Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOLUME 8.

LONDON, ONTARIO, SATURDAY, APRIL 3, 1886.

NO. 390.

NICHOLAS WILSON & CO. 136 Dundas Street.

Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS

A SPECIALTY. INSPECTION INVITED.

ST. PATRICK'S DAY IN QUEBRO.

The Irishmen of the Ancient Capital are amongst the foremost, if not the very foremost, in the Dominion of Canada in respect of sincere, earnest and practical devotion to Ireland. Their celebrations of old Erin's national anniversary yield to none on the continent in eclat and enthusiasm. This year their commemoration of the day formed no exception to the rule. Solemn High Mass, coram pontifice, was as usual celebrated in St. Patrick's church. In the Weekly Budget we read :

The sacred edifice was crowded to overflowing with an immense audience, all the standing room being occupied. Amongst the distinguished personages who occupied seats in the sanctuary were His Eminence the Cardinal Arch. were His Emmence the Caronal Arch-bishop, Mgr. Taschereau, attended by the Very Reverend Messrs. Legare, V. G., and Suzor, V. G., of Nicolet. His Honor the Lieutenant-Governor, atten-Honor the Lieutenant-Governor, attended by Capts, Shephard and Garneau, A. D. Cs., Hon. Dr. Ross, Premier, and Hon. Jean Blanchet, Provincial Secretary, T. H. Mahony, Esq., President of the Irish Protestant Benevolent Society; T. S. Hethrington, Esq., 2nd Vice-President of the St. Patrick's Society,—the latter representing M. Miller, Esq., President, who was unavoidally prevented from being present, attended divine service at St. Patrick's church upon invitation of F. Carbray, Esq., M.P.P., President of the Irish National Association.

A large number of the clergy also occupied seats in the sanctuary.

The interior of the church was handsomely decorated for the occasion, and the altar was a perfect blaze of light.

Solemn Grand Mass was celebrated by Rev. Dr. O'Ryan, of Laval University, with the Rev. Messrs. Bouffard and Paradis as deacon and sub-deacon respectively.

The musical portion of the service was exceptionally fine, and executed with rare and artistic skill.

THE SERMON. The sermon, which was an eloquent and masterly discourse on the "Triumphant Faith of the Irish People," was preached by the Rev. Father Eustace Maguire, a Professor of Laval Univer-

sity.

The Rev. gentleman spoke pretty

much as follows:
The text: "But delivering, I will deliver thee, and thou shalt not fall by the sword; but thy lite shall be saved for thee, because thou hast put thy trust in me, saith the Lord." Jerem.

Your Grace,
My Dear Brethren,—Though scattered over the face of the earth, there is one day above all others when distance is one day above all others when distance is spanned, and when the most isolated children of Ireland are brought within the endearing bonds of religion and nationality; when, the world over, "The Green Immortal Samrock" is lifted from its lowly bed—whether it lay amidst the sands of the equator, or under the polar snows, and exhibited to all nations as the emblem of Ireland's faith. On St. Patrick's day our hearts are penetrated with feelings of tender emotion; our minds are filled with fond memories of the loved associations of days gone by; for no matter in which found memories of the loved associ-ations of days gone by; for no matter in what country he has made his home, or under what sky Providence has fixed his destiny, the "Exile of Erin" fondly looks back to his "loved, his native land," whose spiritual birth he is to day cele-brating. He loves to saze on those brating. He loves to gaze on those familiar faces he used to see around the fire place in his old home, and in spirit he lives over again those sweet yet sad

ot all, indeed, claim Ireland We cannot all, indeed, claim Ireland for the land of our birth; most of us have not been privileged with treading, or even seeing that sacred soil, which was sanctified by the blood of our martyred sires; but for this, we love her the more, since it is her sufferings that have made us foreigners to her shores—Foreigners! did I say, alas! we are, but by birth only, not by affection. Exiles, or sons of exiles, our affection is the same, and to-day—Ireland's festival, our linked thoughts have stretched away across the tall-waved Atlantic and are rivited to tall-waved Atlantic and are rivited to

lars s of the ner

gna-ure-the

y be ake for-s to are-

rily

7 (W

R

our "Emerald Isle." If not exiles yourselves, you are the children of exiles, and as true children you share in the joys and sorrows of

When yet a child, a mother made you miliar with the weal and woe of fatherfamiliar with the weal and woe of father-land. In the simplicity of youth, you asked her: why this is called St. Pat-rick's Day? why the mirth and happi-ness of this feast? And your tender heart now beat with joy, now heaved in sorrow, as she would relate to you the history of your country: how your fathers worshipped other gods than the true God; how St. Patrick went amongst them, and breaking, by the peaceful violence of grace, their proud and haughty spirit, led them captive and humbled to the feet of Jesus Christ, their crucified Redeemer.

She informed you that St. Patrick's

Day was one of joy, because on that day

we celebrate the glorious entry of our

with hearts full of gratitude to heaven,

Patron and Apostle into Heaven. Oh! gladly did she tell you all these things; but tears would dim her eyes and sorrow oppress her heart when, enraptured with her words you pressed her to continue. The subsequent chapter remained half-told. In after years, you were wont to muse on the fearful afflictions of your muse on the fearful afflictions of your ancestors; on their heroic contempt for the gold, the taunts, or the barbarity of the tyrant; on their love for truth, accepting chains and death for conscience sake; more tried than Abraham, they sacrificed their whole families, rather than deny their Lord; you portrayed to yourselves the thatched-roofed chapels, where your fathers in adoration poured forth their souls in prayer as pure and holy as that of the first Christians in the Catacombs, exclaiming in presence of the combs, exclaiming in presence of the Crucified: "How long, O Lord, how long!"; yet after His example, willing to drain the bitter chalice to its very dregs. All these thoughts have sunk deep into your hearts and have drawn them closer

your hearts and have drawn them closer to your faith and your country.

Led then, my dear brethren, by the same sentiments, we gather round the altar of the Almighty, to adore and thank the giver of all good gifts, who, in His mercy calling our forefathers to the "One true Church" of Jesus Christ, has com-municated the same inestimable grace to us their posterity.

us, their posterity.

There are no christian nations who have not registered in their annuals some actions which impart glory to their name; no nations, that have not at some period no nations, that have not at some period or other, presented to the admiration of the world, some high achievement or some mighty effort. These actions are either of the spiritual or the temporal order. To-day, my dear brethren, shall I speak to you of the achievements of human prowess leagued to exalted daring, which throw a lustre over the history of our country? Shall I speak to you of the gallant efforts of our fathers to maintain their national rights; of their banded gallant efforts of our fathers to maintain their national rights; of their banded energies to repel the invader of sacred liberty? I must not forget that we are not assembled here to treat of actions limited to earth, and that your religious feelings call upon me for a subject which relates to God. relates to God.

Let us, then, dearly beloved, take rapid glance at the "Triumphant Faith of Ireland." And if it is true that those achievements are the greatest which contribute most to hallow God's name, to make His contribute most to hallow God's name, to spread His Kingdom, to make His will prevail, then indeed, we cannot choose a theme more glorious. But allow me to observe that the Irisb, ever since the days of St. Patrick, have be the days of St. Patrick, nave been essentially Catholic; a people whose thoughts are so allied to the Invisible; whose religion and nationality are so wedded—united as the soul to the body—that had we time to exhaust our subject, were weeks instead of minutes at our disposal weeks instead of minutes at our disposal, we might follow up, page after page, the history of Christian Ireland without devi-ating from our subject. Yes, everything in it breathes of piety

and religion, because, from the hour of Her baptism the whole energies of the nation have been constantly engaged either in warfare with the enemy of her creed and liberty—resisting his works, renouncing his gold and pomps—or they have been engaged in fondly adminis-tering to the seed of truth, that foster ing care and nourishment which gave it growth and strength, till the little plant has become "like a cedar, beautiful in has become "like a cedar, beautiful in all its branches, wafting its native incense through the skies, and inviting the birds of heaven to shelter and repose." The conversion of Ireland to Christi

anity, my dear brethren, exhibits the most noble and striking of moral spectacles ever presented to the world; nothing to equal it in the annals of nations. It is the spectacle of a whole people, attached to ancient customs and prejudices, suddenly repudiating the errors and tached to ancient customs and prejudices, suddenly repudiating the errors and superstitions of ages; suppressing their old practices of religion, and accepting mysteries incomprehensible, apparently opposed to human reason, receiving a law which is hostile to the passions and forbids the indulgence of pleasures.

When we examine and study this holy revolution, and compare it with the conversion of other countries, our admira-

revolution, and compare it with the conversion of other countries, our admiration is increased. The missionaries who went forth among barbaric nations, had generally to forfeit their lives as the price of their zeal. The soil was hard and the seed of truth required to be watered with the tears and blood of the

sower.

How are they received among the civilized nations? Judea, who had already killed her prophets, who listening to her doctors, nailed the Son of God to a cross, stones His disciples. Rome, proud and corrupt Rome, persecutes the messengers of good tidings. Greece is menacing and tumultuous. How was the Apostle of Ireland received? It is true that St. Patrick did not find the country in a state of barbarism for we true that St. Patrick did not find the country in a state of barbarism, for we are told, by the most learned and reliable authorities, that the Irish had books written in their own characters; we are told that St. Patrick, knowing he had not to preach to a savage and he had not to preach to a savage and ignorant people, but to a people versed in pagan philosophy, felt that he must become the most learned as well as the holiest of men, and prepared himself by

thirty years of prayer and study.

But were not Rome and Greece civilized countries? Yet the barriers of obstinacy and licentious interest were long opposed to the advancement of Christianity in these countries. Corruption and the dark mysteries of their idolatry, dazzled by the new light, drew up behind their defences.

And, humanly speaking might we not suppose that the very learning of the

suppose that the very learning of the Irish would have been the greatest obstacle in the way of our Saint, who had been a poor slave and now had come to instruct his former masters? But not

that we reflect on this chapter of our that we renect on this chapter of our history; it contains the only record of the nation's unconditional surrender. Before whom does she lay down her arms? Before a man bearing no shield but prayer; clothed not in the armor of the hostile invader, but encircled by the the hostile invader, but encircled by the halo of sanctity, and wielding no other weapon save God's heart-wounding grace. But his voice was strengthened by divine agency; to speak the sublime language of the Psalmist, the voice of the Apostle was: "The voice of the Lord in power, the voice of the Lord in magnificence. The voice of the Lord breaking down the cedars of Lebannon." Vox Domini confrigentis cedros. (Ps. 33, 4).

A celestial light beams forth; its effulgence penetrates the recesses of Druidie grove: mystery and superstitious rate

grove: mystery and superstitious rate shrink before its mild lustre; the empire shrink before its mild lustre; the empire of paganism is dissolved; the gospel of humility, purity and austerity erects its throne on the altars of idolatry, and truth marches triumphant over the land. Heaven is victorious, a nation passes under the "voke of the Lord."

I have called this a surrender! Let us call it the first manifestation of Ireland's love for the truth, her grandest triumph of faith!

of faith!

St. Patrick, to use the language of Holy Writ, had preached the word to a people, who, in a good and perfect heart, hearing it, kept it and brought forth fruit in patience. [Luke 8, 15] His first message to Rome was: "They are all Christians, they are all Catholics, and they are nearly all saints." In great and appropriate truth our beloyed and appropriate truth, our beloved Apostle might exclaim, ere his blessed spirit soared to its heavenly home and any spirit soared to its heavenly home and any servant, (Lord, according to thy word in peace ; because my eyes have seen thy salvation—a light to the revelation of nations, and the glory of thy people," [Luke 2, 29]. In the middle of the fith century Ireland, dear Brethren, was already designa-ted by the title "Island of Saints."

The Venerable Bede, the greatest among English annalists, gives most striking testimony to the piety, learning and hospitality exhibited by the Irish: "Such of our people," says the venerable writer, "as went over to Ireland, either for education, improvement or for each for education, improvement, or for an opportunity of living up to the strictest ascetic discipline, were maintained, taught and furnished with books without fee or reward !!"

Rome has fallen under the conquering heel of Hun and Vandal; religion and science were extinct. Ireland was like a green spot—an oasis in this mental desert—and to the title of her sanctity was added that of her learning; she was called the "Insula Doctorum" the "Island of Sages." She did not rest satisfied with traching those who visited her shores; her bishops and priests, obedient to their Saviour's command: "Euntes docete omnes gentes....." commenced their missionary career of carrying the light of Faith into the spiritual darkness of the world. St. Bernard tells us that "from her schools issued forth, year after year, bands of holy men, who passed over Europe like the everwho passed over Europe like the ever-running waves of the sea." Thus did Ireland achieve another triumph for re-

Such, dear brethren, was the condition of our country, when self-sacrificing Eng-land thought she should civilize her. d in the holy After considering Irel and prosperous period of liberty subse-quent to her conversion to christianity, we are ill-prepared to look at what fol-lows; nor would I mar the joy of this day by asking you to dwell on events which horrify the mind. Suffice it to say: what follows is the picture of a nation's woe. Discordant children, unconscious of their danger, heed not the advancing army of England; the vulture pounces on an easy

prey.
Peaceful and happy land, how changed!
"Your sanctuary is desolate like a wilderness, your festive days are turned into mourning, your sabbaths into reproach; your honors are brought to nothing." [I Mac., 1, 41.] Ireland has lost her religious and polit-

reland has lost her religious and political liberty; the "Island of Sages" is now the "Island of Martyrs." Her monasteries and schools are smoking ruins; her children are as aliens in their own land; they are exiled, and leave their foot-prints on every shore. For centuries the tyrant explores every form of venomous law; wholesale confinentians. of venomous law; wholesale confiscations are authorized; penal force severs nature's tie that binds brother to brother, child to parent. Every means is employed to tear Ireland from her creed, but in vain. Ireland responds to the effusions of heav-Ireland responds to the effusions of heavenly grace; she hearkens to the promise of the Almighty: "But delivering, I will deliver thee, and thou shalt not fall by the sword, but thy life shall be saved for thee, because thou hast put thy trust in me." Thus comforted she clings to the cross, and faith is ever triumphant.

And Ireland is still suffering; families, too destitute to pay their rent, are daily evicted from miserable hovels. People throughout the country are naked and

throughout the country are naked and enduring the harrowing pangs of hunger. Famine is always at her door.

Why this wretched condition of our ountry? Why is it that England still why this wretched condition of our country? Why is it that England still withholds from our people their right to remedy these evils, their right to self-government? It is because Ireland is feared on account of her religion; on account of that triumphant Faith which bands her sons together, and England wishes to retard the day when she will have a powerful Catholic nation by her side.

we read in the "Lives of the Saints"

day is at hand when the eagle spirit of Old Ireland, rising from the sepulchre, Old Ireland, rising from the sepulchre, shall fix its gaze on her never setting sun of Freedom. The wreath of victory must crown the brow of a nation, whose efforts are encouraged by the sacredness of her cause, the blessing of her priesthood, and her trust in a just Providence. To terminate with the world of settings of the control o hood, and her trust in a just Providence. To terminate with the words of an archishop, who has won the hearts of his country: "May God grant that our people shall not forget, in the hour of their deliverance, as they have never forgot throughout centuries of defeat and oppression, that it is the duty of nations as well as of individuals, to recognize in all the vicissitudes of fortune, that they live, and move, and have their being under His protecting hand. The blessing which I wish you all with the benediction of His Grace.

the benediction of His Grace.

Pleasing features of the Quebec celebration were addresses read on behalf of the Irish National Association by Felix Carberry, E.q., M. P. P., President of that body, to His Grace the Archbishop, His Honor the Lieutenant Governor, His Worship the Mayor, and the Redemptorist Fathers.

His Grace the Archbishop. the benediction of His Grace

His Grace the Archbishop said in reply "The faith which fourteen centuries ago
St. Patrick implanted in the Emerald Isle
has grown so strong in its roots that it has
ever since flourished in spite of time and
persecution. Wherever the sons of Ireland are to be found, they not only have
shown themselves faithful to the doctrines preached by St. Patrick to their ancestors, out have been missionaries of the faith and founders of churches wherever the English larguage is spoken in and out the immen e British Empire upon which the sun never sets. This is a glory which very few races upon earth can boast of and which the dawning of brighter days will only make more brilliant in the

I thank you, Mr. President and gentle-I thank you, Mr. President and gentlemen, for the heartfelt congratulations and kind wishes which you express on the occasion of a certain event due to the consideration of the Sovereign Pontiff towards this country and to the antiquity of the See of Quebec. I rely upon your fervent prayers that I may bear the new burden imposed upon my already too weak shoulders.

May God Almighty and Merciful bless the dear land of your fathers, and grant her that peace and liberty so long exiled from her shores!

His Honor the Lieut, Governor was

likewise very felicitous, saying:
You do not, I am sure, gentlemen,
expect me to enter into the consideration of the struggles now going on in the
halls of Westminster. I will say no more than that I well remember having often expressed the opinion that Ireland would eventually, by constitutional means, obtain redress of its grievances. I am happy to see that feet means, obtain redress of its grievances. I am happy to see that, from all appearances, the opinion which I have held, in common with many of my fellow countrymen, is likely to be, in a great measure,

We are fortunate enough to live under a system of government which affords protection to all minorities, and I believe that in this era of liberty and publicity of opinions there is no part of the British Empire, having protection to the protection of the British Empire. empire, having proper parliamentary representation, in which minorities can be systematically ignored and long oppressed. Minorities with us, though weak for attack, are most powerful for defence if those who compose them are but moderate and true to themselves, as they will always find men unwilling o perpetuate a wrong and continue an

PARISH OF PAINCOURT.

To the Editor of the Chatham Planet.

To the Editor of the Chatham Planet.

SIR,—Allow me through the medium of your valuable paper to state as concisely as possible what the influence, good control, and magnificent management of one man, can do with his people with good will and union, and to this will clearly state in detail as nearly as the memory will admit, here below. The public and the community at large are men well aware of the change His Lordship, the Bishop of London, Ont., has seen fit in his wisdom to make, by removing from our midst the Rev. J. Bauer, Parish Priest of Pain Court mission, to the mission of Stoney Point. sion, to the mission of Stoney Point. I may say for the information of the readers of this communication, such dom of heaven. I remain Your obedient servant, readers of this communication, such change is attributed chiefly to the overworking the rev. gentleman took upon himself during four years of hard labor, and which caused his health rapidly to decline, and His Lordship seeing this great obstacle in the way, decided to do what is already mentioned. Rev. F. Duprat was succeeded by the Rev. F. Bauer for the same cause, in the mission of Pain Court in the year 1882, and on of Pain Court in the year 1882, and on succeeding the Rev. F. Duprat he took upon himself a very heavy burden and a upon himself a very neavy ourgen and task that very few men would have the courage to undertake. A church not half finished, both as to the exterior and half finished, both as to the exterior and the interior of the building, there being also a very heavy debt left by his pre-decessor, to pay off. The church con-sisted only of the frame, and the founda-tion, being condemned by the architect, the work of finishing the church, and other necessary works in connection with it, was very easy to promise, but the most difficult undertaking was to com-mence and complete such a great entermence and complete such a great enterprise without a farthing in the tres surer's box. The course to pursue, and the only legitimate and successful one, we read in the "Lives of the Saints" that the fire, prepared for the martyrs, sometimes consumed the tyrants themselves. Thus would our chains generated the fiery spirit which would rise in might against our oppressor. But these chains are falling, it is not, indeed, that the forger over-estimated their strength; no; they were coarse and heavy. They are falling—eaten by their own rust, Countrymen, let us be of good hope; the

quadruple the actual amount of their quadruple the actual amount of their assessment, which contributions after last payment of 1886 is paid will realize \$11,000, which, with the pew rent and with several picnics from time to time, will reach the large sum of money, (about \$18,000,) during the term of four years, paid towards the great work, including the out building, etc., which will certainly be a model to other parishes in the Diocese of London; and this will last for generations to come. I may say last for generations to come. I may say that the completion and finishing of the interior and exterior of both the church and the Priest's residence and outbuildings, are in a style as fine as any in buildings, are in a style as line as any in the Dominion for a country place. In addition to this, outside the voluntary subscriptions already stated, contribu-tions were given for the decoration of the edifice, for the glory of God and the devoted souls in that behalf. 1st, stations of the cross, at a cost of over \$700; 2nd, four fine statues of of over \$700; 2nd, four nne statues of the following inscriptions: "The Sacred Heart of Jesus," "Blessed Virgin," "St. Joseph," and "St. Ann," at a cost of over \$400; 3rd, an organ costing nearly \$300. The great work of elevating the graveyard by the means of drawing clay from a distance, and with the means of scraping from the bottom of the Pair Court creek adjoining the churchyard, and drawing from this creek at the dis-

tance of about 1,200 feet in some places was energetically prosecuted until it was found that the depth of 11 feet, of new clay was placed over the old grave-yard, and this work, it has been estimated, if given by tender or contract would have cost not less than \$2,000 cash. Nearly all this work has been done by the good will of the parish-ioners, under the good control of the oners, under the good control of the rev. gentleman, ever the enterprising and courageous worker with his people, who pushed his energy even further seeing the necessity of improving and ornamenting the church property. And through his energy induced two of his parishioners, Messrs. Jas. Thibodeau and Philabar Beman to collect from the generosity of my Protestant and Catabolic generosity of my Protestant and Catholic triends of the Town of Chatham and from them received the fine sum of \$500 which amount was appropriated towards the erection of a fine iron fence in front of the edifice. I will not speak of the generosity of the people of Chatham on every occasion, at pic nics in Pain Court, they being always present in large num they being aways present in large numbers, and freely spending their money in our assistance. Furthermore, at his request and by the good will of his people a large quantity of walnut lumber and over 50,000 feet of red oak lumber, and over 50,000 feet of seasonal wars saved now seven years seasoned, were sawed and finally piled on the premises of the church for the purpose of erecting all the necessary seats of the church and altars and other works, so soon as the means of the church will admit of such works, and also to build a sidewalk in front of the church, and put the last work on the fine altar in the east side of the the fine after in the cast side of the church for the resting place of St. Ann's statue, and the sacrifice of the Mass to be offered in the interest of those who have a desire to pray for any grace they

tioned such as the procuring of all the stones for the foundation, brick and lumber for the church. In the face of all this large amount of work, I feel the people of Pain Court, or their representatives, would be ungrate ful to let all this pass away without stat-ing a few words of remembrance towards a gentleman who has been the means of ele gentleman who has been the means of elevating the prosperity of this parish, which has long felt the indispensible necessity of arriving at an equality, with any parish in the Dominion. Not one man out of one thousand could, with the same amount of funds, do as much work in the same time as the Rev. F. Bauer. It is to be regretted that we lose his servi-ces in this parish, but hoping the change will be a grand success in re-establishing his health, and by that may result in his good service hereafter, if it is the divine will.Trusting the divine blessing will pour upon him and he will be happy in the new mission confided to his spiritual care, and hoping he, after a useful life as a Priest of God, may be happy in the king-

ANTHONY OUELLETTE. Teacher and parishioner of Dover

LETTER FROM CARDINAL MANNING.

His Grace the Archbishop of Toronto nas received the following letter from has received the following letter from Cardinal Manning:— Archbishop's House, Westminster, S. W., Feb. 24th, 1886. My DEAR LORD ARCHEISHOP,—I thank MY DEAR LORD ARCHEISHOF,—I thank Your Grace and through you many others who have sent to me the forged letter which has been published as mine. On last Saturday, as soon as it reached me, I telegraphed to your good Dean to expose this imposture. What good the forger thought to gain I don't know, but I may turn his bandiwork to good account. It gives me the opportunity to say that form gives me the opportunity to say that from the hour I saw the full light of the Catholic faith, no shade of doubt has ever passed over my reason or my conscience. I could as soon believe that a part is equal to the whole as that Protestantism in any shape from Lutheranism to Anglicanism is the revelation of the day of Pentecost.

to see the truth, and the unworthiness of his own act. Believe me, my dear Lord Archbishop, your affectionate servant in Christ. HENRY E., Cardinal-Archbishop of Westminster.

OBSCENE PICTURES.

In his sermon in St. Mary's Cuthedral, Kingston, on Sunday, the 21st inst., His Lordship the Bishop of Kingston read the Epistle of the day: "This is the will of God, your sanctification; for God hath not called us unto uncleanness, but unto sanctification." He also recited the Collect of the Mass: "O God, who sees hat we have no power of ourselves to help ourselves guard us inwardly and outwardly, that we may be defended from all adversaties in body and be cleaned from bad thoughts in our minds, through Oar Lord Jesus Christ." How, he asked, shall our young people possess the spirit of sanctifi-cation and be kept clean from tad thoughts in their minds, if wicked men, coming in their minds, if wicked men, coming from another country, are permitted to besmear the walls and the fences of the city with the most hideous obscenities, such as he had witnessed a few hours ago in the vicinity of the Cathedral? The Catholic Church keeps the strictest guard over the virtue of chastity. She surrounds jt with the fence of modesty. She insists on modesty of dress, modesty of deportment, modesty in action and language on modesty of dress, modesty of deport-ment, modesty in action and language and look. Her prayer in to day's Mass expresses her vigilant discipline over her children's minds, that they be defiled by no bad thoughts, "for God hath not called us unto uncleanness, but unto sanctifica-tion." But no one, not even the most holy and God feating amongst us, could possibly preserve cleanness of soul, or shut out bad thoughts and filthy imaginings, in out bad thoughts and filthy imaginings, in presence of those colored representations, obscene and loathsome in the last degree, that defile the highways of Kingston city to day. The Bishop was indignant that it seemed to be no person's duty to protect morality and public decency against those agents of iniquity, who traffic on the corruption of youth. The colored placards of to-day are the worst he had ever seen. They would be a disgrace to Sodom and Gomorrah. Why, he asked, is the female thus persistently selected for lascivious representation? Paganism did indeed reduce woman to the condition of beastliness; but the Catholic Church, recognizing in the Virgin of Nazareth the highest order of human perfection and the most exalted supernatural excellence of grace order of adman perfection and the most exalted supernatural excellence of grace and dignity and power in sight of God and men, has effected, by centuries of teaching and legislating, a total change in man's ideas respecting the female charac-ter and the honor due to it. This she has done by holding up the mother of the Incarnate God as the type and model of womanly virtue and womanly sacredness, in whom all women are made sharers of her honor and the consecration of her sex in the order of Christian life. The manifest tendency of theatrical exhibitions, such as "Clio," is to degrade the female sex and bring back the Pagan abominations of domestic and social life. In several States of the neighbouring Republic a determined stand is being taken for the protection of society against this restil From what I have stated in reference to the rev. gentleman, and the obedience of his people in the performance of all the works stated, and even a good many other works, I have not heretofore mentioned such as the procuring of all the ton city bear to be identified with im-purity in morals?

In the Freeman of March 24th we were pleased to read :

"We are much pleased to observe that "We are much pleased to observe that His Lordship's opportune remarks at the conclusion of his sermon in St. Mary's Cathedral on Sunday evening have not passed unheeded. We congratulate Ald, Hiscock on having brought the question of responsibility for obscene placards in the public thoroughfares before the City Council. He presented as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the present as a conference of the council of the the public thoroughfares before the City Council. He procured an order for the City Commissioner to bestir himself, and save the eyes of Christian people from the shocking indecencies that have recently been imported into Kingston and other parts of Canada. As His Lordship justly said, in his sermon, these colored exhibitions of female nudity would disgrace Sodom and Gomorrah. Sodom and Gomorrah.

Correspondence of the Catholic Record. PRESENTATION.

Almonte is never slow to recognize the good qualities of her citizens. On Saturday evening a number of the friends of our respected young townsmen, Messrs. John and Arthur Gibbons, sons of Councillor Gibbons, called at their residence to bid them good bye previous to their departure for Lowell, Mass.

During the ten years the Messrs. Gibbons have spent in Almonte they gained by their geniality, straightforwardness and integrity the friendship and esteem of all with whom they came in contact. This was tangibly acknowledged by snitable addresses and handsome gifts. To the presentations the young men re-Almonte is never slow to recognize the

the presentations the young men re-sponded in feeling terms with regret at leaving those so closely bound to them in friendship, and hoped some day again to meet their Almonte associates and review the past once more with the pleasure of to-night.

FROM NEW BRUNSWICK.

Renous River, N. B., March 15, 1886.

Thos. Coffey, Esq., CATHOLIC RECORD, ondon Ont.

SIR,—Euclosed please find five dollars on subscription to the Record, for ar-rearages and future subscription, which please kindly acknowledge. I am more than pleased with the RECORD. It is a magnificent paper, a splendid exponent of Catholic principles and doctrine. I would not be without it now for anything. Wishing you every success, Yours very truly,

Grair field, P. O. Renous River, N. B.