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**Catholic Record.**  
LONDON, SATURDAY, FEB. 20, 1896.  
**CALENDAR FOR FEBRUARY.**  
16 Febr. St. Juliana, Virgin and M.  
17 Febr. St. P. of the Desert.  
18 Febr. St. Blaise, Bp. and M.  
19 Febr. St. Blasius, Bp. and C. Bl.  
20 Febr. St. Valentine, Bp. and M.  
21 Febr. St. Agnes, Bp. and M.  
22 Febr. St. Peter, Bp. and M.  
23 Febr. St. P. of the Desert, Bp. and M.  
24 Febr. St. Valentine, Bp. and M.  
25 Febr. St. Blasius, Bp. and M.  
26 Febr. St. P. of the Desert, Bp. and M.  
27 Febr. St. Valentine, Bp. and M.  
28 Febr. St. Blasius, Bp. and M.  
29 Febr. St. P. of the Desert, Bp. and M.  
30 Febr. St. Valentine, Bp. and M.

**BISHOP CLARY ON PREDESTINATION.**  
On Sunday evening last, St. Peter's Cathedral was crowded to hear Bishop Clary of Kingston, who preached on the Catholicity of the Church as the revealing of God's predestination of mercy in the Christian Dispensation. The Rev. Father Walsh was the celebrant of Vespers. His Lordship the Bishop of London presided at the throne, assisted by Rev. Dr. Coffey and Rev. Father Kennedy. In the sanctuary were Right Rev. Mgr. Brayer, Rev. Fathers Tiernan and Daughy.  
After the Magnificat, His Lordship, the Bishop of Kingston, ascended the pulpit and took his text from Matt. xiii, 31, 32, the Gospel of the day. The following report was specially prepared for the Record:  
"The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree: so that the birds of the air come and dwell in the branches thereof."  
His Lordship began by declaring the mystery of God's predestination to be incomprehensible to the human mind, not to be searched by the dim light of our feeble understanding, but to be humbly and profoundly adored. He intimated the inequality of God's distribution of His gifts in the natural order; how some individuals are endowed with talents ten-fold richer than others, and some families are likewise specially favored by heaven in preference to their neighbors, without any antecedent title of merit, but solely and wholly by the gratuitous bounty of the Giver of all good gifts. The same mysterious inequality of divine favors is marked upon the life of nations as well as of families and individuals. Still more awe inspiring is the contemplation of God's dealings with mankind, on which the salvation of souls depends. In illustration of this truth His Lordship referred to the wonderful contrast exhibited in sacred history between the divine protection and guidance vouchsafed to the people of Israel and the free scope for abuse of liberty given by the severe justice of God to the nations everywhere outside the family of Abraham. The revelation and the promise of redemption delivered in the garden of Paradise gradually faded from the memory of the children of Adam, as the generations multiplied and races were divided from one another and scattered over the face of the earth. Idolatry and countless hideous superstitions, and vice in every form and character of turpitude, debased the thoughts and feelings of men till "all flesh had corrupted its way," and God repented of having made man on the earth. His primal decree of mercy and restoration of the fallen race to their lost inheritance was not, however, to be frustrated. To preserve the memory of that promise and faith in the Redeemer to come, whereby alone forgiveness of sins and sanctification of souls was to be wrought among the children of divine election, it pleased God, in His merciful Providence, to select one man from out the world of wickedness, and set apart his family in a remote corner of the earth, and proclaim to them His law by His own voice amidst the thunders and lightnings of Mount Sinai, and establish for them a priesthood and sacrifice and ritual of grandest ceremony, and a central civil government in theocratic form, and by social and political restrictions of severest sanction sequester them from Gentile corruption. Thus it was that faith and grace and holiness of personal and social life should be preserved, and the lamp of hope in the future Redeemer be kept brightly burning till the appointed time for the manifestation of mercy

should arrive, and the Eternal Word Himself should descend from the bosom of His Father to the womb of the Virgin of Nazareth, and dwell, God in the flesh, amongst His chosen people for the fulfilment of the first promise. The comparison between this fatherly and all-bounteous Providence exhibited towards the family of Abraham, and the awful severity of God's seeming abandonment of all the other races of the earth for so many centuries, strikes the soul of every man of faith with terror of the Divine Justice and holy awe of the inexorable mystery of God's predestination. St. Paul, bright of soul and inflamed with inspiration of heavenly secrets, confesses his absolute inability to offer any explanation of this deepest of mysteries, and only bows his head in silent adoration, whilst he contemplates with "great sadness and continual sorrow in his heart," his people's reprobation. To the Agnostic enquirer who asks for a reason to satisfy his puny intelligence of the counsels of inscrutable majesty, his sole reply is, "O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it: Why hast Thou made me thus? Or, hath not the potter power over the clay, to make of the same lump one vessel unto honor and another unto dishonor?" (Rom. ix.)  
The bishop then proceeded to set forth the counterpart of this terrible mystery in the establishment of the Church of Jesus Christ on the principle of Catholicity, adumbrated by the parable of the mustard seed. The Jewish dispensation was the expression of a Divine decree of predestination in angry justice against the nations of the earth outside Judea, and subsequently against the Israelites themselves, in their self-invoked reprobation. But now the wall of separation between Jew and Gentile has been broken down by the sovereign authority of the Incarnate Son of God, and the principle of Catholicity laid in the foundations of the Christian Church, and developed in her growth, as she raised her strongholds of truth and her towers of light, for the conservation of faith in unity and the illumination of all the nations and races of the earth from pole to pole and from sea to sea, unfolds to our view the sublimity of divine wisdom and the fulness of divine bounty in this other decree of predestination, whereby mercy and grace and unmerited predilection are extended to the universal family of men. He expounded the whole order of the Redeemer's plan in the constitution of the Church Catholic—His selection of twelve humble, poor, illiterate working-men of Galilee, whom He incorporated into an everlasting dynasty to found His spiritual kingdom, and be its teachers everywhere and forever, its princes and pastors, rulers and governors till time shall be no more. His special personal tuition of the Twelve in His heavenly doctrine and in His spirit of wisdom and virtue:—His command to them to preach from the house tops what they had heard in the ear, with a correlative obligation upon all mankind of every nation, and tribe, and tongue and people, to accept their teaching as His own, without demur or hesitation, saying to them, "Whoso hears you, hears me, who despises you, despises me: If any man will not hear the Church, let him be to thee as the heathen and the publican. As the Father hath sent me, I also send you: Whosoever shall not believe shall be condemned."—His investiture of them in their Hierarchical character, inherent in their successors equally as in them, with powers altogether divine, to bind and to loose, at their discretion, every bond of the human conscience.—His mysterious institution upon this chosen Twelve, after the manner of God's breathing upon the face of the moulded clay in Paradise, whereby the first man, Adam, "became a living soul," accompanied by the transfusion of His own spirit and power in these memorable words: "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, whose sins ye shall retain they are retained."—and finally, His grand commission to the men, thus instructed in all soul-saving truth and armed with all His own divine powers, to go forth and found and build up His Church and be its rulers and teachers, so long as there shall be men on earth to receive the blessed message of redemption. His Lordship called attention to the solemnity of our Saviour's preamble to this final commission, "All power is given to me in heaven and on earth." Never did earthly monarch more fully and explicitly communicate the whole power of his sceptre to his chosen commander of a military or naval expedition, or to his trusty governor of a disturbed province, than did the Lord Jesus Christ convey to the apostolic hierarchy all His own authority, jurisdiction and absolute right of government over the souls of all and every one of the sons of men, by this preamble and its subjoined commission, "All power is given to Me in heaven and on earth: Go ye therefore, teach all nations; teach them to observe all

things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." It is all power, power in heaven, and power on earth, and power to unite both. It is power over all nations, civilized and uncivilized, known and undiscovered, "from sea to sea, and from the river to the ends of the earth." (Ps. lxxi.) It is power to proclaim and enforce the whole law of Christian life delivered orally by the Eternal Word, and to enact all whatsoever rules of discipline may be needful for the preservation of this law, its every "iota and tittle," till the heavens and the earth shall pass away. It is power that shall never die, shall never exhaust itself throughout the vicissitudes of time, but shall continue from bishop to bishop, and from generation to generation, asserting its divinity, and impressing itself upon the minds and hearts of men, individually and in domestic life, and upon the rules and forms and fashions, the literature, the traditions, the art and policy and government of peoples and states "for all days, even to the consummation of the world." (Matt. xxvii.) This is the Catholicity of the Catholic Church. It is the predestination of mercy extended to the universality of nations and ages. It is the exact reverse of the predestination of justice and anger marked upon the ancient Dispensation.  
The Bishop then asked by what principle was this hierarchical corporation to live through the course of ages, and maintain its vitality in undiminished freshness and vigor, despite the never-ending succession of encounters and conflicts, victories and humiliations, persecutions from without and treasons from within, that should be expected in the fulfilment of their everlasting mission and their warfare against the powers of this world and the "spirits of wickedness in high places." In reply, he dwelt forcibly and graphically upon the humble, illiterate, uncultivated character of the men selected by Jesus Christ for this stupendous work. He pointed out how absolutely destitute they were of all the resources on which the world relies for the success of mighty undertakings. He contrasted Galilee with Rome, Athens and Corinth; Peter and Paul with Augustus and Macænas; the Council of Jerusalem with the Imperial Senate; the standard of the Crucified with the eagle that spread its wings over the legions of the empire; the homely and rude speech of the fisherman with the classic elegance of the poets, historians and orators of the court and the capital, the lyceum and the academy; the poverty of the fisherman with the wealth of the master of the world. He then pointed out the true principle of hierarchical vitality. Although the arduous commission had been already given them, the Saviour laid this command upon the Twelve in the very moment of His ascension from Mount Olivet, "that they should not depart from Jerusalem, but should wait for the promise of the Father," adding, "you shall be baptized with the Holy Ghost not many days hence; you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth." (Acts i.) Of this Divine Spirit and His office for all time in the Church, most particularly in the hierarchical body, the Lord Jesus had delivered a great promise in that last and most exquisitely beautiful of all His discourses to His disciples, which he pronounced after His last supper, immediately before going out to Gethsemane for His passion: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever: the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you: He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv.)  
After dwelling for some time upon the evidence of the indwelling of the Spirit of God in the apostolic hierarchy, whilst they preached, and converted Jews and Gentiles, and organized the Church in the cities of Judea and the nations, His Lordship said he should not conclude without addressing an instruction to them upon the name and title "Catholic" as the exclusive and inalienable property of the one true Church of Christ. He observed that from the beginning has been the practice of the sects that went out of the church to strive to appropriate to themselves this title, or at least to share it in common with the true Church of God. He mentioned how common it has been in all ages to endeavor to tasten names upon her. In the first, second and third centuries of the Christian era, her Pagan assailants would speak of her by no other name than the Galilean Church, the Church of the Nazarenes, the Jews, etc. Then the Montanists of the third century would speak of her only as the Church of the Psychics or

animals; and all know how Luther and his followers loved to designate her as the Papist Church; and in our own lifetime the King, Lords and Commons of England could not afford to allow the act of Emancipation for the relief of the Catholics of Great Britain and Ireland from the penal laws, to pass out of the legislative chamber without offering us the deliberate insult of legally branding us with the name of Roman Catholics. The spirit of this legal designation is manifestly heretical. It means to convey the sanction of the British legislature to the unchristian and unscriptural theory of a modern Protestant dogmatist, that the Church of the Living God has lost her primary essential attribute of unity, so distinctly prayed for, and promised again and again and again by her Divine Founder, and declared by Him to be the great mark or note by which the world should always know that He had come on earth and established His Church by the mission of His Father. The Church is one, holy, Catholic and Apostolic: and it is also Roman, by reason of its Central See and Sovereign Pontiff, Christ's Vicar, being Roman. But it is not Roman-Catholic, by way of qualification of its Catholicity, and, as it were, to distinguish the true Church of God from any Protestant-Catholic, Anglican Catholic, Presbyterian-Catholic or other sort of imaginary Catholic Church. "I," said the Bishop, "am not a Roman Catholic; I have never been, and I never shall be, a half and half Catholic. I am, thanks to God, a Catholic, for life and death, a loyal son of the One, Holy, Catholic, Apostolic, Roman, Church. In this faith I am firmly resolved to live and die." His Lordship then said that the title "Catholic" was not contained in the original form of the Apostles Creed, wherein this Article was thus expressed: "I believe in Holy Church, the Communion of saints." Very early in the first age the Church was popularly designated the "Christian" Church, to denote that her children are by profession the followers of Christ. Subsequently, as sects of heretics went out from her, and presumed to call themselves Christians, it became obviously necessary to give her a designation so distinctively her own and so manifestly inapplicable to the sects that, after a century had elapsed, we find the great and holy bishops and martyrs, who had studied at the feet of the apostles themselves, speaking and writing of her as the Catholic Church. Thus St. Polycarp, the glorious Bishop of Smyrna, who had received his faith and lessons of piety from St. John the Evangelist, begins one of his epistles: "The Church of God, which dwelleth in Smyrna, to the Church of God which dwelleth in Philomelium, and all the districts in every place of the Holy and Catholic Church, mercy, peace and love, from God the Father and Our Lord Jesus Christ." And Eusebius, the historian, relates (Lib. iv., chap. xv.) that St. Polycarp used constantly to offer up prayers for the members "of the whole Catholic church throughout the world." Again, St. Ignatius of Antioch, likewise a disciple of St. John the Evangelist, writes: "Where the Bishop is, there let the multitude of believers be; even where Jesus Christ is, there is the Catholic Church." Baronius, the learned author of the Ecclesiastical Annals, relates the judicial interrogation of certain martyrs, in the year 254, thus: Polemon (Judge) asks: "What is your name?" Pionius answers: "Christian." Polemon asks, "of what church are you?" Pionius replies, "of the Catholic Church." Turning to the lady martyr, Polemon asks, "what are you called?" She answered "Theodora, a Christian." Polemon: "If she is a Christian, of what church?" She responds: "Of the Catholic." St. Cyril of Jerusalem, in one of his catechetical discourses, (31st), says: "When you go to any city, do not ask merely for the House of God, for so heretics call their places of meeting; nor yet ask merely for the Church, but say the Catholic Church—for this is the proper name." And again: "Now, it is called Catholic, because it is throughout the whole world, from one end of the earth to the other." Eusebius, Bishop of Caesarea, the father of Ecclesiastical history, who delivered the funeral oration at the mouth's memory mass for the Emperor Constantine the Great, writes concerning the emancipation of the Christians from the catacombs, and the great spread of religion in his time: "The false accusations invented by the Pagan enemies quickly disappeared, being self-refuted, whilst fresh sects sprang up anew upon sects: the first always passing away, corrupted in a variety of ways into other views of many modes end forms. But the splendor and solemnity and sincerity and liberty of the Catholic and sole true Church—a church always holding uniformly to the same things—still went on increasing and magnifying." A great Spanish Bishop, St. Paeian, of Barcelona, actually wrote, 1500 years ago, a treatise on this name "Catholic," wherein is said: "In the time of the apostles, you will say, no one was called Catholic. Be it so; but when heretics afterwards began,

and, under different names, attempt to make to disfigure and divide our holy religion, did not the apostolic people require a name, whereby to mark their unity; a proper appellation to distinguish the head? Accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called Catholics? I may not know the origin of the name; but what has not failed through so long a time, came not surely from any individual man. It has nothing to say to Marcion, nor Apelles, nor Montanus. No heretic is its author. Is the authority of apostolic men, of the blessed Cyprian, of so many aged bishops, so many martyrs and confessors, of little weight? Were they not of sufficient consequence to establish an appellation which they always used? Be not angry, my brother: Christian is my name, Catholic is my surname."  
One more witness, the glorious St. Augustine, the Doctor of grace, and most valiant champion of the Church of God, supplies a most interesting testimony, not only to the Church's exclusive and inalienable possession of this title, but to the belief that it is of itself a distinguishing mark of the true Church of Christ:  
"It is our duty to hold to the Christian religion, and the communion of that Church which is Catholic, and is so called, not by us only, but by all its adherents. For, whether they be so disposed or not, in conversing with others, they must use the word Catholic, or they will not be understood." Again: "Among the many considerations that bind me to the Church, is the name of Catholic, which, not without reason, in the midst of so many heresies, this Church alone has retained, that although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics themselves will not dare to point out any of their own places of meeting."  
His Lordship concluded a most instructive and eloquent discourse, which had been for upwards of an hour listened to with closest attention, by a fervid exhortation to his hearers to prove themselves worthy of God's election of them as members of the Church Catholic.  
**MR. PARNELL SUSTAINED.**  
The anti-Irish press was for a day or two quite jubilant over the prospect of discussions in the ranks of the Irish party. Mr. T. P. O'Connor, who at the general election had been returned for the city of Galway and for the Scotland yard division of Liverpool, having elected to sit for the latter constituency, a writ was issued for the "City of the Tribes." Mr. Parnell's candidate was Captain Wm. O'Shea, who had in November last unsuccessfully contested the Exchange division of Liverpool. The Irish leader's choice proved very distasteful to many of the Nationalists in and out of Parliament. Captain O'Shea, who had for many years represented the County of Clare, had unfortunately, by his alliance with the Whigs in the last Parliament, rendered himself very unpopular, was at once confronted by strong local opposition in Galway. Mr. Lynch, a pronounced Nationalist, was put in the field to contest the seat. But Mr. Parnell, who, moved by the gravest reasons of public policy, had put Capt. O'Shea in nomination for the capital of Connaught, could not suffer his candidate to be defeated nor the party to be divided. He hastened to Galway and soon healed the breach, Mr. Lynch magnanimously consenting to resign at the request of his and his people's leader. This gentleman having, however, been legally nominated, had to go to the polls, where, had there been any of the profound discontent evinced to this side of the Atlantic, we should have had its expression. The polling took place on the 11th, the vote standing: O'Shea 1,017, Lynch 65. At the general election the figures were: O'Connor 1835, Hailet 164.  
But this is not Mr. Parnell's only recent triumph. At the general election Mr. T. M. Healy was returned for the Northern Division of Monaghan and for the Southern Division of Derry. Having decided to sit for Derry, an election was on the 11th also held to fill the vacancy in Monaghan. The vote stood: O'Brien (Nationalist) 4,023; Hall (Tory) 2,534. At the general election the figures were: Healy 4,055, Leslie 2,685—a Nationalist gain of 119. Is it not with reason, in view of facts such as these, that the American declares:  
"Nothing is more remarkable than the unanimity with which the Irish people and their leaders have borne themselves in this critical time. They have shown no impatience, have said and done nothing foolish. While the cool and phlegmatic English have been going into paroxysms of rage over their helplessness to defeat the will of the people, the excitable Irish have been as calm as if nothing were at stake. They have given the world the assurance of their capacity for self-government by this display of self control under trying circumstances."  
A people that can show such unity of action, such obliteration of personal feeling and local jealousy at the call of duty—such subordination and generous self-repression in the face of strong temptation—cannot long be refused the boon of Home Rule. Britain can no longer stand in the face of a protesting and indignant civilization in refusal of so just a concession to Ireland. Can any dispassionate man deny that Home Rule is at hand, in

the face of the statement made at a meeting of his constituents of South Hackney by Mr. Charles Russell, Q. C., M. P., Mr. Gladstone's new Attorney-General for Ireland. Mr. Russell thus dealt with the Irish question:  
"With regard to the wider question—in what form, if any, Home Rule should be given to Ireland—he saw great difficulties in dealing with the question, unless there came over the English people, and those who ruled and swayed their destiny, a more dispassionate and judicial temper than at present prevailed. He had long been of opinion that it was right and reasonable that Irishmen should claim to govern themselves, to have some effective voice in making the laws they were bound to obey, provided always that the Imperial supremacy of Parliament was recognized. He felt no conflict between the duty he owed to Ireland as the land of his birth and the duty he owed to the United Kingdom. He believed that, consistently with the interests of both, a solution of the problem might be found, if men would only apply themselves to it, and would be deaf to the voice of prejudice and passion—if they would consider the past and recollect that which was now called 'fundamental law' was only eighty-five years old, and that its history had been marked all along with a dire record of coercion and coercion, and at the end of it they found the people of these countries united only by Act of Parliament. But that was not the union which all friends of the empire would desire."  
Then we have Mr. John Morley, the new Irish Secretary, addressing his constituents of Newcastle, in a style and tone that cannot be misapprehended. He vigorously denounces coercion as productive of and incentive to crime, outrage and rebellion, adding, after depicting its results:  
"At the end of all this black confusion your last will be worse than your first. You will be driven then by force of the opinion of the whole civilized world to try the policy of conciliation which we ask you to try now. The Government will not content themselves with the old, slovenly, shilly-shally policy of half-measures, but will at the grapple with the problem in all its difficulties, forcing every fact, making whatever sacrifice may be necessary either of our time, our energies, or our thought, in order to put an end to the state of things which has brought so much humiliation and danger to England."  
Mr. Morley's last words were received with great enthusiasm:  
"We may," he said, "fail; this Ministry may fail. We may fail; we may fail soon; we may be a short-lived Government, but I hope, I am sure, that I think of the nerve and the humor of the leader of the Ministry at this moment, that we shall not be a weak or a wavering Government. A line will be fixed upon—has been fixed upon, Mr. Gladstone is the man to leave it, he is not the man to take a great work in hand and then be faint of heart, and I think he will find that some of his lieutenants are as resolute and intent as he."  
The announcement of Mr. Gladstone's Irish policy is awaited with much anxiety. The Irish people are, however, under the circumstances, remarkably calm and moderate though united and determined. The aristocratic elements will, there can be no doubt, combine against any measure of Home Rule that Mr. Gladstone may propose. But with the people and the people's representatives at his back, Mr. Gladstone will, in the cause of justice to Ireland, add another to his many triumphs over the powerless though angry absolutism of the hereditary chamber.  
**IRISH NATIONAL LEAGUE.**  
At a meeting of the London Branch of the Irish National League, held on Wednesday, the 10th inst., in the CATHOLIC RECORD office, Mr. J. J. Gibbons in the chair, it was moved by Rev. Dr. Coffey, seconded by Mr. John O'Connell, that the funds in the treasurer's hands, be transmitted to His Lordship the Bishop of London, with the request that His Lordship might be pleased to forward the same to His Grace the Archbishop of Dublin, for transference to the Irish Parliamentary fund. This motion was unanimously carried, and the sum of £28. 3s. 5d., sterling placed in the hands of the Bishop of London, who at once complied with the request of the League. His Lordship's letter accompanying the transmission of this contribution to the learned and patriotic Archbishop of Dublin will appear in a future issue.  
**THE BISHOP OF PETERBOROUGH**  
We are happy to learn from late European exchanges, that His Lordship, the Bishop of Peterborough, Mgr. Jamot, was, on the 11th ult., favoured with a special private audience of the Holy Father, on which occasion His Lordship made a generous offering of Peter's Pence on his own behalf and on that of the clergy and faithful of his diocese. The Holy Father received the good Bishop with every mark of kindness and with eager paternal solicitude made enquiring into the religious status of Canada, of which even the smallest details interested him. Mgr. Jamot was happy to be enabled to give the Sovereign Pontiff most consolatory intelligence as to the growth of religion, and especially concerning the prosperous condition of Catholic schools, particularly in the diocese of Peterboro. At the close of the audience, His Holiness most affectionately blessed the Bishop, all the good works of his diocese, and in an especial manner the contributors to Peter's Pence.

**A VISIT TO THE WEST.**  
We announced in our last issue that on Wednesday, the 10th inst., His Lordship the Bishop of London held a conference of the clergy of the counties of Kent and Essex at Windsor. His Lordship was accompanied thither by the Most Rev. Dr. Cleary, Bishop of Kingston. At the close of the conference the Bishop of London addressed the clergy on the jubilee proclaimed for this year, grace 1886 by our Holy Father the Pope. He instructed them as to its conditions and exhorted them to give their people every opportunity to put its occasion of grace and favor with God to fullest profit. His Lordship then invited the learned Bishop of Kingston to address the clergy. The subject matter of the conference having been the treatise, *De Actibus Humanis*, Bishop Cleary, after a very perceptive observation, proceeded to summarize as he could the main points of that important and rather complex section of Moral Theology. His synopsis of the tract, *De Actibus Humanis* was lucid, searching and comprehensive, and pronounced by all present the ablest digest of the theological treatise they had ever had laid before them. At the close of Bishop Cleary's learned discourse, the Bishops and clergy were entertained at dinner in the Very Rev. Dean Wagner of Windsor. In the evening a most interesting entertainment was given by the visiting Bishop and clergy, by the pupils of St. Mary's Academy, one of the leading and most flourishing educational establishments in the Province. A correspondent favored us with a few notes of the pleasant evening spent at St. Mary's on this happy occasion:  
On many occasions has the recreation hall of St. Mary's Academy, Windsor, resounded with hearty exclamations to illustrious guests; but at no other time have the efforts of worthy teachers and pupils been crowned with a more universal approbation than on Wednesday evening, February 10th. The tasty decorations, crimson and gold, were in strange harmony with the sunny countenances and blissful smiles of welcome. The evening was graced by the presence of His Lordship the Bishop of London, and the Right Rev. Bishop of Kingston, accompanied some seventeen of the clergy. We were ushered with all due ceremony, amid the solemnity of a "Campagna March," the transporting sort from whence it sounds vibrant and daring, which the eyes feasted on the glittering armor and the innocent countenances of children. The "Welcome to our illustrious guests" in the form of a choir programme, was introduced by a declaration entitled "Absalom," in which the parting words of David to his wayward sons were indeed rendered with a nobility by the talented young lady, Miss Kittie Ralph, of Ogdensburg, N. Y. The gentleness and simplicity of her manners is added a voice sweet as musical which expressed in such touching tones the agony of the unfortunate father as to cause tears to glisten in the eyes of those present. The programme followed by "The Last Rose of Summer" executed on the harp and piano by Miss Williams and Miss L. Williams, in a manner that displayed a characteristic talent of the young ladies. "How dear to me the hour," a vocal duet by Miss Meses Madden and Miss Grenier, was sung with such delicacy and grace as to win worthy the appreciation it received. "Warrior's Waltz," piano and guitar, by the Misses Ralph and Medbury proved a pleasant change in the musical programme and only another instance of the attentiveness of the artist. The Irish melody "Come back to Erin," was certainly a favorite feature in the evening's entertainment, sung by Miss Madden (Harp acc. by Miss Williams) "Priester Pelerius," a piano solo by Miss L. V. Williams pronounced her a worthy candidate for the gold medal expected at closing exercises. A declamation, "Nobody's Child," by Miss E. E. Crawford, deserves particular mention, innocent countenance and winning voice so completely fascinated the audience that ere she concluded there was no heart unwilling to adopt her words. Miss Zeo Ouellette's solo, "The Bird Girl to the Sea," was rendered in a most pleasing and perfect manner, accompanied by A. Ouellette met with a success that would have reflected credit upon a proficient. At the conclusion of the interesting programme, the hearts all seemed harmonized to joy, and the music, "Les Harmonieuses," burst forth in a chorus of voices that swelled festive scene to transport.  
Miss K. Ralph then delivered an address to His Lordship the Bishop of London which he responded in his usual kind manner. His words of encouragement and esteem with which he people revered him. Then granting them the desire, he called upon the Bishop of Kingston to respond to an address which the pupils greeted him most politely and begged leave to add that when the future their minds should revert to the past, not the least happy in their school life was the address presented by the pupils of St. Mary's Academy.  
Right Rev. A. Walsh, D. D., Bishop of London, who was present, and who, in accents cheerful we gather here to him in the tide of memory the golden which finds a tender shepherd ministering to his flock.  
Faith brightens this picture, for paints the likeness to Him who can minister and save, and who, as accented by His Father, gave His beloved Apostles the charge to teach His sweet words of peace and love.  
No more the Christian priest, some desolate spot, where, unmolested, He may offer to God a pure and Host. No more the followers of the cities are sent by Pagan Emperors the wild beasts' fury: the cross is upheld; and we rejoice to think by your works and such as yours the world enjoys the blissful peace knows to-day.  
Our music's echo, in utterance and bright, declare this marvel, where more than we can say.  
Beloved Bishop, in concluding would solicit two favors: Your