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# Catholic Record.



"CHRISTIANDS 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. 8, 1883.

NO. 269

## CLERICAL.

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PASTORAL LETTER

RIGHT, REV. JAMES VINCENT CLEARY, S. T. D. BISHOP OF KINGSTON,

To the Rev. Clergy of His Diocese, THE CHURCH, THE BIBLE AND THE POPE.

James Vincent Cleary, S. T. D., BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF KINGSTON .-TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.

(c) The Popes of Rome exclusively claimed, and Bishops, and General Councils, acknow-ledged, the Papal claim, to decide questions of faith or heresy with absolute and final

authority.
The public testimonies of Tertullian, St. The public testimonies of Tertullian, St. Irenæus, St. Cyprian and other eminent writers of the first ages, cited above, abundantly exhibit the claim of the Popes and the faith of the Church on this head. Let Us add a few others in brief. Who among the Theologians of antiquity were more capable of deciding for themselves the orthodoxy or heterodoxy of new opinious than St. Jerome, St. Augustine and St. Cyril of Alexandria? And yet they referred to the Popes for authoritative decision on newly broached doctrines; the first to Pope Damasus, the second to Pope Innocent, and the third to Pope Celestine:

tine:
"United to the communion of Your Holiness, that is, to the Chair of Peter," says St. Jerome, "I am following no other than Christ. I know that the Church is founded on that Rock. Whosoever eateth the Lamb out of that house, is a

also the vigorous proceeding of the Pope who summoned a small Synod in Rome condemned the new doctrines as heretical, condemned the new doctrines as nevertical, issued sentence of excommunication against Nestorius, if within ten days he did not retract his errors, and charged St. Cyril to give effect to this Papal judgment. tr was a familiar saying of St. Ambrose and other Fathers, "where Peter is, there the Church is." St. Peter Chrysologus also affirms, "Peter lives and holds president in the course of ency in his own See for eyer, to supply the truth of faith to them who ask it. (d.) The authoritative doctrinal action of

the Popes in relation to Ecumenical Councils affords most striking evidence of the ancient faith.

Ancient fauth.

For instance, Popes Celestine, Leo and Agatho, not only deputed legates to preside in their name over the Ecumenical Councils of Ephesus, Chalcedon and Constantinople (according to the invariable rule), but they wrote dogmatic instructions to those Councils, defining the doctrine of the Church in accordance with the Trathe Church in accordance with the ditions of the Holy See, and expressly forbidding any doubt to be raised concern-ing the fatth, which was to be decided in conformity with their teaching. (Celestine ad Cyril. Leo ad Imper. Marcian. Agatho ad Imp. Constant.) Those Councils did ad Imp. Constant.) Those Councils did not object to these peremptory directions; on the contrary, they approved the Papal utterances as the rule of faith. The Fathers of Chalcedon gave expression to their hearty religious submission by the pithy phrase, "Peter hath spoken by Leo; anathema to him who does not believe likewise;" and those of Constantinople similarly propaganced. "Peter hath spoken similarly pronounced, "Peter hath spoken by Agatho." Pope Hornisdas, in the year 517, issued a Formula of Faith on year 511, Issued the Incarnation, with a view the subject of the Incarnation, with a view to re-uniting the Monophysites with the Church, and therein he declares, "In the Apostolic See religion has always been preserved immaculate; in which See is the perfect and true solidity of religion." This Formula was signed by the Emperor Justinian and the Patriarchs of Constantinople, and by all the bishops of the East, numbering, according to Dollinger (vol. 2) 2500; and moreover it was signed by every bishop, before taking his seat, in the Eighth General Council. It would be tedious to multiply instances of this Dogmatic Supremacy of the Popes in General Councils of bishops. We may, however, add, that no Council could be held in the the subject of the Incarnation, with a view

Church as Œcumenical; all others have passed for nothing. Small Councils, such as those of Constantinople, the First and the Second, numbering 150 and 166 bishops respectively, have always had Œcumenical authority, since they were confirmed by the Pope; whereas Councils of bishops most numerously assembled, such as those of Rimini, counting over 400 bishops, and Constantinople, called by Greek schismatics the Seventh General Council, held in the year 754 and counting 338 bishops. tics the Seventh General Council, held in the year 754 and counting 338 bishops, have never been recognized in the Church as possessing any authority whatever, through want of the requisite confirma-tion of the Holy See. It has even hap-pened that a Council—the first of Con-stantinople, held in 381—was for a time regarded as devoid of authority, a doubt having existed as to the authenticity of the Pope's confirmatory decree, and sub-sequently became universally acknow-

the Pope's confirmatory decree, and sub-sequently became universally acknow-ledged as Œcumenical when the adhesion of Pope Damasus was distinctly ascer-tained. It has happened that Councils have been approved by the Pope in part only, and thus far have been accorded all authority in the Church; whilst in regard of the decrees enacted or the sessions held, to which the Papal confirmation was re-fused, they have never been recognized. fused, they have never been recognized. Such was the 28th Canon of the Council Such was the 28th Canon of the Council of Chalcedon, which St. Leo, despite the solicitations of the Emperor and Empress, refused to sign, and the decrees of Constance that treated of subjects not concerning faith. Nay, more, certain Provincial Synods, such as the Second Council of Oracge, have acquired supreme dogmatic authority in virtue of their approbation by the Roman Pontiffs.

is founded on that Rock. Whosoever eateth the Lamb out of that house, is a profane man. Whosoever is not in the Ark, shall perish by the flood. Whosoever gathers not with you, scatters; that is, he who is not Christ's, belongs to Antichrist. Order me, if you please, what I should do." (Ep. 14 ad Damasum.) St. Augustine proclaims: "Two Councils of African Bishops have been sent to the Apostolic See (concerning the heresy of Pelagius); whence also replies have been received. The cause is ended." (Sermon 131.) And again: "The See itself of Peter: this is the Rock which the proud gates of hell overcome not." (In Ps.) And again: The succession of prelates in the very chair of the Apostle Peter, down to the present Episcopate, keeps me in the Catholic Church." (Contra Ep. Man.)

The Acts of the Third Ecumenical Council (Ephesus) record the appeal of St. Cyril to Pope St. Celestine to exercise his supreme authority for the suppression of the blasphemous novelties of Nestorius; also the vigorous proceeding of the Pope who supumoned a small Synod in Rome. period, who adored the God of Evil and the Good God, went also to Rome and, abjuring his heresy, begged the Pope's forgiveness; again relapsed, and again abjured. Marcion, a disciple of Cerdonius, went to Rome from the shore of the Black Sea, seeking absolution from excommunication; and failing in this he declared, "I will cause eternal division in your church." St. Jerome mentions that this heretic meeting St. Polycaro, the discipled the service service and the service ser your church. St. Jerome mentions that this heretic, meeting St. Polycarp, the disciple of St. John the Evangelist, in the streets of Rome, said to him, "Do you not know me, Polycarp?" "Yes," replied the saint to the wilful corruptor of God's rence of heresy among the early saints! Pelagius in the 4th century wrote a most himself is ignorant, or malevolent, or non-Catholic." (Lib. Pelagii ad Innoc.) And Celestius, his fellow-heresiarch, having Celestius, his fellow-heresiarch, having gone to Rome in person, to appeal to the Pope against his threatened condemnation, wrote subsequently that he did not "dare to resist the Letters of Blessed Pope Innocent," and furthermore "promised to con-demn all whatsoever that See would con-

demn." (Aug. de peec. orig. cap. 7.) Pho-tius also, the leader of the Greek schism in the ninth century, and Michael Ceru-larius, who renewed it in the eleventh, were both zealous for the vindication and exaltation of the sovereign universal authority of the Pope until they were con-demned by the Papal sentence of excomdemned by the Papal sentence of excom-munication. Coming to the 16th century, we find the two principal heroes of the soul-destroying Reformation edifyingly harmonious with the whole Church of God in professing the ancient faith of Rome's doctrinal supremacy, until the Supreme judgment of Rome was pronoun-ced against them. Martin Luther, in the year 1518, sent a statement of his

doctrinal questions without the mandate of the Holy See and the Presidency of the Pope in person or by legates. Dioscorus, of Alexandria, was prohibited from sitting in the great Council of Chalcedon, and was compelled to take the place of a criminal, "because he had dared to summon a Synod without the authority of the Apostolic See, which never was lawful, nor ever before was done." (Acta Conc. Chalc.) Ecclesiastics who were only simple priests were deputed, as Papal Legates, to control and direct those majestic assemblies of Bishops, Primates and Patriarchs, as in Nice, Ephesus, Chalcedon, &c. Sometimes mere Deacons were Papal Legates. Unless the Pope presided in person, the Fathers of every Council postulated the Pope by Synodical Letters to "confirm" their Decrees and give them final and irreformable authority. Those Councils only which obtained the papal confirmation, have been regarded by the Church as Cecumenical; all others have passed for nothing. Small Councils, such were two Cardinals, three Archbishops, eighteen bishops and archdeacons, five hundred priests, sixty superiors of religious houses, fifty canons, twenty-nine peers of the realm, three hundred and sixty-six knights, and many others of the gentry. Thus heresiarch after heresiarch bears witness to the faith of Christendom before the demon of pride and untruth gets possession of his soul, and then bears fatal witness to the truth of St. Paul's inspired sentence: "The heretical man is subverted, and sinneth, being condemued by his own judgment." (Titus 3 ch.) TO BE CONTINUED.

### LECTURE BY ARCHBISHOP LYNCH.

Toronto Tribune, Nov. 30.

On Monday evening of last week His Grace the Archbishop delivered the open-ing lecture of the course at St. John's Hall. The subject was the Lecturer's Hall. The subject was the Lecturer's Own Experience of Missionary Life in Texas. He described briefly the condition of the country while it was part of Mexico; the effort made to prevent any but Cath the effort made to prevent any but Catholics from settling in it by refusing to give a title to land to any one who could not produce a certificate of baptism; the movement of people from the United States to that country; the revolutionary struggle under General Houston and the establishment of a Republic afterwards annexed to the United States. The Pope who constantly watches over the Church and its children, observing that in that vast country in which there were even then many Catholics, there was need of priests, called on the Society known in France as Lazarists, and in Ireland as Vincentians, to supply the want. Father Timon, afterwards Bishop of Buffalo, having positively declined to become Bishop of Texas, Father Odin was appointed and in due time consecrated. An appeal was then tomed to wooden wharves, he thought when he got on the wharf that they must go farther, and he was about to step into the turbid and rapid river in which he Must certainly have been drowned, when his companion caught and saved him. For this merciful interposition of Provi-dence he was devoutly thankful. From New Orleans they proceeded in a small, slow steamer to Texas. The war between the United States and Mexico was not yet know me, Polycarp?" "Yes," replied the saint to the wilful corruptor of God's truth, "I know you to be the first born of the Devil!" Such was the lively abhorwere numerous and floated sluggishly past the vessel as if they felt no tear of Pelagius in the 4th century wrote a most humble appeal to Pope Innocent to deduct the question of the truth or error of his doctrines respecting grace, and his language to the Pope was, "if my confession of faith be approved by your Apostolic judgment, whosever shall thereafter undertake to accuse me, will not prove that I am heretical, but that he himself is important or malayelent or non-himself is important or non-himself is non-himself in the case of the non-himself in the case of the non-himself is non-himself in the non-himself in the case of the non-himself is non-himself in the non-himself in the non-himself is non-himself in the nondral, which was a building sixty feet by thirty, with cloth lining it instead of plas-ter. His Grace described several of his missionary expeditions, some of which he made on foot carrying the requisites for saying Mass in saddle bags slung over his shoulders and toiling under the fierce rays of the Texas sun. On one occasion he went in a boat rowed by a boy to visit a place where he understood some Catholics were. After he had seen and talked to them and heard their confessions he started on his return, but after rowing several miles he found that they had lost their way amongst the numberless islets. He was obliged to land on one on which some trees were growing in order to discover what course he should take. He was much afraid of the crocodiles, and sang the psalm, which he translated, "God Gave the Earth to Man and not to Crocodiles." On that day he first learned to row. He had to row for life. Frequently when making his way through the dense forests he was overtaken by night and slept, choosing when he could a place where two doctrines to Pope Leo the Tenth, with this Preface; "Holy Father, prostrate at Your Holiness' feet, I offer you myself with all I possess. Vivify or destroy, call, keep off the heavy dew. Sometimes

should contract a fatal liness. He could only trudge on through the wet and over the fallen timber, dragging his poor horse along and praying as he went. It is on such occasions that one prays fervently. Passing by some cattle he heard them respond to his cries and the groans of his poor horse as they are accustomed to do when one of them is lost or is suffering in any way. The sound was very mourn. when one of them is lost or is suffering in any way. The sound was very mournful but it encouraged him. Soon after he came on a herd of cattle which was lying down. This was a sign that a house was near, and soon after he rejoiced to see a light. He was kindly received by a family who he found were Catholics. His wet clothes were dried, and he was placed in a narrow but warm bed, from which a little boy was taken. The boy returned some time after to assert his right to the bed. Next day he heard the confessions of the family and administered the Sacraments to them. Some of the children he baptized. In this as in numberless other cases he found that when he had lost his way or met with what seemed at first to be a serious accident the merciful providence of God directed him where a priest was much wanted. In some instances he was just in time to administer the last sacraments. On another occasion he put up at what was called a hotel and was early the serious and contains the same and was early the same and was called a hotel and was early to the same and the same and was called a hotel and was early to the same and the same and was early to the same and the raments. On another occasion he put up at what was called a hotel and was sent to at what was called a hotel and was sent to sleep in the only guests' apartment, an outhouse about ten feet by nine, in which were hung or placed harness and imple-ments of many kinds. Soon after two others came in and to avoid being smoth-ered he got on to the floor and slept with his head ou the saddle-bags and his feet under the bedstead. He described his visit to small towns where a priest had wisit to small towns where a priest had never been seen before, the surprise of the Protestants, their amusing comments, their general kindness and liberality, their attendance on his sermons, and their wonder at finding the Catholic religion so different from what they had supposed. On one occasion he was waited upon by the Protestants and asked to take charge of their church. When he asked why they made such a proposal they said that they had had ministers of several denominations with none of whom they were quite satisfied. They liked the doctrine they heard him preach and wished him to remain with them. At one town a great man from whose efforts in behalf of the place much was expected arrived while he was at the hotel, and the people were survisit to small towns where a priest had was at the hotel, and the people were sur-prised to find that this man and his wife were Catholics. He described his meeting with General Hous-ton, whose mother was a Catholic, and the General as he found him and introduced

should contract a fatal illness. He could

Father Odin was appointed and in due time consecrated. An appeal was then made to all belonging to the Society who would volunteer for this mission, and although they were then engaged in building up the institutions they had established a short time before in Ireland, and felt reluctant to abandon their work, yet, as in Ireland, there were many priests, and the spiritual wants of the people were fairly supplied, he and another responded to the call. Steam communication was then imperfect and they went in a sailing vessel to New Orleans, where they arrived after a long voyage of six weeks. They were so eager to land that although it was night they scrambled over three vessels that lay between them and the wharf. Unaccustomed to wooden wharves, he thought baptism. One day the scalfold on which
this man was working broke. He fell to
and to lose something of their fixedness
the ground and was so dreadfully injured
that no hope of life was left. The lecturer
that no hope of life was left. The lecturer that no hope of life was left. The lecturer hearing of the accident, hurried to the man's side, asked him if he knew him to signify this by pressing his hand as he could not speak. The poor man pressed his hand. He then asked him if he wished to be baptized, and the poor fellow squeezed his hand so as almost to crush his fingers. Then telling him to make an act of contrition he baptized him and immediately the man died. Oh, how heartily he thanked Providence for His wonder-

ful mercy to that poor man.

In the depths of the forest, in the solitude of the wilderness, when the lightnings flash and the tempests rage the missionary feels most sensibly the presence of God, admires most devoutly the wonders of His Providence and worships most fer-vently His Majesty and His goodness.

# ST. CLEMENTS, WATERLOO CO.

On Friday, the 23rd inst., the feast of On Friday, the 23rd inst., the feast of St. Clement was celebrated with great solemnity, grandhigh mass being offered up in the beautiful church, Rev. Father Foerster, P. P. of New Germany, being celebrant, Rev. Father O'Reilly, P. P. of Macton, deacon, Rev. Father Bergmann, P. P. of St. Joseph's church, Hamilton, subdeacon, and Rev. Father Gebl, P. P. of St. Clements waster of exempning. St. Clements, master of ceremonies.

Rev. Father Bergmann, of Hamilton, ascended the pulpit and delivered a very eloquent and learned sermon on "The Necessity of Faith." He said that in Necessity of Faith." He said that in Necessity will have been envied by young ladies many years her senior. The Rev. Mother replied as follows:

"My dear children of St. Patrick's, I meet people every day who tell us that it is immaterial what one believes as long as one leads a moral life. This erroneous In your midst I feel young once more. idea, the learned father met with quotations from Holy Writ, such as: "Without Faith it is impossible to please God." This implies that we must have a certain faith, namely, the one taught us by our Divine Lord. It lies in the nature of man to worth a lies of the lies o ship a superior Beiog. The pagans of the East idolize deities of their own creation, and their habits are in accordance with their belief. From this and other illustrations.

such a state of proficiency. The quartette, after the elevation, was, particularly, rendered with great expression and

rendered with great expression and pathos.

Rev. Father Gehl deserves very much praise for what he has accomplished during a few years in this locality. The church has been handsomely painted very recently, and a very good residence has been built for the Sisters of Notre Dame, where reliable to the property of the p whose valuable services have been lately secured for the schools.—G. S. G.

### A WELL-MERITED TRIBUTE.

Thursday last a carriage drawn by a span of white horses was dispatched to Villa Maria community to conduct the Rev. Mother General to St. Patrick's school, Montreal. The day previous Mother St. Bernard had reached the fiftieth anniversary of her entry into religious life. An invitation had been sent by the sisters and their five hundred sent by the sisters and their live inducted pupils and was responded to by Mother St. Bernard with all the devotedness characteristic of her noble mind and gen-erous heart. She has always cherished a fond affection for the Irish children of St. Patrick's. In return they love her with all the fondness of the true Celtic race. For days and for weeks before the solemn event, they dreamt only of devising the best means which their juvenile industry could suggest of expressing their loyalty to their kind benefactress. No one but an eye-witness could ever imagine that these children of hers were capable of organizing a reception such as was tendered to her upon her arrival at the school. The Rev. Father Dowd met the Rev. Mother just as she alighted from the carriage. The Rev. Mother, accompanied by the Rev. Pastor and his assistant priests, and followed by no less than thirty-five sisters, most of whom had come from the different missions of the United States and Canada, repaired to the grand Recep-tion Room. The Rev. Pastor invited Mother St. Bernard to assume the chair of Mother St. Bernard to assume the chair of honor, which it had been his custom to occupy from time intermorial. The humble Superioress at first declined, but upon the reiteration of the venerable Pastor's request she accepted most graciously. It was only when all were scated that the gorgeous pageantry began to unfold itseif. The beautiful altar of the Madonna was one light of resplendent glory and received an additional charm from the numberless jets of gas which, owing to the darkened room, give to full noon-tide the borrowed splendour of

like countenance divests her of the rigidity of mature age and gives back to her the ever beautifying charms of youth. The first impression being over, the young ladies commenced their youthful demon-strations. Miss Agnes McCaul advanced with a most graceful step, recited her "Bienvenue" and presented the bouquet of welcome. The choristers, numbering 500, took up the refrain. The effect was most ravishing. The five magnificent pianos of the school then discoursed a "March" with full accompaniment of violin, cymbal and tambour. Miss Mary Kearns, and Alice McKenna, A. Crowe, M. Bergin, K. Neville, M. Kelly, K. Alby, A. Carrol, displayed their musical talent in a most brilliant manner by their admirable execution of some very

difficult passages from the best authors.

An operetta, 'Les Trois Couronnes,' followed. C. Morgan, M. McCaffrey, Lizzie O'Brien, M. Drumn, Annie Lee, appeared to advantage in the personification feet by five bewitching little creatures. Miss Lottie Morgan read the address in

The pagans of the upon the Rev. Pastor to be kind enough to communicate to the children the ments which she affirmed she could not convey to their minds sufficiently well in English. He arose and said: "Rev. Your Holiness' feet, I offer you myself with all I possess. Vivify or destroy, call, revoke, reject, as you please; I recognize Your voice as the voice of Christ, presiding and speaking in You." Henry the designates "the crowned blasphemer," wrote a book in defence of the Papal Supremacy after Luther had denied it, and extolled the divine prerogatives of the Successor of St. Peter with so much abow of learning and zeal, that the Pope con-

Mother thanked the Rev. Pastor. At this moment a young lady of the superior course, deputed by the pupils of the 'school, presented a harp of natural flowers, surmounted by a beautiful lily whose pure white chalice disclosed to the view of all a hundred dollar gold coin, the offering of the children, and particularly of the young ladies of the higher classes.

Miss Bergin read a most elegantly composed address in English in the name of the Children of Mary and Miss' Brennan handed over their offering of fifty dollars to the Rev. Mother as a testimonial of their appreciation of the many services of her congregation nuns in the cause of Christian zeal. Mother St. Bernard then arose. As she left the hall she stopped to proffer words of encouragement to several whose rosy Celtic countenances bespoke without the use of words the joy of the festal day. Mother St. Bernard, in company with Mother St. Victor, ex-superioress of the community, the idol of all hearts, and with her sisters, withdrew to a large room adjoining where a table of true Irish hospitality had been prepared for the worthy guests. worthy guests.

### LETTER FROM ORILLIA. A few gentlemen of the church of the

Angels Guardian who take an interest in its affairs and honor those to whom honour is due, put their heads together and raised amongst a few admirers in the congregation a purse amounting to \$50, as a token of their appreciation of the valuable service rendered the congregation by Miss Polly Shanahan, as leader of the choir, and who has made many sacrifices in maintaining its present state of efficiency. Nature and culture combined has given Miss Shanahan a foremost place has given Miss Shanahan a foremost place amongst Catholic musicians. She is deservedly Orillia's own prima donna. Miss S. was formally waited upon on the evening of Friday, 30th ult, at her residence, by a deputation consisting of the following gentlemen, headed by their chairman, Father Campbell: Messrs. Gribbin, Clifford, McLoughlin and Fitzgerald. The Rev. chairman introduced the deputation, stating in a very culogistic speech The Rev. chairman introduced the deputation, stating in a very eulogistic speech the object of the visit. Mr. Clifford then took the floor and read a short address, while Father Campbell presented the purse. Miss Shanahan returned thanks to the committee in a very graceful and feeling manner, by saying that instead of making sacrifices, as kindly alluded to in the address just presented, she felt it a pleasure to sing God's praises and freely make use of whatever talents He had endowed her with, for his own glory, and make use of whatever talents He had endowed her with, for his own glory, and the pleasure of her co-religionists, in whose name the gentlemen present honored her to-night, and, as this was the anniversary of St. Andrew, Scotland's patron saint, she would supplement her remarks by playing and singing a few musical selections of Irish and Scotch music. Miss Shanahan then sang "Comin' through the Rye," "Annie Laurie," "The Shanrock of Ireland," &c. The evening's entertainment was interspersed by Father Campbell was interspersed by Father Campbell reciting in fine style several selections from Scottish poets, while Messrs. Gribbin, McLoughlin, Clifford and Fitzgerald McLoughlin, Clifford and Fitzgerald reviewed and discussed the merits of the Poets and Literature of Ireland and Scotland. Several songs and recitations followed, and were ren-dered in a first-class style. Our little meeting on this occasion was a most interesting one, being somewhat like the meetings of some select Literary Club. The chairman now brought the proceedings to a close to the regret of all concerned, who wished to further participate in such a literary treat. After a parting song and much hand-shaking each one retired to his respective home, and to dream of the

Land of brown heath and shaggy wood Land of the mountain and the flood on the one hand, and of the "greenest spot on memory's waste" on the other.

Much local comment has been current during the past week in consequence of some very necessary remarks made by Father Campbell on Sanday week after High Mass, on the character of the literature contained in the Library of the Mechanics' Institute. He said that among the 1200 or 1300 volumes on the shelves, there was not more than two books by Catholic authors, although aided in many respects by Catholic talent and Catholic taxes, and if the directors maintain such a policy in the selection of books in the future, Catholics should not identify themselves with it. The Insti-tute receives an annual grant of \$400 per annum from the provincial Government.
The Town Council also give an annual
grant of \$50. Catholics largely patronize
their entertainments exclusive of valuable
aid rendered from time to time by our choir. Father Campbell's remarks will have accomplished some good, inasmuch as it has already awoke the Board to a sense of the propriety of procuring the standard works of several Catholic authors. Meantime the Catholics of the town and neighborhood are considering the propriety of establishing a library of their own at an early day.

Martin Luther's eulogists in this town did not reply to Father Campbell's crushing strictures on their vapourings.