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LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1879.
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.
 Mr. THOMAS COFFEY,
 Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.
 Bishop's Palace, Kingston, 13th Nov., 1882.
 DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.
 I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations.
 Yours faithfully,
 JAMES VINCENT CLEARY,
 Bishop of Kingston.
 Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.
 LONDON, FRIDAY, JAN. 5, 1883.
ST. THOMAS OF CANTERBURY.

In these days, when Caesarism in its very worst form threatens the peace of nations and the happiness of peoples, it is well to recall the struggles maintained against it in former times and bring into view the noble lives spent in combatting regal authority in defence of right. English history gives us numerous instances of earnestness, self-sacrifice and superhuman courage on the part of churchmen and laity in resisting arbitrary encroachments on the liberties of the Church and the rights of conscience. But it presents for serious reflection, for admiration and for emulation none that in all times has excited the same interest as that of Thomas a Becket. On Friday last the church celebrated the feast of this zealous prelate, who laid down his very life for principles essential to the well-being of peoples and to the liberty of the church, but then, as now, violated and disregarded by princes and statesmen. This remarkable man was raised up by Almighty God at a peculiarly critical period in the history of the church. The Norman princes who had succeeded to the throne made illustrious and the government of the people made happy by the virtuous rule and truly kingly life of Edward the Confessor—were men of a far different character. With some good qualities they combined cruelty, rapacity, obstinacy and avarice, that suffered no correction, bore no reproach and hearkened to no reasoning but that of selfishness. Under Edward the Confessor the Church was indeed free, but with the Conquest came a great change. The Norman princes, not only claimed supremacy in temporal but exercised it in so far as they could, and that to a great extent in spiritual also. They claimed not only the right of investiture of bishops, that is the putting of them into office by the bestowing on them of the ring and crozier, emblems of episcopal authority and spiritual jurisdiction, but actually kept sees and benefices vacant, sometimes for years, that their revenues might accrue to the royal exchequer. By the feudal system all the lands in the kingdom belonged to the crown, and all who held them bound to render homage and service for them. The lands pertaining to the episcopal see were like all others subject to this law, and thus, though their spiritual authority came from the Sovereign Pontiff, the temporalities were derived from the king. On their election to any vacant see, it was therefore, customary that they should receive investiture at the king's hands of the temporalities connected with the see, and in return do him homage and swear fealty to him as their feudal lord. With this the Norman princes were not, however, satisfied. Their purpose was to secure to the crown itself the appointment of bishops, and to have it understood that on the crown they depended for all the power, whether spiritual or temporal, that they exercised. This claim, often put forward by them, was as often refused acceptance by the leading prelates of the English church, who were supported in this action by the Holy See. In the reign of Henry I. St. Anselm, then Archbishop of Canterbury, was driven into exile for repudiating the claims of the king to spiritual supremacy. So complete, however, was the mastery acquired by the sovereign in the government of the church, that Anselm stood almost alone among the bishops in asserting the rights of the Holy See. The people, however, were

loud in support of the exiled prelate, whom the king recalled after a period of four years. Anselm took possession of his see only upon the king's abandoning the church benefices, and renouncing all right to the investing of bishops with ring and crozier, but the faithless monarch continued, notwithstanding his plighted word and honor, to act as he had done in contravention of the rights of the church and to the detriment of religion. His successors pursued a similar policy and their persistence in following it led to the tragic event commemorated by the church on Friday last—the martyrdom of Thomas a Becket—and to truly disastrous consequences in after times. Thomas a Becket was the son of a prominent citizen of London, and at an early age was brought under the notice of King Henry II. by Theobald, Archbishop of Canterbury and first minister of the kingdom. The monarch was pleased with him from first acquaintance, and soon conceived for him a friendship of the closest character. Becket was blessed with every external grace of person and every intellectual acquirement that could endear him to king and people. By all who came in contact with him he was loved and esteemed. In him Archbishop Theobald placed every confidence, and as a special mark of favor made him Archdeacon of Canterbury. He gave him charge of affairs of the very highest importance, in all of which Becket displayed unequalled tact and ability. Several times during this period of his life he was commissioned by the Archbishop to visit Rome on matters of the weightiest moment, in the transaction of which he gave every satisfaction. It is not then to be wondered at, that Theobald, knowing, as he did, the prudence, firmness and disinterestedness of his Archdeacon, should have warmly recommended him to the favor of Henry II. In the eyes of the latter there was no honor at his disposal too great for the Archdeacon of Canterbury. In 1157, less than three years after his accession to the throne, he raised Thomas to the dignity of Lord Chancellor and committed to him the education of his son. In the midst of the honors and dignities heaped upon him by his sovereign Thomas a Becket led a life characterized by humility, modesty and charity. He was mortified, recollected and virtuous amid surroundings of the most dangerous character, and to such a degree as to win universal esteem. When calumny and persecution, excited by envy and jealousy, sought to disturb him, he overcame it by a meekness, silence and patience that delighted his friends and confounded and abashed his enemies.

The chancellor every day grew in favor with the people. By his influence and advice, wise and judicious schemes of legislation were carried into effect, steps were taken to encourage trade and industry, the powers of the barons were restricted, good judges appointed, the currency reformed, new charters granted to the metropolis and other cities, and every attention given to the encouragement of the shipping interests of the kingdom.

In 1160 Theobald, Archbishop of Canterbury, died, and Henry immediately resolved to raise his favorite minister to the primatial see. When the king made his purpose known to him, Thomas made this remarkable reply, "Should God permit me to be Archbishop of Canterbury, I should soon lose your Majesty's favor, and the great affection with which you honor me would be changed into hatred. For your Majesty will be pleased to suffer me to tell you, that several things you do in prejudice of the inviolable rights of the Church make me fear you would require of me what I could not agree to; and envious persons would not fail to make me lose your favor." But the king would listen to no remonstrance from the Chancellor, and used the high influence of his royal position to promote his election by the Chapter of Canterbury. But Thomas would not accept the proffered honor till all his objections had been set aside and his election confirmed by the Cardinal of Pisa, then legate of the Holy See in England. He was consecrated on the 3rd of June, 1172, by Henry de Blois, Bishop of Winchester, who addressed him in terms truly significant and remarkable: "Dearest brother," said the consecrating prelate, "I give you your choice; no doubt but you must now lose the favor either of an earthly or a heavenly king."
 "By God's help," replied Thomas, "I have made my choice; never for the love or favor of an earthly king will I forego the grace of Heaven." The pallium soon after reached him from Rome, and Becket at once entered on the duties of primacy. It was expected that his episcopal court would be one of great splendor and unrivalled magnificence. But the chancellor had decided on leading a life truly ecclesiastical in character and accordingly dismissed his retinue and gave away his plate. His life became one of veritable mortification, and its sanctity inspired all with love and veneration for the prelate. In Alban Butler we read that "next his skin he always wore a hair shirt; over this he put on the habit of a Benedictine Monk from the time he was made Archbishop, and on this the habit of a canon, of very light stuff. By the rule of life which he laid down for his private conduct he

rose at two o'clock in the morning, and after matins, washed the feet of thirteen poor persons, to each of whom he distributed money. It was most edifying to see him with profound humility melting in tears at their feet, and begging the assistance of their prayers. The Archbishop returned to take a little rest after matins and washing the feet of the first company of poor persons, but rose again very early to pray and to read the holy scriptures, which he did assiduously, and with the most profound respect. . . . After his morning meditation he visited those who were sick among his monks and clergy; at nine o'clock he said mass, or heard one if out of respect and humility he did not celebrate himself. He often wept at the divine mysteries. At ten a third daily mass was distributed in all to one hundred persons; and the saint doubled all the ordinary alms of his predecessor. He dined at three o'clock and took care that some pious book was read at table and was always very temperate and mortified. After dinner he conversed a little with some pious and learned clergyman on pious subjects or on their functions. He was most rigorous in the examination of persons who were presented to Holy Orders and seldom relented upon any others in it. Such was the order he had established in his home, that no one in it durst ever receive any present. He regarded all the poor as his children, and his revenues seemed more properly theirs than his own. He repressed with freedom the vices of the great ones, and recovered out of the hands of several powerful men, lands of his church which had been usurped by them."
 "Such a man was the primate of Canterbury. He was the light and glory of the English church, and soon had to become its bulwark of defence against the aggression of the king.

Three principal causes are assigned for his rupture with his sovereign: (1) his resignation of the Chancellorship, soon after his appointment to the primatial see of Canterbury; (2) his opposition to and condemnation of the flagrant abuse of the king's usurped revenues of vacant sees and benefices, and kept them vacant in many cases for a long time that he might enjoy their revenues, and (3) the firm stand taken by the primate against the adjudication of clerics by lay tribunals. Courtiers who disliked the favor and influence enjoyed by Becket in the king's eyes were not slow to take advantage of the disputes arising from these various sources to foment discord between them. Henry resolved to awe him and his fellow-prelates into submission, and summoned a meeting of the bishops at Westminster, where they were commanded to take oath to obey the "ancient laws and customs of the kingdom." Becket consented if a reservation were made in favor of the rights of the church—a reservation admitted in the oath of fealty itself. To this the king violently objected, and every effort was made to withdraw the archbishop from his opposition to the royal purpose. Overcome by entreaty, he at length consented, in another assembly of bishops held at Clarendon on the 29th of January, 1164, to withdraw the saving clause he had proposed. Everything now pointed to an amicable arrangement of the troubles, but the duplicity of the king prevented it. No sooner had Becket and the other bishops promised to observe the "customs" of the kingdom which the king was pleased to interpret into meaning his own unjust claims and pretensions, than that crafty prince ordered these customs to be reduced to writing. This course was assented to by the bishop, and on the following day a document known in history as the "Constitutions of Clarendon" produced for their seals and signatures. The provisions of this remarkable paper aimed at the total destruction of the liberty and independence of the church. In the king was vested the right of disposing of benefices, of enjoying their revenues when vacant, and inferentially of keeping them vacant as long as he thought fit. No clergyman could leave the country without the royal permission, and appeals from the primate were ordered to be made, not as before, to the Holy See, but to the Crown. In a word, it was proposed to reduce the Church to the same state of dependence on the state to which it was brought at the time of the reformation. The primate resolutely refused to place hand or seal to this document which was soon after condemned by the Sovereign Pontiff as unlawful, null and void, and no binding force upon any one who had signed it. Thus was Henry completely foiled. He laid the whole blame of his failure on the Archbishop of Canterbury, who had now to save his life by flight. He spent seven years in exile in the Cistercian monastery of Pontigny, in France. These years he passed in study, prayer and mortification. But the vengeance of the king pursued him even in his retirement. He confiscated his estates, and persecuted all who had befriended him. He even threatened the Supreme Pontiff, but the latter was not to be dismayed, and was prepared to take, if Henry persisted in his evil ways, the most extreme measures against him. The king of France, acting as mediator between Henry and the exiled archbishop, was enabled to bring about a meeting between them, at which it was

decided that the latter should return to England. Henry made specious promises which Becket knew he would never fulfil. He accordingly returned to his own country, with the conviction that his blood was to be shed in defence of those rights he had advocated. Writing to the king, he said, "With your majesty's leave, I return to my church, perhaps to die there and to hinder, at least by my death, its entire destruction. Your majesty is able yet to make me feel the effects of your clemency and religion. But whether I live or die, I will always preserve inviolably that charity which I bear you in the Lord; and whatever may happen to me, I pay God to heap all his graces and good gifts on your majesty and on your children." To the King of France his last words were, "I am going to seek my death in England." On landing in England he was greeted by his faithful people with the loudest acclamations of joy. But the end had come. His enemies, as soon as he had returned, applied themselves eagerly to the work of his destruction. They approached the king with representations impugning the loyalty of Becket. They accused him of forming a party against his sovereign. The latter, who had conceived a dread and hatred of the primate, burst into rage, and asked if "No one in his service would rid him of this turbulent priest." There were men in his service who entertained feelings of the deepest aversion for the Archbishop. Four knights of wicked lives, and still more wicked dispositions, set out for Canterbury, and under circumstances of appalling cruelty, accomplished the murder of this holy and zealous prelate. He died a victim to tyranny and injustice. But his blood sealed for the time the fate of the king's unlawful pretensions. By his courage and his heroism he saved the Church in England from disorders which afterwards in a less fortunate time befell it.

The record of his life is an old, old story. But old stories that set forth such noble qualities cannot be too often recounted. St. Thomas of Canterbury made every sacrifice to which duty called him. He made his sacrifices without hesitation. He was a zeal, prudent, disinterested and intrepid. His was a zeal far from avarice, pride, vanity, resentment or passion. For him fatigues, contempt, torments and doubt had no dread. In affliction and in disgrace his pity bore him up and his magnanimity, under every form of distress, won him universal admiration. He was indeed in life a true servant of Christ, and in his heroic death proved the sincerity of his convictions.

DEATH OF GAMBETTA.
 The demise of Gambetta, which occurred in the dying moments of the old year, is an event, if not of significance at least of general interest. Gambetta had outlived his influence and usefulness, and could never under any circumstances again attain the controlling and commanding power which he held so long in the ranks of the French republicans. The revolution of 1870 brought him into sad and sudden prominence. Sad, we deliberately say, was that prominence, for in his exercise of the supreme functions which he than assumed he displayed a total lack of that foresight essential to the ruler of a nation, especially at a period so critical as was that in the history of France. Who but one devoid of foresight or regardless of the plain dictates of duty would, after the disaster culminating with Sedan, have continued the war with Prussia. Gambetta, however, did so with no other result than to heap folly on folly and ruin upon ruin. France came out of the contest with depleted treasury, diminished territory and prestige overthrown. When the history of that time is dispassionately written, the name of Leon Gambetta will occupy a place more unenviable than that of Louis Napoleon. The latter led France into humiliation, the former into overwhelming disaster, deepened by the savagery of the communistic insurrection. Since the war the career of Gambetta offers nothing particularly worthy of notice. He was for a time leader of a faction, and sought by every machination to obtain the Presidency of the republic. In this design he failed, and even lost the leadership of the party he had for years ruled with an absolutism unknown in the worst days of the imperial regime. We regret his death and its circumstances. Gambetta was an able man and might in time have seen the error of his ways and sought reconciliation with that Church in which he was born, but whose teachings he rejected and whose liberties he trampled under foot.

BISHOP WALSH'S PASTORAL.
 We direct attention to the Pastoral letter just issued by His Lordship the Bishop of London promulgating the decrees of the first Provincial Council of Toronto, a portion of which we publish in our next. It is a document treating of many questions of vital import to all Catholics in Canada, and particularly those in Ontario. We commend it to the careful perusal of our readers.

1882.
 Another year has winged its way into the shadowy past. An eventful year in every respect was that to which we have just bidden "good-bye." In our own favored country it proved one of continued peace and general prosperity. The first event of national interest to us in 1882 was, of course, the opening of the session of the Dominion Parliament in February. It had become generally known that the government proposed to appeal to the people immediately after the session, and greater interest was, therefore, taken in the debates and closer attention to the attitude assumed by the two great political parties on the various questions submitted for deliberation. One of the most important and best sustained debates of the session was that on the Irish resolutions submitted by Mr. Costigan. The Ontario boundary question and the representation bill also gave rise to exhaustive debates. The Government majority remained unbroken throughout the session, which ended in May. The election campaign then began and, if brief, was exceedingly active. The nomination of candidates took place in all the Provinces but Manitoba and British Columbia on the 13th and polling on the 20th of June. The result proved a decisive victory for Sir John Macdonald's administration. He will meet the new Parliament, the fifth since Confederation, with a majority from every Province except Manitoba and Prince Edward Island. The Liberals have yet control of Ontario, and at the last general elections succeeded in placing their party in power in Nova Scotia. In Prince Edward Island parties were very evenly divided. In Quebec the retirement of Mr. Chapleau from the Premiership, necessitated by his acceptance of office to Ottawa, rendered necessary the formation of a new Provincial administration. The task was entrusted to Mr. Mousseau. In a few days he will meet the Legislature of the Province with his new Cabinet, which has not apparently the united support of the Conservative party. In Manitoba elections for a new legislature will be held at the close of the present month, and the contest promises to be exceedingly lively. On the Pacific coast a change of administration may, in consequence of the last local elections, be at any moment expected. In fact, it is not improbable that in most of the Provinces there will, in consequence of events which transpired in 1882, be many important administrative changes. But whether these changes come or not, or whether, if they do come they will prove as extensive as is now anticipated or not, it is certain that the people of Canada will accept them and act on them in that spirit of political thought, which enables them to work out so successfully the problem of national existence on this continent.

There was during the past year remarkable activity in the railway progress of the Dominion. The Canadian Pacific road acquired control of that portion of the Quebec government line between Ottawa and Montreal, and has now the rails laid west of Winnipeg, a distance of about five hundred miles. The Thunder Bay branch of the Pacific line is also in operation, as yet remains in the hands of the contractors. The Grand Trunk railway company made during the year just ended strides in advance really gigantic. It not only acquired control of the Great Western in Ontario but also of the North Shore in Quebec and of the Canada Atlantic connecting the cities of Ottawa and Montreal. It is now, without doubt, one of the most powerful railway corporations in the world.

During the year the Church maintained its course of solid progress throughout the Dominion. A new diocese, that of Peterborough, was founded in the province of Ontario, and a Vicariate Apostolic—that of Pontiac—erected out of parts of Quebec and Ontario. In several dioceses new missions were founded, and on the whole there was during the year a gratifying increase in Catholic vitality throughout Canada. But the Church in this country has been sorely afflicted by the death of two prelates, eminent for zeal, holiness and administrative success—Dr. Hannan of Halifax, and Dr. Crimmon of Hamilton. The priesthood of Ontario also lost one of its most valued and revered members in the late Father Stafford of Lindsay. In the United States the principal event of the year was the fall election, which resulted in the complete defeat of the republican party. In Great Britain the Irish question, of course, occupied the largest share of public attention. The Arrears of Rent Bill was passed as an instalment of justice to the Irish tenantry, but some more radical cure must be devised to satisfy the just wants of that country and restore it to peace, contentment and prosperity. On the continent the great struggle between revolution and religion has gone on with unabated vigor. Many of the sovereigns of Europe now see the effect of their folly in having so long thrown in their influence with the promoters of anarchy. There has been consequently a rapprochement between several of the great powers and the Holy See. Europe cannot have peace until the spirit of disorder is

crushed by the solution of the Roman question, the pivotal question in the world's politics. The year just commenced will bring us, in our estimation, very near its solution. The course of events leading to that much hoped for result will be watched with absorbing interest by a Catholics, but by none more closely than our readers, to all of whom we wish a
HAPPY NEW YEAR.

DISTANT FRIENDS.
 We have received two letters that have given us pleasure, and which will, doubtless, be a source of satisfaction to our readers. The first is from the Rev. Father Lacombe, the veteran Indian Missionary of the North West, and the second from Father Carolan, of Bonaville, Newfoundland. Father Lacombe was from Fort MacLeod. It is as follows:
 Fort MacLeod, N. W. T., Dec. 4th, 12.
 My dear Sir,—I am very fond of the "CATHOLIC RECORD," and I receive it sometimes once in a while by the hands of a friend in Ottawa. A poor Irish missionary, I wish I were able to subscribe to your fine journal, but I have no money to pay the subscription. In the meantime I am just beginning to make my people, the few white Catholics here, subscribe to it. I have only \$2.00, the subscription of one year, with the following address:
 "John Quirk, Esq., Fort MacLeod, High River, N. W. T." Soon, I hope will send you some more money. I wish you all kinds of success.
 I remain, yours truly,
 A. LACOMBE, O. I. M.
 We thank Father Lacombe for his good words and will long remember his kindness.
 Father Carolan's letter is equally encouraging:
 Bonaville, N. F., Dec. 9th, 1882.
 Thomas Coffey, Esq.,—Dear Sir:—Enclosed please find \$4, the amount of two years' subscription to your admirable, instructive paper, the CATHOLIC RECORD. Wishing you the large share of patronage and full measure of success which so clear an exponent of Christian Doctrine and so able a champion of Catholic truth deserves, I remain, yours sincerely,
 P. CAROLAN.

SUGGESTIVE STATISTICS.
 It is learned from reliable sources that from 1875 to 1880 the increase of population in Germany was estimated at 55,000 per annum. At that rate Germany would within the next fifty years double its population. In December 188 the population was 45,250,000, while in 1890 it will, according to the present rate of increase, reach 60,000,000 and in 1905, 80,000,000. At its present rate of increase it will take France 433 years to double, the German birth rate is 3.91 per hundred; the French 2.47. In Germany the net excess of births and deaths was, 1881, 625,970. The rapid and constant increase of population in Germany, necessitating an increase of labor supply—with its many poor and thickly populated provinces—tends to reduce wages and profits, while bringing about no decrease in the cost of living. This, of course, leads to emigration, which of necessity entails an immense and really incalculable pecuniary loss on Germany. Dr. Fredrick Kapp, for many years a resident in the United States, and well known as a writer on emigration, estimates the capital in money and valuables taken in Germany by each emigrant at \$108. During 1881 there landed in the United States, 248,323 German emigrants, bringing with them, according to Dr. Kapp's estimate, \$25,000,000 in money and property. Germany has, it is said, during the last 60 but principally during the last 30 years, lost by emigration nearly twice the amount of the enormous war indemnity paid by France to Germany in 1871. It is not, therefore, surprising that Bismarck should be anxious to secure a foothold somewhere for German colonists. Should he, however, succeed in doing so, it is not likely that he can now divert any considerable amount of German emigration from the United States.

POSTPONEMENT.
 We are authorized to announce that in deference to the opinions and wishes of many friends and of numerous ticket holders, and owing to the fact that a large proportion of the tickets were sent to distant places which could not have been conveniently heard from at the time first appointed for the drawing, it is deemed necessary to postpone the drawing of prizes in connection with the Bazaar in aid of St. Peter's Cathedral in this city, till the second week of May next. The sacred interests for which the Bazaar was initiated and for which so many sacrifices have been made, absolutely require this postponement.
 The drawing will decidedly and without fail take place on the 8th, 9th and 10th of May next, in the City Hall, London, and be presided over by a committee of prominent citizens, composed in equal numbers of Catholics and Protestants.

Those who believe in the private interpretation of Scripture as a means of infallibility, or are running a risk of losing their souls, if they say they are running no risk, then they are infallible in their interpretation, but mind you, they will rail at Catholics for believing that the Pope is infallible.

THE EPIPHANY.
 The last of the Christmas holidays come. The Epiphany, or Twelfth day at hand, and after its celebration we must for a time and with regret leave the city of Bethlehem.
 Bethlehem! of no liest cities. None can once with this compare; Thou alone the Lord of Heaven Didst for us incarnate bear.
 To its portals a star guided the wise men of old. They came from afar, through strange lands and hostile people, to find their Redeemer and offer him gifts. The gifts were of incense, gold and myrror which the hymn of the church proclaim: Offerings of mystic meaning; Incense doth the God disclose; Gold a Royal Child proclaimeth; Myrror a future tomb foreshows.
 The feast of the Epiphany is one of the most solemn and significant in the whole ecclesiastical calendar. As its name implies, this festival is commemorative of the manifestation of Christ to mankind. There are that day three principal manifestations of the Redeemer commemorated: His manifestations to the Magi or wise men who by divine inspiration came from afar shortly after his birth to offer him adoration; especially and chiefly commemorated. But the Church on the feast of the Epiphany also recalls to the minds of her children the manifestation of our Lord at His baptism when the Holy Ghost descended on Him in the visible form of a dove, and the words were heard from heaven: This is My beloved Son, in whom I am well pleased. There is another manifestation of Christ brought to mind on this festival, viz: that of His divine power shown on the occasion of the wedding at Cana, by which he manifested His glory and His disciples believed in Him.
 It cannot, therefore, be surprising that a festival so significant should be regarded with so much veneration by the faithful children of the Church. From its observance in the proper spirit much of good can be derived. That spirit should be one of gratitude to God for the manifestations of His divine Son, and of determination on our part to make known, as far as in our power we can, His holy Name and Glory.

EDITORIAL NOTES.
 It is with pleasure we give place to the information taken from the Acadian Recorder that the Redemptorist fathers have recently given a mission in St. John's, Newfoundland. Their work, says our contemporary, has been productive of much good. A correspondent, writing in one of the papers, says: "The back of the liquor traffic is broken, not in consequence of the fine fall, but owing to the eloquent and powerful denunciations launched against fashionable sins in general by the much beloved Redemptorist Fathers during their recent course of sermons. Not only have those who are immediately connected with the Catholic Church benefited by them, but many others, particularly those who have had the misfortune to be classed amongst the frequenters of the rum shops. Much good has been done, as the following remarks will show: The mother of a large family observed the other day, in the writer's hearing: 'I never, since I was married, nor twenty-eight years ago, saw my husband's full week's pay until the missionaries arrived; and another mother has been heard to say: 'Thank God my boy is reformed: for since he first earned a shilling, I never had comfort till now. He is at home early, and has given up rum.'
 It must not be understood that all the blessings to which I refer are enjoyed by the poorer classes. No, not at all! Those who are benefiting most from the labors of the Redemptorist Fathers are the mothers, wives and children of men who have been constrained to give up the use of brandy, wine, etc., and forsake the fashionable drinking resorts so common in this city."

We acknowledge the receipt from Fr. Pustet of a copy of the "Echo," a monthly journal devoted to Catholic church music. The number before us gives evidence of careful preparation, and proves the "Echo" to be a worthy organ of the respectable and influential association for which it speaks—the American St. Cecilia Society. It should have a wide circulation in Canada. We have also received from the same firm the second No. of "The Pastor," a monthly journal for priests. It is one of the most useful publications we have ever seen, and will be of incalculable assistance to every Catholic clergyman in America.

One of the greatest attractions for strangers who visit Washington is a colored Catholic church, one of the most costly in the city, and resting upon a solid financial basis. The choir, all the singers being colored, is regarded by the best judges as equal to that of any other in any city or in the country and enjoys a high reputation for its artistic and admirable manner of rendering the most elaborate Masses. It is the custom of visitors from all parts of the Union when in Washington to go to this church on Sunday evening to hear the singing of vespers, which is said to be unsurpassed anywhere. The church is a great pet of the Archbishop of Baltimore, who takes a deep interest in the development and religious advancement of the colored race.—Cambria Freeman.