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VOL 7.

FOR THE WEEK ENDING SATURDAY, FEB. 28, 1885.

NO. 333

CLERICAL.

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Irish Ecclesiastical Monthly.

LITURGY.

The Tabernacle.

No well-instructed Catholic, much less any priest, needs to be reminded that in our concern for the beauty of God's house, the Tabernacle must hold the first place in the Tabernacle must hold the first place in our thoughts. It is the Sanctum Sanctorum in the house of God—the little apartment in which He lives. Respect then for Him whom it holds demands this care; and, moreover, it is a duty which we, priests, owe to the people to give them an example not only of prayerful devotion to the Blessed Sacrament, but of that too which is inseparable from a lively faith, a reverential anxiety reaching to the minutest particulars about the little home where our Lord dwells. where our Lord dwells.

I purpose to set down in order the prescriptions of the rubrics and rubricists regarding the Tabernacle.

1. The Tabernacle must be not only scrupulously clean and neat both inside and outside, and furnished in accordance and outside, and furnished in accordance with the liturgical prescriptions, but also as elegant and costly as the revenues at the disposal of the priest for church-decoration can conveniently afford. In St. John Lateran's the Tabernacle sparkles with precious gems, and in St. Peter's it is made of gilt bronze and ornamented with columns of lanis lazuli. It would be a columns of lapis lazuli. It would be a manifest invasion of intelligent and well-ordered zeal to be lavish in the expenditure of care and money on the various articles of church furniture and decoration —such as even the pictures and statues of saints—and to neglect the Tabernacle. 2. Material of the Tabernacle—The Ta-bernacle is commonly made of wood, as

being dry and well suited for keeping the Sacred Hosts; but other solid and more costly materials, such as marble, iron or bronze, may be also used. When the material is such as admits or retains moisttre, it is always advisable, and in some cases necessary, to insert an inner Tabernacle of wood in order to protect the Blessed Sacrament from damp. In this case it would be well if the wood Tabernacle were not in contact with the outer one. It is now very common to have an iron safe for the Tabernacle, and this is not an unreasonable or unreasoning, but sometimes enclosed in an outer one of wood or marble. The iron safe gives additional security for the protection of the Blessed Sacrament in case of fire, or of an attempt at sacrilegious robbery, and is

to have no opening except the door in front, and it is also forbidden to put in any part of it little windows through which the Blessed Sacrament might be seen within. On the dome or top of the Tabernacle, a place is usually prepared to re-ceive the Monstrance at the Exposition of the Blessed Sacrament. The only other object which may be placed on the top of the Tabernacle is the cross of the altar, as it is specially forbidden to make the Tabernacle a support or resting place for statues, or relics, or anything, except the

The Tabernacle is to be sufficiently large to hold the sacred vessels in which the Blessed Sacrament is reserved. In parochial and other churches we frequently have in reserve two large ciboriums, a Tabernacle should be so large as to hold all these conveniently. But this want being provided for, the size of the Tabernacle should be in the size of the nacle should be in proportion to the altar on which it stands. It is very inconvenient

altar-stone or corporal.
4. The Interior Decoration.—The interior of the Tabernacle is to be lined all round. and taken out, and also so arranged that it can be moved back, so that the ciborium in a private Exposition may be visible to the people when the door is open, without taking it out of the Taber-

sacred vessels actually containing the Blessed Sacrament, and it is forbidden to place in it anything else—even relics, or the holy oils, or the purified sacred vessels, or the little vase containing the purifica-tion occasionally held over from first to second Mass, in fact, anything except the vessels containing the Blessed Sacrament and the corporal on which they stand.

TO BE CONTINUED.

ARCHBISHOP LYNCH

ON PROTESTANT DIFFICULTIES AND MIS UNDERSTANDINGS REGARDING THE DOC-TRINES OF THE CATHOLIC CHURCH. His Grace commenced by alluding to the difficulties which our separated breth-ren have respecting the doctrines of the Catholic Church. The root of these diffi-culties lies in misunderstanding and misinterpreting its doctrines. From their very infancy doctrines attributed to the Catholic Church were presented to our separated brethren in a most odious light. Were it not for this misfortune vast numbers of well-meaning people would join the True Church of Christ, and those that do join, had the task before them of pulland join, and the task perfect them of puli-ing down a pyramid of prejudice and false doctrine. We do not therefore blame the Protestants of the present day for their want of knowledge of the true faith in Christ, as believed in the Catholic Church.

Church.

Those are to be blamed who first began the revolt against the Catholic Church, and who formed for themselves doctrines and a code of laws to suit their own fancy or idiosyncrasy. The followers of the so-called religions do not refuse to be called after the name of their founders, because we have Wesleving Catholicits. called after the name of their founders, hence we have Wesleyans, Calvinists, Lutherans, Campbellites, but none ever assumed or received the appellation of Catholics. Heresy begins where obstinate in error, known to be such, is a sin against the Holy Ghost, because it is a refusal to obey the light which the Holy Spirit condescends to pour into the soul, and this sin is hard to be forgiven, because seldom repented of. We shall now take up the misunderstandings or difficulties of Protestants without any order, just as they testants without any order, just as they

occur to our mind.
"How can I become a Catholic," said a "How can I become a Catholic," said a gentleman to me one day, "when my first step must be to renounce my own reason, and submit my judgment completely to the dictates of the Church? My conscience revolts against such a process." I said to him, "No wonder; but sir, you are mistaken in supposing that the Church wishes you to give up your reason." No man can or should do this; the essential and characteristic element of our nature, in contradistinction to the animals, is the

new denomination composed of people who think as they do, hence there are so

trines the human reason does not teach.

cupola or dome, surmounted with a little cross. It may be remarked in passing, that this little cross will not suffice for the cross required at Mass. The Tabernacle is join or are born in. The Church of Engineering the cross required at Mass. join or are born in. The Church of England people must believe the 39 articles, and the candidates for their ministry must swear to their truth and promise to obey them. The Presbyterians must submit to all the tenets of Calvinism contained in what is called the Westminster confession The Baptists must submit and believe baptism means buried under the water, and so with other denominations. The members must believe the peculiar tenets of their sect or church or leave. . We hear from time to time of some Protestant ministers who are tried for heresy, that is, ice containing the Blessed Sacraannouncing some doctrine at variance with the peculiar doctrine of their church. Some don't submit but commence a

ment, and the altar-cross. when it encroaches so far on the table of the altar that but little room is left for

including the door and on top and bottom, with white silk or damask. If nails are used in putting on this lining, they ought to be non-corrosive, and with gilt heads. It is the Roman custom, and indeed the common custom elsewhere too, to suspend from inside at the opening made by the door a curtain of rich white silk, suitably decorated with fringe, to prevent the ciborium from being seen, when the Tabernacle is opened by the priest, and also to shut out any dust. This curtain is divided in the middle in order that the sacred vessels can be conveniently put in and taken out, and also so arranged that

on religious matters, residing in the high priest together with a great council or Sanhedrim of the Jews, should we not have in the Church founded by Christ an infallible authority also? Nay, there is a greater reason for an infallible guide in the Church of Christ. He wishes that the Church of Christ. He wishes that His true doctrine should be carried and His true doctrine should be carried and preached to all the nations of the earth. This the Jewish Church was not called upon to undertake. Not so with the Church of Christ. He wishes to have it preached to every creature, and every human being is bound to listen to this divine message and to conform to its doctrines. How could all the doctrines of Christ he preached to the whole world Christ be preached to the whole world composed of people of various tongues, and preached to the end of time as Christ and His Apostles delivered those doctrines, if there were not an infallible guide? Impossible,

We have only to read history or even

the newspapers to be convinced of this-the most absurd things have been advanced from time to time and called religion—divine inspiration indeed!
Christ always accompanies the preach-

ing of his real doctrine by his divinely ap-pointed ministers with grace to open the mind to receive and to follow His divine mind to receive and to follow His divine truth, but all do not profit by this grace. Nay, many reject it. The Holy Spirit of God breathes powerful grace and assistance into the hearts and minds of those who humbly hear the word of God. The Holy Spirit abides and acts in His Church as the soul of man acts in his body. Christ has given over to the Holy Ghost the guidance of His Church, and that Divine Spirit is to guide and to perfect it guidance of his Church, and that Divine Spirit is to guide and to perfect it till the end of time. It is the highest wisdom and no abandonment of reason to submit ourselves to the Catholic Church directed and influenced by the Holy Spirit. Protestants deny the infallibility of any church, including their own. Now, it would not be reasonable to submit our judgment to an authority that could deceive us. This, indeed, would be to abandon the guidance of reason, which no man can do, but the Catholic, believing in the infallibility of his Church, makes the best use of reason in submitting to the guidance of that Church. an attempt at sacrilegious robbery, and is also proof against damp.

3. Its Shape and Size—No particular shape is prescribed for the Tabernacle. It may be round, or square, or of six or eight sides. In determining its shape, a good deal will depend on the character of the church and altar. A common form is that of a rectangular little chest with a that of a rectangular little chest with a curola or dome, surmounted with a little protestants forget that they too have to submitting to the guidance of that Church. We hear of views, opinions and ideas of religion but of that unerring faith within which you were brought up you must renounce. You may think this dishonor-able and disgraceful, an acknowledgment that you were hitherto wrong, that you have to incur the displeasure of friends who will cut you off and reject you, but if the Jewish people listened to these evil suggestions they would never have em braced the doctrines of Christ, and the world would have remained pagan.

Archdiocese of Toronto.

LETTER FROM HIS EMINENCE CARDINAL

Most Illustrious and Most Rev. Lord: Most Illustrious and Most Rev. Lord:

The decision of the Supreme Court (Tribunal of Cassation) of Rome, ordering the conversion of the immovable property of this sacred Congregation of the Propaganda, is at length almost entirely executed. Henceforward, therefore, the means at the disposal of this renowned Institution, founded by the Popes for the Propagation of the Gospel and civilization, shall entirely depend on the goodwill of that Government which, in 1870, by means well known to all, took possession of Rome, declaring to undertake in the face of Europe and many denominations at the present time all differing among themselves. This again had its origin in conceding infallibility in interpreting the Sacred Scrip-tures to everyone able to read them. All know that this concession on the part of to undertake in the face of Europe and the Protestant churches has been the cause of the most absurd and ridiculous inter-Catholicity the responsibility of maintaining the security of the Papal See, and solemnly promising to preserve for the head of the Church on the banks of the Tiber, pretations. Such liberty would not be accorded to each individual to interpret the laws of the country as he pleased. It would be absurd to suppose that our Di-vine Redeemer could be the author of all a glorious Throne, independent of all hu-man sovereignty. (Letter of Victor Em-manuel to Pius IX, 8th September, 1870) Since Your Grace, on that sad occasion, these sects and denominations. My reason tells me that I, as well as other men, may raised your voice to stigmatise that flag-rant act, thereby showing how interested you, as well as the faithful entrusted to your care, were in defence of the rights of be deceived in many things, and especially in matters relating to religion, whose docthis meritorious institution, you will, I am certain, learn with sorrow that the united efforts of the entire Episcopacy, and the most distinguished portion of the Catholic For this is the province of a divine teacher for supernatural things. An unreasonable obedience is not a virtue, it is the act of animals or unreasonable beings. In sub-mitting to the judgment of the church laity, as well as of our separated brethren, were fruitless against the procedure of a power which now, in the very centre of Europe, is allowed to commit with inpunwe use our reason in the most rational way. Taking reason for my guide, I am way. Taking reason for my gunde, I am led to seek in a matter of the greatest importance, having a happy or miserable eternity at stake, perfect safety in obeying an infallible authority. It is a point of the property of t ity every atrocity and excess against the Catholic Church, and its august Head. Although even from the very first attempts were made to enslave the Propaganda by an infallible authority. It is a point of ciborium in a private Exposition may be visible to the people when the door is open, without taking it out of the Tabernacle.

The rubrics prescribe that a corporal (blessed) be placed in the Tabernacle, on which the sacred vessels are to stand. The corporal will of course vary in shape with the Tabernacle. When necessary, a pall will serve instead of a corporal. The Tabernacle is interded to hold only the confiding to a most talented lawyer, a confiding to a most talented lawyer and accordingly to to a confiding to

difficult case of law, affecting his rights and property? You will say that man acts wisely. Few men are competent to next their own physician or lawyer; self-love blinds too much. Now, in matters of religion a man is not to be blamed for consulting the best authority on matters concerning his soul and eternity, nor does he abandon his reason or his judgment by submitting to a Church infallible in its teaching, and guaranteed in its infalliblity by Christ himself, the founder of that Church. For He said, with Divine authority, to Peter, "Thou art a rock, and upon this rock will build My Church," and again "Hear the Church, let him be unto thee as a heather and a publican." Christ could not give such a command if that Church could lead into error. If, in the Jewish dispensation, there was an infallible authority on religious matters, residing in the high priest together with a great council or Sanhedrim of the Jews, should we not have in the Church founded by Christ an infallible authority also? Nay, there is a suppression of Religious Orders, as well as whole world, more especially in those regions as yet uncivilized. This injustice and injusty is at the present juncture aggravated by reason of the imperative necessity that now exists to aid the foreign missions. Not to mention the constant disasters to which not a few of the Vicariates, especially in the extreme for existing in the extreme for vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme for every end of the Vicariates, especially in the extreme and the Indian Archipelage, where innumerable nations and people are now called to be participate in the benefits of religion and civilization. It is impossible not to experience profound sorrow on beholding the propaganda unable as of old to administer and dispose of that sacred patrimony which all Catholic Christendom confided to its care and keeping for the diffusion of the Gospel and civilization and certainly not to any civil government, on beholding such a great deficiency in the number of Apostolic labourers, by reason of the unwarranted suppression of Religious Orders, as well as by the violent confiscations of the few confiscations, coupled with the obligation to military service imposed on Ecclesiastical stadents and even on priests, has reduced to almost nething the Italian missions and obliged the Propaganda to substitute for Italian missionaries those of other nations. to almost nothing the Italian missions and obliged the Propaganda to substitute for Italian missionaries those of other nations.

Amidst these sorrows and this anguish, which rend every Catholic heart in Italy, there is nevertheless this consolation, that in other countries pious associations are not wanting, which, with true Christian zeal and assiduity, stimulate one another to sid this sublime work of the conversion

to aid this sublime work of the conversion of nations to the truth of the Gospel. Amongst these certainly the most impos-ing is that of the society of the Propagation of the Faith, which, in France, despite the deplorable state of affairs that now reigns there, makes prodigious efforts, collecting not only the princely donations of the wealthy but also the humble mites of the labourers and artisans. But whilst this society rejoices at the rapid progress made in the erection of churches and the extension of missionary labours, it beholds with regret its inability to furnish sufficient means for their maintenance and further development. The Procuratorships founded by this sacred congregation in various parts of the world have commenced to receive gifts and legacies, which, however, deplorable state of affairs that now reigns ceive gifts and legacies, which, however, are as yet insufficient to satisfy the extraordinary daily demands; and it may be found necessary sometimes in great embarrassments even to sell their new capital stock itself, which might be freely administered in any court progress. stock itself, which might be freely administered in any country except Italy.

For these reasons I again address Your Grace, imploring you in your zeal to make known to your flock the straightened circumstances of this Institute, and most

counstances of this Institute, and most earnestly exhort you to assist as much as possible in increasing the offerings for the pious works of the above mentioned Society for the Propagation of the Faith, the Holy Childhood, the Eastern Schools, and other associations instituted for a similar purpose. Strongly urge upon the more wealthy the necessity of consecrating a part of their riches to the holiest and noblest of all purposes, the diffusion of faith and civilization. In the present crisis and exigencies of the Church, it can be said with all the rigour of truth that looking around, new and vast tracts of country may be seen ripe with an abundent harvest, but the laborers indeed are few, and the means of sustenance scarce. The compassion and generosity of the faithful, and being laborated the prime of life—and we ourselves had the privilege of his acquaintance at that time—admired him for his stirling worth. A warm-hearted, genial Irishman, a fervent Catholic, a kind husband, an indulgent father, was Timothy O'Meara. From his youth to the grand old age he had attained it may with truth be stated that he was a model which all would do well to imitate. The congregation of St. Peter's will miss from amongst them the noble old man who had fought the good fight—whose life was a good life,—and whose death was the death of a true son of holy. Church. He leaves a highly respected family of four sons and one daughter. the means of sustenance scarce. The compassion and generosity of the faithful, and their love for the diffusion of Christian knowledge alone can aid the sublime ministry of the Apostleship, and make it triumph throughout the earth.

umph throughout the earth.
Given at the Propaganda on the solemnity of Epiphany, 1885.

JOHN CARD, SIMEONI, Prefect.
†D. ARCHISHOFO of TYRE, Secretary.
To the Most Rev. John Joseph Lynch, Archbishop of Toronto.

Hymenial.

On Shrove Tuesday morning, the 17th inst., Rev. John Carlin, P. P., in St. Mary's R. C. Church, Woodstock, united in the holy bonds of matrimony John Keane, of Syracuse, N. Y., and Miss Cecilia Keane, daughter of John Keane, of Newark, in the township of North Norwich. The groomsman was the bride's brother, Peter, and the bridesmaid was her sister, Bridget. The father was pres-ent and performed the honors of giving away the bride. The happy couple took the afternoon G. T. R. train for Niagara Falls, and will make their home in Buf-

Mr. M. J. McCaul, of Ottawa, was married on Wednesday, the 11th inst., at 8 o'clock a. m., by the Rev. Father Sloan, of the Basilica, to Miss Lizzie M., daughter of John Pender, of the Audit office. H. H. Duggan acted as groomsman, and Miss M. A. Pender, sister of the bride, as bridesmaid. After the ceremony the happy couple and their friends drove to the residence of the bride's father where the wedding breakfast was partaken of. The bride was the recipient of many valuable presents.-Ottawa Free Press

OPINIONS OF SUBSCRIBERS.

WM. STAPF, ESQ., WELLAND, ONT. The RECORD, as a Catholic paper, is at the head of the list. May it ever con-

said: "One single application of the knowledge acquired in a Business College course is often sufficient to reim-burse its possessor for all it may have cost him to obtain it, and then he enjoys it gratuitously all the rest of his life." We recommend the Business College at

Knowing your zeal for the promotion of Catholic education, I hope you will find place in your valuable paper for the following jottings, taken lately on the occasion of a short visit to the soon-to be

city of Stratford.

Thanks to the devotedness and energy of their esteemed Paster, Rev. Dr. Kilroy. the Catholics of this place enjoy many ad-vantages for the training of the youthful mind, and the commodious, well-ventilated school-rooms and efficient teachers give evidence of the able efforts of the Pastor each of the rooms being provided with maps, apparatus, and furniture complete. In the senior girls' department the pupils are prepared for the entrance examination into the high school, as they are also in the senior boys' school. Here, as well as in the other divisions, we were much gratified with the order, intelligence and ready answering of the pupils, and, notwithstanding the severity of the weather, the little ones were present in large numbers. Though every feature in the examination of the classes gave us so much satisfaction,

OBITUARY.

MR. TIMOTHY O'MEARA.

On the 18th instant passed away the soul of Mr. Timothy O'Meara, in the 88th year of his age. Deceased had been for many years a resident of London, coming here at a time when it was but a small town. Those who knew him in the prime of life—and we ourselves had the revisited of his accountance of the

We very regretfully announce the death of Mr. James Larkin, of Ottawa. general regret among his friends and acquaintances. The sad event occurred on the 24th of January, the funeral taking place on the 26th. The Rev. Father Sloan, of the Basilica, read the last sad offices. Mr. Larkin was for twelve years messenger in the Department of Secre tary of State and enjoyed the regard of all with whom he came in contact. R. I. P.

MRS, MICHAEL GALLAGHER,

Her many friends in Canada will be grieved to hear of the death of Mrs. Michael Gallagher, which sad event occurred at her residence, Ashland, Wisconsin, on the 10th instant. The deceased lady came from Fermanagh, Ireland, a few years since, and resided in St. Thomas for a short time, where she married Mr. Gallagher, now road-master on the Wisconsin Central Railroad. She was of amiable qualities and charitable disposition, and will be missed, not only by her husband and two small children, but by all who had the pleasure of her acquaintance. We tender Mr. Gallagher and family our heartfelt sympathy in their sad bereavement. May she rest in peace. MR. M. J. MURDOCK.

We regret to announce the death of Mr. M. J. Murdock in Grand Rapids Mich., which took place on the 4th o February. He was a son of Mr. James Murdock, collector, of Ingersoll. The remains were interred in the cemetery of that town. High mass was cele by the pastor, Father Molphy, and the service at the grave performed by Rev. Father Tiernan, of the Cathedral. We extend to the family of deceased our heartfelt condolence in the loss of an Horace Mann, the Prince of Education, settimable man, taken away in the prime

Dr. Johnson said of book-keeping: "It is an art which must contribute to the advantage of all who desire to be rich, and of all who desire to be wise." A cat-We recommend the Business College at Chat-Chatham to all who are desirous of such CATHOLIC FRESS.

Milwaukee Citizen.

What has been written in these columns on the necessity of "defensive" training, and on the desirability of associations among educated lay Catholics, outlines a most practical and most useful line of work. In Easter ities, suggestions of this nature are being acted upon. We are informed, for instance that in Boston a class of young gentle men and ladies for the "study of s

ary machines of your children, but want to educate the heart as well as the mind," said Bishop O'Reilly, addressing his people on convent schools. In these few words is contained the whole meaning of the school question.

Our esteemed contemporary, the Independent, quoting our remark, that Irishpendent, quoting our remark, that Irishmen, however opposed to the dynamiters and their policy, were not called upon to act as detectives or informers for the common enemy, says:—"The Pilot makes a very great mistake. It is the duty of Irishmen to prevent their cause and their name from being disgraced by these dynamits fiends, and in reacher. these dynamite fiends, and in no other way could they prove the justice of their cause and the strength of their character so effectually as by denouncing these outrages and declaring that those who perpetrate them are not to be accounted as representatives of Iral as representatives of Ireland, but as enemies of their own race, as well as of civilization." Condemnation and de-nunciation of violence are very different from active assistance in the work of detecting and punishing the con-spirators. It was in denial of the latter claim that we wrote. Our esteemed contemporary, with every intent to be just and fair, does not realize that it is an insult to a law-abiding Irishman to bid him clear his skirts of complicity in crime by aiding the police of a despotism to ferret out its victims. If our dis-claimer of connection with the so-called claimer of connection with the so-called dynamiters is not credited by England's rulers, we do not purpose strengthening it by doing their police work. It is a question of self-respect, as Mr. Parnell, for example, shows by his calm disdain of the enemy's base attacks. Perhaps the Independent will understand the propriety of his position by considering whether or not Mr. Gladstone is called upon to disclaim complicity in the late attack on O'Donovan Rossa, an outrage endorsed by every organ of English public opinion. lie opinion. Catholic Columbian.

Now we know the reason why so many men prefer to stand around the vestibule The decased young gentleman was in his twenty-ninth year at the time of his demise. He had been for many months alling from a lung complaint; but his death, though expected, caused deep and of the church during the divine service. in the place of danger to protect the women and children in case of an attack by Indians. The possibility, if not the probability, of such an event is so uppermost in the minds of these men that i has been observed that they cannot read a prayer book or say the Rosary.

The New Church at Port Perry.

The Port Perry Catholic church will be onsecrated and formally opened on the donsecrated and formally opened on the 3rd of March. The following is the programme:—At 10 a. m. the consecration of the church will take place, the service being conducted by His Grace the Archbishop, assisted by the priests present. Solemn High Mass will then be celebrated by Rey. Father Allain, after which a service of the consecration of the service of Solemn High Mass will then be celebrated by Rev. Father Allain, after which a ser-mon will be preached by His Grace the Archbishop, who will also administer the Sacrament of Confirmation. At 7. p. m., Grand Vespers, fellowed by a lecture by Rev. Father McCann, P. P. of Brockton, and clearly with the selection of the service of the se and closing with the solemn benediction of the Most Blessed Sacrament, His Grace celebrant, with deacons and sub-deac The far-famed choir of St. Michael's Cathedral, Toronto, will be present and sing Mozart's 12th Mass. Admission, morning or evening, 50 cents. All are cordial v invited.

From Port Arthur.

At a meeting of the Catholic Literary association of Port Arthur the following fficers were elected

Patron, His Lordship Rt. Rev. John Patron, His Lordship Rt. Rev. John Joseph Jamot, Bishop of Peterborough; Chaplain, Rev. P. Hamel, S. J.; President, Mr. Thos. Ryan; 1st Vice-President, Mr. William James Bawlf; 2nd Vice-President, Mr. Philip Labby; Rec. Secretary, Mr. James Hourigan; Cor. Secretary, Mr. A. T. Filgiano; Treasurer, Mr. John Nagle; Librarian, Mr. J. J. Hayes; Executive Committee, the Chaplain, the President, 1st Vice-President, and Messrs. McIntosh, Dwyer, Collins, McDonald, Langlois, O'Rourke, Whalen and Guirard. We are pleased to see our esteemed friend Mr. leased to see our esteemed friend Mr. Thos. Ryan, a former resident of London occupying the position of President of this excellent society.