneath his scythe destroying Lay the grace seeds sweetly spread

All for Thee, O gentle Jesus,
Sue had borne her cross of pain,
All her life for Thee she labor'd,
Seeking but Thy grace to gain.
Now Thy sacred hand hath beckon't
This spouse so faithful to her home,
Where she'll dwell'mid silvery pini
Free from this bleak world so lone.

Mourner, chase the tear that lingers Do not weep thy sister dead. Tho' the earth so cold and dreary Pillows now her sleeping head; Far above in Heaven's mansion She now reigns 'mid light divine; Mingling with the angels singing, "Thou art mine and I am Thine." Let the past unveil its shadow, Bring to mind the golden hour,

Bring to mind the golden hour,
When no thought or sunny memor;
Had she of this earthly bower,
When the incense slowly rising
Filled her heart with rapture blest
As she heard the sacred message,
"Sister; here, thou'lt find thy rest." Farewell, Sister! now thou'rt lowly In thy tomb so cold and deep. In thy tomb so cold and deep, Never more shall pain or sorrow Wake thee from thy peaceful sleep Farewell, Bister! now thy praises Mingle with the angels' swell. To thy sweet reposing spirit We shall say "a last farewell."

M. A. R IN MEMORIAM.

The Month's Mind of the late Maguire, of Galt, will take place church of that town on Tuesda 24th, at 11 a.m. The annivers vice for the late Dean O'Reilly, of was held in St. Augustine's chur on the 17th inst., at 10.30 a. m. and laity testified by their preses by their prayers their regard artion for the deceased.

THE NON-CATHOLIC PRE

CHURCH TROUBLES. It is well worthy of remark closest attention on the part of (that when a spirit of disaffect disobedience seizes upon any p their brethren in Christ, these l apt to go to most deplorable e in the gratification of their s pride. For from pride spring rebellion within the fold of Ch that rebellion lay or clerical. spirit of disaffection disturbs an sects, we hear little or nothing the non-Catholic press takes ver care not to expose to their ful the divisions and dissensions of tants. But let a Catholic, or a f olics, rise in revolt against the and the news is cast forth upon winds of heaven, to be carried to ends of earth, that there has uprising against episcopal tyrar authors, abettors and promote disturbance are egged on by no lic advice and encouragement f bad step to some other still worse last they find themselves gr the darkness of schism or A case in point—though

that the final results trouble will not be so dep is that of the recent difficult Joachim's church, Detroit. It custom to notice such matters, as we do that the legislative ar tive powers of the Church ale promptly, finally, and successful them. As there have, been very untruthful reports p of the action of the Bishop of I this case, and as not a few in Ca have been misled by the statem alone of the non-Catholic pres interested private individuals, it a duty to lay the facts of clearly before the Canadian pu Joachim's, a French Canadia consisting of about 800 familie many years attended by a pr was never affiliated to the Detroit, but simply permitted his services to that diocese for number of years. When that pired, the Bishop of Detroit that the 4,000 souls in the paris be attended to in a manner sa to his pastoral zeal and dev invited the Fathers of the Con of the Holy Ghost and the Im Heart of Mary to take charg parish. At once a cry was raise

the good Fathers that they di

nationality from their new

tion, and were therefore duty amongst the pe