FEB. 14, 1885



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" CHRISTIANUS SITHI NOMEN EST, CATHOLIGUS VERO COGNOMEN."--" CHRISTIAN IS MY NAME, BUT CATHOLIG MY SURNAME."-St. Pacian, 4th Century.

VOL 7.

# FOR THE WEEK ENDING SATURDAY, FEB. 21, 1885.

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LITURGY.

A Breviary without the "Approbatio Ordin-arii" cannot be legitimately used.

Will you kindly give your opinion as to the legitimate use of a new Breviary \_\_\_\_\_\_the edition printed "Taurini," pub-lisher "Romano," A. p. 1879, and for sale in Dublin? It has all the credentials of authorities except the "Approbatio Ordinarii. If the Breviary in question has not the

If the Breviary in question has not the "Approbatio Ordinarii," it cannot be legitimately used. The Sacred Congre-gation of Rites has declared, over and over again, (7th April, 1832, 16th March, 1833), that the decree of Urban VIII. regarding the Breviary to be used is in full force, and must be strictly observed. All priests know that this decree of Pope Urban enacts:---"Ne quis Typo-graphorum Breviarium Romanum Pii Pont, Max. jussu editum, Clementis Pont. Max. jussu editum, Clementis VIII. primum, nunc denuo ipsius Ur-bani, P. P. VIII. auctoritate recognitum, imprimere aut imprimi facere vel in lucem edere praesumat, sine licentia Ordinarii loci, desuper in scriptis obtenta ac in calce vel initio Breviarii semper

atque ut in Beigio ansque region cus bi decretum Concilii Tridentini et supra memoratae Constitutiones Apos-tolicae communiter servantur." The Congregation answered: "Non licere, nist servatis Constitutionibus Apostolicis."

Authority of the Directory. Authority of the Directory. Should a Priest follow the Directory in regulating his Office and Mass when he doubt its correctness? What, if he believes that it is incorrect?

In all cases of doubt as to the correct-ness of the Diocesan Calendar, and even when a Priest thinks that it is certainly when a Priest thinks that it is bertainly incorrect, he should, notwithstanding, obey the Directory. This is the ruling of the Sacred Congregation of Rites. "An in casibus dubiis adhaerendum est Calendario Diocesis, sive quoad Officium publicum et privatum, sive quoad Mis-sam, sive quoad vestium sacrarum colsam, sive quoad vestium sacrarum col-orem, etiamsi quibusdam probabilior videtur sententia Calendario opposita? et quatenus affirmative, an idem dicen-dum de casu quo certum alicui videretur errare Calendarium?" S. R. C. resp. "Standum Calendario," 23 May, 1835. Should the Celebrant stand or kneel at the "Lavdate" after Benedicton.

rum adjunctis." When a visit to a church is a condition for gaining an indulgence, it is not necessary to visit a consecrated church. When it is laid down as a condition for gaining an indulgence, for example, on the feast of the Patronus Ecclesiae, on the feast of the rationus Eccleshae, that a visit is to be made to the church or public oratory, is it necessary that the church or public oratory should be consecrated, or at least solemnly dedi-cated?

his conscience that it is one which justi-fies the application of the Indult. "SS.

Dom, Noster Pius P. P. IX. benigne annuit juxta petita ad decen-nium pro arbitrio et conscientia Episco-porum, qui tamen Apostolico Indulto

utantur perpensis locorum et persona-

Consecration is not necessary. It suffices if the church or public oratory be blessed, with the form of blessing given in the Ritual, by a Bishop, or by a Priest delegated by him for the purpose. Our respected correspondent will allow us to remark that there is no distinction between the consecration and the dedication of a church. They are two names for that solemn form of blessing of a church, which is given in the Pontifical. "Dedicatio Ecclesiae," writes Guyetus, "est ipsamet consecratio facta ab Episcopo solemni ritu, qui in Ponti-ficali praescribitur."

# LENTEN PASTORAL

## His Grace the Archbishop of Toronto.

John Joseph Lynch, by the Grace of God and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc.

To the Rev. Clergy, Religious Communi-ties and beloved children of the Laity, ac in case , and a filem factat up to the sequencies of the sequen

> conquests to the true faith of those who never heard the message of the gospel of peace and reconciliation. The church of Christ in its Catholicity as to time, ommencing at Jerusalem on the day of

Pentecost, and, as to place, being spread throughout all the kingdoms of the earth throughout at the known of the earch at one time or another, triumphing in some places and being persecuted in others, has always been enriched with holy men and women spreading the good odor.of Christ, either by their heroic virtues of peace, or the more heroic suf-fering and martyrdom, in persecutions. This has been the state of the Church

This has been the state of the Church from the beginning even until now. France, once so Catholic, is ruled by men who utterly reject the true teach-ings of Christ, and who are using every means in their power to obliterate the

who spend large sums of money on the rearing and educating for the holy min-istry of their dear offspring or relations, most probably hoped to enjoy the hap-piness of their remaining amongst them, and of having the consolation of receiv-ing the last sacrament from their con-secrated hands. But no, a higher call 'follow me," from Christ, raised them up from the ordinary level of others, and they left home, father and mother, brothers and sisters, lands, and all the comforts of civilized life, sto raise from the degradation of infidelity, souls made to the image and likeness of God and redeemed by the blood of His Son, and

the degradation of infidelity, souls made to the image and likeness of God and redeemed by the blood of His Son, and to prepare them for heaven. Their re-ward will be one hundred fold in this life and eternal glory in the next; but, the hundred fold in this life will not be worldly comforts but heavenly joys and consolations. We are not called upon to make such sacrifices as the missionar-ies, but we are called upon to partake of their reward by some pecuniary assist-ance to enable those self-sacrificing missionaries to spread the kingdom of our dear Redeemer on earth, and save souls from perdition. Who will refuse to do this according to his ability ? We do not ask any one to do without his or her ordinary worldly comforts; but we ask, in the name of God, for help to do God's work. The reward will be im-mense and eternal. The missionary has to make journeys. This he cannot do without money-passages in ships or otherwise must be paid. On arriving at the contines of his mission he requires to get to the interior of the country. Must he walk and carry his clothes, books, altar, vestments and everything for the was altar, vestments and everything for the altar, vestments and everything for the he walk and carry his clothes, books, altar, vestments and everything for the sacrifice of the mass? Many are obliged contrite heart fourteen Oar Fathers and he walk and carry his clothes, books, altar, vestments and everything for the sacrifice of the mass? Many are obliged to do so, but, with a little money, great time and labor can be saved. He can hire means of conveyance or even a ser-vant or two to carry his baggage. Any one here, finding a missionary in this plight, would he not open his purse and give him a few dollars to save him from grievous labor and trouble? Arriving at his mission he wants a lodging. A cabin will do him, and a little school chapel to collect into it his norting can be procured without money. His converts are too poor to help their missionary to live, so he is utterly de-mendent method. nothing can be procured without money. His converts are too poor to help their missionary to live, so he is utterly de-pendent on the alms of the Propagation of the Faith which you are going to con-tribute to. This, you are called upon in God's name, and in the name of His Church to-day, to do as largely as pos-sible. If you saw these noble and holy missionaries in their distress and suffermissionaries in their distress and suffer-ing, you would be moved to pity, which would elicit from your hearts a generous contribution. If you read the Annals of the Propagation of the Faith, you would

all the churches and chapels on the second Sunday of Lent, and on the following Sundays where mass is not said every Sunday. The priests will try to make the collection as successful as possible, as it is a question as successful as possible, as of the body, but the wants of the soul, to save many from perdition, and he will remit the account to our Chancellor before Passion Sunday. This pastoral, together with the letter of His Emisance Courding Singapart to be

of His Eminence Cardinal Simeoni, to be read in all the churches and chapels on there learn of sufferings, privations, pa-tience, and resignation to the will of God the first Sunday after its reeption. Given at St. Michael's Palace on the ilth dayof February, 1885. + JOHN JOSEPH LYNCH, Archbishop of Toronto.

CATHOLIC FRESS.

Boston Pilot. The English papers and police are tupidly malignant enough to give out a statement that the dynamiters "are pre-paring to place explosives in the Victoria Hospital for Children in the south west portion of London." The yarn is gravely cabled across to America only to fal can hardly be expected to think that the London police were smart enough to find it out any other way. It is such brutal falsehoods as this, and the spirit which inspires them, that makes England so detested wherever she is known. Titus Oates, it must be remembered, was an Englishman as well as Guy Fawkes.

The Pall Mall Gazette makes fun of the old-woman panic of the *Times*, which it pronounces both undignified and foolish. "Never was there a greater mistake," it Notices now appear all over says, "than to imagine that the suppres-sion of papers and the selecting of plat-forms is an effective method of waging villainous and ribald platform allowed to actly. exist in Prussia, yet it was the merest chance that saved the Emperor at Nei-derwald. No demoralized and seditious press exists in Russia, but yet the Nihil-ists blew up the Czar. Suppose every country enters into a league against the dynamitards, what will that avail when every one can make dynamite in his own back parlor? All we can do is to keep our heads cool, re-inforce the police, sharpen the wits of the detective force, punish the aiders and abettors of assassing sharply, and discriminate be-tween men who seek to kill men merely and those endeavoring to bring about social and political reforms by legal agi

tation." N, Y. Freeman's Journal.

The Irish in England suffer most by the atrocities which the *Irish World* proposes. The lamented A. M. Sullivan pointed this out long ago. London, Liverpool-all the great cities of England are crowded with Irishmen, and the sons of Irishmen, dependent on what they earn from Eng-lish employers. It is on these helpless workers, and on their children, that each dynamite explosion tells worst. If England were to grant local self-government, the abolition of the hateful Castle, and a fair chance for Irishmen in Ireland to live, the occupation of the dynamiters would be gone. Mr. Patrick Ford's mysterious "fands" would dry up, for tyranny would not then serve as an excuse tyranny would not then serve as an excuse for the mercenary "patriot" or the devil-

for the mercenary "patriot" or the devil-possessed fanatic. United Ireland, edited by William O'Brien, M. P., is the organ of the Irish Parliamentary Party. It speaks plainly on the late explosions. It denounces the recent dynamite outrages in London as Archbishop of Toronto. Norts. — It has been often asked how it is that Italy and France, once so Catho-lic, should now be so irreligious. The answer is a general one. The tendency to evil, of fallen human nature especially among the well to-do people, who love this world too much. Why did the Jew-ish people, once so religious, and Govern-ed from heaven through oracles, prophets and jadges become irreligious, and fisted of judges wish to have a king? Samuel of judges wish to have a king? Samuel of judges better irreligious, and instead of judges better irreligious, and instead of judges become irreligious and helping to release the unfor-tunat

actually take the "personal liberty standpoint." If, as the Catholic World suggests, they have brought their casuistry from over sea, it is hoped that the pastoral letter of the National Council will remind them that a different view is demanded in their country. Buffalo Union.

NO. 332

5

Paul was struck

The papers state that Loud Spencer, the credulous enough to believe, first, that dynam:ters would blow up a children's hospital from pure fiendishness, and, second, that they would be idiots enough to tell the police or papers of their in-tention beforehand. Even a Cockney can hardly be expected to think that the London police were smart enough to find Queen's man in Ireland, he contributed £25 toward the A. M. Sulliva., fund. We ity and labored constantly for the better-ment of her condition; hence this testi-monial fund. Spencer, on the contrary, is the representative of British tyranny in Indeed the number of British tyranny in Is the representative of british tyrahily in Ireland, the purveyor of crime and willing instrument of official murder in that unfortunate country, whose every act is at war with the hopes and aspirations of such patriot Irishmen as A. M. Sullivan. Let Lord Spencer's contribution be re-turned.

Western Watchman. Notices now appear all over England : "Irishmen not wanted here." For seven hundred years notices have been posted in Ireland: "Englishmen not wanted here." This explains the situation ex-

Dr. McAnally wants the Methodists to preach some doctrines, and not deal ex-clusively in pious sentiment. He might as well ask them to give up preaching at

A correspondent wants us to give him a list of the societies condemned by the Church. The Pope and his cardinals have something else to do besides watching the thousands of little societies which spring up every year, and studying their aims and objects. The Church seldom notices organizations that are not in a measure cosmopolitan. She teaches her children principles and they must apply them themselves. "Evil associations corrupt good morals" is a truism in religion as in everything else.

Baltimore Mirror.

A bill to establish the whipping-post for wife-beaters has been placed on the calendar by the Pennsylvania Senate by a vote of 32 to 16. It is a bill that ought to pass, and doubtless will. There is no way to reach a ruffian who strikes his wife except through his skin.

The Papal Church is perfectly logical and consistent in discountenancing the use of the English Bible,—*Christian Intelli-*gencer. This remark is encouraging. By "English Bible" is meant, of course, the false and garbled so called translations with which Profestant Evangelicals flood the world. For these as for all other the world. For these, as for all other snams, the "Papal" Church has only condemnation. But then she is, on the other hand, the only upholder of the true Bible. Catholic Review.

The London Standard, well known for the ardor of its rabid Protestantism, gives the following testimony to the heroism displayed by Catholics on the occasion of

ning questions of the day are trenchant but learned manner."

ning questions of the day are trenchant but learned manner." Mirror, Baltimore. tis, indeed, a remarkable one." blc, Pittsburg. all to set the minds of its readers g."—Sunday Union and Times,

which must be admitted to be timeful." - The True Witness,

ment is plain, straightforward, nd clearly expressed."-Catholic red well,"-Catholic Examiner,

view of Catholicity as it is, in th the misrepresentations always -Texas Monitor.

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Should the celebrant and his ministers stand or kneel during the singing of the endeavors to throw obstacles in the way "Laudate Dominum," &c., with which the ceremony of Benediction usually of the administration of the Sacraments, to secularize the Church and to make it

As far as we know, there is no rubric or decision of the Congregation regulat-ing this point. Practice, too, is not uniform. In some churches the celebrant and his ministers stand at the 'Laudate"; in others they kneel. The exposition of the manner of giving Benediction, printed as an appendix to the Synod of Thurles, says that the celecommunion from it, not able to reform

Christ's Church. This glorious and suffering Church of Christ, always maligned, and often vindicated by its very enemies, which there is no rubric or decision of the Congregation, or even an expression of opinion from writers of authority on if persecuted in some countries, is pushritual, it is a fixed principle laid down by rubricists that we should follow the The presented in some countries, is push-ing its conquests in others. We publish to day a letter from His Eminence the Cardinal Prefect of the Propagan a of Rome, in which we are custom of the church. Hence, if the Bishop wishes to see a uniform practice in such matters prevail in all the churches of his diocese, it is for him to informed of the consummation of a sac-rilegious injustice and spoliation, by the Italian Government, of the sacred fund of the Propagation of the Faith. This determine the ceremony to be observed: and, if this is not done by the Bishop, the custom of the particular church would be best learned from the Parish was done in the face of the indignant protest of the Catholic Hierarchy and project of the Catholic Hierarchy and people, joined by very many justice lov-ing people not of our faith. The Catho-lic people, however, know how to make sacrifices for their Redeemer and His Priest, or master of ceremonies. But one should carefully avoid introducing without authority a practice which he knows to be at variance with the custom of the church. By acting thus, he would violate that leading principle of cerereligion, and, like so many bees when their hive is robbed they work the harder to make up for the pillaze. This, we shall endeavor to do, with God's blessing, as much as we can, in this Archdiocese of Toronto. What are the wants of the missionaries ? and who are monial already referred to, the exact purpose of which is to secure, in such circumstances, uniformity. Suppressed Holidays of Obligation. Parish Priest bound to offer Mass on them "pro

*populo.*" Is the list of Suppressed Holidays of Obligation given in the Directory at page iv. correct? I have seen other lists. Is the Parish Priest obliged to offer Mass

"pro populo" on these days ? The list given in the Directory is correct. The Parish Priest is bound to offer Mass "pro populo" on all these days, unless his bishop has dispensed

name of God from the earth. Italy, following its example, is trying to employ every means to cripple the action of the Church. Germany has not ceased in its

an unworthy handmaid of the State, thus submitting the holiest of things to be the vile instruments of tyranny and untruth. Germany, as England, succeeded in the so-called reformation, to make a Church for themselves whose bishops and ministers would be the humble or vants of the state, appointed by it, up-held by it, restricted by it, holding their

brant is to kneel. "Sacerdos, data bene-dictione, . . descendit cum assist-entibus ad infimum altaris gradum, ubi In matters of this kind, respecting

bring the child to the Orphan Asylum. Here are laymen, Brothers and Catechists, who are employed in schools instructing the old and young. Here are good Sisters of Charity of various orders rivalling the men, and often surpassing them in their zeal and sufferings. As this world is constituted, money is re-quired for everything to support and carry on this great work of evangelizing the heathen. We must not forget either the heathen. We must not forget either that near at home we have poor missions to help. God could evangelize the world by the ministry of Angels, but, out of love for us, He leaves it to men, that they may thereby purchase for them-selves the rewards of eternal life. The any of its abuses but through the state— but such a church is not the Church of world, that is the worldly people, whose views do not mount to Heaven, but who have their hearts centred in the goods of Christ. It may be the Church of Eng-land or the Church of Prussia, but not this fleeting world, as though they were to last for ever, do not care for the things of God, and strive to put all obstacles in the way of the spiritual progress of God's Church, such as the governments we spoke of. But the zeal of the good Chris-

of these apostolic men. Those mission-aries do not bring with them wives and

families, and household furnishings, but

families, and household furnishings, but they go as the early Apostles did, "with-out purse or scrip." In China there is a small body of holy women, whose occu-pation is to secure the kingdom of Hea-ven by baptism for multitudes of chil-dren, cast off by their parents, as though they were little domestic animals that that did not wish to raise. These good

they did not wish to raise. These good women receive for every child a small

gratuity which enables them to live and

tian will be rendered the more active as the opposition of the world is greater. We must more frequently raise our minds above the things of earth, and consider the eternal rewards for good actions. We must think also of the account we discontent and crime. must render to God, for all our thoughts. words, and actions, and of the immens benefit of works of charity which covers a multitude of sins. We must not forget the saying of St. Paul "Those that live according to the flesh shall die." We, beloved children in Christ, have the inestimable advantage of belonging to the True Church, the mys-tical body of Christ, and hence our lives must correspond to the dignity and ad-vantage of the grace of our divine profession. We are called upon now, espec ially in the holy time of lent, to mortify ourselves that we may live in Christ. is a great mortification for some people to part with a little money, even for Christ's sake. It is natural in them, but who abandon all the delights of home they subdue this disinclination, and give and friends, and transport themselves to for God's sake, and have a greater reatmospheres, amongst ignorant savages of most rude manners, and living more like the animals than human beings. purpose the privilege granted to our Bishops by the Indult dated the 1st granted for ten years only. Moreover the Bishop is charged to examine the prospect of gaining a few granted for ten years only. Moreover circumstances of each case and to satisfy and graves. Their parents and friends, the granted and god fearing people, integration of the little comforts which would make granted for ten years only. Moreover the Bishop is charged to examine the prospect of gaining a few souls from the power of the spirit of circumstances of each case and to satisfy integrates and God fearing people, integrates and God fearing people, integrates and graves and integrates and to satisfy integrates and graves. Their parents and friends, the graves of each case and to satisfy integrates and graves of each case and to satisfy integr

answer was: "Hearken to the volces of the people, for they have not rejected you but Me" that I might not regin over them, (1 Kings 8, 71.) The change of governor of Rome was not the act nor the desire of the people. Rome was taken by an irreligious and conquering army incited and helped on by Freemsons and other sects hostile to the church and other sects hostile to the church. England gave essential assistance in all the revolutionary movements of Italy hence the gratuitde of the Italian states men lately expressed in their journals Rome, on account of the mildness of the government of the Pope, and the great extent of liberty enjoyed there, became the centre where the discontented of Italy took refuge. Notwithstanding all this the Remans did not revolt even when an invading army was at their gates. The plebiscite afterwards taken was a huge lie and a farce. The people ard sorely scourged now, overburdened with enormous taxes; and military conscription taken from the agricultural and mechancia pursuits multitudes of young men. No

# Wedding Bells at St. Thomas.

wonder that there should be poverty

On Tuesday, the 10th inst., in the church of the Holy Angels, St. Thomas, by the Rev. Father Gnam, curate, Hugh McCaffrey, foreman in the air brake department of the Michigan Central R. R, was united in the bonds of holy wedlock and almost every other office belonging to the R. R. Company. About noon the happy party left by the M. C. R. R. for Buildalo and other points east, carrying with them the blessings and prayers of

who is known as a recent contributor to Merry England and the Ninetenth Cen-tury, writes to the Leeds Mercury: "In some parts of Bavaria and the Tyrol an old custom obtains, called "The Lord's portion.' At every meal a vacant place and chair are kept at table, and a portion of all the food and drink is placed there, and afterwards distributed to the poorest persons in the village. In other places the well-to-do inhabitants give a meal gratis to batches of poor children each on one day of the week, and this is also 'the Lord's portion.' It is this latter custom I will commend to the attention of your readers. In this time of distress, if every person in a parish, who could afford it, would on one day in each week feed four or five of the poorest children belonging to such parish in his or her own kitchen, it would admirably supplement the soup-kitchens and penny-dinners, and draw down the blessing on the givers which the peasants abroad firmly believe ever attends 'the Lord's portion.'"

### Milwaukee Citizen

The February Catholic World contains an ably written resume of the "Catholic National Council." Referring to the language of the pastoral letter on the liquor traffic, it is observed : "To say that keeping a saloon in our cities was a bad busi-ness, to say that it was commonly a proximate occasion of mortal sin, was to be deafened in response by theological ifs and ans and ohs and ahs brought from over to Miss Delia Hatton, daughter of Mr. sea; was to be bid stand mute and listen Michael Hatton, Dunwich, 10th con. to a teaching addressed to a past genera-After the ceremony the wedding party tion in distant lands, and to races then untainted with the foul leprosy of drunk-central Hotel, where a sumptuous cham pagne breakfast awaited them. During interested in the temperance cause, will their stay in the Grand Central the fail to recognize the pertinency of these interested in the temperance cause, will telephone was in constant requisition, ringing up congratulations from the office of the General Superintendent and hedging among certain individuals and classes; so much loving unwillingness to call black, black, and wrong, wrong. Yet these persons are daily treated to instances of the liquor evil. They see homes broken up, children thrown upon the world as waifs, and un-Christian

rescue of the victims. A parish priest, at the risk of his life, saved seventeen children, although injured himself by the falling stones."

Antigonish Aurora.

Prayer books usually have a catalogue Prayer books usually have a catalogue of sins, intended to aid the memory in preparing for confession. We think the compilers of prayer books should add something like this : "Have I defrauded any newspaper-publisher by refasing to pay, or by unreasonable delay in paying the subscription price ?" We really think yeary may have no idea that it is as in to very many have no idea that it is a sin to ommit such acts.

### Western Watchma

The Presbyterians of Toronto have just decided that a widower may lawfully marry his deceased wife's sister. In so deciding, they declare that Henry VIII. was a hypocrite and the church that owes its origin to his "scruple," a fraud practiced on an unsuspecting world.

Every Saturday evening, when a bar ber shop in Troy is crowded by young mechanics getting their hair cut for Sunday, a priest, who is a zealous temperday, a priest, who is a zealous temper-ance advocate, arrives to get signatures to a pledge of total abstinence. He thinks that he thus saves many a fellow from spending his week's wages in a spree.

Two anglican monks have turned up in Chicago; the well known Canon Knowles and Rev. J. Stewart Smith. Among the official acts of the Episcopal bishop for 1884 was the following: "Feb. bishop for 1884 was the following: "Feb. 23.—The Rev. J. Stewart Smith and the Rev. J. H. Knowles having expressed a desire, openly and formally, to engage to engage themselves to a single life, they having seriously considered the matter for a number of years, I recognized their wish by receiving from them a solemn avowal of their purpose and determination." We startled the Episcopal clergy of this city last week by saying that marriage among them was doomed. When eelibacy takes root in Chicago it will grow any where.

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