THE CATHOLIC RECORD

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## Catholic Record.

London, Sat., Dec. 8th, 1888.

DIOCESES OF HAMILTON AND PETERBORO.

We copy the following from the Globe of Dec. 5th. If the statement therein made be true we are satisfied that the two dioceees concerned have reason to be congratulated ;

A Rome special announces that the Right Rev. Joseph Thomas Dowling, Bishop of Peterboro, has been translated to the see of Hamilton, to succeed the late Dr. Carbery, and that the Rev. Richard A. O'Coppor, Dean of Barrie, in the Archdiocese of Toronto, has been nominated for the see made vacant by the translation of Dr. Dowling.

The despatch announcing these appoint ments is no doubt correct, as it agrees with the general expectation of the clergy here. When the diocese of Peterboro became vacant the surrounding bishops of the ecclesiastical Province of Ontario, in accordance with the rules of the Church. made three nominations, from which the Pope usually selects as bishop the first named. The dignissimus was Rev. Father Dowling, and the second, the dignlor, was Rev. Father O'Connor. Father Dowling then got the bishopric, and now it falls to

Father O'Connor.

Bishop Dowling is a man in the prime of life. He was born in the County of Limerick, Ireland, on February 28, 1840, and came to Canada when he was eleven years of age, dwelt and attended school in Hamilton during his boyhood, and in 1855 was entered as a student in St. Michael's College, Toronto. He studied in that institution until 1861 and taught

in that institution until 1861 and taught closses there for a year. His theological education was completed in the Grand Seminary of Montreal. He was ordained priest on August 7th, 1864, by the Right Rev. Bishop Farrell, in St. Mary's Cathedral, Hamilton. On the 5th of October, of the same year, he was appointed pastor of the missions of Paris Have be treathern when his results the same year. den of a great undertaking. The church in the town of Paris was unfinished, it completion having been delayed by serious financial difficulties. He visited Chicago and the oil districts of Pennsyl vania, lectured and collected funds, and in two years, by these efforts and by the s congregation and friends, the debt of the church was paid off. The church has since been enlarged and de corated at an expense of about \$20,000 It was dedicated under the name of the Church of the Sacred Heart of Jesus,' on February 6th, 1881, and on the sam day the zealous priest was appointed Vicar-General of the diocese of Hamilton. In 1883 he was appointed admin-istrator of that diocese, holding that office until the appointment of Bishop Carbery, and on the death of Bishop Jamot he was appointed Bishop of Peterboro', Archbishop Lynch perform the ceremony of consecration in Hamilton, on May 1st, 1887. Among the other incidents of his career, it may be mentioned that in 1877 he purchased the property on which stands the Parls Sep-arate school and residence for the Sisters of St Joseph, and in 1880 he was instru-mental in the building of St. Patrick's church, Galt. He accompanied the Cana-dian pilgrims to Rome in 1877, assisted at the Golden Jubilee of Pope Pius IX, and

Richard Alphonsus O'Connor was born in Listowel, Kerry, Ireland, on the 15th of April, 1838. Coming out to this country, he attended St. Michael's College from 1852 to 1858, receiving there his classical and part of his theological education.

His theological studies were completed His theological studies were completed at the Grand Seminary, Montreal. The various minor orders were conferred upon him by Bishop Bourget, and the subdeaconship, deaconship and priest hood by Archbishop Lynch. After hi ordination as a priest in 1861 he did duty in the Gore of Toronto as curate to Rev. Father Muligan, whom he succeeded in 1862. He afterwards was parish priest of Niagara Falls and of Adjala, and on October 20th, 1870, he was appointed to succeed Father Northgraves in Barrie. He has been working till the present time, and has built there a fine church and convent. He is regarded as fully worthy of his new honor especially because of his capacity for administration.

presented that dignitary with an offering on behalf of the clergy and laity of the

diocese of Hamilton.

LIBERTY OF THE PRESS IN IRE. LAND.

In view of the oft-repeated statements of Chief Secretary Balfour and his supporters that the Irish press have all the liberty that is accorded to the press throughout the United Kingdom, it is no small curlosity to see the treatment accorded by magistrates Henn and Turner to the Mayor of Sligo, Mr. McHugh, who published in his paper, the Sligo Champion, an account of a case of land-grabbing which took place in Gurteen. Mr. Bal. the Mail correspondence?

four has, over and over egain, assured the public in his speeches that the statements of the Nationalists are foul falsehoods that freedom of the press is suppressed in Ireland, and he has constantly informed the public that press is not only that it enjoys in free. but fact unbridled liberty. For the publication of the news items above referred to Mr. McHugh was sentenced to six months imprisonment. On appeal, Mr. O'Connor Morris confirmed the iniquitous sen tence. Dr. Councel defended Mr. Mc-Hugh and pointed out very forcibly the duty and right of the press to record facts which were of public notoriety, but all to no purpose. The sentence is a gross outrage. The liberty of the press is the great bulwark of popular liberty, and has proved to be more so than any of the other safeguards by which popular rights are protected, but under the Draconian code which is called law in Ireland this liberty no longer exists, and a journalist is condemned to herd with criminals for six months for merely recording publicly known facts with the object of calling public attention to the grievances under which the tenantry are suffering. Mr. McHugh's object was to bring about a peaceful settlement of a difficulty which threatens the peace of the whole country. It is a monstrous outrage that he should be punished at all: but even if there were any offence in the natter, the sentence is altogether disproportioned to it.

MR. AUSTIN-BIS LECTURE AND HIS COLLEGE.

"Rev. Principal Austin, of Alma College, St. Thomas, delivered his popular lecture entitled 'Only a Woman,' in the Methodist church, last night, and was greeted by a large audience, who showed appreciation of his efforts by frequent outbursts of applause." Such is the heading of the report of Mr. Austin's lecture as given in the London Free Press of Nov. 27th. Now we have no objection to Rev. Principal Austin lecturing all he may, to Methodist audiences, nor do we find fault with him for "talking shop" and puffing his own wares, or, in other words, adverticing his Young Ladies' College at St. Thomas. He certainly deserves credit as business man, and is entitled to praise for his energy in advancing the material interests of the academy over which he presides. But we do object to his taking every possible opportunity of having s fling at our convente, and of both underrating and calumniating the self-sacrificing efforts of the ladies who abandon the world and its vanities to devote all their time and their whole lives to works of plety and education of the young. Why should Mr. Austin take so much trouble about our convents? Are not our Catholic academies conducted by ladies of scholarly attainments and well-established reputation for personal piety and wonderful success as educators? If Mr. Austin has at heart, as his lecture would lead people to believe, the elevation of woman to her proper sphere, the developing of her intellectual faculties, and the promotion through piety of her finer capabilities, he would hail the establishment of conventual schools, and bless the efforts of the ladies of the Sacred Heart and of other religious great and so holy a work. But instead of wishing well to our Catholic institutions, the rev. principal makes it a point to denounce them and warn his heerers against them on every possible occasion. What he dreads most in our convents is the very thing he should most admire. viz, the pure, moral atmosphere [there breathed, the sweet amiability, the silent virtues and the influence for good of the ladies in charge. But love begets imitation. The school girls would love their teachers, and feel an inclination which they could not resist of becoming Catholics. So thinks Mr. Austin. But would this change be so terrible a misfortune, so dread an evil as Mr. Austin represents? By becoming Catholics would they cease to be Christians? Would they be less obedient, less respectful, parental authority? Would they be less

Protestant citizens have been educated there, and where are the converts? Rev. Mr. Austin, in the letters he addressed to the Toronto Mail, some time ago, told a few isolated cock and bull stories, without mentioning names, of families rent asunder by the conversion of some Protestants girls at convents.

prudent, less virtuous, and less amiable for

being more discreet in behaviour, and

more earnest in prayer? Long experience,

however, and facts too numerous to men-

tion, prove that very few if any Protest.

ant young ladies attending convent schools

ever become Catholics. The Sacred Heart

Convent has had existence in London for

the last thirty years, the daughters of

some of our very best and most prominent

The people of London require no information on this subject. The Sacred Heart Academy has gone on teaching here in our midst for over a quarter of a century, and where are the heart-burnings? Where the family jars and disturbances so graphically described in

It is true that some young ladies were received into the Church during that time; but they were daughters of parents who had no religious belief themselves, and who had no objection to their children becoming members of some Christian Church.

Rev. Mr. Austin should understand, once for all, that the Ladies of the Sacred Heart never solicit Protestant pupils, but should they come and be well recommended by responsible parties, they will be received and treated with the greatest possible kindness and strictest attention to their physical, moral and spiritual welfare. The ladies hold out no special induce. ments to Protestants or to Catholics-all are on the same footing and all are treated alike. Not only their professions, but experience of the last thirty years' mangement in London, fully establish the fact, that no attempts at proselytism have been ever made or are tolerated within the enclosure of the Sacred Heart. If Protestant parents send their children to receive education and Christian training in our convents they have their own reasons for so doing. Rather than expose their children to the loose discipline and careless training so prevalent in other tostitutions, they would risk even the possipility of their becoming Catholics. Rev. Principal Austin should understand that Protestant parents are wide-awake, and are able to discriminate between the motherly care bestowed on the inmates of a convent, and the loose, wild, harumscarum discipline of institutions such as Alma College of which he is Principal, They know very well that after evening entertainments the convent balls are not thrown open for introductions to all the young swells and dudes of the city, as has been the custom at the Alma. Neither do the young ladies at the Sacred Heart smoke cigarettes. Nor do they escape by back door at night time in winter to requent the city skating rinks.

During the short space of her existence. carce seven years, Alma College has experienced episodes and escapades that do not recommend her to the confidence of the average careful parent.

The refined and delicately nurtured adies who accept the sacred trust and charge of the souls and bodies of girls of ender age confided to them by everanxious fathers and mothers, have been long trained in the school of religion and experience for the all-important task signed to them. What worldlings find so very difficult to undertake, becomes from habit and conviction an easy matter with them-viz., leading young hearts to love God and practice virtue for virtue's sake-by the example of angelic modesty, saintly meekness, Christian patience and purity of life.

Rev. Principal Austin, who is a world ling to all intents and purposes, and who has a sharp eye to business, can have no conception of the requirements necessary for the training of young, artless, innocent girls. Let him, lowever, hold his peace about our convents. He knows naught of them, and it would be useless for us to give him more information. "Where ignorance is bliss 'tis folly to be wise."

THE GREEK CHURCH AND THE BOOK OF TOBIAS.

The London Tablet calls attention to a bishop Theodosius of Belgrade, and Greek Metropolitan of Servia, while professing to divorce King Milan from his wife, Queen Natalie, quotes as scripture the seventh verse of the twelfth chapter of the book of Tobias. The Greek Church did not actually separate from the Catholic Church until the tenth century, but the jealousy of the Greeks against the Popes dates as far back as the early part of the fifth century, and if the Catholic Church had attempted to introduce new doctrines into the Christian creed the Greeks would have had a very plausible protext for declaring their independence of the Pope's authority, as they could have said that new dogmas not taught by Christ or His Apostles were being introduced into the teaching of the Church, and that it was necessary for them to throw off the authority of the Pope in order to guard the purity of Christian doctrine. There would be in history some traces of the objections raised against such innovations, and the names of the guardians of pure Christian doctrine would have been handed down to the present time. But nothing of all this occurred. The Greeks never made any protest against the teaching of the Latin Church, on any point on which Protestants disagree with Catholics, except on the supreme authority of the Pope, and to this day the Greek Church agrees with the Catholic Church on all other points which are disputed between Catholics and Protestants.

It is almost unnecessary to state that the passage quoted by the Metropolitan Thedosius does not justify the injury which he has inflicted on poor Queen Natalie. The passage is as follows: "For it is good to hide the secret of a king; but honorable to reveal and confess the works of God." Undoubtedly the happy result of a monarch's lawful plans depend much upon the secrecy of his subjects to whom the duty of execut.

The bottanges committee in a maintained plans depend much upon the secrecy of his subjects to whom the duty of execut.

British province I had the right to have began by congratulating the pastor and legal notices served on me in the English his people on the completion and dedilanguage; and, if necessary, I would take nevertheless honors the memory of Bau.

ing them is committed, but kings are no more exempt from observing the laws of God than are the lowest subjects. But the quotation of the Book of Tobias which is not admitted as scripture by Protestants, proves that the book was universally accepted as Scripture at the time when the Greeks began to dispute the authority of the Pope, as they would otherwise have been at that time very glad to have had an opportunity to reproach the Western Latin Church with rongfully introducing into the canon of scripture a book which had not hitherto been recognized as a part of God's Word. The Book of Tobias was therefore universally received as a part of Holy Scripture in the early part of the fifth century, and no one, at that time, thought of disputing its canonicity. But the force of this proof is not exhausted with this statement of the case. The book would not have been universally received in the middle of the fifth century, unless it had been acknowledged for a long time previously as part of the Holy Scripture, We may, therefore, lawfully infer that long before the beginning of the fifth century the whole Christian Church recognized the Book of Tobias as part of God' word.

the Book of Tobias, and other Books which are received by Catholics as part of Sacred Scripture, is that these books did not form part of the Jewish canon of Scripture. The Jewish canon is said to have been decided by the prophet Esdras, but owing to the calamitous times in which the Jews had been involved, several of the books in question had become lost and unknown and others were written after the time of Esdras. It was, however, as much the province of Christ and His Apostles, and of the Caurch established by Christ, to pronounce upon their divine authority, as it was the province of Esdras. The Council of Carthage did this in the year 397, St. Augustine being one of the four hundred and four Bishops present. This decree of the Council of Carthage was approved by Pope Innocent I. in 405, and by the Sixth General Council of Constantinople in 692

The plea upon which Protestants reject

The Book of Tobias, of which we are specia lly speaking here, was quoted as Scripture by St. Cyprian in these words: "The Holy Ghost says in the Scrip-tures that sine are purged by alms and faith." This is an evident reference to Tobias iv., II. Pope Callistus I. also quotes Tobias in his second epistle, introducing the quotation with the words, "the sacred Scripture says well." Saint Iren æus, John Chrysostom, Clement of Alexandria, Ambrose, Basil, and Augustine also quote it, expressly calling it "Bacred Scripture." These testimonies sufficiently show that the book was always regarded by the Church generally as being of divine authority. But it is also quoted by our Lord Himself in the Gospel of St. Matthew vii., 12: "All things, therefore whatsoever you would that men should do to you do you also to them. For this is the law and the prophets." These words are found in the Old Testament only in Tobiae iv. 16.

It would seem that the chief reason on account of which Protestants in this country reject the Book of Tobias is that it gives striking testimony to the doctrine of the Catholic Church that the Angels of God take an interest in prayers to God for men, as the Angel Raphael says to the old Tobias, offered thy prayer to the Lord." It cannot be denied, however, that a few of the Fathers who lived before the Church decided the canonicity of Tobias expressed doubts upon the subject, but as these same fathers acknowledge the authority of the Church to decide such questions, it cannot be doubted that they would have submitted their judgment to that of the Church if the decision had been made in their time.

AGITATION IN PARIS.

On the second inst. the expected demonstration took place in Paris at the monument erected in Montmartre Ceme tery to the Revolutionist Baudin. The ession was not nearly so large as was anticipated, the number in line being only from 3 000 to 4 000 persons. Half of these were delegates from the Provinces. Divers cries were raised such as "Vive la Repub loue," "A bas Boulanger," "a bas les Juifs," and the Marsellaise and Carmagnole were sung. Mr. Darlot, President of the Municipal Council, delivered an oration against Boulangism and in praise of Baudin's defence of the Republic against Cæsarism, He continued : "The Democracy, acquiring renewed strength in the example of the glorious dead, is prepared to face Casarism, which is again daring to raise its head. Comforted by the noble memories of the past let us unite with confidence." The speech was received with cries of : " Vive la Republique," and prolonged cheers. There were no dissenting cries. The procession filed past the monument and then returnd singing the "Marseillaise."

The Boulargist Committee in a mani-

din. On the return of the procession some omnibuses containing Boulangists were attacked by students in the Quartre Latin and there was a serious scuffle which was suppressed by the police.

EARL KIMBERLY ON COERCION.

At a Liberal banquet in Bristol on Tuesday, the 13th November, in response to a toast in honor of the Liberal party, Lord Kimberly gave an able review of the political position in Ireland. He stated that though he had formerly been favorable to the repression of Irish National aspirations, he had after serious consideration completely changed his views, and that he is now fully convinced hat the coercive policy of the last eighty years is a failure and a mistake. His Lordship drew a graphic picture of Mr. Balfour, whom he described as a man quite fitted to carry out the arsh coercive measures which the Government is employing in order to govern Ireland with a rod of iron. Nevertheless he was convinced that Mr. Balfour would fail, notwithstanding his andoubted ability. There is an undying spirit in the Irish nation which hitherto t has been impossible to crush out, and this is one of the reasons why a coercive policy must fall. Besides this His Lordship explained that it is the essence of constitutional government that the will of the people should be respected, and the Irish had plainly manifested their will by electing 86 Nationalists out of 103 Irish members of Parliament. It is abourd and chimerical to give Ireland a representation in Parliament, and yet to ignore entirely the will of the Irish people so plainly manifested. He continued : "If we gave the Irish the management of their local affaire, in a short time the two peoples would become, perfectly harmonious respecting Imperial matters." He further declared that it is a mistake

to suppose that Ulster is anti-Nationalist. The treatment of Ulster under a National Parliament is undoubledly a difficulty. but there would be found a way to dispose of the difficulty satisfactorily. The resent condition of Ireland is a source of weakness to the Empire, but if the wishes of the Irish people were satisfied, Ireland would become a source of strength His Lordship's views were loudly applauded by his audience.

FRANCOPHOBISM.

The Toronto Mail is still at its work of adeavoring to arouse in the people of Ontario a hostile feeling against those of Quebec. It seems to be perfectly aware that it will not succeed in repressing the French element in the Province, neverthe. less it persists in its course of abusing the French in almost every issue. The griev. ances of which it has to complain are the same which it has been recounting for the past few years. They may be summed up as follows: 1st. The French population is increasing rapidly, while the English are actually leaving the Province because they can do better elsewhere. 2ndly. They persist in using the French language, and preserving their nationality. 3lly. Being Catholics, they persist in supporting the Catholic Church in the manner which suits themselves, instead of trying to weaken it by adopting the Mails' views that the tithe system should be abolished. A fourth research the outside walls, reciting the Miserere, while the bishop sanctified the exterior walls by sprinkling them with holy water. The same ceremony was performed should be abolished. A fourth reason is also ineleted on, viz , that in some parts of Ontario, notably in the eastern and western countles, there are extensive French-Canadian settlements, the result of which, the Mail fears, will be that the French population will soon predominate in those localities also. The remedy which the Mail proposes to adopt to avert these dreaded evils is that the people of Ontario hould deprive the Province of Quebec of the right of self-government which is now enjoyed under Confederation, and that Ontario should take in hand the govern. ment of that Province, abolishing espec ially the French language and the tithe

of the habitants. One writer, over the nom de plume 'Ragged Philosopher," whose views have been published in the St. John's News, (P. Q.) is fully impressed with the wislom of the course proposed by the Mail, and he proposes to begin the war at once by insisting that English shall alone be recognized as the legal language of the Province. He commends to the English speak ing people of Quebec the course which he proposes to follow himself in order to assert the right of the English language to be recognized as the one legal language of the country, and the Mail publishes his contribution, apparently with the object of endorsing the suggested course. The following is the course of procedure which "Ragged Philosopher" proposes for adop.

system of Quebec, and the large families

"If it comes to insisting on the use of the French language in this province, by all means let us insist on the use of the English also. For my own part, if a legal document should be served on me in French I should simply ignore it, and if proceedings were taken against me I should resist them on the ground that being a British subject in a British province I had the right to have legal notices served on me in the English

you have it in a nutshell. The French you have it in a nutsnell. The French language has no more rights in the Province of Quebec than the English; outside of that Province it has neither statutory nor treaty rights; outside of Quebec, the Dominion is English, and the French language has no more title to consideration, or claim to be recognized than it has in Maine or Illinois. Contradict that if you can, Messieurs of L'Etendard, La Justice, La Verite, and the Advertiser. Je parle en commaissance de cause:

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There is but little fear that the proposal to inflict a course of Baifourism upon the sister province will be successful. The French Canadians are in Canada to stay, and their right to the soil and to self. government is at least as good as the ights of those who are advocating the establishment of an ascendancy faction. It is not wonderful that the French Canadians should become more united for self protection when such views as those of the Mail, and the St. John's Ragged Philosopher, are openly advocated; but the good sense and patriotism of the English speaking population of the Dominion will not countenance the braggadoclo of these fire-eaters and it will all end in smoke. The Mail and its followers, who are all loud in professing to be friends of civil and religious liberty and equality, would be more patriotically employed in endeavoring to cultivate among the people of all nationalities and creeds a spirit of mutual forbearance and charity, and in endeavoring to induce all to labor for the common good. It the familles of the French Canadians are really so large as to be menace to the future of the English-speaking population, it does not seem possible to make them smaller by law. nor would it be justifiable to have a certain per centage of the children annually killed to avert the danger. The inevitable should be endured with as much complacency as the circumstances permit.

> Special to the CAHOLIC RECORD. DIOCESE OF LONDON.

DEDICATION OF A BEAUTIFUL NEW CHURCE AT MOUNT CARMEL,

After long and patient waiting the zealous pastor and good people of Mount Carmel had the pleasure of seeing their beautiful new church dedicated on Sun-

beautiful new church dedicated on Sunday, November 25, in honor of Our Lady of Mount Carmel, to the glory of God.

On Saturday morning, His Lordship Bishop Walsh, accompanied by Father Brennan, St. Mary's, and Father Walsh, London, were met at Centralis by Father Kelly, pastor, and Hon. T. Caughlin, M. P., who drove the whole party to Offa, a distance of eight miles, which in such fine autumn weather, with good roads and fine horses, seemed very short, Although the weather began to look very gloomy Saturday evening, it could

Although the weather began to look very gloomy Saturday evening, it could not have been more desirable for the season than it was Sunday morning. At an early hour, a long string of vehicles of all kinds, the fine double rig, the light top buggy, the farmer's family carriage and the great heavy waygon, all well filled with people anxious to be in time for the dedication, were seen coming from all directions. When the hour appointed arrived, the church was well filled, and before the ceremony was over, it was crowded.

it was crowded.

A little after 10 30 the bishop, preceded by a procession of priests and altar boys, came from the sacristy and went down the centre asile and out the front door. Once outside the bishop stopped and read the first solemn prayer dedicating another the honor and glory of God. cession then moved to the right ar inside while the priests recited the inside while the priests recited the paslms prescribed by the Church. When the procession entered the sanctuary, the litany of the saints was recited by Father Brennan, the other priests responding, after which the last solemn blessing was imparted by the bishop to the tabernacle and altar. Another temple erected by faithful and generous people, presided over by good and seal people, presided over by good and zealous priests, and dedicated to the service of God by the venerable and noble of God by the venerable and noble bishop\_of London, who may well be proud of his record, this being the fifty-sixth or seventh during his episcopate

sixth or seventh during his episcopate of twenty two years.

As the bishop went to his throne and the clergy to vest for mass, a hymn of thanksgiving was sung by Celina Laporte, who gives great promise of becoming a leading singer.

Solemn high Mass was then commenced, and the results of the commenced of the co

Father Brennan, St. Mary's, celebrant; Father Walsh, London, deacon; Father Father Walen, London, deacon; Father Kealy, French Settlement, sub-deacon; Father Gahan, first master of ceremonies. N. Cantin, second master of ceremonies. There is nothing more inspiring of faith than to see the solemn ceremonies of the Catholic Church wall cartied out as they

Catholic Church well carded out, as they were on this occasion. A prince of the Church, our beloved Bishop, vested in cope and mitre, seated upon his throne and surrounded by his ministers, the priest at the altar, offering up the august priest at the attar, offering up the august sacrifice, the sublime music inspired by faith, all tend to enliven our devotion, lift up our hearts and make us look for a something far from here.

The music was furnished by Miss Dunn, organist, and the choir of French Settlement, and Miss Collision organists of Pi

ment, and Miss Collisson, organist of Bid-dulph. Well deserved praise must be given to Miss Dunn for the pains she took in preparing her choir to enhance the beauties of the ceremonies. That success crowned her efforts is the verdict of all who were present. At the offortory Miss Collisson, Biddulph, sang an Ave Maria. Miss Collison has a sweet voice and sings well. "Not Ashamed of Christ" was admirably rendered by Miss O'Meara and Miss Dunn.

His Lordship preached on the occasion a long and interesting sermon. He

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