

the murderer is, nor can the slightest clue be detected that would lead to the suspicion of the fiend that committed so foul a crime. All this is very sad indeed, and speaks volumes for the state of morals that obtain just now in the great and enlightened metropolis of the British Empire. Of the five millions of people who inhabit London, scarcely one million attend any church on Sunday. What becomes of the other millions? Would not the money spent on foreign missions be better employed at home. Would not the army of preachers sent to evangelize the Hindoos and the Turk have something more practical to attend to at their very doors. England is reckoned the most civilized, the most bible reading, the most enlightened, and the freest Christian country on the face of the universe, and here in its very centre, in the midst of all its wealth and splendour, and mighty power for good, crime and ignorance of God's first laws reign supreme. Where would we expect Christian virtues to shine forth as stars in the firmament, horrid vice lurks and crime abounds. Truly is London the great, the modern Babylon! What can save it from the utter ruin and desolation that overtook the older Babylon and other cities now in ashes? What but the antidote which Almighty God applied to Rome and Athens. The preaching of Christ Crucified, the blood of martyrs, the courage of St. Paul to stem the torrent of iniquity, and the voice of a prophet crying out to all that a day of reckoning and of retribution "is at hand both for individuals and for nations, for God now declareth unto men that all should everywhere do penance." (Acts xvii. 30)

## EDITORIAL NOTES.

MR. SPURGEON has a poor idea of the kind of Christianity prevailing in England, especially among Baptists. From the *Daily News* we learn that at the twenty-fourth meeting of the Evangelists' Association held delivered himself as follows, to the amazement of the listeners: "Do not look upon England as a Christian country. It is a great mistake to think that it is. They were living in old heathen land again. He spoke to a minister the other day, and asked him if some of his people were Christians, and he replied, 'No, they are just heathen.'"

IN THIS issue we reproduce from a St. Catharines paper a report of a discourse delivered by the respected and distinguished parish priest of that town on Sunday last. The sermon was a most timely one, and few there are, indeed, who will not entertain feelings of kindly regard towards the Rev. Father for uttering such noble and Christian sentiments. It has become the fashion for a few so-called ministers of the gospel, who preach to sparse congregations, to occasionally indulge in tirades against the faith of their Catholic neighbors, with a view to draw a crowd and stir up enthusiasm. We trust the rebuke of Rev. Dean Harris will serve to convince our Protestant friends that the time has come when such un-Christian conduct deserves at their hands condemnation of the most pronounced character.

CARDINAL LAVIGERIE'S mission against the slave trade has been very successful in rousing the Governments to new efforts for the suppression of the traffic. In the House of Lords, on the 6th inst., Lord Salisbury said Germany had invited England to co-operate with her in the work of preventing more effectively the exportation of slaves from and the importation of arms to East Africa. England has promised to aid in the work, as it was in accordance with her traditional policy. The proposed measures would be effected by a naval force and not a military one. France had also agreed to render assistance, and would send a man-of-war to co-operate with the German and English vessels in a blockade against slave and arms-bearing vessels. The vessels forming the blockade would have the right to search vessels under any flag.

THE United Ireland, of Dublin, expresses indifference at the result of the Presidential election, as it has friends in both camps. Harrison, the paper thinks, owes his election to the Seckville affair, as the Irish voters suspected President Cleveland of being friendly with Lord Salisbury. While it is flattering to the Irish to be able to turn the scale in such a contest, it is also humiliating and menacing to America. The Irish vote exists as a separate and menacing factor in American politics, because the fact that Ireland is without Home Rule rankles as a spearhead in the relations between the English-speaking races. It would be cheap for America to establish Home Rule in Ireland, even at the cost of a war with Great Britain. We need not comment on the value to England of the settlement of the Irish question.

A legacy of £20,000 has been left to the Cardinal Archbishop of Westminster, by Miss Anna Skerrett, sister of Nicholas Skerrett, who was murdered in San Francisco some years ago.

It is proposed to dedicate the new Catholic University in Washington on October 6th, 1889. The curriculum will be decided on this month. The Bishops will take charge of the theological department.

SPECIAL TO THE CATHOLIC RECORD.  
DIOCESE OF PETERBORO.

## CONFIRMATION.

The parish of Peterboro extends north of the city six miles to Bridgenorth, one of the most romantic spots in the Dominion. Here we sight Ennismore, a lovely island parish rising like another Ireland out of the water. The lake is called Charming, and is one of our most beautiful inland waterways. It is one mile from shore to shore, and we cross the water on a floating bridge which lies on the bosom of the water. A description of this bridge was given in the *Scientific American* a few years ago, and the writer claimed this was the only bridge of the kind in America. Ennismore is an ideal parish. The inhabitants are all Catholics and Irish by descent. Although they only number one hundred families they are all in easy circumstances, some in fact wealthy. The land is so fertile that Ennismore is called the garden of the county of Peterboro—and Peterboro, needless to say, is one of the best markets in this Canada of ours. There is a beautiful Church and a magnificent Presbytery, with the prospect within the near future of a commodious convent. The sale of liquor is prohibited within the limits of the Township, and the schools are among the best in Ontario. Men of means are every year moving into Ennismore from other parts of Canada. We of course only allude to some of the "Lyban odors from the spicy shore of Arabia the blest."

But something unusual was occurring this year on Halloween in Ennismore. Men, women and children were lining the shore in the immediate vicinity of the famed bridge. The reason was not far to search. His Lordship the Bishop of Peterboro was visiting the parish for the purpose of administering the august rite of Confirmation. On such an occasion Ennismore was sure to "charge with all its chivalry." As His Lordship made his appearance a cheer that could be heard miles away was given by the delighted populace.

His Lordship was seated in a beautiful carriage drawn by two magnificent horses, the property of one of Ennismore's worthy councillors, Mr. John O'Donohue. The Bishop was accompanied by Father Kelly, the pastor of Ennismore. His Lordship blessed the people who so cordially and loyally welcomed him, and was driven to the parish church. Here eighty-five candidates for Confirmation were in waiting. His Lordship immediately began to catechize the children; each one was required to indicate his own mission. He expressed himself as delighted at their knowledge of the Christian doctrine and paid a well-deserved tribute of praise to the teachers for the admirable manner in which they had fulfilled an onerous duty. When His Lordship had finished asking questions in the catechism he heard a great shout of applause. On the following day, All Saints', His Lordship offered up the Holy Sacrifice at 8 o'clock. Meantime his scholarly and refined Secretary, Father Rudkins, arrived, and work in the confessional was again proceeded with until 10.30. At the hour just mentioned the sacred edifice was filled to its utmost capacity and solemn High Mass celebrated by Father Kelly.

After the gospel His Lordship preached an eloquent sermon on the Beatitudes: "Blessed are the poor in spirit for theirs is the kingdom of Heaven." Sometimes poverty is compulsory and accompanied by a desire for riches, and murmurs are heard because of the deprivation thereof. Such poverty is avarice of the heart, and is not canonized by the Saviour. But the poverty which detaches us from the things of this world brings down upon us the treasures of heaven. The true Christian has only one ambition, namely: to possess the kingdom of God. "Blessed are the meek: for they shall possess the land." Meekness is a virtue which controls every movement of anger and impetuosity. Learn of Me," our Saviour says, "to be meek and humble of heart." The meek will enjoy in peace what belongs to them here and at the hour of death will enter into possession of the land of the living. "Blessed are they that mourn: for they shall be comforted." The hilarity of the wicked shall one day be changed into grief and the sorrow of the good into joy. We ought to mourn, 1st, over our sins; 2nd, over the sins of the world; 3rd, over our exile from heaven; 4th, over the uncertainty of our lot in the world to come. Let us weep before the Lord; if we sow in tears we shall reap in joy. Eternal consolation will follow the hour of repentance. "Blessed are they that hunger and thirst after justice, for they shall be filled." This is understood of the ardent desire we should have to acquire virtue and sanctity. "For these my soul hath thirsted," says the royal prophet, and again, "My soul hath coveted to long for thy justification as all men." The humblest degree of sanctifying grace is worth more than all the treasures of the world. We should always aim at perfection. "Blessed are the merciful; for they shall obtain mercy." The more we sympathize with others and relieve them in their needs the nearer we approach to God, who is the "Father of mercies." If we do this, at the last day God will not judge us according to the rigor of justice, but on the lines of His infinite bounty. "Blessed are the clean of heart; for they shall see God." Purity of heart, according to St. Thomas, is purity of thought, affections, words and works. A pure heart is a throne which God loves to occupy. It opens the eyes of the soul and prepares it to contemplate the Deity. The light of grace here will be a preparation for the light of glory hereafter. "Blessed are the peacemakers; for they shall be called the children of God." Our God is a God of peace. Jesus Christ is called the angel and the prince of peace. His gospel is a gospel of peace. He cemented by His blood peace between God and man. Leaving the world, he bequeathed us His peace as His grandest inheritance.

"Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven." By permitting persecution our Father in heaven tries, purifies and sanctifies us. The highest degree of glory is reserved for those who prove to God their faith and love by suffering with resignation and patience persecution for Christ's sake. In conclusion, His Lordship said that to come up to the requirements of the beatitudes we stand in need of continuous light and assistance from the

Holy Ghost. In the Apocalypse there is a beautiful allusion to the Holy Ghost, where St. John represents Him as: "a river of water of life, clear as crystal proceeding from the throne of God and of the Lamb." In the same last chapter of the Apocalypse, St. John speaks of the "Tree of life bearing twelve fruits." The tree of life is sanctifying grace, and the fruit of life is sanctifying grace, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, concord, chastity." (Gal. v. 22, 23) If always and everywhere we are guided by the Holy Ghost in this world, then in the next world our place shall be among "the great multitude, mentioned in to-day's Epistle, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands." This is the blessing which His Lordship said, which I wish you all on this blessed day. In the name of the Father and of the Son and of the Holy Ghost. Amen.

This is the merest summary of what was really a most powerful and beautiful sermon.

After mass, and while His Lordship was preparing to administer the august rite of Confirmation, the choir sang, with organ accompaniment, the following beautiful translation of the time honored hymn, *Veni Sancte Spiritus*:

Come, Holy Spirit, from above,  
Come from the realms of light and love  
Come, Father of all saints,  
Come, giver of all happiness,  
Come, lamp of every heart.

O Thou, of comfort, the best,  
O Thou, the sweetest welcome guest,  
O Thou, our sweetest peace,  
Our refuge from life's long care,  
Our shadow from the world's fierce glare,  
Our solace in all woes.

O Light Divine, all light exceeding,  
Fill with thyself the lonely dwelling  
Of souls sincere and lowly;  
Without thy pure divinity,  
Nothing in us is truly holy.

Wash out each dark and sordid stain,  
Wash each dry and arid plain,  
Raise up the bruised reed,  
Enlarge what is too narrow,  
Relax the stiff and stubborn will,  
Guide those that find no peace.

Give to the god, who find in Thee  
The Spirit's perfect liberty,  
Thy sevenfold power and love,  
Give virtue strength its crown to win,  
Give struggling souls rest from sin,  
Give endless peace above.

His Lordship now proceeded to administer Confirmation. He was assisted by his amiable and popular secretary, Father Rudkins. The candidates were presented to the bishop by Father Kelly. After Confession the bishop addressed the candidates, the congregation and Confirmation, His Lordship said, is a sacrament which imparts to us the Holy Ghost with the abundance of His graces in order to render us perfect Christians. By baptism we are born into the life of grace and become children of God—but as children we are followed by the imperfections of childhood, unable to surmount grave difficulties and brave danger. Confirmation leads us forth out of this spiritual childhood, makes us men and arms us as soldiers of Jesus Christ in order that we may combat under His banner the enemies of our salvation. Wherefore Confirmation has been called by the Fathers of the Church, "the perfection and complement of baptism."

Let us now explain term: Confirmation is firstly a sacrament. We discover therein everything necessary to constitute a sacrament. There is the visible sign consisting of the imposition of hands and the anction with holy chrism which the bishop uses. This visible sign has the power to produce grace, since we read in the Acts of the Apostles: "Then they laid their hands upon them; and they received the Holy Ghost." Acts viii, 17. Moreover, this visible sign has been established by Jesus Christ, otherwise it would be powerless to bring down the Holy Ghost upon them. This is why the Holy Ghost is named the Lord and Giver of Life. Hence Confirmation has been at all times regarded as a sacrament of the New Law, and the Council of Trent anathematizes those who would dare uphold the contrary.

2d. This sacrament gives us the Holy Ghost with the abundance of His graces. Indeed this is the effect proper to Confirmation. In baptism we are regenerated by water and the Holy Ghost; whereas Confirmation is in some sort a baptism by fire. We receive therein, and in a very special manner, the Holy Ghost to purify our souls, to inflame them with the ardor of divine charity and adorn them with virtues.

3rd. This sacrament gives us the Holy Ghost, with the abundance of His graces, in order to render us perfect Christians. Baptism gives us the life of grace, and makes us Christians; but Confirmation strengthens that childhood life and makes us perfect Christians, dowered with courage and energy, whereby we may resist all the attacks of hell, and fulfill the most difficult duties.

In the next place, Confirmation makes us perfect Christians, because it augments in us the grace of baptism and gives us strength to profess openly the faith of Jesus Christ, even at the peril of our lives. The special grace of Confirmation is a grace of growth, of perfection, so that of baptism is a grace of innocence. The two principal effects of Confirmation are: to make us strong in the faith, and to strengthen the grace received in baptism; this is, in fact, why we call it Confirmation. The simple Christian only baptized enjoys undoubtedly spiritual life, but he weakens when confronted with certain portions of the New Law. With difficulty does he resist those austere maxims of repentance, renouncement of self, detachment from the world, so strongly recommended by our blessed Lord and Saviour. "I have yet many things to say to you; but you cannot bear them now." (St. John xvi, 12.) The perfect Christian, however, embraces them with gladness. Nothing is difficult to him; he walks with alacrity in the ways of virtue. It is no longer a spark of divine love which animates him; it is a furnace of ardent charity that burns within him, raising him as it were above himself and giving him an invincible strength for the accomplishment of good works. This sacrament confirms us in the glorious possession of the Christian life, by a new and more abundant effusion of the Holy Ghost and His grace, giving us the courage to profess openly the faith of Jesus Christ. To profess this faith means

not to be ashamed of the gospel, and observe its holy teachings in spite of all obstacles and in spite of all temptations, be their source the world or hell. We must profess this faith boldly, openly and generously. I fear God, but have no other fear—behold the motto and the thought of every true Christian. We must profess this faith with the mouth and with the heart; with the mouth, whenever occasion offers to defend holy Church against the attacks of wicked men; with the heart by conforming our conduct with our creed. "And you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts i, 8) And let us also be witnesses to Jesus Christ and His Church before unbelievers, before heretics, before the whole world. Let us openly profess our belief in the holy Catholic Church, and glory only in the cross of Jesus Christ. "Whoever, therefore, shall confess me before men, I will also confess him before my Father who is in heaven. But whoever shall deny Me before men, I will also deny him before my Father who is in heaven." (St. Matthew x, 32-33)

We must profess this faith even at the peril of our lives. Thus did the early Christians who braved tyranny, confronted torture and underwent the most frightful sufferings, yet, shed the last drop of their blood rather than sacrifice their faith. Thus did France in presence of the Revolution, thus did our own day Germany in presence of the Kulturkampf. Thus also did dear old Ireland in the presence of the so-called Reformation. Our forefathers preferred exile, the dungeons, death itself, rather than betray the faith. Should the occasion arise, let us go and do likewise, remembering that beautiful apothegm of Peter and the apostles: "We ought to obey God rather than men." Acts v, 29)

True, thank God, there is no open persecution of the Church in our country, but here as elsewhere the enemies of the truth are none the less acrimonious. And the holy man Job said many centuries ago: "The life of man upon the earth is a continual warfare." He has to battle against the weakness of his own heart and against the perverse maxims of the world and its scandals. Then again human respect is a formidable foe. Many a time and oft is the faithful Catholic called upon to make an open profession of faith, and woe to him should he fail. Sometimes the dread of railway success where all the other powers of the world and hell would fail. Now, where I ask you, are we to find the courage and strength necessary to overcome all persecutors of faith and morals, whether they ply their avocations in public or in private? In the sacrament of Confirmation, it strengthens the grace of baptism, it adds us in representing the inward movements of conscience and in making head against the contempt and outrages of a corrupt world—a corrupt world which seeks to destroy piety and makes us a prey to its disorders. His Lordship then went on to speak of the seven gifts of the Holy Ghost. They are so many supernatural habits which God infuses into the soul of a Christian in order to dispose him to the spontaneous practice of virtue. They communicate a strength from on high which makes him docile to every movement of grace, makes him overcome difficulties in the way of salvation and puts him in a position to be able to discount the threats or allurements of the world, the flesh and the devil.

We find the seven gifts designated under the name of spirit in the Prophet Isaiah, where, speaking of the Messiah, he says: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord." Is. xi, 2. A word now upon the excellence and necessity of these gifts:

1st. The gift of wisdom, which makes us understand the end for which we have been created and take the means to attain that end. It makes us dispense the things of this world and always act with a single view to please God and save our souls.

2d. The gift of understanding, which directs away from our mind the things that make us understand revealed truths as far as at least as our capacity will allow us. Of ourselves we are only inquiry and ignorance; moreover our minds being darkened by sin we are powerless of ourselves to lay hold of supernatural truths in the order of salvation just as the eye fails to distinguish the different colors in darkness.

The great mysteries of religion are revealed and confound us. Naturally we are slow to conceive the motives and the wonders of faith, and the sun of truth only appears to our gaze surrounded by clouds. Hence we are exposed to different temptations, to doubts and scruples, to continual disquietude. But when the Holy Ghost shines upon us with His divine light what was here before obscure becomes luminous. He speaks and sparkles within us; He teaches us all truth, and we learn not by laborious study and difficult demonstration, but by a secret voice understood of the mind, by a serene intuition which finds its way to the heart and makes us rejoice heavenly truth. By His help the soul is strengthened in belief; the most sublime mysteries—the Trinity, the Incarnation, the Redemption, the attributes of God, the depth of His decrees—in a word, truths the most incomprehensible are no longer but an object of faith and love.

Besides these are truths which flesh and blood do not reveal; it is the fear of the Lord, the happiness of poverty, the advantages of penitence, the obligation to renounce oneself and carry the cross, the pardon of injuries, the love of enemies. Truths which appear at first blush incredible, and nevertheless they are so salutary and so necessary. The Holy Ghost alone is able to teach these truths, and by the gift of understanding He not only teaches but makes us love them. Such is the excellence of this gift of understanding that it elevates, perfects, and in some sort defies the human mind. How foolish are they who do not seek this heavenly treasure! The wise man preferred it to earthly treasures and kingdoms: "Wherefore I wished, and understood, and gave me; and I called upon God, and the spirit of wisdom came upon me." (Wis. vii, 7)

3rd. The gift of knowledge—not of that which inflates the heart, but which edifies

by charity and which is called, properly speaking, the knowledge of the kingdom of God. This is the knowledge which the Psalmist asked when he said: "Teach me goodness and discipline and knowledge" (Ps. cxlii, 66) It enlightens us upon the nobility of things here below, the duties of religion and the way to follow so as to arrive at heaven. He who possesses this gift prefers the humble knowledge of himself and his own weakness to all the light of worldly wise men. It discerns good from evil and warns against the prejudices, the passions and the false maxims of the world, the illusions of self-love, and causes us to act always and every where with a right conscience.

Let us, therefore, endeavor to obtain this heavenly knowledge; it is so necessary and we need it so much. Let us ask the Holy Ghost to come and visit our souls, that we may learn what is important to know. He alone can impart the true knowledge of salvation. In the midst of spiritual troubles, caused by attachment to the things of earth, He it is, as St. Augustine remarks, who can point out the truth and make us prudently disentangle what is really useful to us. He tells us this by the mouth of his prophet: "I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest." (Is. xlviii, 17) The same royal Psalmist also said: "Thy good spirit shall lead me into the right land." (Ps. cxlii, 10)

4th. The gift of Counsel, which makes us always choose the better part for our sanctification and directs us in the choice of what may best contribute to the glory of God. By it we are preserved against false steps, we avoid rashness, indiscretion and other kindred dangers. We should, therefore, invoke this Spirit of Counsel, because He is our Light and our Guide. We should consult Him in our doubts that He may dispel them; at the beginning of our actions, that He may rule and direct them and in all deliberations and affairs of importance. More especially should this be done where the question has a direct bearing upon the salvation of our souls. For instance, the choice of a state of life. In days of old, Jesus neglected this important duty, and was entrapped by the strategy of the Pharisees. For the same reason, in our own times, for the same reason, let us not forget that human prudence seemed to guarantee the greatest measure of success. If we listen attentively to the holy inspirations of grace and faithfully follow them—if, like the prophet, we "will hear what the Lord God will speak in us" (Ps. lxxviii, 9) we shall avoid the snares of the enemy and walk with a sure step in the path of justice. Then most assuredly: "Counsel shall keep thee, and prudence shall preserve thee." Prov. ii, 11.

5th. The gift of Fortitude sustains us in danger and temptation and makes us triumph over every obstacle and difficulty in the way of salvation. It buoy us up and banishes fear and discouragement, even when we are ready to succumb in the struggle. Fortitude is a heavenly lever with which we may raise ourselves into a more serene atmosphere, ready to do and suffer all in the cause of virtue. Promises therefore are powerless to allure and threats to intimidate; we conquer the world, hell and ourselves. This is what the apostle true herald of Christian heroism—the heroism of the apostles and martyrs, braving persecution and torture, insensible to poverty, sickness and suffering, esteeming it a happiness to suffer for the name of Jesus Christ. Had we this gift of fortitude would we be so cowardly in the service of our good Master? Afraid to do penance, careful to avoid the least difficulty and never willing to do ourselves the least violence. We are not, it is true, called upon to suffer as the apostles and martyrs, but in the words of St. Augustine, *Vincamus nos aliquid*, "let us conquer ourselves somewhat." Let us profess our fidelity and love to the Saviour; let us observe the commandments with the utmost strictness; let us not allow ourselves to be lulled into complacency by the flesh and the devil. *Vincamus nos aliquid*. "Ask and you shall receive" fortitude. Soldiers of Jesus Christ display a courage and intrepidity worthy of the captain under whose banner you march. Were your enemies more powerful and more numerous than they are, it is fear that not—victory is yours.

6th. The gift of Piety. This is a religious feeling, in virtue of which we accomplish our duty to God with greater respect, fervor and zeal. When this spirit of piety animates us we love the Lord tenderly and we are solicitous about everything that may contribute to His honor. We have a deep and fervent desire to excel in all religious worship, prayer, meditation and the frequentation of the sacraments. We think of God, we converse with God, His holy law is our meat and drink, we assist at the offices of the Church, we love retreat, we practice austerity, we renounce the dangerous amusements of the world; behold our sweetest occupation. We are known or unknown by the world, we live for God alone, we place our whole confidence in God, we love Him, we praise Him, we pray to Him, or rather "the spirit himself asketh for us with unspeakable groanings." Romans viii, 26. The more we serve God with fidelity the more we are conformed by the exercises of piety. The Holy Ghost, who dwells in us, makes us experience an inward joy, whose sweetness it is impossible to express. "O taste and see that the Lord is sweet." Ps. xxxiii, 9.

7th. The gift of Fear, which turns away from sin and everything of a nature to displease our Sovereign Lord. "The fear of the Lord," says the royal Prophet, "is the beginning of wisdom." Ps. cx, 9. But there is a servile fear which makes people avoid sin through fear of punishment, and fear the Lord as a slave his master. Different from that is the fear of a son tinged with submission and love like that of a good boy for a father he loves and by whom he is justly loved. This is the fear which the Holy Ghost produces in us. On account of it we avoid not only mortal sin, which would cause us to incur disgrace in the eyes of the Lord and everlasting punishment, but moreover we fear to do anything which would be displeasing to the divine majesty, and we endeavor to fulfill the whole law in a manner the most complete.

Such are the precious gifts of the Holy Ghost by which He enlightens and directs us in our conduct, inflames and animates us with heavenly fire and gives us the necessary graces to resist temptation and practice virtue. The first four gifts, strengthen and elevate the understanding, imparting to it the purest and surest ideas regarding God and the relations of man with God. The three last perfect the will and aid it in the exercise of the most heroic virtues. They are, as it were, the shield and the sword of the soul, its arms for defence and attack; they are consequently a powerful help to advance in the ways of virtue.

O Holy Ghost, Spirit of goodness and love, who lovest to communicate Thyself to souls desirous of receiving Thee, deign to come down and dwell in us with the plenitude of Thy gifts. May our hearts be a living temple wherein Thou mayest receive our adoration and homage, and where Thou mayest delight to dwell. Light ineffable, dispel the darkness of our ignorance; sacred fire, inflame us with divine ardor; source of living water springing up to eternal life, water us with the dew of Thy grace and quench the thirst of our souls for justice. Holy Ghost, the Sanctifier, purify and renew our whole being; change our timidity into courage, our weakness into strength. Above all, be in us the guardian of Thy gifts, in order that we may never be so unfortunate as to lose them.

We have given a very imperfect sketch of a discourse full of power, solidity and brilliancy—a discourse which shall be long remembered by all who had the pleasure to hear it.

The little ones now renewed their profession of faith, and the boys pledged themselves to abstain from eating meat until they shall have attained the age of twenty-one years. His Lordship finally imparted the episcopal benediction, and the people retired from the sacred edifice praying that their revered and beloved chief pastor may long rejoice in health and strength.

During the afternoon several gentlemen called to pay their respects and thank His Lordship for the priceless boon of a hospital in Peterboro. Such a gigantic undertaking proved, as one of them remarked, that the bishop has a heart to resolve, a head to contrive, and a hand to execute. His Lordship left at 4 p. m. for the Episcopal City.

S. Y. Z.

SPECIAL TO THE CATHOLIC RECORD.  
THE OBLATE MISSIONARIES.

Montreal, Nov. 9th, 1888.  
MR. EDITOR: Would you kindly publish, at the request of Mgr. Clat, Bishop of Arinde, following letter received some times from the field of his missions:

Mission of the Nativity, Sept. 15th, 1888.

MY LORD AND BELOVED FATHER—Your amiable and affectionate letter in the *Montagnais* tongue has just reached us. Although weighed down by occupations and care I may not less the last chance that offers this autumn of sending at least a few lines to your Lordship. Your kindness, love and interest for your children of the north, and particularly (of) for those of the Nativity, so overcome me that I am, My Lord, at a loss to know what to do or say to express in a fitting manner my heartfelt gratitude. I have given an order for a nice little pair of Indian shoes, but I may send them only by the New Year's express. By the arrival of the caravan with Rev. Father Grouard, we have received a thousand and one good things, to say nothing of the many useful and beautiful books so kindly forwarded by the gentlemen of St. Sulpice. Would it be presuming upon your Lordship to request you to convey the thanks of our mission, until such time as I may do so myself by a good letter, when the great occupation of autumn shall be over, or at least on the occasion of the New Year. My sincere thanks to all those who participated in that gift, so worthy of our mission, desirous to further our well being in this world and our eternal well in the other.

Let us now a short entry of local events at our mission. All are well in both communities, with the exception of Sister St. Michael. The good work is going on, and the presence of Rev. Father Grouard, who still lingers in our midst, lends additional impetus to all our undertakings.

Our Indians, both Montagnais and Crees, love and esteem him. He speaks their languages so well. For my part I profit by his presence to take a few lessons of Cree and Montagnais, of which I stand greatly in need. The good Father finds us pretty comfortable. But it is not to be surprised at, since he brought us down ten bags of flour and nearly 100 lbs. of bacon, which, added to the little we have, enables us to compare abundance. Yet we must add that Providence has deprived us of almost all our potatoes by frost, and the weather is so bad and changeable that even our barley could not ripen. It is now late, and it has scarcely begun to turn yellow. Our fishing has been wretched because of the great freshet. The lake is constantly under water, so for game, it has no place to rest, and in consequence very scarce. We have then no other hope than in the fall fishing. I am confident it will be good. Our nets, numerous and solid, thanks to the supplementary allowance sent us through Father Masseneuve, and which I have received at last, fill me with hope. There are so many good souls who pray for and think of us. Can God fail to be moved in our behalf? Our dear brothers are models of zeal and good will. We are about to betake ourselves to our new habitation. The lower flat is about ready, and it alone will be roomy enough for all. We shall enter in a few days and continue to work at the upper portion. It is a gigantic work for us, but the worst is over, and I trust we will see the end. Already I sigh after the day when your Lordship will deign ascend our modest steps and take anew that chosen place in our household.

The Indians will soon be here for the fall mission. They will be made aware of the contents of your letter. It shall greatly rejoice them, as it did me. Of that I am confident. I hope some of them will write Your Lordship, since the kindness of your paternal heart knows no bounds. I dare, my Lord, inclose another little list of demands to confide to your charity. You may do with it what you judge proper.

Bless, my Lord and tender father, your devoted, respectful, and grateful child, in Jesus Christ and Mary Immaculate.  
ALB. PASCAL, Priest,  
O. M. I.