TISH CHURCH

NOV. 8, 1884.

, in the person of itting the kingdoms icts, the Columban her pre-eminence monasteries of Pictestablished and restablished and retred to Dunkeld, in kingdom, and its Bishon of Fartrans Bishop of Fortrenn knowledged head of bodies and the Picth the bishopric was by, then the princi-thority. The dis-th and Spey at this d Pictland or Fortown as Alban, and rather chief, Bishop ion. In 908 King eat assembly of his Moothill of Scone, p Cellach solemnly laws and discipline ghts of the Church This solemn act apinal constitution to

Cellach, as first now for the last long called Episcopi siastical jurisdiction the kings of Scot. supreme sovereign, er altogether disap-subordinate to the i is one of great esiastical annals of

d nearer the events oprics and religious dy dependent for hance references, or names, during the ent to the narratives. Under their faith-ble to trace in clear leave us when for-omestic revolution whatever organiza-no records have sur-overtook the mon-onstitution of the ot to remark the stablished hierarchy

al sees during the mban church. The their presence for advantageous. pulous centres, few the continual resical superior, whose f a shifting popula-sst furthered by reumbers of Bishops have had successor

led, and the history which made up the ed in its first period ons. This was not ish Church, for the migratory Bishops found in the annals their infancy. But etween the monas ound also in Ireland are characteristic of elized the two coun-

ty; and the Faith ale, rather than the like monastery was e scheme of church d upon a monastic olitan and suffragan s were under the esteries, the greater pon some leading of Armagh or Iona sed, however, that Every monastic retension possessed several, within the ate was without a anomalous, and in bordinate position. vas the ecclesiastical nunity,upon whom orders; whilst as a se same rule as the asserting in this ver the Abbot who, r of the Fraternity,

t when the ecclesitenced by the politicenced by the politicenced by the politicency are the religion of artificial society, the diocese and the conterminous and composites were incœnobites were inior never assumed place under the reder hierarchy. In nachism was not a ution, but its only clergy were un-

e Columbans from misfortune. The e into the hands of assumed the title endants by heredi monasteries themrs who assumed the ere a disgrace to it. s in Northumbria, ly applies equally les the most power-shborhood was appatron of the com-urped the whole iated the lands to a pittance to the the tribe of the succession to the r members, and a abuse in the kin-Armagh is unspar-St. Bernard, who diffeen generations y in this villany.

similar diseases, of the system, are Sarsaparilla.

PERSEVERANCE.

SERMON PREACHED IN ST. PETER'S CATHE-

reminded them that "God, who is rich in mercy, hath quickened them in Christ, hath raised them up and made them sit in hi, b places through Christ Jesus." And he project of or them to the Father of our Lord Jesus Christ, that "being rooted and founded in charity they might be able to know the charity of Christ which surpasseth all knowledge, and that they might be filled unto all the fullness of God." He admonished them in terms most earnest and most solemn to walk worthy of their and most solemn to walk worthy of their vocation, "with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in one bond of peace, one body and one spirit, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all and in us all." above all, and through all and in us all.' (Eph. iv. 2-6). He urged them with all apostolic arder and Christ-like persuasiveness that they should be followers of God, even as most dear children—that fornica tion and all uncleanness and covetousness should not be even named among them. But his exhortations and his counsels, moving, encouraging and inspiriting as they were, he summed up and epitomized in the words: "Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." To stand, then, in all things perfect, we must have put on the armor of God, which is righteousness, armor of God, which is righteousness, which is truth, which is justice, which is obedience to the law. The Apostle is explicit in this exhortation, wherein he reasseverates and emphasizes that which Christ himself had preached and taught. Our Divine Redeemer, once addressing his disciples on Mount Olivet, said to them: "Take head that no reasseverates and emphasizes that which Christ himself had preached and taught. Our Divine Redeemer, once addressing his disciples on Mount Olivet, said to them: "Take heed that no man seduce you; for many will come in my name, saying: I am Jesus Christ; and they will seduce many. And you shall hear of wars and rumors of wars. See that you be not troubled; for these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be nestlinees and famines and earthouseks. kingdom against kingdom; and there shall be pestilences and famines and earthquakes be pestilences and famines and earthquakes in places. Now all these things are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake. And there shall many be scandalized and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall seduce many. And bearise, and shall seduce many. And because iniquity hath abounded, the charity of men shall grow cold. But he that shall persevere to the end, he shall be saved." (Matt. xxiv., 4-14). Upon perseverance then did Christ Jesus insist; upon perseverance also does the apostle St. Paul, in his admonitions to the Ephesians, likewise insist: "Take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." ever solicitous that his disciples should clearly apprehend the necessity of persetion from the death of sin should be likewise an enduring triumph for us over the powers of darkness. In this sense did St. Peter exhert his followers: "You, therefore, brethren, knowing those things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II. Peter iii,17 18.) The apostle St. Jude is equally as emphatic, equally as urgent, equally as impressive: "Keep yourselves," says he, "in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting." (Jude i., 21.) In the Book of Revelations there is ad-

innocence of my heart in the midst of my house." (Psl. c., 2.) We should turn with readiness, with gladness and submission to the admonitions of the profited Book; spare no effort, shirk no pain, avoid no sacrifice, to put them in practice. As Christians we have for master God himself, the God of infinite goodness, unfathomable wisdom and immeasurable power, and therefore it is for God's sake we must avoid sin and never again pollute our The Rev. father coffey.

"Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect," (St. Paul, Eph. vi. 13.)

The Apostle St. Paul, in his anxiety and solicitude for the Ephesians, whom he had converted to the faith, addressed them an epistle replete with earnest exhortation and inspiriting counsel. He told them of the great blessings they had received through Christ Jesus. He recalled the time when they were dead in offerces and sin, and reminded them that "God, who is rich in mercy, hath quickened them in Christ, hath raised them up and made them sit in bi. h places through Christ Jesus."

Addressed them when in Christ, hath raised them to the Father of our large of our large of tremble, who had be place strongh Christ Jesus. And he place of for them to the Father of our large of sublimest terror and holiest enthusiasm is the places through Christ Jesus. And he place of for them to the Father of our large of sublimest terror and holiest enthusiasm is the most of the most of the suborder of the subord knew it not; who shaketh the earth out of her place and the pillars thereof tremble, who commandeth the sun and it riseth not; and shutteth up the stars as it were under a seal; who alone spreadeth out the heavens, and walketh upon the waves of the sea. . . Who doeth things great and incomprehensible and wonderful, of which there is no number." (Job. ix., 4-10). The God in whose service this holy man persevered is the God whom we have for master, a God mighty indeed and to be master, a God mighty indeed and to be feared, but also a God to be loved. He is the God who brought the Israelites out of bondage, fed them with manna in the des-ert, and gave over their enemies into their hands. He is the God who sent His Only ert, and gave over meir enemies into their hands. He is the God who sent His Only Begotten to redeem mankind and regenerate the world. Verily, he is a God to be loved, whose mercies are above his works. The God whose sight, in the helpiesness of tender infancy, caused the holy man Simeon to exclaim. "Now dost thou dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples. A light to the revelation of the Gentiles, and the glory of thy people Israel." (Luke ii., 29-32). Our master is that merciful Jesus who, ascending the mount, spoke unto the multitude: "Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted.

tender and abiding love, taught us to pray : Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil." (Matt vi. 9-13.) It is in the service of this divine master we are invited to persevere and to persevere even unto the end. If we persevere not in His service we must put on the livery of Satan and follow the standard livery of Satan and follow the standard of darkness, despair and destruction. There is no other course open to us, no middle way between the following of Christ on the one hand and the serving of the evil one on the other. No man can serve two masters with claims so antagonistic, maxims so A fitful, passing, transitory resistance will not profit us unto salvation; we must stand and remain perfect. Jesus Christ, says St. Bernard, was obedient unto death, and unless we be obedient—even truth and the life." Satan desires that we

says St. Bernard, was obedient unto death, and unless we be obedient—even like unto Him, obedient unto death—ours will not be the unfading crown of heaven. Never, at any period in his life, maintains this great doctor, is the just man satisfied that he has won the prize, that he has reached the goal, that he has gained the summit. He thirsteth and hungereth for justice, so much so that were he to live forever his every thought and every action and every action and every action on the way, the truth and misery. He therefore employs every artifice that cunning can suggest, malignity artifice that the has reached the goal, that he has reached the goal, that he has gained the summit. He thirsteth and hungereth for justice, so much so that were he to live forever his abandonment of God may be known to life. Once victorious over us, he will be sat-isfied with nothing less than our complete subjugation. To his triumphal chariot he must bind us hand and foot, that our abandonment of God may be known to all others and our total dependence on every thought and every action and every energy would be directed to the acquisition of greater merit and higher reward.

It is not for time only that he binds himself to the service of God, it is for eternity.

"No man," says Christ, "putting his hand to the plays and looking back is fit for the habit of vice. The just man he unto the plow and looking back, is fit for the kingdom of God." (Luke ix. 62.) And again, the Redeemer of mankind, ever salisitous that his allocal statement of the habit of vice. The just man he unceasingly assails, but the sinner who rises from his deeds of sorrow and of crime he harasses and afflicts with even greater perever solicitous that clearly apprehend the necessity of persection of parable that we ought always to pray and not to faint. (xviii-1.) The resurrection of Christ was for him a glorious and neverending triumph over death. Our resurrection of the control of the lead the souls of the inconstant and un-wary into sin. In the wickedness of the world and the influence of their own pas-

sions he has ready, active and un-scrupphous allies. The condition of the relapsing sinner, of him who per-severeth not, is sad in the extreme, and suggestive of considerations that cannot fail to be of profit to us all. There are three puncipal causes of relapse. (1) an absence of real conversion in the be-ginning; (2) the non-avoidance of the occasions of sin, and (3) the neglect of the means of amendment. The number of persons who approach the tribunal of Christ unto life everiasing.

In the Book of Revelations there is admonition upon admonition to perseverance, "Be thou faithful unto death and I will give thee the crown of life," (Apoc. ii-10.) Could language be clearer, more urgent, more effective. But the uspired writer is not yet satisfied. He adds, "Have in mind therefore in what manner thou hast received and heard, and observe." (iii 3). Can any one fail to apprehend the professional significance of this appeal ation of the secrements. We must, when a spirated by a sincere and in mind therefore in what manner thon hast received and heard, and observe." (iii 3). Can any one fail to apprehend the import and significance of this appeal for steadiness in the service of God? If any man so fail to apprehend it, the inspired writer will convince him, for in the same portion of Holy Writ he says, with a clearness that will permit of no misapprehension, "He that is just, let him be justified still, and he that is holy, let him be sanctified still." (xxii, 11.) The Royal Prophet had, long before the coming of the Messiah, held the same coming of the Messiab, held the same teaching. He had begged of the Lord to strengthen him in his footsteps that he might not falter. He had implored him with all fervor to confirm him in his server yies that he might forever seek his year.

FLETCHER.

and therefore it is for God's sake we must avoid sin and never again pollute our souls with its guilt. A frequent and potent cause of relapse is the non-avoidance of the occasions of sin. All men are prone to evil and of themselves find great difficulty in subduing concupiscence and avoiding sin. When, therefore, we expose ourselves to the occasion of sin, the temptation acquires new strength, and nothing short of an extraordinary grace can save short of an extraordinary grace can save us from a fall. An extraordinary grace is one we can not hope for, because we expose ourselves to the danger of the sin most imprudently and presumptuously. It is, above all, the proximate occasions of sin which we must be resolved to abandom. Not only must absolution be refused us if we abandom not these occasions, but, if we refuse to avoid them, our conversion becomes simply impossible. becomes simply impossible. A third cause of relapse is neglect of the means of amendment and of perseverance. We must, if we really desire to persevere, be watchful. To the vigilant alone will be given the reward of glory. Foreseeing the dangers that menace their salvation, they avoid these with the most scrupulous care. He that hath an earthly treasure devotes his every thought and his entire attention to its safety and preservation. Our treasure is our immortal souls. Should we not be watchful in their regard, for they are more precious than silver or gold or earthly possession of any kind or character whatever. We must likewise pray with constancy and devotion, pray for light and strength to know our weakness, and avoid the allurements of sin. We must walk in the presence of God, remem-bering that He knows all things and sees even our most secret thoughts and actions.
We should also frequently renew our
good resolutions, that, as often as we
approach the sacraments, we may
receive the grace and the force necessary to persevere in the service of God. Per-severance then, should be our watch-word. It was at the baptis-mal font we began our progress towards heaven. We then avowed our purpose to persevere by renouncing the devil and the world, with all their works and pomps. We then bound ourselves, in the face of heaven and earth, to live and die for Jesus Christ, that is to say, we entered into a formal and most solemn obligation to persevere in the practice of good and in the avoidance of evil. He therefore that has the misfortune to fail to per-severe, forgets and despises these resolutions. Hence a most deplorable fall. He had renounced the devil and the world. Now he serves Satan and sin. He had pledged himself to serve Jesus Christ, and Jesus Christ only. Now he declares he will serve Hum no more. "Not this man but Barrabas." (John xviii,40.) Not this man but rather Satan, the arch-fiend and rable who described to the server of the serv

rebel, who deprives the soul of grace and virtue, of merit and glory! We will not have this man to reign over us, cries out the unfaithful Christian. He desires not that Christ should reign in his desires not that Christ should reign in his soul. No, he goeth to the princes and the powers of darkness, saying, like Judas of old: "What will you give and I will deliver Him unto you." (Matt. xxvi., 15). O sin! O concupiscence! O Satan! what will you give me and I will abandon my baptismal innocence, my promises, my vows, my soul, my salvation, my crown, my glory, my God and my eternity!

From so sad a fate may God deliver us. We have now almost reached the term of

We have now almost reached the term of this blessed month, appointed and consecrated to special devotion to the Holy Mother of God. But before its term is reached we have time to ask of the Imma-culate Virgin to bless our good purposes and our good resolutions—to procure for us the grace of perseverance unto the end.

us the grace of perseverance unto the end, that we may not in vain repeat the words of the holy man Job:

"As long as the breath remaineth in me, and the spirit of God in my nostrils, my lips shall not speak iniquity, neither shall my tongue contrive lying. Till I die I will not depart from my innocence."

Flirting With Strangers.

The practice of flirting with strangers on the street, in the horse car, in restaurants, etc., "just for fun," without the shadow of an introduction, at best under cover of some flimsy pretext which is at once understood by the opposite party, has grown prevalent

Don't do it, girls. You may have as much pride of character and self-respect as the most punctilious, well-bred lady who stands upon strict etiquette, but you won't get credit for it.
"But it's such fun to lead them on awhile

and then make fools of them."

Don't delude yourselves. They don't see the matter from your standpoint. In nine cases out of ten you make yourself ridiculous in their eyes, and pamper their self-conceit, which was too well fed be-

We know innocent, pure-minded girls do such things thoughtlessly—for love of mischief—one leading the other. But if they could hear the sly inuendoes and covert insinuations with which they are coupled afterward, their slumbering, womanly instinct would be aroused, and they would blush with mortified shame at the motives imputed to them.

AMONG THE WARMEST ADVOCATES OF AMONG THE WARMEST ADVOCATES of the use of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure are ladies formerly in delicate health, whose vigor and bodily regularity have been restored by it. Cases of debility of long standing, chronic biliousness, weakness of the back and kidneys, feminine aliments, and obstitute to type of proven indigestion. and obstinate types of nervous indigestion, are overcome by it. Sold by Harkness & Co., Druggists, Dundas St.

Gilbert Laird, St. Margaret's Hope, Ork ney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, might not faiter. He had implored him with all fervor to confirm him in his service that he might forever seek his presence. Out of his love for God he declared in all humility, "I walked in the good confirm him in his service that he might forever seek his presence. Every mortal sin we must resolve to hate and avoid, particularly our favorite and habitual sins. Finally, our purdictions of sufferers throughout the world may benefit by its providential discovery." olve that the millions of sufferers throughout

Thursday, the 23rd Oct., will long be remembered in the village of Fletcher, it being the day of the opening of the new Separate School of that place. The building is a handsome red and white brick, 46 feet long and 36 write. ing is a handsome red and white brick, 46 feet long, and 26 wide. It was commenced under the pastorate of Rev. Father West, and completed by Rev. Father Hodgkinson, the present pastor, at a cost of \$1300. A large crowd assembled for the opening. After the accustomed ceremonies Mass was celebrated at the appointed hour by our worthy priest. Towards its close he addressed the large audience upon the subject of Catholic education. The Church, he said, was often misunderstood upon this cations education. The Church, he said, was often misunderstood upon this point by many outside the fold, many going so far as to assert that the Catholic Church was opposed to education, this, however, is not true, as the Church has ever shown herself the true friend of education. Her mission is to teach, she re-ceived that mission from Christ when He said to her through His Apostles, "Go, teach all nations." The apostles went forth, they taught, and, in their successors, they were teaching in the Catholic Church to-day. How then, said he, could the Church be the enemy of education, when her very mission is to teach, when this is the very reason of her existence—that she may show us the way to Heaven by her holy teaching. No, he continued, the Catholic Church is not the enemy of edu-cation, if so why did she erect this beau-tiful building in which we are to-day, and tiful building in which we are to-day, and in which your children are to be taught? This certainly did not look like the Church being the enemy of education. No, the Catholic Church is not the enemy of education, but she is, she has ever been, and she ever will be, the sworn enemy of Godless education. The Catholic Church wishes her children to be educated she hinds parents in conscience atted. cated; she binds parents in conscience to fulfil this duty, but she is not satisfied with a mere intellectual knowledge, she is not satisfied with preparing them for this transitory earth, no, she wishes them to receive at the same time a knowledge of their holy religion to guide that intellectual knowledge. She wishes to pre pare them for Heaven, for that Heaven for which God created their immortal souls. The rev. gentleman then pro-ceeded to explain the meaning of the word education, and particularly the meaning of the words, Catholic education, which included not only a knowledge of the sciences, but also and more especially the science of all sciences, the science of our holy religion. The child, said he, is father of the science and the child, said he, is father of the man; neglect that child and you neglect the man. O! how often do we see these poor neglected children of society coming forth as instruments of God's vengeance upon the society that God's vengeasce upon the society that unheeded them, coming forth to curse the world that would not teach them, coming forth to fill our prison cells with criminals; hence it is the world exclaims: We must educate our children, not only their minds but their immortal souls. The Catholic church forgets not the soul of the little child, she educate start that soul for God in the school days. cates that soul for God in the school days of its innocence, nor rests until she sees it safe in Heaven. It takes the little child in the days of its youth, prepares its little mind to receive human knowledge, but at the same time it instructs its childish the same time it instructs its childish mind in the knowledge of its God. Here,

here, in the little garden of that child's soul, she sows the seed of the Catholic faith, of that holy faith which is to guide it back to its God. This is Christian, this is Catholic education. The three great educators of the child were the Church, the home, and the school. The Church through the priest, the home through the parent, the school through the instructor. It was the duty of parents then, to see that their children should receive the threefold instruction; then, said he, these children would go forth into the world, would be able to take their places honourably in it, a credit to the school in which they would be able to a solid the school in which they were trained, a credit to their parents, whose hearts they would fill with joy, and above all a credit to the Church, to their glorious Catholic Faith. Rev. Father Hodgkinson then concluded by congratulating the people on the beautiful building they had erected, a building that would stand in after years as a monament of their love and zeal, a building which, surmounted by its cross-crowned tower, would ever teach their hearts to soar heavenward where alone

knowledge, the knowledge of God. The Rev. Father thanked the Trustees Messrs. Murphy, Rice, and Finn for the energetic and able manner in which they had labored towards the completion of the school, after which the crowd dispersed amidst the joyous pealing of the bell.

Miss L. McKeown kindly presided at the organ during the offering of the Holy Sacrifice of the Mass, and assisted by Mr. Stephen McKeon, rendered some very fine Stephen McKeon, rendered some very line selections. We were extremely sorry that circumstances prevented our late esteemed pastor, Rev. Father West, from being present, as it was wholly through his instrumentality that the building was erected; however, Rev. Father Hodgkinson left nothing unfinished that would contribute towards the success of the occasion.

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TRISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish Senevolent Society will be held on Friday Evening, 12th Inst., at their rooms, Masonic Cemple, at 7.30. All members are requested to be present. C. A. SIPPI, President. CATHOLIC MUTUAL BENEFIT CHIFFONNIERES,

ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour c f8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres. C. HEVEY, Rec. Sec.

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