THE CATHOLIC RECORD

or support. But it is not in a human

sense that we judge their course. How-

ever unworthy the persons who fill the

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Catholic Record. LONDON, SATURDAY, JAN. 80, 1886

CALENDAR FOR JANUARY. ision of our Lord. Holiday of Ob

lightion. Hord. Holday of Ol 2 Octave of St. Stephen. 3 Octave of St. John. 4 Octave of the Holy I nocents. 5 Vigil of the Epiphany. St. Telesphorus P. and M. Epipheny of O of Our Lord. Holiday of Ob.

7 Of the Octave. St. Hillonius, Abbot. 8 Of the Octave. St. Seyerius, Bishop and

7 of the Octave. Mt. H19-1905, A0001.
8 of the Octave. Bt. Seyeriar, Bishop and Confessor.
9 of the Octave. Bt. Systam, Bishop and M. (St. Agatho, Pope.
10 funday in the Octave of the Eolphany.
11 of the Octave. St. Hyginns, ", and M.
12 of the Octave. St. Hyginns, ", and M.
13 of the Octave. St. Argains. Martyr.
14 of the Octave. St. Argains. Martyr.
15 of the Octave. St. Argains. Martyr.
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17 of the Octave. St. Argains. Martyr.
18 of the Octave. St. Argains. Martyr.
19 of the Octave. St. Argains. Martyr.
19 of the Octave. St. Argains. Martyr.
19 of the Octave. Argains. St. Maur, Aboot.
16 st. Hullery. P., C. and Doctor of the St. Haul, First Hermit. St. Maur, Aboot.
16 st. Hullery. P., C. and Martyr.
17 of sunday siter Epiphany. Feast of the Holy Name of Jesus.
19 St. Canute, K and M.
20 St. Canute, K and Martyr.
21 M. Agnes, Virgin and Martyr.
22 M. Vincent and Anstasius. MM.
23 Esponsals of the B. V. M. and St. Joseph. St. Agymond of Pennafort Cf.
24 St and argains. B. Timothy, Bishop and Martyr.
25 Gonversion of St. Pau'.
26 St. Polycary. Bp. and M.
27 St. Fevian, M. St. Agnes. Secunda:
29 St. Frascis dt Sales, Bishop, Consessor and Doctor of the Church.
20 St. Frascis dt Sales, Bishop, Consessor and Doctor of the Church.
21 St. Prascis dt Sales, Bishop, Consessor and Doctor of the Church.
29 St. Martina, Virgin and Martyr.
31 th Sun. after Eph. St. Peter Nolasco, Ct.

THE ENGLISH STATE CHURCH.

small measure of relief, the Irish people The present' condition of the State during the previous fifty years and more. allowed themselves to be lalled into the Church in Britain is occupying much belief that from Mr. Gladstone they would The mere adoption of the rites and cereserious thought both within and without monies, the open profession itself of many of the doctrines of the also receive justice on the land and eduits own limits. A very remarkable paper cation questions. Never were people more from the pen of Mr. W. H. Crowhurst Church Catholic-cannot entitle the hitterly deceived. The land act of 1870 appeared in the Contemporary Review for Ritualistic party within the Anglican proved from the beginning a complete November last, dealing with "the estabfailure, while his scheme of Lrish Univerbody to any share in the oneness of the lished church in the village," but fully faith. There can be no such oneness sity training was so obviously defective discussing the whole question of disestabwithout one infallible teaching authority and impracticable that it brought on Mr. lishment and disendowment. Both, he Gladstone the crushing defeat of 1874 representing Jesus Christ on earth. The states, are within measurable distance. He The truth is that the British Government Ritualists ascribe authority and prerogadeclares that this is a case in which protives to their bishops, which the latter has nearly always, since the union, phecy is both easy and safe, that in fact directed legislation in the interests of the dare not assume. They observe certain one could be hardly far out in naming rites and ceremonies wholly meangingless Protestant minority of Ireland, regardless a year by no means remote when the of the rights and claims of the Catholi to their people, and antagonistic in their Church of England as a branch of majority. To keep the nation in discord significance to the doctrines and principles the civil service will have ceased of the Protestant system. They uphold seems to be the duty of the British states. to exist. He then proceeds to point out doctrines of themselves subversive of the man in Ireland. If he can keep that the forces at work in the disintegration of practice and belief not only of the national unhappy country in subjection, his task the Church as a state institution. He church, but of the very position they is done. The land holding minority and holds that the Church has lost control of its retainers amongst Irish Protestants themselves hold in it. The fundamenta the masses of the nation. Speaking of will never, as far as its influence goes, error of the Ritualists is that they prothe established Church in the village, Mr. claim themselves Catholics, when they are permit the Government to lay the foun Crowhurst states that it is the subject of really heretics. Catholicity, without the dations of a peasant proprietary, or grant much misconception. He declares that acceptance of an infallible teaching any just concession of the right of self gov the atmosphere is wholly false. The authority representing Christ Jesus ernment. By giving themselves over "listlessness, the indifference, the formalinto the bands of the Orange on earth, is a contradiction and an ity which are found among ordinary town impossibility. The position occupied by minority-as plainly vindicated in their congregations have their counterpart in the Protestant or Low Church section of deciding on coercion swift and the Anglican body is one, if we may so immediate, the Salisbury Cabinet is village congregations. The same display of that outward adorning of the female speak, more rational-however pitiable not only imitating the faults but perperson is seen. an that assumed and he d by the isting in the follies c Bat, without any atonement from the so called Ritualists. The latter base taste which should at least attend it. The their position on antiquity and on same painful divisions of classes are seen ; authority. But we have shown that the this ruthless disregard of her legitimate the family at the house and the other church of Edward VI., the Church of the centry occupying the chief seats, the farming tenantry coming next in conse suppressed under Mary, but revived by quence, the peasantry proper being hum-Elizabeth, the Church of the thirty-nine bly seated to the rear. As to the lads who articles, of which these men are memdrop in in a body for the sake of something bers, has no connection whatever with to do, they dispose themselves in the old Church Catholic as a whole, or with norks and corners about the tower. Their the English Catholic Church previous to behavior is hardly impressive from its the reformation in particular. As to devotion. . . . The narrowness and authority, they have none. Their bishops spiritual poverty of the pulpit utterances, are not bishops -and if they were the formality, the class divisions, bishops as far as order is concerned, they the listlessness, the unreality, together could not be looked upon as such in constitute a spiritual atmosphere, whose point of jurisdiction and authority, since closeness and impurity would be enough they are cut off from the source of to stifle the faith of a St. Francis. One infallible teaching, without which needs, after such a service, to go forth there is no Catholicity, no Christianity, into the woods and wide temple of God, and consequently no revelation or salvaand, listening to the unconscious worship tion. The present difficulties in the Engof nature, recover spiritual tone and lish state establishment should set thinkstrength." ing men to reflect on the abnormal alarm to the friends of order everywhere. Mr. Crowhurst declares, that as it is now character of that church and its utter These societies are, however, the natural in England, the peasantry are not Catholic, helplessness to serve the ends for which and legitimate result of the fraternization neither are they in the main Episcopalian, many of its members, no doubt, believe it between monarchy and revolution ob but adhere to Protestant non conformity. was intended to accomplish. Its record servable since the congress of Vienna, in The chapel offers them a service that is before the people-and a sudder record 1815. The sovereigns of Europe have, they can understand, and, according to of contradiction, uselessness and demorasince that time, placed themselves in an the writer in the Review, first excites and lization it were difficult to find anomalous position. To stabilitate their afterwards expresses their religious sway, they have unwisely sought alliance feeling through its spontaneous characwith the enemies of order and religion. ter, adding significantly that the minister AN ENGLISH paper styled the St James Some amongst them have gone so far in is not depressingly their social superior. Gazette has allowed itself to drift into the this direction as to sanction a policy of According to this same writer, taking ranks of the intemperate journals whose rural Eogland throughout the greater recent utterances betray a want of comhostility to the Church. The banishment of bisnops, priests and religious, the supmon sense as well as common honesty. spirituality as well as the greater numpression of religious orders, the seizure of ber of adherents, attach themselves to In a recent issue it asserted that "even nonconformity which he holds to be in among Irish members of the House of church property, the legislative sanction given to civil marriage, all attest the utter Commons there are several employees of a majority both ways. O'Donovan Rossa. The Government is absence of respect for religion Mr. Crowhurst's views on the subject amongst certain of the rulers of of disestablishment may be found sum- aware that the miscreants have elaborate

nave obtained had Disestablishment having their origin in some low giu shop, little claim in a human sense to sympathy seemed remote. Still more ominous is the discussion itself. When a besieged city makes a demonstration of its resources, and the demonstration proves to be one of weakness, the fall of that city should be brought under the operation of a coercion act.

is assured and imminent. Episcopal charges, too, have been largely occupied with the question. More remarkably, Mr. Gladstone's letter to the Bishop of St. Gladstone's letter to the Bishop of St. Asaph, by its omissions, virtually surren-dered the Establishmentarian position. Tacitly admitting that Disestablishment was inevitable, it only entreated that it might not be made disgraceful to the Church. Disestablishment, said the then Premier, could only bring disgrace to the Church if it were immediately occasioned by one of two circumstances —either the indifference, apathy, and deadness of the Church, or dissensions amongst its mem-bers. Dismissing the former a Iternative as outside the pale of probability, Mr. Gladstone set himself to implore the clergy not to let the latter be the case."

But, while vigorously opposed from outside, the English State Church is sorely beset with internal troubles. The Ritual ist or High Church party is the main source of these internal troubles. The long ascendency of the Tory party, dating from the accession of George III. till the passage of the Reform bill, more than eventy years afterwards, gave the High Church party that complete control of the opinions, thought and action of the state establishment, which led in the second quarter of this century to such surprising results. One of these results was the foundation of the Ritualist party. It were difficult to give an exact defini tion of Ritualism. It can be much more Irish people. Mr. Gladstone, it is true. easily described than defined. We should carried through Parliament his scheme, term it a revival in a church out of the propounded in opposition, for the dispale of Catholic unity, of the rites of a establishment of the Irish Church. But church in communion with the Roman that rotten structure would have been See, the mother and mistress of all other churches. Ritualists may not indeed we know, maintained for years longer but for the dread of the New Ireland in accept this definition of their system. The America, whose generous, determined acceptance of Catholic unity by a large body of advanced High Churchmen at the and aggressive attitude, after the American rebellion, gave courage time of the Tractarian movement was the to Ireland, and struck terror into only legitimate outcome of the strong feeling in favor of unity, apostolicity, an Britain. In their gratitude for even this Catholi ity developed steadily but surely

COERCION FOR IRELAND. thrones of Europe, we consider them entitled to respect and even to obedience on the part of their subjects. We can It would now appear that the clamours never approve assassination, even though of the so-called lovalist faction in Ireland t should be the means of bringing about have had their effect upon the governgreat deal of good. ment, which has, we learn, decided upon a policy of opercion for that unfortunate country. There is little doubt that policy of the Salisbury only be removed by firmness in the exer-Cabinet is resorting to the des cise of monarchical and legislative rights. perate game of driving the Irish people In Russia and Germany this pernicious into that gloom and despair, so often pro system has evidently, to a very large exductive of civil commotion and domesti ent, taken hold of the masses. Its is flastrife. But that they may not succeed in this purpose is the excess hope of all true

ence must form a constant menace to the forms of government prevailing in these countries. Oppressive laws, re-The sad events of the Forster regim stricting the legitimate rights of freedom are too fresh in the public mind to make of speech and of the press, will not overit desirable in any quarter to see returned ome socialism. This system can never to Ireland a periol of lawless aggression be eradicated till religion asserts sway on the part of the authorities on the over Europe. Then will the masses feel dearest rights of the people. But it does ecure in the enjoyment of popular appear as if the British government ; were rights. Then will monarchs have no capable of dealing fairly by Ireland. eason to fear the machinations of secret British statesmen have frequently prossociations. It is our opinion, however, pounded views, which, if reduced that many of the dynasties now ruling practice, would alleviate much of the the nations of Europe will have passed misery and remove much of the discord away before this much to be desired from which Iceland so severely and so result can be attained. constantly suffers. No sooner, however, do these statemen take office than they ABOUT OURSELVES enter on a course of action directly opposed to the interests and desires of the

We feel pleased to be enabled to place before our readers the following very flattering testimonials received during the past week. It is indeed most gratifying to us to know that our course n dealing with the questions of the day has met with the hearty endorsation of clergymen and laymen throughout the Dominion :

Rev. W. M. H. Grant, Georgetown, Rev. W. M. H. Grant, Georgetown, P. E. I.—I am much pleased with your paper and the fearless and inde-pendent spirit in which it is conducted. Rev. John Walsh, Renews, Newfound-land.—It is with pleasure I enclose my subscription for the CATHOLIC RECORD for 1856

Rev. Robt. Brennan, Little Placentia, Newfoundland — All hail for the good Catholic spirit of your paper. Rev. K. A. Campbell, Orillia.—I ad-

mire the honest, able and fearless course of the CATHOLIC RECORD in dealing with public questions. As a family paper it is invaluable.

Rev. J. D. Bray, Grand Seminary, Montreal. -I wish your ably conducted

Wm. Chisholm, Esq, Halifax, N. S.— The CATHOLIC RECORD is the best Catholic paper I get, and I would not wish to be without it. E. M. Walsh, Esq., Halifax, N. S.-The

CATHOLIC RECORD has my best wishes. It is all a Catholic can require in a family newspaper. D. M. McMillan, Esq, Seaforth.

Your paper should receive every encour-agement possible; and no doubt is a welcome visitor to its numerous subagement welcome scribers. No Catholic family should be without it.

Thos. Dunn, Esq, P. M., Burtch P. O. -I wish the CATHOLIC RECORD every Mary J. Fisher, Collingwood, - I wish

you to continue sending the CATHOLIC RECORD. I could not possibly do without

E J. O'Brien, Esq., Guelph - I renew

the CATHOLIC RECORD. The perusal of the

profitably spent, as it is at once interest-

Corresponder ce of the Cathol le Record. DIOCESE OF KINGSTON.

SIR,-Kingstor, the city of the river and the lake, is the cradle of the Catho and the lake, is the cradle of the Catho-lic Church in Ontario. As such it chal-lenges our respect and veneration. If it has not made gigantic strides from a commercial point of view, it always re-mains a grand Catholic centre and is continually putting forth gratificity continually putting forth gratifying evidence of a robust Catholicity. No-Socialism is one of those evils which cannot be eradicated by a pusillanimous duplicity. It can sequently is the main feature of Kings-ton and comptoders caution for the second states of the second sequently is the main feature of Kings-ton and overshadows everything else in the city. Its exterior is of massive and msjestic proportions while its interior is a "thing of beauty and joy forever." Five Bishops of the Church slumber in its vaults and they were all great men in their day and generation. The present Bishop is a man of phenomenal piety and phenomenal learning. He is not only a great man, but a very great man and one of the greatest living Prelates. The House of Providence is one of Kingston's chaitable institutions and beneath its hospitable roof youth and old age are tenderly cared for. Its present Mother Superior witnessed its

old age are tenderly cared for. Its present Mother Superior witnessed its humble beginnings, and although she is still comparatively youthful, she has seen the mustard seed develop into a tree of goodly proportions. It was within its handsome and commodious chapel that took place on Tuesday, Jan. 5th inst, the took place on Tuesday, Jan. Surinst, the beautiful and impressive ceremony that caused us once more to admire King-ston's genuine Catholicity. On that day, vigil of the Epiphany, Miss Keilty, of Prescott, Ont., and Miss Nixon, of Taunton, Mass., pronounced their religious vows and were solemnly enrolled among

the Sisters of Charity. The most Reverend the Bishop of the Diocese officiated, and around him in the sanctuary stood the Rev. Father Twohey, Chancellor, the Rev. Father Kelly, His Chancellor, the Rev. Father Kelly, His Lordship's secretary, the Rev. Father McGrath, Chaplain to House of Provi-dence, the Rev. Father Keilty, parish priest of Ennismore, in the Diocese of Peterboro, and Rev. Fathers O'Connor and O'Brien, of Kingston. The unfavor-able weather militated against any large attendance of the citizens, but the chapel was comfortably filled. Among those from a distance were several of Father Keilty's parishioners who had accom-panied him to Kingston in order to wit-ness his sister's religious profession. ness his sister's religious profession, The most Reverend Dr. Cleary presided on this as on all occasions with the sauve dignity so characteristic of that great churchman. The young ladies p nounced their irrevocable vows in faltering accents and were then duly invested with the insignia of their heavenly vocation: The black head-dress, to show that they are dead to the world, the ring on their finger, typical of union with the Divine spouse,

typical of union with the Divine spouse, and the cross they love so well around their neck, to show that they are to accept all contradictions in the spirit of the meek and numble Jesus. At the conclusion of the holy Sacrifice of the Mass the *Te Deum* was recited by Bishop and clergy and the interesting ceremony was over. On entering the reception room shortly after-wards the newly made Religieuses received the congratulations of Mother Superior, their sisters in holy religion and ail their friends.

Shortly atterwards the Mother Superior The Shortly atterwards the Mother Superior led the way into the spacious parlor, where His Lordship and the clergy sat down to a magnificent dejeuner. There sat down likewise Mr. Keilly, of Prescott, Deputy Collector of Iuland Revenue at that port, and a brother to Sister Mary of the Nativity, also Mr. Scollard, of Ennismore, a student f on St. Michael's, Toronto, who last wear carried off the gold medal respectfully uncover as she Everybody knows whither bound. She is on an err she passes. bound. She is on an errand of mercy among Christ's poor. She enters their wretched hovels and acts he part of an angel; she administers consolation as no one else. The children of the poor gather around her lovingly; she is to them the impersonation of all who last year carried off the gold medal RECORD. 1 could not possibly do without its good in structions every week.
 P. Gaynor, Esq., Lucknow. I find I could not do without the CATHOLIC RECORD.
 E J. O'Brien, Esq., Guelph - I renew her that they goodness. They promise her that they will always be loyal to the Lamb of God. The despairing husband and the heart-broken wife take fresh courage, and they resolve with Christian patience and resignation to bear their trials. That home, before the Sister of Charity came, During the remainder of the day our During the remainder of the day our thoughts were continually reverting to the beautiful ceremony of that morning so eventful in the career of Sister Mary of the Nativity and Sister Mary ursula. Irresistibly coming into our mind was that sublime sentence from the Apocalypmatchless accents : "Lamb of God, who taketh away the sins of the world, have tic seer written eighteen hundred years ago, and carrying with it such ineffable charm : "For they are virgins and they mercy on us. Thus pre-eminently does the Sister of Charity prepare for herself a place in the follow the Lamb whithersoever He goeth." The Sisters of Charity, in the world that now is, follow the Lamb, and judgment day on the right hand of Him judgment day on the right hand of Him who will say: "Come, ye blessed of My Father, possers you the kingdom pre-pared for you from the foundation of the world. For I was hungry, and you gave may we not hope that in the blessed hereafter they will follow the Lamb whithersoever He goeth. Better, con-sequently by far, to be a sister of charity me to eat ; was thirsty, and you gave me to drink ; I was a stranger, and you took than Queen of the realm. The sceptre shall one day fall from the nerveless grasp of the Queen and the hand so obsequiously kissed by courtiers shall crumble into dust and ashes. But the me in; naked, and you covered me; sick, I was in prison, and and you visited me; I was in prison, you came to me. (Matt. xxv., 34). "Amen, I say to you, as long as you did it to one of these my least brethren, you sceptre of the Sister of Charity is a moral sceptre whose sway shall endure until the last syllable of recorded time, and did it to me." But the Sister of Charity has other functions to fulfil. Contemplate her for a moment in the church, where her duty is to decorate the altar of God. foreshado vs the sceptre that the living God shall one day put into her hand in the city not made by the hand of man, She must have learned her art in heaven; ternal in the heavens. The crown shall bow otherwise explain the shapes of beauty into which she moulds papers fall from the brow of the Queen and her papers brow shall become a tenement for worms. and flowers? Instinctively, on vie But time can never tarnish the splen. the Sister's handwork, do we exclaim dor of the moral crown worn by the Sister of Charity, because it foreshadows "How lovely are Thy tabernacles, O Lord God of hosts." And as the devout wor-God of hosts," And as the devout wor-shipper raises his eyes to contemplate the beauty of that exquisite altar, how the crown woven by the hand of God which shall be placed by angel hands upon her brow in the kingdom of God's glory. Yes, the crown of the Sister of Charity shall remain undimmed as long as life his thoughts are irresistibly carried on-ward and upward to the Altar in heaven, has woes, as long as Christianity teaches according to the order of Melchisedech the nations of the earth to admire the and he hears thousands upon thousands grandeur of moral heroism, the sublimity of angels saying with a loud voice : "The Lamb that was slain is worthy to reof self-sacrifice. The pride, pomp and circumstance which surrounds the Queen ceive power, and divinity, and of the Realm shall disappear, vanish into and strength, and honor, and glory, and A Marius shall sit amid the benediction. ruins, and in the lurid glare of distinction Amid her multifarious duties the men shall discern the dictum of the wisest of mortals: "All is vanity." But Sister of Charity finds time every day in But that day shall never come to the Sister Charity; she is the daughter of the King of Kings, and as long as the world shall last and amid the crash of continents and the wreck of worlds she shall be dowered from on High with the peace that passes all understanding. In this world she shall enjoy the scriptural she says: hundredfold and in the world to come the sins o the sins of the world, have mercy on u life everlasting. We have said that the Sister of Char-Methinks on such occasions th We have said that the Sister of Char-ity follows the Lamb whithersoever He goeth. Look at her in the school room. The children gather lovingly around her

and listen to her every word. She re.

JAN. 30, 1at 6.

peats for them the words of the Lamb of God : "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." She tells them of the Little One born for their sakes and the international of the internation of the internation of the internation of the international structure in the international structure in the internation of the international structure in the internation of the international structure in the structure in all its vicissitudes they must always be loyal to the Little One of Bethelehemloyal to the Little One of Bethelehem-that amid the temptations of after life, in maturity as in old age, they must always keep the hearts of little ones be. cause "Unless ye become like unto this little one ye shall have no part with Christ in the kingdom of God." Oh, how the words and example of the Sister of Charity in the school room shall fructify! What lovely fruit the out. or charly in the school form shall fructify! What lovely fruit the out. come! More than any other teacher the Sister of Charity understands the kind of kindergartin required by the minds and hearts of the little ones.

But the scene now changes from the But the scene now changes from the school-room to the tented field. The decree of blood and iron has gone forth, and man meets brother man amid the shock of arms. Grim visaged war brings forth the needle gun, the Armstrong gun, the Gatling gun and all the other dread agencies invented by the perverted incomparing of means and calle illustration ingenuity of man and sadly illustrative of man's inhumanity to man. At al events, there they are dealing out death and destruction in myriad forms. But as the smoke of battle clears away, what a lovely apparition breaks upon the view ! It is the Sister of Charity, and she bears a message of peace and good will to men. She goes from one dying soldier to an-other. Hers not to ask under which flag they have fallen. She recognizes in all the creatures of God and speaks to them of the Lamb of God, who washeth awa the sins of the world. The soldier dies with a blessing upon his lips for the Sister of Charity, and she shall never be forgotten "while glory guards with solemn round the eternal bivouac of the dead." No wonder that she is enthroned in the hearts of soldiers, but she is also enthroned in the hearts of civilians. Look at her in the hospital, where she is not afraid to meet disease in its most loathsome forms. She will not run away from the small-pox or cholera- wherever there is contagion in the air there she is to administer consolation to the afflicted sons of men. On their death bed she speaks cheering words of comfort and tells them how dear they are to the Sacred Heart of Jesus, because the Lamb of God has died for them. The Sister of Charity visits our prison

houses. The Lamb of God has said : "I was in prison and you came to me." The unfortunates confined here are God's creatures; the Son of God has died for all. Consequently the Sister of Charity goes in among them, while the proud Pharisee passes by on the other side. The most hardened criminal will listen with respect, and compunction touch his heart while the Sister of Charity in his behoof is gently saying : "Lamb who taketh away the sins of th of God sins of the world have mercy on us." He promises the Sister to go to confession, and the Sister rejoices that the prodigal son will go back to his father's house. See the Sister of Charity as she passes thereas here are used at the product to the sister of the size the s

through our crowded thoroughfares. The most eminent of our citizens where officiates "the High Priest forever, her own dear chapel to prostrate herselt during several hours before the Lamb of God, present in the Holy Sacra-ment. Here in silence and seclusion she falls down in adoration. Beseechshe falls down in adoration. Beseech-ingly she implores the mercy of God for all poor sinners. How the court of heaven must harken to the music of her voice as she says : "Lamb of God, who taketh a way

JAN. 30, 18 6

future home. Many is she favored in this holy such as St. John was for instance, he says : " tude, which no man co nations, and tribes, tongues, standing bef in sight of the Lamb, robes, and palms in t when the Sister of Cas self in prayer in her of frontier hosts of hear enedictions, past co

the skies. Thus continually a Sister of Charity fol God. But the Sister and, like all the child one day leave this sub sisters have noticed declining. The fragile wasting away. Ou a in her career she finds to go her daily round This is what saddens he any longer to go amon feelingly she seems to thee my steps shall l ever." She grows we comes and recognizes God of all goodness is this flower in His he her sisters and others her only reply is : "I and be with Christ." comes, and for the last his lips : "Lamb of G the sins of the world. that moment ! It is to The body, lovingly co the day of holy pro with oil in the name continues to grow we are called to her b Superior reads the p The sister, fast sink utters some incohen seem to be Christ's around the throne o lowing the Lamb of wards she opens her upon her sisters, and ever. The feet that be good things are now be upon the mountain o Requiem Mass is char are there with the tr The remains are the to the Cathedral va blessed morn of the Reader, let us so l by the mercy of God realms of bliss, the

during the eternal ter of Charity, no of honor in that triu the select of the elec are virgins, and the whithersoever He Amen, amen.

CATHOLI Catholic C

The London Tabl

had a powerful ar Hand," in which it s is battering down to Church's interests Absolutism, with L action." Even if s individuals do given accusation_"Cleric nemi," the Church cuse for that call to parties. It is from against forms of gov tened to the bitter along, and the co sympathies has been not opposed to wherein that does treme on one side of the extreme of f feudalism. The pretense th

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plans to perform deeds of violence, and med up in this one paragraph.

"That the end is near-the end of the long connection between Church and of England in which to ply the knife and State in this island-many signs have of pistol, discarding dynamite, which, it is late contributed to declare. At the late contributed to declare. At the alleged, the plotters regard as a difference of the medium." Newspapers which give cur-

for many long years. It is hard to say RECORD is one of the greatest pleasures of our household, and it is time well and what the effect on Ireland will be of demands for Home Rule. But whatever book of Common Prayer, the Church the consequences, upon the heads of the present administration will be placed and justly lie the blame.

diminishing. The existence of secret societies throughout Europe, formed for the avowed purpose of destroying monarchy, and in fact all legitimate authority, without regard to the means to be employed for the purpose, has long been a just source of

that they have selected a particular part alleged, the plotters regard as a blundering

ing and instructive. All Catholics must admit the necessity that exists for a staunch independent Catholic journal, at all times ready to defend the Church, to refute the landers that from time to time appear in SOCIALIST ACTIVITY. While not so openly aggressive as they

both press and pulpit, to review all the principal events of the day from a Catho-lic stand point, and is devoted exclusively to Catholic interests. Such a paper is the CATHOLIC RECORD. It should be in every Catholic family. Yet I am sorry to learn that many deprive themselves of the vere some few years ago, the Socialist leaders of continental Europe are, there advantages to be derived from reading your paper; not only that, but some take non Catholic papers in preverence to one that has the approval and patronege of the Bishops and clergy generally throughout can be no doubt, as desperately as ever in earnest in the pursuit of their rapacious schemes. Nor is there any room for hope that the number of their adherents is the country.

> JOHN RUSKIN'S contribution to the London press dealing with the present political outlook in Great Britain is receiving wide attention. In the course of his article he states that "three considerations are ignored in the discussion of the Irish question. First, the Irish are an artistic people, and can design beau. tiful things, and execute them with indefatigable industry. Secondly, they are a witty people, and can by no means be governed by witless ones. Thirdly, they are an affectionate people, and can by no means be governed on scientific principles by heartless ones." The author of the Seven Lamps of Architecture, says United Ireland, has in one Lamp of Irish Folitics shed more white light upon the Irish difficulty than our English gover. nors have been able to incandesce in the course of seven hundred odd years.

WE HAVE to tender our sincere apologies to Mr. W. J. Poupore, M. P. P. for

European nations. Well, they have Pontiac, for the unavoidable delay that sown the wind, and must now reap has occurred in the publication of his the whirlwind. The spirit of revolutionletter. As he therein touches upon many ary anarchy is abroad. Monarchs may points of local and general interest, and row tremble for their safety. They themwhich we desire to discuss fully, we are selves have so often betrayed religion and again unavoidally, but reluctantly com sion, a circumstance which would hardly rency to such idle rumors, most probably piety and irreligion that they have but issue. attempted to seek a compromise with im- pelled to hold it fover for still another the lodge, he, o misery loves comp go in and see th much of a show af N. Y. Free Colonel Ingersol morality, founded fine arts. If a n operas, and admir certain to be virtu ever, that the Co this high morality This will doubtle minded creatures blasphemed, joke himself in the int The Liberal Leagu The Liberal Leag the blasphemous to speak. He sp and foolishly, and profits—so the Li Liberal League, co ers, was under t onel Ingersoll tal Cause. The Les talked for over 8 Cause. The Lea talked for over \$ tends to believ Melos and the O are more effectiv the doctrines of them above the l can he look the face, or listen to

> cught to return of the Free Thin reply. The spe Beautiful, and pocketing the ca ren, is very, ver Bo "For the sec Liverpool gave 1,000 hot dinner is considered th

without blushin

were by the Ma with a Christma ets being distri ministers of th