THE CATHOLIC RECORD blished Weekly at 484 and 486 Richn street, London, Ontario.

Price of subscription-\$2,00 per annum.

RDITORS:
REV. GEORGE R. NORTHGRAVES,

REV. WILLIAM FLANNERY. REV. WILLIAM FLANNERY.

THOMAS COFFEY, Publisher and Proprietor.

WESSRS. DONAT CROWE. LUKE KING and
JOHN NIGH are fully authorized to receive
ebscriptions and transact all other busimess for the CATHOLIC RECORD.

Agent for Alexandria, Glencevis and
Localei.,—Mr. Donaid A. McDonaid.

Rates of Advertising—Ton cents per line
cach insertion.

Approved by the Bishop of London, and resonmended by the Archbishop of St. Boniace, the Bishops of Ottawa, Hamilton, Edigaton, and Peterboro, and leading Cathelic Clergymen throughout the Dominion. All correspondence on business should be addressed to the Proprietor.

Arrears must be paid in full before the Familian as stopped. Arrears must be paid in full before the gamer can be stopped. Persons writing for a change of address should invariably send us the name of their former pos office.

## Catholic Record.

London, Sat., Dec. 22nd, 1888.

CHRISTMAS.

We are once more about to celebrate the festival of Christmas, which brings joy to every Christian heart and fills the Christian's soul with a feeling of intense gratitude for the great mystery which was accomplished in Bethlehem on the first Christmas day.

At the time of our Lord's birth, the world was sadly in need of a Redeemer and Regenerator. Man was in the beginning instructed by God in regard to his duties to God, his neighbor, and bimself, and for a long period he retained this knowledge. The building of the Tower of Babal was undertaken from motives of vain ambition, and from the hope of evading God's wrath in the event of another deluge, but it does not appear that men had then altogether abandoned or forgotten God, and at the time of Abraham's visits to Egypt and Gerara the faith in one God seems to have been still very general, Even so late as the days of the prophet Jonas, Nineveh was brought to do penance at his preaching. But in course of time all thought of the true God was lost, so that men "esteemed all the idols of the heathers for gods. which relther have the use of eyes to see. . nor ears to hear, nor fingers of hands to handle. . . for man made them, and he that borroweth his own breath fashloned them. . . moreover they worship also the vilest erectures." (Wisdom, xiv.)

Such was the condition to which man was degraded when our Lord appeared on earth. Idols were worshipped, buman sacrifices were offered, the grossest immoralities were practiced, there was no restraint upon men's vices. Only in one nation of very limited extent was the true God known even by name, and the Jewish people, who did know Him, were themselves inclined to serve their passions rather than the Almighty God.

"But thou, our God, art gracious, and mercy. . . for to know thee is perfect mercy. . . for to know thee is perfect justice; and to know thy justice and thy power is the root of immertality." (Wis.

To save mankind, and to bring them back to the knowledge of God's justice and power, and restore them to a happy immortality, a Redeemer was needed, one who would not only enlighten man, but would also pay our indebtedness on as well as laity as they ever were. account of sin. Such a Redeemer was came down from heaven." For many centuries was His coming looked for by the prophets, who longed to see His day, "that transgression may be finished, and ein may have an end, and iniquity may be abolished, and everlasting justice may be brought and vision and prophecy may be fulfilled, and the Saint of Saints may be accinted." (Dan .ix., 24.)

These longings were satisfied when the angels of God appeared to the country enepherds watching their flocks on the anountains rear Bethlehem, and announced

\*Fear not; for behold I bring you good didings of great joy, that shall be to all the people: for this day is born to you a Saviour who is Christ the Lord, in the SATIOUR who is Christ the librd, in the city of David. And this shall be a sign tube you: You shall find the infant wrapped in ewaddling clothes and laid in a manger." (St. Luke, ii. 10 12)

Christ's purpose in coming into the world is to lead us to God by His instructions which were to dissipate the darkness of error which enshrouded the earth, and by His example, whereby we might see the course we should pursue to resist temptation, and thus be enabled to walk in God's commandments, however strong might be the inducements offered us to seduce us from the path of rectitude. Besides this, his object was to purchase our souls to God by bearing our iniquities by which we forfeited the right to heaven wherewith man was originally created; for the Holy Scripture tell us, "by His bruises we are healed."

The good tidings promulgated by the argels were well calculated to fill man with hope and the world with joy. The manner in which the angels made; their announcement teaches us how to receive it. A multitude of the heavenly army

granting us the Redeemer who was co much needed for our regeneration, and to Him glory should be given, and thanksgiving rendered, who furnished us with so admirable a means of salvation. And as will we should be ready to forgive those who have injured us, and should reconcile ourselves with Almighty God through the Sacraments, which are the means of reconciliation which He has appointed for our

At this holy time, no Catholic should be so lost to a sense of his duty to God as to neglect the sacraments of penance and the Holy Eucharist; for it is by the grace that we may best comply with the a iniversary to be observed every year. They who neglect these sacred duties annot celebrate the day in the spirit in in which the angels announced that it should be observed, for they give not due "glory to God in the highest," nor do they take care to accept that true peace which is offered only to men of good will, men who will observe faithfully the laws of God.

LATITUDINARIANISM IN THE CHURCH OF ENGLAND.

Many of our readers will remember the excitement caused by the late Bishop Colenso of Natal, who, contrary to all traditions and teachings of Christi snity, gave permission to Zulus conver ted to his new species of Christianity to continue the practice of polygamy. A still greater scandal was caused by the publication of his books, first on the Pentateuch, and afterwards on the book of Joshus, in which he boldly maintained that these and other books were full of historical absurdities, and were inspired only in the sense in which we can say so of the writings of Confucius or in the Vedas of India.

Then the Church of England moved n the matter, and the Archbishop of Canterbury declared Bishop Colenso an excommunicated heretic. However, it soon appeared that under the newfangled ecclesiastical regime which the Church of England established, Bishop Colenso was in no way subject to the Archbishop of Canterbury, and as his authority was independent, he not only continued to keep the charge of his episcopal see, but also to draw the revenues of it. This was, of course, the natural consequence of the suppression of the only authority in the Church which could have universal jurisdiction, the authority of the Pope.

Some time after the wide spread of Latitudinarianism in the Church of England was made still more manifest by the celebrated "Essays and Reviews," by most prominent clergymen, and which openly maintained that the Bible is but a collection of myths to which no serious credit can be given. Rev. Mr. Temple, one of the writers in this work, was afterwards raised to the Episcopacy, and though he did not, in his public writings, continue to push forward his views on this subject, it is well understood that he was still as much affected with them as ever, and certainly Latitudinarian views are as widely spread in the Church of England clergy

The more orthodox section of the Church are at present very much by the fact, and a late number of the Churchman says :

"In the recent Diocesan Conference of Winchester, Bishop Harold Browne spoke with great seriousness of the latitudinar. ianism which is spreading so rapidly in the Church of England, and which expressed itself so boldly and bally in the late Church Congress. At that Congress the Bishop said the conclusions of the 'higher critical's and the conclusions of the 'higher cri criticism,' accepted by eminent speakers, seemed to be that the Old Testament is 'a collection of doubtful traditions and sacred myths.' He did not conceal the 'great anxiety' which the spread of such opinions among eminent and learned courchmen has caused him. It seemed to him to be 'a reaction from the excess of the Oxford movement.' He acknowledged the operation of the law of action and reaction in things spiritual and intel ectual, as well as in things physical and naterial, observed that, in the Church. 'whenever there is an excess of teaching whether it be 'high,' or low,' or 'broad,' as we are pleased to call them, there is sure to be a reaction in the other direction. At present it was his opinion that the reaction is from the excesses of 'High Church' dectrine and ritual to 'broad Church' latitudinarianism. We cannot say that we entirely concur in the Bishop's opinion. Of the fact of a reaction there can be no particle of doubt. Of its extent we are inclined to believe that very ew churchmen are advised. That it is just occasion of anxiety to those who are aware of it cannot be doubtful. That it may very soon become a fruitful cause of animated controversies is more than pos sible. But its importance is all the greater if, as we incline to believe, it is ot a reaction from the Oxford movement only, or even chiefly, but at least as much from the excessive dogmatism of the Low Church divines on the difficult subject of inspiration. The Low Church th that subject was so sweeping that the disproof of any part of it must overturn the whole, and result in a reaction such as has undoubtedly set in from that school of the Church not less, we think, than from the Oxford school. It would be one Appeared, "praising God and saying Glory to God in the highest, and on earth peace to men of good will."

At this holy time, therefore, all Christans should consider the mercy of God in sprung from within the bosom of both." SEPARATE SCHOOLS IN THE NORTH-WEST.

peace is proclaimed to all men of good | Separate Schools in the North-West, and mon, when she proved an utter failure It would undoubtedly be desirable to have all educated in the same schools, if agreement could be attained as to the character of the religious education which should be imparted in the schools, but when some are for godless education, and when this worthy reception of these two means of is the only alternative which the favorers of one set of schools can offer, it is by far ntention of the Church in appointing this better that those who desire to impart a religious training to their children should have the liberty of so doing, whether they be Catholics or Protestants. It would be unjust to deprive them of this liberty. The Mall itself, even while it has been manifesting the greatest hostility to Catholic schools, has exhibited itself as favorable to the introduction of more religious teaching for Protestants in the schools of Ontario, so that we may fairly infer that its objection is really directed against Catholic schools. It cannot be expected, then, that Catholics will shape their conduct in accordance with the views of that journal; and as it is not to be supposed that Separate Schools will be established where it is impossible to maintain them, the people of the North West may be safely left to decide for themselves whether they can afford them or not, in any particular case.

The Mail adds that in Oatario the effect of the Separate School system is to divide the people into two camps, and that their existence is "utterly fatal to the growth of a national spirit." Though that journal asserts that we know this by experience, it would be hard to show that such results follow from the teaching of the Christian religion. It may suit the Mail, which has so often shown its hostility to Christianity, to maintain that this is the case, but its views on the subject cannot substantiated either by reason or experience. Christianity teaches both charity and patriotism, and the Catholic schools do not neglect to inculcate these virtues.

WHAT AILED DOUTNEY?

MRS. BLODGET, OF THE DETROIT W. C.

U., SAYS HE LOCKED WILD. Such is the significant heading of an article on last week's London Advertiser. The aforesaid Doutney, it appears, enjoys a widespread reputation for clever utterances, and fluency, as a lecturer on Romanism, Women's Rights, Total Prohibition and cognate subjects. He is a special favorite among the strong-minded women who are on the war path against modera. tion in drink, female modesty, and the errors of Rome. He was not long ago the companion and colleague of noisome Falton, who exhausted the vocabulary of billingsgate and the resources of his own filthy imagination, to defame, if possible, the pure minded, inoffensive occupants in St. Joseph's and Loretto Convents in Toronto. Fulton, it will be remembered, published in book form his scandalous lectures against convents, but in two large printing establish. ments in New York and Boston all the young girls employed struck work and eged twenty-three years, was stabbed in preferred loss of wages to sullying the groin and pushed by the stocks of the their hands with the shocking details of his filthy monuscripts. Doutney was the willing co-partner and eloquent apologist of this unsavory blackguard and caluminator.

And so he endeared himself to the ever zealous members of the Women's Christian Temperance Union. He accompanled them in their tour of evangelization prohibition on many platforms both in Canada and the United States. But alas! like D. K. Rbine in Stratford. Poor Doutney came to grief in Detroit-"I never felt so sorry for any one in my life." said Mrs. Blodget, president of Williard Union, to a reporter, "It seemed that he was completely unstrung and unnerved. and I was greatly relieved when the meeting came to a close." "His eyes looked wild," she continued, "and when he came to give his talk he could not do it. The lecture was a perfect remble . . . My! I was never so put out in my life. I felt as though I was sitting on a dynamite bomb all the evening. I was afraid the meeting might break up in disorder.' "Had you no suspicions that he had been

sentiment of the audience."
"Well, now, I saw no evidence of such "Well, now, I saw no evidence of such a thing, and even if he had been, I should hate to say so. He told me before the meeting that he had been to see a doctor, who had given him something to brace him up for the lecture, but I had no idea what it was. I dont think its any use for him to try any more temperance work here."

the centiment of his audience, the pertinent question remains to be answered :

The Toronto Mail of the 13th inst. is a crueade of vituperation against truth much troubled about the existence of and decency. What siled Edith O'Gorthinks they should be abolished. It says before a Toronto audience? Whatever that the support of one set of schools she had received from the ductor, to brace would be a severe burden, and the main- her up for the lecture, was a leetle too tenance of two sets well nigh impossible. powerful, and her incoherent utterances and bloated cheeks and unsteady gait, caused every woman in Shaftebury Hall to rise to her feet and make a rapid exit in disgust and horror. What ailed the ex-Monk Widdows? who so entranced our citizens here a few years hence. He could ridicule and burlesque the most solemn mysteries and ceremonial of Catholic worship to the delight of thousands of fanatics, both male and female. Every good joke he could perpetrate at the expense of decency in regard to priests and nuns was hailed with rapturous applause. He created very bad blood here, and had some of our most respectabe citizens at dagger's drawn with each other. But what has come of him? Where is he now ? and for what abominable crime is he a felon in Dartmore penitentlary? His crime is nameless, and so the innocent

> What ailed Widdows? In fact, for that matter, without enum erating any more names of the kindred brood of vipers, we might say, what ailed all those who assailed the Church of God, from bluff old Harry down to Chiniqui? History tells what ailed old Harry, and our experience, a little probing of the direct causes of their apostacy, will easily discover what ailed all the rest.

might exclaim, in wonder, as of Doutney.

POLICE BRUTALITY IN IRELAND.

Another verdict of wilful murder has been returned by a coroner's jury against a member of the Irish constabulary. On November 1st two policemen arrested a Mr. Mansfield in Midleton, Cork Co, on a charge of drunkenness. Mansfield was a powerful man and made some resistance, but his father offered to take him home, which the police refused to allow. The father then joined in resisting them, and a small crowd gathered to prevent the arrest. Some stones were thrown at the faulight over the door of the house where the police were assembled with the Mansfields, who were now both under arrest. Three other policemen in the meantime joined the two who made the arrests, and soon after District Inspector Creegh came up with five more policemen with fixed bayonets, and with bayonets for the five who had the Mans fields in charge. The policemen, then, without any necessity whatsoever, levelled their guns at a group of people who were at the other side of the street, and were on the point of firing, only that Rev. Father O'Donohue came upon the scene

and implored them not to do so. Father O'Donohue then told Mr. Creagh that he would be responsible that the crowd would keep the peace and besought him to withdraw his men and not to commit murder upon the crowd. Mr. Creagh disregarded his entreaties and ordered his men to charge. The police then made a brutal assault upon the crowd, using their rifles as clubs, and sparing neither men nor women.

A young man named Patrick Aherne the policemen's rifles till he fell exhausted. According to the testimony of Anne French, who was standing by, he was lean ing on his elbow near a shop when policeman rushed up and without uttering a word made a thrust at him with his

bayonet. A request was made by Mr. J. P. Leahy solicitor, to Mr. Creagh, that Mr. E. Halliand lectured on women's rights and strict nan, J. P. should be allowed to examine the bayonets of the police to ascertain who had stabbed the injured man, but Creegh refused to allow this. Mr. Hallinan then made the same request, but again permission was refused.

The dying man was unable to recognize his assatiant. He was unaware even that there had been any disturbance before he received his death wound. He died next evening, about twenty-four hours after receiving the wound.

At the coroner's inquest it was proved that Constable Edward Swindell was the policeman who inflicted the wound, and a verdict of wilful murder was returned against him. The foreman in announcing the verdict stated that it was unanimous, and that the jury wished him to express seemed to be the it as their unanimous opinion that the order given by District Inspector Creagh was most unjustifiable.

The coroner issued a warrant for the arrest of Constable Swindell, but though it was proved that Aherne had nothing to do with the disturbance, which was the lame excuse for the conduct of the police, it is the general opinion that, as usual Verily has Doutney's star gone the Government will step in to set saide down in obscurity, and as far as the verdict of the coroner's jury, as they Williard Union or Detroit is concerned did in the case of the Mitchelstown murhis occupation, like Othello's, is gone, ders, and in that of John Mandeville, as But so long as his lady friends deny the | well as other cases. The Irish police have soft impeachment of inebriety, which was every reason to rely on being sustained by the Government, however brutal may be their conduct. A verdict implicating What ailed Doutney? The same question them is distasteful to the rulers of the might be asked in the failure of scores o. country, and is sure to be set aside. In are being brought together more closely, forgers of Printing House square.

other fanatics, men and women, who solve the British Empire their followed in the wake of filthy Falton or conduct would be reprobated and duly Rule propounded by the grand old man."

ABOUT OURSELVES.

This week we will mail to our sub scribers who are in arrears a statement of their account with the CATHOLIC RECORD. In summing up liabilities that should be adjusted before the new year opens, we trust our kind friends will not forget to include their newspaper Item. The small sums received from subscribers all over the country make the total which gives motion to the journalistic wheels. Many, we regret to say, neglect attending to this matter, some for one and some for many years. This is not fair dealing. It arises in most cases from neglect, or from a habit of postponing until tomorrow what should be done to-day. We would feel obliged if our patrons will make a prompt response when they receive their bills, and on our part we promise that during the coming year we will make the RECORD more than ever a welcome weekly visitor to their homes.

We would draw the attention of those who owe us a considerable amount to the annexed letter written by the saintly Archbishop of Toronto shortly before his death. His words were called forth from a knowledge of a very deplorable state of effairs in regard to Catholic newspapers; and has special reference to the class of persons who will allow many years to elapse without paying their newspapers debts :

I have been often pained and astonished at the frequent appeals of editors and pro-prietors of newspepers to their subscribers, urging them to pay their just debts. Catholics at least cannot be unaware of their obligations in this matter, and that absolution in a penitent heartily sorry for his size does not free him from the obligation of paying his just debts. The atone ment for the oblivion of justice in this world will certainly be exacted in the next. The editors and proprietors of newspapers, on their part, give their time, the product of a high education, and experience, together with their money, for stationery, printing and wages to employees, and they expect and should have, in common justice, a return, often by no means adaquate for their outlay. A man who will not pay for a paper he takes and reads, and whose contents he enjoys, is a retainer of another man's goods, and is on a level with a thief. ARCHBISHOP LYNCH

FATHER McFADDEN OF GWEE-DORE.

The Dablin Freeman states that Lord Claud Hamilton let it out in an after dinner speech at the Liverpool banquet, that the Government endeavored to get an order from the Pope prohibiting Father McFadden from lecturing in England on the iniquities of Coercion rule. Father Lord." McFadden is a vigorous speaker, and as he bas been six months in prison as one of Balfour's criminale, he is in a position to tell of the treatment accorded to political prisoners, which is a matter which the Government do not wish to have brought before the people of England. When Lord Hamilton let the cat out of the bag, he thought the Pope had issued the order, but he was mistaken. Father McFadden is still delivering his lectures before large Mother Church. We thank you, my Lord, order which the Government wished.

dressed an immense audience of Irishmen and Liberals on the 25th ult., in the Concert Hall. He referred to Lord Hamilton's speech at the Liverpool barquet, and said speech at the Liverpool barquet, and said and dear the teachings of our holy faith, and that we will be what we know we that he would have thought that the Ham-iltons would be the last persons who would have sought assistance from the Pope, but he was glad to find them recognizing the authority of His Holiness. He denied the accusation of His Lordship that he was trying to excite sectarian bitterness. Such an accusation is a contradiction to his entire life. He continued :

"He had stood amongst non-conformist ministers in Ireland, and he had been supported by them since he came over to England. He had fought for the Protestants of Gweedore as much as for the Catholics. (Cheers.) The Protestants there but they are respected by the people and by himself. He defied any man to point out any act of his in which he had raised his raised is voice sgainst them as Protestante. He had raised his voice, and he would always do so, against oppression, whether it came from Catholics or from Protestants. When he was released from jail, tar barrels were burned in joy by the whole colony in his parish, Protestants as well as Catholics, and the Protestants had walked twelve miles to meet him. How, then, could Lord Claud Hamilton say that he had fomented sectarian boycotting at Gweedore? He defied Lord Hamilton or any one else to identify his name with anything which was dishonorable in an Irish priest, or even in an Irishman." (Cheers.) He declared that he would continue to

help forward the cause of the people, and to confine the manifestation of their feelings within such limits as would give satisfaction to the good-hearted people of the world, and especially of England, who sympathize with them in their sufferings. sympathize with them in their sufferings.

"The Irish people," he said, "are almost tired with waiting. Their patience is nearly exhausted: but they ought not to fall now that the day of regeneration is at hand. A great change has undoubtedly come over the opinions of the people of England, whereas an Irish priest is redeceive with such plaudits as those with which he had been welcomed. The democracies of Ireland and Great Britain are being brought together more closely.

(Prolonged cheering )

DIOCESE OF LONDON.

THE BISHOP OF LONDON ADMINISTERS THE RITE OE CONFIRMATION IN GODERICH.
On Wednesday, the 12th inst., at St.
Peter's Church, the Right Rev. John On Wednesday, the Right Rev. John Welsh, D. D., Bishop of London, administered the rite of confirmation to eighty. six persons, the majority of whom were children. At 10 a. m. the Bishop, being seated before the altar, which was beautifully decorated, requested those who were to be confirmed to come forward to be examined in their Christian doctrine. The Bishop was a sisted in the examination by the pastor, Rev. Father West, and Rev. Father Brennan, of St Marys. The children, as a rule, answered the questions very well. At 10.30 High Mass was celebrated by Rev. Father Boubat, of Kingsbridge. The Bishop was assisted at the throne by Rev. Fathers Brennan and Kealy, as deacon and sub deacon respectively. In the sanctuary there were also present Rev. Father Shea, of Seaforth, and Rev. Fathers McGee and Costello, St. Augustine. The singing was much admired, and was an agreeable eurprise to many of the strangers present. Immediately after Mass the Bishop stepped forward to the railing, and after deliver. Father Brennan, of St Marys. The chil forward to the railing, and after deliver ing a touching and carnest discourse on the duties of a Christian towards God, and what he must do to save his soul, he dwelt at some length on the sacrament which he was about to administer—conwould receive it zealous and fathful soldiers of Christ. Those who were to be soldiers of Christ. Those who were to be confirmed were then arranged in procession, two by two, by the Sisters, and moved slowly and devoutly to the sanctuary, where two at a time knelt before the Bishop, and received the sacrament at his hands. The children's approximation of the circular all were considered to the circular all the circular pearance was very fine, the girls all wear ing white veils. The ceremonies throughout were very imposing, and the earnest appeal of the Bishop to the congregation to lead good lives, cannot be forgotten or fail to produce good.

Wednesday afternoon the children of the Separate School were honored by a visit from their Bishop, Right Rev. Dr. Waish, who, accompanied by Rev. Father West, at half past two o'clock entered the room of the senior class, where all the children had assembled to welcome him. The school room presented a neat and tasteful appearance, and the children ranged in order, the girls in their spotless white making the back ground, formed a picture pleasant to look upon. They rose at His Lordship's entrance, and simultaneously made a low, graceful in clination. After the Bishop bad seated himself, they sang a song of welcome; then three little girls, dressed in their conthen three little gills, diessed in their con-firmation robes, advanced to the platform. The tallest of the group, Miss Josie Con-nors, stepped forward, and, saluting the Bisbop with a low courtesy, addressed him

My Lord: -Orce more it is the All Lord: —Once more it is the coveted privilege of the children of this parish to assemble around you, their beloved chief pastor, and with joyous hearts to bid you a fond welcome—to bid you a hundred thousand velcomes! "Blessed is he who cometh in the name of the Lord." You come to me reconstitute the Lord." You come to us, venerated and beloved bishop, in the name of Our Lord Jesus Christ, vested with His power and authority, and with your consecrated hand you have signed us with the sign of faith, the seal of Christ's ownership. Children though we are, my Lord, we understand and hold in deepest respect the sacredness of your high and hely office. It is an instinct of our faith to honor and revere those who are dedicated to the service of the altar, and among them to hold in highest honor those vested with the audiences; the Pope not having sent the through whose holy ministry the gifts of At Liverpool Father McFadden ad. the Holy Spirit have been imparted to our souls. We, upon whose browse souls. We, upon whose brows have placed the holy Chrism have received in Confirmation grace to be, "good soldiers of Christ," true to our colors to the last breath of life. We beg your blessing, my Lord, on our good resolutions, and your prayers for our perseverance in them, that at the last great day of earth all we when you have perseverance to them, that at the last great day of earth, all we, whom you have signed with the sacred sign of salvation, may be with you, our beloved Bishop, at the right hand of Christ.

the right hand of Christ.

At the conclusion of the address Miss Gertrude Doyle presented the Bishop with a beautiful bouquet, saying as she offered it: "My Lord, will you please accept these flowers, simple tokens of you children's effection." Miss Carrie Shannon laid upon the bouquet a cluster of shanrocks, saying "My Lord, let me add a spray of 'the green, immortal shamrock."

His Lordship thanked the children very warmly for their pleasant little reception, and expressed his earnest approval of the sentiments contained in their address, sentiments contained in their address, commenting at the same time on the faultless manner in which it had been spoken. He told the children to prize highly the advantages which they possessed in the matter of a thorough Christian advantage. tian education, to co-operate earnestly with the efforts of the zealous and pains taking teachers, and always to be obedient and docile to their salutary advice and instruction.

A hymn was then sung, and at its conclusion the children knelt to receive His Lordshlp's blessing, who granted them a half holiday also. Thus ended the Bishop's visit to Goderich, a memorable day for the children of St. Peter's school.

-Huron Signal.

In another column we publish a list of subscribers to the Parnell fund in Guelph. On this as on every other occasion when those engaged in Ireland's cause look across the Atlantic for help, the good and true Irishmen of Guelph are ever in the van. More power to you, Irishmen of the royal city! Every dollar subscribed now is a nail in the coffins of the gang of TO THE VERY REVEREND REVEREND CLEEGY OF THE DICCESE OF KINGSTON.

DEAR REV. FATHERS :- A Decree of DEAR REV. FATHERS:—A Decree of Sacred Congregation of Rites has reached Us, whereby our Most H Father, Pope Leo XIII., yield to the postulation of a large more of Bishops, seignifies his with approval and recommendation of t pious suggestion that all the children than thus were repited. plous soggestion that all the Church, who this year united in lovingly and religiously in the celebral of the Sacerdotal Jubilee of His Holin should assemble again before the closes and make solemn thanksgiving the Sacred Heart of Jesus, the peren fountain of divine mercy poured upon us all. The form in which he des this act of Catholic homege to be offer in return for the joys and signal bless vouchsafed to Himself and the wi Church throughout this year of Jub

1st. "In all Cathedral and Paroc Churches, and others, as the Most I Ordinaries may allow, the Most I Sacrement of the Eucharist shall be posed for some time to the adoratio the faithful for special worship of Divine Heart of Jesus on the last da the year, the 31st of the current mo of December." 2nd. "During exposition of the M Holy Sacrament five decades of Blessed Virgin's Rosary shall be recit

the Te Deum and Tantum Kryo shall sung, with the prayers Deus cujus reicordiae and Concede nos, and the Colle pro Popa and pro Ecclesia; after which people shall be solemnly blessed with Divine Host." In accordance with Our Most H Father's recommendation, We ord that the foregoing order of public de

tion be observed in the principal chu in each mission of cur diocese on evening of the 31st of this month, at hour which the pastors respectively sl judge most convenient for the assi to all who, having confessed to

sips and received worthly the bod the Lord, shall piously assist at solemn act of religious worship, and s with faith and confidence pour for prayers to the Most sweet Heart of Saviour Jesus Christ in thanksgiving the favors above mentioned, and also the tranquility and peace of Holy Mot the conversion of sinners, the Sovers Pontiff grants a Plenary Indulgence the usual form of the Church, applica walso to the souls in Purgatory.
We earnestly exhort our Rev. Clergexplain to their congregations the nat

and spirit of this great Catholic dem stration of gratitude in which the comm Father of the faithful asks the children the Church throughout the world to un with him in the last hours of this year Jubilee. Gratitude is due to God for His favors, natural and supernature. The year that now approaches its te has witnessed most abundant outpour of God's love and bounty upon Church and the Supreme Pontiff, Jubilee. Gratitude is due to God for of God's leve and Supreme Pontiff, Church and the Supreme Pontiff, The head on earth. The heart of visible head on earth. The heart of universe has been stirred with religi feeling and veneration towards the aug Pontiff who, unarmed and defenceless a worldly point of view, and closely sounded by hosts of wicked enemies, serenely on the throne of spiritual marchy in the capital of Christendom, he ing in his hands the keys of the kingd of heaven, and delivering to the ki and peoples of the earth and teachers false philosophy among the nations eve where, the oracles of revelation delive to the custody of Peter and his success forever by the Son of God, whose implishable word of delegation in this: have prayed for thee that thy faith n not fail; and do thou, once conver-confirm thy brethren." The voice Pope Leo XIII. has been raised amidst tumult of errors and false maxims vau ingly proclaimed and diffused zealou jects as freedom of secular educati religious profession and worship accord to individual fancy, reciprocal rights duties of governments and subjects in political order of life. He has flatte none; he has counived at no popular err he has uttered forth with no uncert sound the great primitive truths Christianity to which all must return if t would be truly free and would enjoy blessings of assured peace in society org ized on the Christian model. Nevert less he has won the respect of classes of men, whose innate love of tr and religious earnestness has not b

stifled by passion and senseless prejud Kings and Emperors representing and dynasties and mightiest political swa Presidents of republics, elected by popu-suffrage, the living embodiment of div-national thought; nobility in its manif character, typifying illustrious deeds the past or eminent services to society present or superior brilliancy : democracy, speaking through thousand voluntary associations, he vied with one another in publicly attempt by means of formal addresses a substantial presents and organized grimages to the Eternal City and the P tifical Throne, how highly exteemed a tifical Throne, how highly esteemed a venerated and beloved is the supre-head of the Catholic Church in all parts the civilized world. Catholic and Prot tant, Christian and Infidel. We shot all feel proud of this unexampled te mony to the moral influence of our he religion, extending far and wide beyo

the borders of the Catholic communi-In it we may recognize a pledge of vani-ing prejudices and the steady advance Catholic truth throughout the world religious thought. For this let us pr that it may be a permanent result of a glorious festivity of this year's Jubil whilst we unite before the Blessed Sto ment on the altar in singing the Te De of thankegiving for the favors bestow upon the Church and the Pontiff this y by Him who rules the world from on his and governs the hearts and minds of m by His sweet and merciful Providence. The clergy are requested to teach if falthful that the devotions prescribed the last evening of the expiring year a ordained to the special worship of t Divine Heart of Jesus; that our home

of thank-giving is to be rendered direct and immediately to that most Sacr Heart; and our supplications for the sacretary and supplications.

the borders of the Catholic communi