

The Catholic Record.

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London not later than Tuesday morning.
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can be stopped.

London, Saturday, Dec. 17, 1892.

This week we will mail to each sub-
scriber who is in arrears a statement of
his account. When squaring up their
financial business for the year we
hope our kind friends will not forget
to remit the amount of their indebted-
ness to the CATHOLIC RECORD.

LITURGIES.

At the opening of the Presbyterian
Assembly's College of Belfast, which
took place on the 1st of November,
1892, an inaugural address was read
by Rev. Professor Archibald Rob-
inson, D. D., on the question, "Shall
we use a Liturgy?"

This address, which is published in
some of the Canadian Presbyterian
organs as vindicating the Presbyter-
ian notion of how liturgies are to be
regarded, is a curiosity in its way.
The professor acknowledges that there
is a good deal of dissatisfaction "ex-
isting with the exclusive use of free
prayer in the Presbyterian Church
worship," but he maintains that it is
the Scriptural system established by
our Saviour and the Apostles, and
therefore "there should be no dissatis-
faction with it," as a system, though
"with the manner in which the sys-
tem is administered there may be cause
for dissatisfaction."

The cause for dissatisfaction here
alluded to under cover of a euphemism
is, of course, the absurdity of many
of the extemporaneous prayers which
are offered up in the public services
where a free form of prayer is customary,
according to the whim of the officiat-
ing minister. An example of this
occurred in the case of the divine who
before a certain municipal election in-
formed the Almighty that the Scotch-
men of his town were for the most part
a God-fearing lot, for whom he asked
prosperity in their affairs, temporal
as well as spiritual, and that the stray
sheep, John McP— and Sandy
McD—, should be brought back
from their evil ways; "but," he
added, "the Irish are a headstrong
people, addicted to the errors of Rome.
Drive them from the country, or over-
whelm them as Pharaoh and his host
were overwhelmed in the waters of the
Red Sea."

To cap the climax he asked that
"our brother Presbyterian, John McP—,
should be elected to the Mayoralty,
lest the Irish candidate should attain
that important office, to the spiritual
detriment of the people."

The Rev. Mr. Robinson maintains
that the free prayer system alone ought
to be maintained, and that it is in fact
commanded by Christ and His Apostles.
He says:

"Well, if neither the Saviour nor
His inspired Apostles used a form of
prayer, nor indicated that a form of
prayer was at any future time to be
used, but on the contrary used and
commended the use by the Church
of free extemporaneous prayer as
we have shown, is it not a serious
reflection on the wisdom and fore-
thought of Christ and His Apostles to
intimate that they did not know the
means requisite for the right obedience
to His commands and the right edifica-
tion of His Church? Besides, their ex-
ample is itself a command; so that
were ministers to exercise the liberty
here claimed they would disobey the
command of Christ in order to obey it,
and they would overstep their divine
commission in order to fulfil it."

On the character of the Rev. Dr's
English we shall not dwell here, but we
must say it is almost needless to tell
our readers that the author of the in-
augural address herein falls into the
usual error of sectaries, which is that
all the instructions which Christ gave to
His Apostles for the government and
regulation of the discipline of His
Church are recorded in Holy Scripture
in detail. There is no foundation
whatsoever for such a theory. If this
had been the case, we would expect that
Christ Himself would have written
these details, or at least that He would
have instructed His Apostles to do so.
But this was not done; and nowhere
do the Apostles and others who wrote
the New Testament inform us that the
Scripture contains all the details either
of Christian faith or of Church govern-

ment and practice. On the contrary,
the manner in which the various books
of the New Testament were written
makes it impossible that such should
have been their purpose; for they
were composed at various times in-
dependently of each other, and for a
special purpose in each case. Thus,
with the exception of one reference
by St. Peter to the epistle of "most
dear brother Paul," (2 Peter, iii, 16),
one to his own first epistle and one
by St. Paul to one of his own epistles,
we could not know from any book of
the New Testament that the other books
had been written at all.

Under these circumstances it is clear
that the New Testament was by no
means intended to be the sole authority
of Christian faith or practice.

We have besides abundance of
Scriptural evidence that this is the
case; but we can mention here only a
few passages. We have first the
testimony of St. Paul in Thess. ii, 14—
"Therefore brethren stand fast and
hold the traditions which you have
learned, whether by word, or by our
epistle." From this we learn that
Apostolic tradition delivered by word
of mouth is of equal authority with the
word of God delivered to us through
the writings of the Apostles.

Secondly, we find in Acts xv, that
the Apostolic body assembled with the
ancients to consider a dispute which
arose concerning circumcision, and it
was decided that the burden of this
rite should not be imposed upon Chris-
tians. In making this decision the
assembled pastors of the Church de-
clared that "it hath seemed good to
the Holy Ghost and to us." By the
same authority of the Holy Ghost they
decree "that you abstain from things
sacrificed to idols and from blood and
from things strangled."

Here is a clear exercise of authority
by the Church, which could not
have been attempted if Christ had
not given the Church authority to
make laws obligatory on all Chris-
tians, independently of the authority
of the Bible itself.

We have also the authority of St.
John for the statement that "there are
also many other things which Jesus
did which if they were written every
one, the world itself, I think, would
not be able to contain the books that
should be written." (St. Jno. xx, 30,
31, xxi, 25.) Can we doubt that the
fourty days while He remained
with His Apostles after His Ascension
He gave them full directions how the
Church should be governed? Yet we
are informed of but few of His sayings
during that period; but one of these
sayings was His telling them that He
gave to them the authority He had re-
ceived from the Father: "As the
Father hath sent me, I also send you."
(St. Jno. xx, 21.)

On the question of a liturgy, we
must therefore look to what has been
done by the Church; and though Mr.
Robinson has the temerity to
say: "We decline to admit that the
Catholic Church throughout the world
is liturgical," this assertion to too absurd
to be treated seriously. Yet as there
are always some who will credit a bold
assertion made by a man of undoubted
learning who professes to state his hon-
est convictions, we shall here men-
tion a few well known facts which com-
pletely refute what this statement im-
plies.

There is evidence that St. Clement,
"whose name is in the Book of Life,"
added some parts to the Roman liturgy;
but at all events St. Justin Martyr,
who wrote in A. D. 140, describes min-
utely the liturgy which was in use in
his day in Christian Churches. The
liturgies are also spoken of and de-
scribed by Origen, Clement of Alex-
andria, and later Fathers and councils
of the Church without number.

We do not by any means pretend
that extemporaneous prayers were
never used by the early Christians,
but it is absolutely certain that many
of the liturgies used in the Church at
the present day have their origin in
the liturgies used in the Church from
the very earliest age. Indeed there can
scarcely be a doubt that the vision of
the Apostle St. John, described in Apoc.
i, 10, 20, is a vision of the liturgical
office as it was celebrated in that
apostle's time.

It is stated that the case of Dr. Mc-
Glynn, of New York, is to be re-opened
and decided by Mgr. Satolli, the Holy
Father's delegate, now on a visit to the
United States. It is to be hoped that
this is the case, and as Dr. McGlynn is
said to have expressed sorrow for his
attacks upon religion, it may reason-
ably be expected that the result will be
his restoration to good standing as a
priest of the Church.

A MORGANATIC MARRIAGE.

A despatch from Munich announces
very much as a matter of course that
Duke Ernest Ludwig, of Bavaria, con-
tracted on the 23rd of November "a
morganatic marriage" with the object
of his affections, the Fraulein Antonio
Barth. A duke must not marry a lady
absolutely without a title, so a title was
created for the intended morganatic
wife and she was married under the
title "Freifrau von Barhof." Fraulein
Barth was an actress of remarkable
beauty who gained the affections of
the Duke-Prince at sight, but though
Prince Regent Luitpold and the family
of the Duke endeavored by every
means possible to prevent the marriage,
the determination of the Duke was so
persistent that the family objections to
it were at last withdrawn, and a morganatic marriage was decided upon.

These morganatic marriages are of
frequent occurrence in Germany be-
tween Princes and women of inferior
rank, it being stipulated that the wife
and the children shall not be entitled
to the rank and possessions of the hus-
band. To make some atonement for
this denial of the usual privileges con-
ferred by marriage, a dowry is settled
upon the wife. It is also understood
that the Prince so marrying may after-
wards contract a second marriage with
a lady of high degree who shall be en-
titled to all the privileges which are
usually conferred upon a wife.

As a matter of course such a practice
is allowed only under a Lutheran
regime. It was positively allowed by
Luther and his colleagues in establish-
ing the Reformation in Germany that
the Landgrave of Hesse should marry
a second wife while his first wife was
living, and a doctrinal decree was ac-
tually drawn up and signed by these
first leaders of German Protestantism
in which they attempted to show the
lawfulness of such a course. On this
the practice of the Protestant Princes
of Germany is based, so accommodating
was Luther to those in authority
whom he desired to attach to his cause.

The contrast between these Reformers
of religion and the Popes who pre-
ferred to incur the enmity of Henry
VIII. and Napoleon I. rather than to
countenance a violation of the laws of
God, is well worthy of being carefully
considered by those who regard the
Protestant Reformation as the work of
Almighty God.

THE MINISTERIAL ASSO-
CIATION ON RELIGIOUS EDU-
CATION.

The proceedings of the Ministerial
Association at a meeting held last
week in Toronto throw some light
upon the motives which have influ-
enced the Protestant clergymen who
compose that association in their in-
cessant attacks upon the Catholic
school system in Ontario and through-
out the Dominion.

On the question of "Juvenile
Criminality," a paper was read by Rev.
J. E. Starr, in which it was stated that
there are in Toronto over three thou-
sand neglected children, and that dur-
ing the past year 587 children under
the age of 15 years, and 785 between
15 and 20 years, a total of 1372, had
been brought before the Police Magis-
trate. It was stated also that the
Chief of Police had said that "a good
dose of the birch or strap would do
more than a dozen confinements in the
cells or prison towards reforming bad
children."

The cure proposed by Mr. Starr was
that neglected children should be
placed under State control, and that a
Government department should be in-
stituted for that purpose.

While we fully admit that the Govern-
ment is under the moral obligation
to provide remedies for this and other
similar evils which threaten society,
we must carefully avoid falling into
the extreme of being too much gov-
erned. The obligations of parents in
the natural law come before the obli-
gations of the Government, and where
there is an absence of parental control
owing either to the death of both
parents, or to the fact that though liv-
ing they neglect their children, we be-
lieve that the most effectual means of
supplying what is lacking is to place
the children in a position which will
resemble as nearly as possible the
Christian family under parental con-
trol. It was the radical error of Sparta
of old that the children were not re-
garded as belonging to the parents at
all, but to the State; and they were
educated under this system. The pres-
ent age is not likely to fall completely
into the same error; but some theo-
rists seem to be still infatuated with it
to a certain extent; and to this fact we
must attribute the apparent earnestness
with which some people advocate a

purely secular system of education,
without regard to the religious convic-
tions of Christian parents.

It is evident that the State in a mixed
community like Canada cannot assume
the entire control of education without
infringing on parental rights
and duties; and what is true
where there are parents who satis-
factorily perform their duties, is
also true, though perhaps not to
quite so full an extent, where parents
are dead, or, if living, are neglectful
of their obligations to their children. In
a word, any State institution such as
that suggested by Rev. Mr. Starr would
be most imperfect and unsatisfactory if
there were not ample provision made
for the religious and moral training of
its inmates in accordance with the
faith of their parents. Indeed it would
seem that it is the lack of sufficient re-
ligious instruction that is even now
chiefly to be blamed for the magnitude
of the evil complained of.

This was recognized by several of
the clergymen who spoke after the
reading of the Rev. Mr. Starr's paper.
The Rev. G. M. Milligan was one
who spoke to this effect. He said:
"He was in favor of religious teach-
ing in the schools. There is not
enough of the moral element in the
school system. Visitors to the school
found children singing little ditties
about mill-streams and the like.
There is no training given to them in
great hymns."

The Rev. D. J. Macdonnell took a
similar view, and stated that he wished
"to have theology taught in every
college and university throughout the
land."

We are pleased to find that these
reverend gentlemen have at last found
out what Catholics were all along
aware of, that a purely secular edu-
cation will not suffice to bring up
children in the way they should go.
It may make them "smart" in
worldly matters, but it will not, as
a rule, make them good citizens
and really useful members of society.
It will simply make them able to over-
reach their neighbors in business.
We need to rear an honest as well as
a learned generation, and this can be
done only by means of a religious edu-
cation, for which Catholics have all
along contended.

If the Rev. Mr. Milligan had visited
some of our Catholic schools he would
have found that the moral and religious
training of the children therein is not
confined to the teaching of ditties about
mill-streams or boys in "jackets
gray" who have robbed a bird's nest.

We cannot refrain from calling to
mind here the fact that the rev. gen-
tlemen who were so earnest in favor
of religious education at this meeting of
the Ministerial Association were in the
past among the most strenuous
opponents of Catholic education. They
both figured largely at the meetings of
the Equal Righters, one of the princi-
pal objects of which association was
the abolition of Catholic education. Surely
this justifies the suspicion that their
motive of action in each case is
largely hostility to Catholics, and that
their present zeal in the cause of reli-
gion in the schools is very one-sided;
but if they are really sincere in their
devotion to the correct principles they
now proclaim, we gladly congratulate
them on having received this new
light.

THE TENDENCY TO HIGH
CHURCHISM.

While we hear so much of the agita-
tion which is taking place in the ranks
of the Anglicans regarding High and
Low Church, and while the Low
Churchmen are protesting so loudly
against High Church practices, it is in-
teresting to note that many of the best
informed among the Anglican prelates
and clergy, even among those who are
themselves decidedly of Low Church
sentiments, acknowledge what we have
many times pointed out, that there is
no decisive teaching in Anglicanism
on the subjects which are in dispute.
Thus the High Churchmen may
reasonably claim that whether or not
their doctrines are actually taught in
the Anglican formularies, they are, at
least, not condemned, and they may
lawfully continue to teach them.

Thus Dr. Perrowe, the Anglican
Bishop of Worcester, speaking of the
much talked of Bishop of Lin-
coln's case, said recently of the decision
of the Privy Council: "I am thank-
ful for it though it contains nothing.
Neither party can triumph, neither
has gained a victory. Let all hope for
the best; it was time these wearisome
strifes should cease."

The reports of the Church Associa-
tion Conference, held in London, Eng-
land, are to the same effect. Dr.
Wright, one of the speakers, said that

"men holding diametrically opposite
opinions might honestly subscribe to
the Anglican formulas."

All this is nothing new. It is a very
common boast that there is room in the
Church for the greatest diversity of re-
ligious belief. Why then should the
Low Churchman, like Rev. Mr. Noble
of Quebec, Rev. Chas. Stirling of New
Malden, and others of their sentiments,
be so indignant because the High
Churchmen find a foothold in it?

Of course the reason for this is clear.
They are tolerant of every shade of
opinion, down to Latitudinarianism,
but they cannot endure anything like
a return to the ancient Christian and
Catholic belief which has been handed
down for nearly nineteen centuries.
But the tendency of the age is towards
the Catholic Church, when it is not
towards infidelity, in spite of all out-
breaks of fanaticism, and High-Church-
ism is just a symptom of this tendency
towards the old faith.

U. S. PAROCHIAL SCHOOLS.

A good deal has been said recently in
the press of the United States regard-
ing the supposed failure of the paro-
chial schools to reach the Catholic
children of the country. It has been
stated on the authority of the Catholic
Directories that only about 700,000
Catholic children are in attendance at
the parochial schools, while the total
number of Catholic children must be
about three times that number, thus
leaving two-thirds of the children who
are not receiving Catholic education at
school. Dr. Geo. Dering Wolf has an
article in the last *American Quarterly
Review* in which he combats this
estimate. He shows that the total
primary school attendance of all the
children of the United States is 5,375,-
000. This is a fair basis of compari-
son, and as it is known that the Catho-
lic Directories cannot procure complete
statistics from every diocese, the num-
ber of Catholic children actually at
parochial schools must reach about
800,000, which is a very satisfactory
showing when the ratio of Catholics and
Protestants to the entire population is
taken into consideration. There are
not sufficient reliable statistics on
which to base an exact calculation, but
we fully believe that when we take
into consideration that many of the
Catholic children are in localities
where, owing to the small number of
Catholic residents, there cannot be
parochial schools established, we are of
opinion that the parochial schools are
doing all that could be reasonably
expected, and that they reach the Catho-
lic population as fully as existing
circumstances permit.

LUTHER'S MOTIVES.

A correspondent calls our attention
to a letter on Luther which appeared
in the New York *Herald* and was re-
published in a recent issue of the Mon-
treal *Star*.

The letter is a commentary on cer-
tain words of a sermon delivered by the
Rev. Rector of St. Francis Xavier's
Church, New York City. The words
are as follows:

"No: let us place Luther at his
proper valuation. After all it was his
eagerness for marriage that was the
main source of his desire to find fault
with the doctrines of the Church, from
his obligations to which he wished to
be freed."

The writer of the letter in question
protests against this language as "an
attempt," not justified by the facts,
"to excite the partisan prejudices of
ignorance, unworthy of a great party
or cause."

He declares that Luther had no
thought of marriage when he began
the Reformation in 1517, as his mar-
riage with Catharine de Bore did not
take place till 1525, eight years subse-
quently.

The critic acknowledges later on
that Luther's final separation from the
Church did not take place until 1520
when "he took the almost certainly
fatal step of burning the Papal Bull
of excommunication."

It is a fact that during the three in-
tervening years he was engaged in
negotiating for his return to the Catho-
lic fold. Very likely his negotiations
were conducted hypocritically, never-
theless they took place, and whatever
his real intentions might have been, it
was to his interest to conceal them, if
he were then thinking of violating his
priestly vow of celibacy. But it is a
fact that very soon after 1520 he mani-
fested his desire to break these vows.

In 1522 he preached in the church of
Wittenburg his infamous sermon on
marriage which would have forced any
parents with a sense of decency in
them to take their daughters out of the
Church. It was in that sermon that he
said not a single person at the age of

twenty years can preserve chastity.
Will the critic of the *Herald* who has
temerity to say that Luther excepted
himself from the category of the un-
faithful?

But the sermon itself is too gross and
indecent that we should make any ex-
tracts from it. Suffice it to say that it
was evidently preached to prepare the
way for his own marriage, which he
then had in view, and which he had
intended already for some time. With-
in two years after this sermon appeared
Luther's book against celibacy, which
is another evidence of the bent of his
mind.

It is true that Luther did not actu-
ally marry until 1525, but he mani-
fested his desire to do so long before
this date. He admitted this in letters
to Spalatin and Jerome Baumgartner
in 1524. His reason for delay was his
fear that he would be derided by the
public who were ridiculing those
monks who had already taken wives
to themselves after adopting Luther's
principles.

The rev. preacher who spoke of
Luther's motives was therefore quite
correct. His desire for marriage may
not have been his only motive for in-
augurating the Reformation, but it was
one of his motives, all of which may be
included under the general expression
of "a desire to be released from the
duties he owed to God."

EDITORIAL NOTES.

The *Catholic Times* is the title
of a new journal just issued in Phil-
adelphia by that brilliant Catholic
writer, Rev. L. A. Lambert. At the
very first bound it has entered the
front rank. The selected and editorial
matter, the typographical appearance
and the general make up of the paper
are creditable to the editor and to the
printer. Such journals as the *Catho-
lic Times* will prove an effectual
weapon in defence of the Church.
Long may the new paper live and
prosper, and long life to the noble and
scholarly editor, is the sincere wish of
his confreres of the CATHOLIC RECORD.

PROF. GOLDWIN SMITH receives once
in a while from the press pretty severe
handling, because of his many sided-
ness, as it were. Perhaps the most
caustic bit of irony we have yet seen
regarding the professor comes from the
Montreal *Star*. A few days ago it
said: "It is, in spite of all explana-
tions, very difficult to understand why
Mr. Goldwin Smith is so anxious that
England shall keep Ireland, where he
has never chosen to live; and yet
cares nothing to have her keep Canada,
where he voluntarily makes his home."

DR. E. E. SCOTT, a Toledo bigot,
and a member of the School Board,
was recently convicted before that
body of endeavoring, by a villainous
conspiracy, to have the Catholic
teachers in the Public schools dis-
missed. The result was that he was
unanimously voted out of the Board,
and his seat declared vacant. We
hope this incident will serve as a
warning to others of the same frame
of mind as Dr. Scott. We have a
goodly number of such liars and dark-
lantern conspirators in Ontario.

THE anti-Catholic policy pursued
among the United States Indians by
General Morgan, who is also a parson,
seems very likely to result in bringing
the United States into another Indian
war, unless satisfaction be given to the
ill-treated aborigines. General Mor-
gan, in pursuing his anti-Catholic
purpose, does not hesitate to take the
Indian children from their parents by
force to remove them from Catholic
schools and place them in proselytizing
schools at great distances from
their homes. He seems to imagine that
Indians have no care for their chil-
dren, but the Navajos are so indig-
nant at the treatment accorded to them
that they are now actually threatening
an insurrection. They have hitherto
been rapidly advancing in civilization.
It is to be hoped that President Cleve-
land will restore order and peace; but
the only way in which it would seem
that this can be done is by removing
Morgan and his colleague, Dr. Dor-
chester.

It is now stated that the opposition
of Chancellor Von Caprivi to the return
of the Jesuits to Germany will be with-
drawn, and that the consequence will
be the repeal of the last remaining
penal clause which was enacted against
Catholics under the arbitrary Bismarck-
ian rule. The Government, it is said,
will neither urge nor oppose the repeal
of the law; and by this neutrality the
Catholic party will secure sufficient
outside support to carry the measure.
Only a year ago the Chancellor vigor-
ously opposed the repeal, and prevented

it from being carried, but
change of attitude comes
to secure the Catholic par-
ty in getting the Army Bill
Reichstag. The German
erally, outside of the
said to be indifferent in
except for the stormy
which is, entertained
fanatical party against
But these cannot move
people to adopt their exte-

An incident is men-
tioned in the *Courier de St. Hyacinthe*
to teach a lesson of pru-
dence to those who are fond of litigation.
St. Jude, whose property
the parish of St. Ours,
the taxes claimed by the
municipality. He was
amount, 413 cents, and
in his favor. The ac-
taken in the Superior
case, and the costs were
The corporation of St.
from this judgment, ar-
ful in having it reversed,
then reached between
\$1,500, and the farm
It is the usual result of
even trivial disputes.
litigants ruinous expen-
cases of disputed finance
which take place betw-
could be fairly settled, or
what would be eaten up
process of the law could
the contending parties
divided between them
to be fewer law suits.

Special to the CATHOLIC
DIOCESE OF HAMILTON.
His Lordship Bishop
to Carleton Place, Co.

About half a century ago
county of Bruce was a
stillness was unbroken save
dians in search of game,
prelacious wolf, the drum
pecker on some aged mon-
the shrill chatter of the
as he gaudied among the
gathered in his winter's
change! The wilderness
transformed into a garden,
and luxuriant gardens,
wild animals roamed un-
fearfully residences, cul-
stables with well filled gran-
the energy, thrift and in-
German people who made
The village of Carleton
pleasant eminence, com-
view of the surrounding
seeing splendid scenery
it has been made the home
and business men who were
ing lives free from the tur-
of towns and cities. On
position in the village, he
be one of the highest in
the Catholic Church.
Xavier, whose statue
emblem of man's redemption,
wards, as if to raise our
things of earth to the cele-
joys in the Beatific Vi-
temple within whose bosom
may find peace and con-
with the Author of Life,
and where she may be
Bread of Life. This
was erected by the Rev.
sacred, the first priest of
in the style of modern
windows being of costly
chased in Germany and
country at great expen-
church is classed among
churches in the diocese.
Rassauts administered
of his people here for
had a special love for
tired of teaching the
example the way to be-
gathered in the rectory,
numbered with the dead
in peace! His success-
Dean Laussier, who, at
removed to Hamilton,
asked to fill the vacan-
fact, the last two app-
intended to be perma-
meet the wants of the
ment appointment could
done about the 1st of
Father M. Hahn was
pastor, as it was found
certain improvements
church, chapel and pa-
which, under the able
pastor, are now almost
other improvements car-
ing underneath the el-
of putting in a heating
been purchased and
ing of storm windows
injured stained glass,
the priest's residence,
necessary for the com-
being of pastor and the
of these are the able
memorial chapel, and
completion.

As there is nothing
Catholic heart than
doing homage to the
Church, so there are
history of each parish
bold relief, having for
Bishop of the diocese,
expression of their loy-
chief pastor and the
Year of Christ on a
Saturday, the 2nd of
occasion presented it-
of this parish, it be-
the inclemency of the
church. On Friday
number of young men
graciously decorated, to-
well-filled buzzards and
to Neustadt to meet
Dowling, who had
invitation of the past-
celebration. After the
train a procession was
His Lordship's car-
mounted men, and
following address of
Mr. A. P. McArthur,
and congregation.

To His Lordship The
Bishop of Hamilton
MAY IT PLEASE
with feelings of since
Your Lordship to a
hearty welcome to
the inclemency of the
the pressing duties
in the administrative
extensive diocese as
preaching visit to
which weighty com-
of sufficient import-