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LETTERS OF RECOMMENDATION, Apostolic Delegation. Obtawa June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Dear Sir:-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability and, above all that it is im-bued with a strong Catholic spirit. It stream-ously defends Catholic spirit. It stream-ously defends that the same time promoting the best interests of the county. Following these lines it has done a great deal of good for the welfare of religion and coun-try, and it will do more and more, as its wholesem influence reaches more Catholic barts.

homes I therefore, earnestly recommend it to Cath-lic families.

milles. h my blessing on your work, and best afor its continued success. Yours very sincerely in Christ, DONATUS, Archishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900 To the Editor of THE CATHOLIC RECORD. London, Ont:

London. Ont: Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECORD. Sond congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic split, pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bleesing you and wishing you success.

ithful. sing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

## LONDON, SATURDAY, DEC. 23, 1905.

### CHRISTMAS.

Cace more we are about to celebrate the Freat festival of Christmas, which will fall upon Monday, Dec. 25th.

As our readers all know, this festival has been instituted in remembrance of the birth of our Lord and Saviour Jesus Christ Who was born at midnight in a stable at Bethlehem, or a cave which was in use as a stable.

The coming of Christ had been long expected by the chosen people of God during the four thousand years which preceded the day of His actual birth, for His coming had been clearly foretold by the prophets ; and even if some of their prophecies were not in them. selves so clear as to be perfectly well understood, they were made clear by information revealed specially by God Himself that the expectation of God coming to earth as our Saviour should be clear and unmistakable. Thus when the Magi or wise men of the distant East, following the miraculous star which led them to Judea and to Jerusalem in search of the new-born "King of the Jews," of Whom God had spoken to them, the chief priests and the scribes of the people were able to give the information that He should be born in Bethlehem of Juda; for so it is written by the prophet : and thou Bethlehem, the land of Juda, art not the least among the princes of Juda ; for out of thee shall come forth the ruler who shall rule my people Israel. (St. Matt. ii. 5, 6.) Compare the prophecy of Micheas, v. 2. St. Peter also in his first great sermon to the people of Jerusalem, after the descent of the Holy Ghost on the Apostles of Christ, declared that David knew and spoke of Christ, saying : " I foresaw the Lord always before my face because He is at my right hand, that I may not be moved, for he knew that God had sworn to Him with an oath that from the fruit of his loins one should sit upon his throne. . . . and foreseeing he spoke of the resurrection of Christ." (Acts ii : 25-31.)

hood of Bethlehem, and a great brightness shone round about them, from the midst of which the voice of the angel was heard saying : "Fear not, for be hold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour Who is Christ the Lord in the city of David. You shall find the Infant wrapped in swaddling clothes and laid in a manger." (St. Luke cii : 8 12.)

Then a multitude of the heavenly host who were also angels, accompanying the chief angel or archangel who had delivered the tidings, praised God in the grand canticle: "Glory to God in the highest and on earth peace to

men of good will." The shepherds immediately, in obedience to the directions of the angel, went over to Bethlehem to see the fulfilment of the prophecy made manifest to them, and found Mary and Joseph and the Infant Jesus lying in a manger, as the angel had said. The shepherds told all they had heard, and adored their new-born Saviour and returned to their flocks, glorifying and praising God for all the things they had heard and seen, as the angel had told them. The gospel adds that " Mary kept all these words, pondering them in her heart." She is thus the pattern to all

Christians, by her strong and lively faith. We have in the beautiful example given us by the shepherds a pattern of the dispositions of humility, faith, love,

adoration and reverence for the mercy and truth of God, with which we also should celebrate the glorious festival of Christmas, and we should prepare for it with penitential works reconciling ourselves to God by true sorrow for our sins, and by receiving the sacrament of penance which was instituted by God for the parpose of bringing about our restoration to His friendship.

And as Christ dwelling among men is a cause of salvation to us, so we should welcome Him in the crib of Bethlehem; and as He still remains with us in the Holy Sacrament of the Eucharist, we should make proper preparation during Christmas time to receive worthily that holy sacrament by means of which Christ dwells and abideth with the worthy communicant, and the worthy

communicant with Him. The gospel states that Jesus was born in Bethlehem in the days of King Herod, but we are not told in which year of Herod's reign Christ was born. As Almighty God did not deem it necessary we should know this date exactly, inasmuch as He has not revealed it, we cannot fix the year with absolute certainty ; but there are good reasons for believing that the birth of Christ took place in the fourth year before the Christian era as we reckon it by our calendar. Other authorities place the event so far back as in the sixth year before the Christian era.

We wish to all our readers, on the approach of this great Christmas festival, a Happy Christmas.

IRISH HISTORY AND THE IRISH QUESTION : BY GOLDWIN SMITH.

Toronto, Morang & Co. : Price \$1.50

THE CATHOLIC RECORD. cares nothing for that accuracy which

is the badge of scholarship. On page 8 Dr. Smith says: "By the preaching of Patrick, according to the common belief, Ireland was added to the Kingdom of Christ. The conversion was rapid and probably superficial," etc.

Rather beneath the dignity of the historian the phrase "according to the common belief." And why should Ireland's conversion be "probably " superficial? Where on the pages of early history can Dr. Smith see any indications of a probability of that nature? Why not see the facts as they are and admit that St. Patrick's teaching took root in the soil of Ireland and vielded a rich fruitage of culture and religion ? Says Hon. Colin Lindsay, cited by Cardinal Moran, at Irish College, Rome, Oct.

25, 1902: "Before England was born into the family of nations, Ireland was an auton-omy recognized as such by contempor-ary races. When Albion was inhabited by a barbarous and savage people Ireland was in the height of pros-perity. When the angle Saxons were tearing each other to pieces, land was possessed of a se land was possessed of a settled Government and was administered by wise laws. When this country ( Eugland ) was remarkable for its ignorance and brutality, Ireland was celebrated for her culture and civilization. When St. Augustine was preaching to heathen, when Ethelbert was receiving baptism when Alfred was a wanderer, Ireland

was sending forth her missionaries all over the world, spreading everywhere the gospel and civilization. When the When the oundations of the Universities of Cambridge and Oxford were laid, the colleges of Ireland had long been flour shing seats of learning.

This does not substantiate the assertion that Ireland's conversion was ' probably superficial." Would Ireland's sons have gone to the ends of the earth on the strength of a superficial conversion ? Admitting there must be some proportion between cause and effect, we ask anyone : to what must this expenditure of Irish zeal, this braving of danger be ascribed ?

Dr. Smith indeed refers to the "marvellous and almost preternatural zeal of the Irish clergy for the propagation of the Gospel abroad," but he takes care to say that it was " partly perhaps owing to its comparative isolation and detachment at home."

" Probably " and " perhaps " make an indifferent refuge for a historian. What has history to do with a " probably " or a " perhaps ?" If Dr. Smith cannot state a fact without annexing to it a "perhaps" or a "probably," so as to minimize its significance, why state it at all? We might say that Dr. Smith's antagonism to the Church is due ' probably " to insensate bigotry, or his banging the drum ecclesiastic owing "perhaps" to a desire to placate the Orangemen. But we know that any imputation of base and sordid motives to the learned gentleman through a "perhaps" or a " probably ' would be looked upon with abhorrence by any lover of fair play. When the time comes to sum up Dr. Smith's services to Canada, to express our opinion of the magnificent abilities which have graced and illuminated many an important topic it will be done without a perhaps or a probably. Much better is it to fight without making undue provision for retreat : and to most men th

says Cardinal Moran, " registers among the glorious deeds of St. Celestine that while he guarded the purity of the faith in Britain he gathered Ireland to the bosom of Holy Church."

It was the canonical decree of St. heartless landlords. Patrick, again and again confirmed by the synods and pastors of the Irish conscience Cromwell declared he would Church, that if any grave questions not interfere. He talks, too, as did should arise they were to be referred Froude of Alva," etc. Bat this " histo the Apostolic See. tory " is but Froude rewarmed. The

Professor J. B. Bury tells us in his Life of St. Patrick" that "he brought a new land, into the spiritual federation which was so closely bound ap with Rome-nexugue pio longingua evinxit." Historians of note have no doubt as

to the Roman mission of St. Patrick, and assert that the Church in Ireland got its life from the See of Peter. We think that Dr. Smith is aping the preachers who attempt now and then to take the Irish Apostle into the Presbyterian or Episcopal camp. He tells us that gradually Rome cast her spell over Ireland, but he forgets to give us a bill of particulars. Inuendo and misstatement do, not befit the historian. And we say that Dr. Smith's contention that the Irish Church seems in its origin to have been national, and that Rome gradually cast her spell over her, is one that any writer would scorn to support.

Dr. Smith is a master in the art of blending the false with the true. His ill disgnised sneers at the Church : his groundless charges, his cynicism and shameless juggling with historical truth are wearisome. For instance, he says on page 13, that "Henry II. held a synod at Cashel for the purpose of re forming, that is, of thoroughly Romanizing the Church of Ireland." He fails to show in what the Romanizing consisted. He insinuates the thing which is not. The author knows that the decrees of the Synod of Cashel affected discipline only. He closes his eyes to the fact that before that synod a Legate of the Holy See had been welcomed by the Irish Bishops. He ignores the his tory that tells us that Cardinal Paparo imposed in the name of the Pope the pallium on the Bishops of the Metropolitan Sees of Ireland. He avoids mentioning that saints such as St. Lawrence O'Toole were, long before the Normans came, zealous upholders of Rome's doctrine and authority. And all this because Dr. Smith wishes his hearers to believe that the Church of Ireland seems in its origin to have been no child of Rome.

Dr. Smith refers to the dark days of Ireland's history, but he is very discriminating in his criticism of the adventurers who were in large measure responsible for them. We know that Irish chieftains were disunited. If Ire. land had been captained by another Brian, the Norman might have gone down before the Dalcassian battle axe and we should have been spared endless twaddle from the defenders of English cruelty and misgovernment. We are aware that Ireland had in the twelfth century retrograted from its first fervor. Bat why wonder at this when we know that for three hundred years Irish energy was spent in repelling the Danes. War, incessant war, is not the best fosterer of learning and sanctity. And the Englishman who must grow eloquent in denouncing Irish barbarism should glance at civilized England of the eighteenth century, when Walpole could boast that every man had his price, and, according to Green, page 736, " Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity and distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vow were sneered out of fashion ; and Lord Chesterfield in his letters to his son instructs him in the art of seduction as part of a polite edu cation.' But Englishmen must talk of the simple" Irish, the " poor " Irish, lampoon and malign their faith, forgetful the while that he is the descendant of those who sacked Irish cities, violated Irish women, slaughtered Irishmen by the thousands and stamped themselves on the pages of history as monsters of fiendish cruelty. But why talk of the past? Why resuscitate those who were starved and hanged by the civilized Englishmen ? Why not let them rest. and look with complacency upon a Henry VIII., who read his commission as chief of a new religion in the eyes of a scheming concubine, or upon a "Good Queen Bess," worthy daughter of a libertine and a Kentish adventuress. Green tells us that in Ireland Elizabeth's power was founded solely on terror, and the outrages of the soldiers sowed the seeds of a revolt more formidable than any which Elizabeth had ever encountered. But why, again, talk of the past, that has been written in tears and blood in the heart of the Gael? We must forget, for instance, that James I. confiscated two-thirds of the north of Ireland from its owners, the awful massacres of Drogheda and Wexford, the penal laws, " the most proper machine ever invented by the wit of man to disgrace a DECEMBER 23, 1905.

realm and degrade a people." We must in the early days of the Scotch Reformaforget that for centuries England harried tion churches were either demolished or thoroughly defaced so that there and deported and slaughtered Irishmen; should be the utmost simplicity in the strangled Irish industry and created surroundings of the new faith, and a famine and drained the resources of the country to minister to the pleasures of complete absence of any emblem by which it might be supposed that God's Dr. Smith says : "With liberty of saints should be honored in any way.

Methodists have not, in their standards belief, anything which entirely forbids the use of saints' names in this manner, but in practice they have the same traditions as the Presbyterians to guide them. Nevertheless, we find among the names of the Toronto churches of both these denominations a striking departure from their old traditions. The Methodists have a St. Paul's church, and one named " Epworth," evidently in honor of John Wesley, who was born in 1703 in the English town of that name. Thus we see a tendency to change the old faith of Methodism in regard to honoring the saints, as we have thus both an ancient. saint of Christianity, and a modern one of Methodism, honored by these distinctive titles.

Bat it surprises us more to find a tendency of the same kind in Presbyterianism. We actice that, in spite of the strictness of the Confession of Faith, there are two St. Andrew's churches, a St. Giles', a St. Paul's, a St. John's, a St. Mark's, and a St. Enoch's. There are besides churches dedicated to the modern Presbyterian saints, Knox, Cooke, Chalmers and Erskine. What makes the choice of the last two names more surprising is that the former, Dr. Chalmers, was chiefly remarkable for having been the principal promoter of the great schism which took place in the Scotch Presbyterian church in 1843, whereas nowadays the cry is dominant that there should be union and not disunion in the church, even in the case that there are dogmatic differences of considerable importance.

Of the Erskine family there have been several prominent divines, but they stand in the same position with Dr. Chalmers, as we believe all were earnest promoters of various Presbyterian secessions - which is, to our thinking, rather a dubious sign of exceeding piety or submissiveness to the law of God.

#### BISHOP DOWLING.

We published in last week's issue a circular letter of thanks addressed to the priests of the diocese of Hamilton and to others outside the diocese by His Lordship Bishop Dowling for their prayers in his behalf during his protracted illness. For a lengthened period the good Bishop hovered between life and death, and many a time it was feared that he would be called away in the midst of his usefulness. Such, however, was not to be the case, for an all-wise Providence has decreed that he shall be left to still fight the good fight for Holy Church in the diocese of Hamilton. It is indeed meet that he should have ascribed his recovery to the constant and fer-

vent prayers of the priests, members

of the religious communities, and the

faithful laity not only of the diocese

# DECEMBER 2

MRS. CHISHOLM AGAL

to is a pity the edite Herald of Calgary do CATHOLIC RECORD of several issues we publ refutation of the sto Chisholm, of Winnig meeting of the Women perance Union recen ilton Ont., to the ef of tender age are sold for a price to men wh them, and that the performed by Cathol most lamentable to no part of many of our n to misrepresent the C the slightest pret regretable also is a few of the pu Catholic papers are Catholics fair play place their side of th public, for the reaso Protestant section of are liable to send a n paper." We had a quite recently in province, when minister gave utte ous statements conce and the Catholic p The publisher of in which the sland appeared, refused to

tion lest it might lev Editors should be ca matter that would tion, unless they ar both sides to be her to be the fashion class to report an because the Catho Ontario is comparat deal the coward's b their opponent's arm back.

THE PROPOSED KING AI

It has been ma that King Alfonso o ing marriage wit princess or anotien reports were vague no foundation in definitely announce be married to the Battenberg, who w lic before the marri There is very

England on the fac is to become a C marriage, as this is of course. The pi England is that t should conform to husband; and thus Association, which ing when any resp king or the royal olic Church, is omi present occasion.

The proposed man lar in England, shows a great ch toward Catholics Church during the

A dispatch from of Dec. 4th states confirmed the action of Nebraska, in exc

would have ended certainly in the dispossession, probably in the expulsion, possibly in the extermination of the Protestants." The non-Catholic Lecky in his "England in the Eighteenth Century," says: "Among the Catholics, at least, religious intolerance has never b prevailing vice. In spite of the fearful calamities of the Reformation it is a Pro nemorable fact that not a single estant suffered for his religion in Ireland during all the period of the Marian

liberty of conscience, according

to Cromwell, was that which

found favor in the eyes of a Puri-

tan and scorned any recognition of an

Irishman's rights. Dr. Smith is not

only a slavish imitator of Froude, but

he injects some of his own venon into

"If the Nancio Rinuccini had got

the upper hand in Ireland a retirement

of heresy into the sanctuary of Con-

Here, again, we have "if," "scarcely"

-the weapons of a man who tries to

conceal his bigotry and anti Irish preju-

dices. In a word, Dr. Smith's posing

as an historian will make the judicious

grieve. From a gentleman of his calibre

we expected an original presentment of

the subject, but not a collection of

hackneyed statements and misstate-

ments that can be found in the effasions

Again, let us notice Dr. Smith's tac-

tics. He tells us that " if the Catholic

rising of 1688 had been successful it

of the low-grade bigot.

could scarcely have saved it

his pages. For instance he says:

stience

from the stake.'

persecutions in England." A few years ago Earl Spencer declared that religious intolerance " has been shown in Ulster, where more than half of the population belong to the Protestant faith." And be it noted that after an experience of over eight years in Ireland he said that he "did not know of any specific instance where there has been religious intolerance on the part of the Roman Catholic against their Protestant fellow countrymen.'

Towards the end of the book Dr. Smith talks of the Roman Catholic religion being mediaeval, and that "the training of its ministers shuts out light which would be fatal to mediaeval belief."

Rant, indeed, decrepit and unashamed, and testimony to the culture and broadmindedness of the author ! As a revelation of the workings of a bigot's mind the book is notable : as a history it is valueless.

THE TORONTO RELIGIOUS CENSUS.

A religious census has just been com pleted for the city of Toronto, not so much for the purpose of ascertaining the number of persons belonging to each religious denomination as of bringing to the notice of the respectiv pastors the persons who belong to their church or parish, or have a preference for any particular church of their faith. The object thus to be attained is that each pastor may know his flock better, so that their spiritual needs may be more effectually attended to.

It was owing to this expectation of the coming of the Messias, Christ, that, as the holy Gospel tells us, "there was a man in Jerusalem named Simeon : and this man was just and devout, waiting for the consolation of Israel and the Holy Ghost was in him. And he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord."

But when this prophet of God beheld cause my eyes have seen thy salvation which thou hast prepared before the face of all people. A light to the glory of thy people of Israel." (St. Luke ii : 25 32.)

When the time was accomplished that the Saviour of mankind should be born, an angel appeared to the shepherds watching their flocks in the neighbor ' regarding Ireland and the Church he

In reading this book we were reminded of an incident that occurred some years ago. A denizen of the West was arrested for horse-stealing. For this the punishment was death via the rope and the nearest tree. As there was a possibility of the man's innocence, a New Yorker who happened to be there for the good of his lungs suggested a trial. Accordingly, a judge and jury withdrew to the nearest saloon, leaving the prisoner to be guarded by a few who believed that lynch law was an instrument more potent in repressing crime than civili-

zation's methods. After a time the jury announced " Guilty." " Verdict's all right," shouted these men, pointing at the same time to a corpse dangling from a tree.

Dr. Smith pretends to judge Ireland dispassionately. In his introduction he cites a number of distinguished historians and acknowledges his indebtedness to them. In fact he wishes to convey the impression that in this history he is not dominated by prejudice and is a conscientious weighmaster of historical evidence. But for all this he handles the subject after the fashion of James Anthony Froude. He ap proaches the subject with preconceived ideas, and has little respect for that law of history which enjoins that a historian's writings should be open to no suspicion of partiality or animosity. So far as a contribution to historical

literature goes, the book is valueless Jesus he blessed and thanked God "be- it is but Froude refashioned. With every desire to be just to Dr. Smith, we must say that prejudices constrain him to be chary of praise when praise is revelation of the Gentiles and the due, and to magnify facts which indicate Irish wrong doing with the reckless zeal of a partisan. In a word, Goldwin Smith could have spent time

and energy to better purpose than giving one more proof that in matters

writer who states facts, however unpal atable to him, as they are, is preferable to the one who sees them through the glasses of a "probably " or " perhaps." We must not forget," says the Ger man scholar, Zimmer, of Berlin (quoted by Cardinal Moran ) " that the Irish from the seventh to the tenth century were the schoolmasters of Europe. In the second half of the sixth century the Irishman Columbanus with twelve companions, amongst whom was Gallus, left his fatherland, penetrated the Kingdom of the Franks and finally founded at Bobbio, beyond the Alps, a nursery of culture in the widest sense of the word." And let it not be forgotten that this Columbanus wrote the Holy Father, saying : "We are the scholars of SS. Peter and Paul: all are Irish inhableants of the remotest part of the whole world, receiving nothing save what is the evangelic and apostolic doctrine." On page 9 Dr. Snith says:

"In Ireland itself there arose in con ection with the Church a precocious and romantic passion for learning which founded primitive universities. Its memory lingers in the melancholy ruins of Clonmacnoise."

The doctor might have added Lismore and Glasnevin, Clonfert, etc. And he might have learned the language of sober praise from Mosheim, who writes: "That the Irish were lovers of learn-

ing and distinguished themselves times of ignorance beyond all those times of ignorance beyond all other European nations, travelling through the most distant lands with a view to improve and communicate their knowledge, is a fact well known, for we see them in the most authentic records of antiquity discharging with the high est reputation and applause the func of teachers in France, Germany and Italy.

On page 10 Dr. Smith says :

"The Church of Ireland seems in its origin to have been national and neither child nor vassal of Rome." Note the "seems."

"The contemporary chronicler,"

The number of groups of families or parts of families attending or preferring to attend each church was published in the Globe of Dec. 8th. The figures given afford no information in regard to the number of communicants or adherents of each church, for the reason above mentioned. but there are certain peculiarities noticeable in regard to each denomination which deserve notice.

There are 23 Catholic churches and 35 Anglican attended by the people of Toronto, besides 33 Methodist, 31 Presbyterian, 17 Baptist and 11 Congrega tional.

The Catholic and Anglican Churches are named after some saint or a deep mystery of religion. The Baptists churches are distinguished for the most part solely by the names of the streets on which they are built, except that two of their number have an allusion to some Scriptural event ; these are Im. manuel and Olivet. The Congregational churches are named on the same principle, also with the same number of

exceptions, namely, Bethany and Olivet The Methodist and Presbyterian churches are chiefly named in the same way as the Baptist and Congregational, after the streets or the locality where they are are built.

The Presbyterian Confession of Faith denounces as an act of idolatry or of dishonor to God any religious observance in honor of the saints of God, and this, we have no doubt, is the cause on account of which saints' names are genfaith, and it was part of the reason why season !

of Hamilton but throughout the length and breadth of the Dominion, for Bishop Dowling's reputation as a Churchman and as a citizen of Canada has never been confined to narrow limits. He brought with him from his native Ireland a goodly share of those characteristics which have brought fame to Irishmen during the centuries that have passed as well as in the present day. Such men cannot wel be spared, and we sincerely pray that

very ripe old age will be vouchsafed. to the good Bishop of Hamilton before he is called home by the Master Whom he has served so well.

### FATHER CRONIN DEAD.

With very much regret we announce the death of Rev. Patrick Cronin, parish priest of Tonawanda, N. Y., and editor of the Buffalo Union and Times. Both as priest and as editor he performed magnificent work in the interests of the Church. Father Cronin was considered one of the most brilliant writers amongst the clergy of America; and the high standard which the Union and Times maintained under his editorship -which extended over many years-is proof of his ability and industry.

Bishop Colton, when advised of the death of Father Cronin, said :

"Rev. Patrick Cronin was a great man. He was a power in the church, not only in his own diocese, but the in-fluence of his vigorous writings in the interests of Catholicity and weighty secular matters broadened out and extended beyond this diocese. His place in the work of the diocese cannot filled, for the greatness that came to Father Cronin comes to but few men. I was greatly shocked to learn of his death, and in him I have lost one of the most valuable priests of my charge."

May the soul of the gentle and great hearted Father Cronin be with our erally avoided by the adherents of that Saviour during this holy Christmas

Mae Hamilton, of who attended the v man Kennedy, a Miss Marguerite married by a Pres The Holy Father h of Bishop Scannell that all Catholic marriages of divore shall be excommun

## LECTURERS A

As the business of priests and nur International Cat of Brooklyn deeme print a pamphlet co some of those engineering for revenue, of d and her institution that death has clo of these individual nately true that after them. Durin new editions of th Monk, Chiniquy, Shepherd etc, ha widely disseminate the United States three thousand co virulent "ex-p were recently dis readers in Honolul

However the p Society pamphlet non-Catholics extr credence to the s writers and lectur

type. The pamphlet cents a copy or \$

Most unhappy so by gradually for happiness — com weather, finding f with crowded cars able companions of complaining, of finding or grumt habit of looking for unfortunate habit ly in early life; victim becomes pulses become per ency to pessimi chronic.—Chaunc