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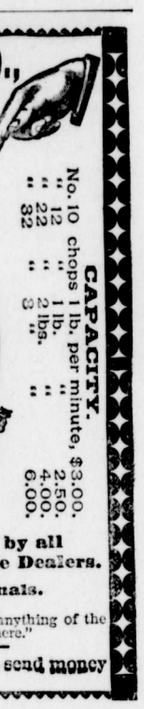

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The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—*St. Pacian, 4th Century.*

VOL. 7. FOR THE WEEK ENDING SATURDAY, DEC. 13, 1884. NO. 322

CLERICAL.

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BISHOP WALSH ON THE PLENARY COUNCIL OF BALTIMORE.

The leaden sky and cold drizzle of Sunday last gave promise of empty benches at the evening services of our city churches. However it may have been elsewhere, this was certainly not the case at St. Peter's Cathedral, which was filled to repletion by a large and appreciative congregation, to hear His Lordship Bishop Walsh on the subject of the Plenary Council of Baltimore and its significence.

His Lordship took for his text:

"The Kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which is the least indeed of all seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. (Matt. xiii. 31-32.)

Having been present at the Plenary Council of Baltimore, to which I had the honour of being invited, I have thought that it would be interesting and instructive to make, in connection with that event, some reflections on the vitality and fruitfulness of the holy Church of God, and especially on its marvellous growth and progress in the United States.

The Church of Christ is the kingdom of God on earth. It was founded by the Incarnate Redeemer, it is vivified and upheld by the Holy Ghost who is its abiding life, it is the home of the Eucharistic Christ, it is the kingdom of his revealed truth, the treasure-house of the sacramental graces, and its purpose and object is to save and sanctify mankind and to lead and conduct them to the kingdom of heaven. The church is very justly then called the kingdom of God. It is likened to a mustard seed, which is indeed the smallest of all seeds but which quickly grows up and becomes a tree, so that the birds of the air come and dwell in the branches thereof.

His Lordship spoke of the small beginning of the church, consisting of the twelve Apostles and of the disciples. It was indeed small and insignificant as a mustard seed, but it had within it the promise and potency of an ever-expanding and fruitful growth and was soon to fill the whole earth with its majestic presence and supernatural glory. Expansion and universality were to be a necessity of its nature, and characteristics and attributes of its being. The bride of Christ, she was ever to be a fruitful mother—*mater filiorum lætans.* Her mission was to be to all mankind, and for all the coming ages. The prophets saw the beauty of her rising on the horizon of time, and proclaimed aloud to the wondering peoples that she was to be forever catholic and indestructible—that is, universal in place and time. "Arise," exclaims Isaias the prophet, "arise and be enlightened, O Jerusalem; for thy light is come and the glory of the Lord is risen upon thee. . . . The nations shall walk in thy light and kings in the brightness of thy rising. Lift thy eyes around about and see all there are gathered together; they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. The multitudes of the sea shall be converted to thee, the strength of the nation shall come to thee." (Isaias 6th chap) The commission given the apostles was of world-wide significance. "All power," said Christ, "is given to me in heaven and in earth; going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." (Matt. xxviii 19-20.) But if our divine Redeemer enjoined on his apostles the obligation of preaching to all nations that which he himself had taught, there was established a co-relative obligation on the part of all nations to hear them. For in St. Mark we read: "And He said to them: Go ye unto the whole world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not, shall be condemned." (xvi).

His Lordship then pointed out that the Church, in the divine purpose, was to be Catholic, both as to place and as to time. In the acts of the Apostles it was written. "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria and even to the uttermost parts of the earth." (i 8).

Then there was in the gospel of St. John predicated of the new Jerusalem an indestructible and immortal life.

"I will ask the Father and he will give you another paraclete, that He may abide with you forever, the spirit of truth whom the world cannot receive, but you shall know Him because He shall abide with you and be in you." (John xiv, 16-17) The learned speaker then sketched the beginning of the promise of its expansion and fruitfulness, viz., the preaching on Pentecost of Peter and the other apostles, when three thousand souls were converted and added as members of the church. The apostles began their world-wide mission in Jerusalem and then went forth unto all the earth. "Their sound went into all the earth, their words unto the boundaries of the whole world." (Romans x c. 18 v.)

He portrayed the character of the apostles, poor, illiterate fishermen, without learning or social position, natives of a small province of Rome.

He dwelt on the character of their mission, the envoys of an alleged criminal crucified between two thieves as an enemy of the state and of the stability of the Jewish religion and its institutions—the character of the morality they preached—the renunciation of the world, the contempt of riches, self-denial and mortification of the passions and self-love—love of poverty and suffering—chastity, sobriety, humility—the promised rewards in the hereafter, in a world to come.

His Lordship then gave an eloquent picture of the social and moral condition of the world they were commissioned to teach and convert. He sketched the Roman Empire, the philosophers, the poets, the orators, the painters and sculptors, the proud senators and representatives, the haughty patricians, the victorious generals, the consuls, the people at large, all elated and puffed up with pride, all wedded to the love of pleasures, steeped to the lips in moral corruption, glorying in wealth and the spoils of nations, drunk with the shedding of human blood poured out like water for their amusement, in gladiatorial contests and games, hearts steeled against pity, mercy, compassion, by the habitual cruelty practiced on slaves, ears accustomed to the shrieks of dying gladiators, and eyes habituated to scenes of indescribable cruelty. He reviewed the hold of their pagan religion upon them—endeared to them by the tenderest memories, by the most sacred associations, a religion which flattered their pride, sanctioned pleasure as the chief good, gratified their passions, and deified lust. The pagan priesthood was the richest and most powerful corporation in the empire. Its members were taken from the most powerful families, and had, by its connection with every rank and condition of society, so interlaced itself with the affections and interests of the Roman people as to become a veritable bulwark against religious reform of any character. The whole power and influence of the Roman empire were opposed to the spread of Christianity. For 300 years every means that despotic cruelty could invent or fiendish malignity put into execution, was employed to crush out the faith preached by the Apostles. And yet, notwithstanding all these momentous difficulties, notwithstanding these gigantic obstacles which, humanly speaking, were insurmountable, the Church that began like a grain of mustard seed grew into a mighty tree that overshadowed the whole earth. The lightening words of Christ were abroad in the world and were heard. They reached intelligences and hearts and won thousands and millions to truth and virtue. Even so early as the second century of the Christian era, Tertullian, one of the great Christian writers of that age, was able to say to his pagan fellow-citizens and to the civil authorities: "We Christians are a people of yesterday and yet we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum. We leave you your temples only." (Apologia.) The Catholic faith had triumphed over all human impediments and obstructions because she was and is the creation of Jesus Christ, because Christ is Almighty God and because He in His omnipotence was with her and therefore the gates of hell could not prevail against her. The Church has had its vicissitudes. As God's material creation has its spring of promises and hopes, its summer of fulfilment and fruition, its autumn of decay and its winter of death and desolation; and as autumn, with its hectic flush and sad decline, and winter with its sorrow and death, are surely succeeded by returning spring, and the work of ruin and death removed and replaced by the life and growth of spring and summer, so with the church. When ruin and decay overtake her works in one part of the world, there is a new life and growth and fruitfulness for her in another.

And do we not find a parallel to the condition and fortunes of the early Church in the Church of America—especially in that part of America known as the United States. It is true, the early history of the American continent is Catholic. It was discovered by Columbus, a devoted and saintly Catholic, as well as a fearless and enlightened sailor and explorer. He was enabled to launch on the undiscovered sea, in quest of America, by a great queen, Isabella the Catholic of Spain, and he was encouraged and sustained in his great enterprise by a Dominican friar, Juan Perez, of the small Spanish town called La Rabida. In the foreground of American history there stand three figures—a lady, a sailor, and a monk. The lady is the illustrious Queen Isabella the Catholic, the sailor is Columbus, the monk is Fra Juan Perez, of La Rabida. And when Columbus discovered America, he raises an altar and causes the holy mass to be offered up in thanksgiving to God; and he consecrates the discovered continent to God and the Catholic Church. He gives the baptism of Catholic names to capes, rivers, and islands, such as San Salvador, San Trinidada, San Domingo, San Nicolas, San Iago, Santa Maria, and Santa Marta. In like manner, it was Catholics who discovered Canada, and her vast plains and mighty rivers. It was Catholic missionaries who in those days plunged into the dark primeval forests, traversed plains, launched their frail canoes on the great lakes and rivers, to convert and civilize the ferocious Indians, and to make them children of God, members of the mystical body of Christ and heirs of the kingdom of heaven.

Of these intrepid Catholic discoverers and heroic missionaries we may truly say with the poet,

Their memory liveth on our hills,
Their baptism on our shore;
Our everlasting rivers speak
Their dialect of yore.

By the aid of statistics we shall be able to see at a glance the marvelous growth and progress of the church in the United States since the era of the revolution which separated the colonies from the mother country:

1st. In the 13 colonies at the period of the Revolution, 1775, there was no bishop, there were only a few scattered priests and no churches except a few in Pennsylvania. Those in Maryland were required to be under the roofs of priests' houses.

2nd. In 1792 Bishop Carroll convened a Synod, at which assisted his 3 Vicars-General, 1 Superior of a Seminary, and 16 priests, the laity numbering about 50 thousand.

3rd. In 1829 the first Provincial Council was held at Baltimore. There were present 1 Archbishop and 7 Bishops.

4th. In 1850 the United States contained 1,523,350 Catholics, 1081 priests, with 1073 churches, governed by 3 Archbishops and 24 Bishops.

5th. The 1st Plenary Council of Baltimore was convened in 1852, and was presided over by Archbishop Kenrick. There were present 5 other Archbishops, 23 suffragan Bishops, 11 Superiors of Religious Orders, 12 Vicars-General, besides a large number of clergy.

6th. The 2nd Plenary Council of Baltimore was convened by Archbishop Spalding in 1866. There were present 7 Archbishops, 39 Bishops, 2 Mitred Abbots, 24 Vicars-General, 19 Superiors of Religious Orders, besides theologians and a large number of priests.

7th. In the centennial year, 1876, the church, which a hundred years before had not a bishop and but a few priests and churches, and not one institution of learning or charity, now counted a membership of 6 millions of faithful, under 11 Archbishops, 56 Bishops, 5074 priests, with an adequate number of churches, colleges, schools and institutions of charity.

And now, at this 3rd Plenary Council of Baltimore, not to mention his Eminence Cardinal McCloskey, absent through ill-health, there were present 13 Archbishops, 50 Bishops, 7 Mitred Abbots, 1 Prefect Apostolic, 11 Roman Prelates, 18 Vicars-General, 23 Superiors of Religious Orders, 12 Rectors of Seminaries and 90 theologians. There are now in the great Republic 6,835 priests, 7,763 churches, 708 seminaries, colleges and academies for the higher education of the youth of both sexes, 2532 parochial schools, attended by 481,834 pupils, 294 orphan asylums, 139 hospitals, 39 religious orders of men and 72 of women, whilst the Catholic population amounts to more than eight millions.

This estimate of Catholic progress is fully borne out by non-Catholic estimates. The Baltimore correspondent of the New York Sun, writing from the former city during the council just closed, gives us an interesting comparison of the relative growth of the various religious bodies into which the population of the American republic is divided. He states:

By the census of 1860 the population of the United States was 31,445,080. The present population is now estimated at 55,000,000. The gain in twenty-five years has been, therefore, twenty-three and a half millions, or at the rate of 75 per cent.

The Lutherans, who have been materially benefitted by constant and increasing emigration from Germany, Sweden, Holland and Norway, have grown from 1,250,000 in 1860 to 2,000,000 in 1884, or at the rate of 60 per cent.

The Congregationalists have declined relatively very much. The old spirit of the New England pilgrims seems to be dying out among them. In twenty-five years they have advanced but 27 per cent.—that is, from 1,413,000 in 1860 to 1,800,000 at present. On the other hand, the various reformed churches—Dutch, German and Evangelical—show an increase of nearly 50 per cent., from 810,000 in 1860 to 1,200,000 to-day.

The Episcopalians show a fair increase in numbers, yet one relatively below the average. Their percentage of gain is 33⅓ per cent. in twenty-five years, bringing up the total from 900,000 to 1,200,000.

The Hebrews—counting together those who are orthodox and those who are merely nominal—have increased from 350,000 in 1860 to 700,000 in 1884, a full 100 per cent. of gain.

The Friends, or Quakers, show an absolute as well as relative decline. They have fallen off 60 per cent., from 220,000 in 1860 to 150,000 in 1884.

The denomination of Christians, who are numerous in Kentucky, southern Indiana, southern Illinois and Missouri, number 800,000, against 500,000 in 1860, an absolute gain of 60 per cent., yet a falling off relatively of 15.

But the most surprising feature of the calculations just completed is the growth of the Catholics. In 1860 they numbered in the United States 3,175,000. Now there are 9,500,000. Thus is a gain of 200 per cent. in twenty five years. Should this same ratio of increase continue to be preserved, they would number fifteen years hence 25,000,000.

These figures speak trumpet-tongued for the vitality and fruitfulness of the Church, and her marvellous growth and progress in the neighboring republic. Now this marvellous growth and development do not come principally from outside, or from the accession of foreign Catholics. It is chiefly the growth and fruitfulness of the church's life and mission in the country. This is abundantly testified to by the fact that the vast majority of her children in the United States are native born, and also by the significant fact that she draws her clergy and her religious from the youth of the country. Add to this that she has won over to her side some of the greatest thinkers and most acute and brilliant intellects among native Americans, as witness Dr. Brownson, Bishop Ives and Judge Burnett, with a host of others. It has been calumniously asserted that the Church was the ally of despotism and flourished only under the shadow and protection of absolute forms of government. The facts of history and of every day's experience refute this base calumny, and show its shameless injustice. The Church, the daughter of heaven, pursues her divine mission under all forms of government, and is at once the firm prop of civil authority as well as the friend of popular liberty. But she is most at home in those countries where free institutions exist, and where her children breathe the bracing air of liberty. In such free countries she thrives and flourishes—she wins and conquers. She is herself the mother of true and rational liberty, based on respect for law and order.

But it may be said that Protestant denominations have also grown and progressed in the neighboring republic, and, therefore, that the growth of the Church there is no argument in favor of her divine authority and mission.

In reply we affirm that they have not, and the figures quoted show they have not, equally progressed with her, notwithstanding the fact that all the advantages of learning and riches and social influences were in their favor, whilst they were directly opposed to the church Catholic. The progress of the Church in the American republic has not been unattended by violent opposition. That progress has from time to time aroused the fiercest anti-Catholic prejudices amongst the masses of the non-Catholic population, witness the burning of the Charlestown convent, near Boston, the riots in Philadelphia, culminating in the burning of churches and Catholic residences, the outbreak of Knownothingism in Louisville, Kentucky, where 20 Catholics were brutally murdered, children being shot in their mothers' arms. His Lordship, in terms truly pathetic, recalled the cruel outrage inflicted on Father Bapst, who was tarred and feathered at Ellsworth, Maine, by, be it said to its eternal disgrace, a formal act of the town.

The existence to this day of a spirit of intolerance is attested by the fact that work-houses, reformatories and prisons are in many places closed in the neighboring republic against Catholic priests. But, especially is anti-Catholic feeling demonstrated by the maintenance of that great iniquity, the public school system, for the maintenance of which Catholics are compelled by law to pay taxes against the rights of conscience and the just claims of religious liberty.

The difficulties the Church has had to overcome to attain its present position of influence and importance in the United States were very great. Among them may be reckoned the poverty and ignorance of the poor immigrants, for the most part Irish, who gave the Church its impetus thirty or forty years ago. These people, impoverished by bad laws, and whose ignorance proclaimed in thunder tones the iniquity of the system under which they were for centuries ground down, were poor in all but their sublime faith, and their heroic devotion to the religion of their fathers. They had to face the fierce anti-Catholic prejudices of the native population, prejudices inherited from Puritan and Protestant ancestors. They were foreigners, they were poor, and they were ignorant—all crimes of the blackest dye in the Know-nothing calendar. The noblest response to American bigotry ever given by a persecuted and ostracized people was that offered by the church during the civil war of 1861-5. That gigantic contest brought the church, with its divine charity and zeal, before the American people north and south. The bravery of its sons in the battle-field, the zeal of the priests in camp and on the field, the superhuman courage and devotion of the Sisters of Charity and Mercy in the hospitals, where they proved really ministering angels, all opened the eyes of the American people to the character and attributes of the church they had been taught by a venal press and a fanatic pulpit to detest.

In America we have had no royal convert like a Constantine or a Clovis, to build our churches; no government reached out its arms to help in the great work. To the hard-worked sons of toil, the glory and the merit of raising temples to the God of their fathers have been reserved. The poor laboring men who dug our canals and built our railroads, and hewed down our forests, laid also the foundations of our dioceses and of our churches. The alms of the poor, the wages of the mechanic, the scanty earnings of the servant maids, the tardy gains of the farmer and the shop-keeper, these were the means that built our churches in our cities, towns, and villages, in the prairies of the west, amid the half-felled forests, and along the shores of our great lakes and rivers. And as long as these churches shall stand, as long as their open doors will invite the weary and heavy-burdened to seek refreshment of soul within their precincts, as long as the cross shall gleam from their steeples, an emblem of the everlasting covenant of divine mercy and pardon between the Redeemer and the redeemed, so long shall they be enduring monuments of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country, and watered it with their sweat and tears until it has grown up into a mighty tree overshadowing the whole land. In Ontario, also, we have had our proportionate share in this marvellous growth and expansion of the Church. But a few years ago, and there was only a few scattered priests laboring in the Lord's vineyard in Ontario; Catholic families, poor and unfriended, were toiling in the wilderness, striving to cut out a homestead from the reluctant forest; children grew up without religious instruction, and many of them were, in consequence, lost to the Church. The little ones of Christ were famishing for the bread of life, and there were few or no consecrated hands to break it unto them. The Holy Sacrifice of the Mass, the great central act of Christian worship, for which the most glorious structure ever designed by human genius and built by human hands is too unworthy, could be offered up but at distant intervals, and then only in the smoky cabin, or in the humble log chapel. Marriages were often unblest by the ministrations of the Church, and the Sundays were unsanctified. The sick and sorrow-stricken were in many instances deprived of the consolations of religion; and, too frequently, alas, souls went to their dread account, unshrived and unanointed, in the loneliness of the forest.

But the picture which now presents itself is, thank God, very different. Ontario is at present an Ecclesiastical Province, having an Archbishop and four suffragan Bishops, nearly three hundred priests, and a Catholic population of about 330,000. Happier than the faithful of other countries, we possess a system of Catholic primary education established by law; we have a sufficient number of colleges and conventual academies for higher education, and also charitable institutions for the protection of orphans, and for the healing and comfort of the sick and suffering. Churches have arisen in our cities, towns and villages, and crosses gleam from their steeples through the length and breadth of the land.

To the holy bishops and zealous and devoted priests who have passed to their reward, this happy state of things is, under God, mainly due. They bore the burden of the day and the heats; they sowed in tears that we might reap in joy: "Sowing they went and wept, casting their seeds, that we, coming with joyfulness, carry the sheaves."—(Psalm cxxvi. 66.)

Canada is a free and happy country; no penal law has ever soiled the pages of her statute book; no state trammels hamper the action or clog the activity of the Holy Church. Here the bride of Christ may walk forth in all her loveliness like unto the spouse of the Canticles coming up from the desert, fragrant with perfumes of the sweetest odours; here there is opened out to the energies and divine zeal of the Church a field of labor, fair and free as that on which the eyes of the Patriarch rested when about to separate from Lot. Great are our opportunities; great also are our responsibilities.

The cause of the Church is the greatest cause in the world, it is the cause of God's truth, of Christ's work on earth, the cause of virtue, the cause of human happiness here and hereafter—the cause of the immortal soul redeemed by the life and passion and death of Jesus Christ, God's adorable Son. It is the cause of all the best and highest interests of humanity. It is the noblest cause that can enlist our greatest love and best energies because it is that of Christ's great institution for man's salvation. The Church is God's most magnificent created work, and partakes of His attributes. She is Catholic in space and time and fills the world and the ages with the majesty and beauty of her presence. She is everywhere, from the rising to the setting sun. Her altars are raised and her priests are to be found wherever men are to be saved and sanctified. The first object the rising sun salutes are the spires of her churches. He looks down in his midday career, and he exclaims, "Behold this wondrous, this empire church is here also." And as he sinks to his rest in the far west his evening splendors light up her stained glass windows and pay a parting visit to her altars. She is immortal. No weapon, said the prophet, that is formed against her shall prosper, and every tongue that resisteth her in judgment, God shall condemn. She is unchangeable as God Himself, with whom there is no change or shadow of alteration. Like the sun which, since the first morning of creation, has never ceased to shine and to illumine the world with light and glory, so the Church, the sun of the moral world, has never ceased to give light to mankind, and has illumined the whole firmament of time with the splendor and the glory of her eternal truths and will shine on forever as bright, as luminous, as unfading as she was on that day when the Pentecostal fires were showered upon earth.

FROM STRATFORD.

THIRTIETH ANNIVERSARY.

The thirtieth anniversary of the ordination to the priesthood of Rev. Dr. Kilroy was celebrated here on Wednesday, 26th Nov. The good people of Stratford availed themselves of the opportunity to testify to the Doctor the high esteem in which they hold him, and to express their appreciation of his services and sacrifices in the cause of religion during his stay amongst them. In Dr. Kilroy the people see the true and devoted priest, one to whose zeal and unwearied labors the success of religion in this parish is principally due. But some few years since the Doctor introduced the good Ladies of Loretto amongst us. When he first made us aware of his intention, though we admired his courage, yet we could not divest ourselves of some misgivings about the possibility of carrying it into effect. Still, when we witnessed his giant efforts and labors we saw the foreshadowing of the success of to-day and felt convinced that never before had any priest done so much personal work to forward the cause of religion in Stratford. The effects of Holy Orders are to give to him who receives it a grace that sanctifies him and enables him to perform its functions for the benefit of the Church, to imprint an indeliable character, a character that can never be effaced, to confer the power of consecrating the Body of Our Lord, and the power of forgiving and retaining the sins of men. The priest is the benefactor of humanity, by his prayers, his instructions, and his charity. Mindful of all this the people committed to the care of Dr. Kilroy could not but express their joy on such an occasion as the anniversary celebrated on the 26th. The Dr. was the recipient of addresses and presentations from the pupils of select and separate schools, as also the young ladies of the sodality. It is needless to say the Doctor's replies were full of thankfulness and gratitude. During his remarks he took occasion to observe on the character of the education imparted by the Ladies of Loretto. He expressed himself as satisfied that the education afforded by the good nuns was superior to that imparted by many and inferior to none. Unremitting attention is paid to the moral and religious culture as well as to the intellectual development of the pupils, because virtuous sentiments must always combine with secular knowledge to form a grand and perfect lady.

In conclusion the Dr. said he could not let this opportunity pass without thanking the good sisters of Loretto, who are doing all in their power by the influence of their words and the influence of their example to make good and devoted Catholics of the children of the parish. In fact the good nuns were spending themselves in doing what lay in their power to plant in the hearts of the young the seed of hope, that they may be brought up to know and love and serve God in this world, and thus be happy with Him for ever in the next.

The different events on the programme were carried out to perfection. Miss Lynch, music teacher at the convent, presided at the piano during the entertainment and certainly deserves a good deal of credit for her admirable selection and faultless execution of the various pieces. Miss Reidy rendered solos in a finished style. She evidently felt the fullest spirit of the music. The entertainment came to a magnificent close with a sacred chorus, which gave the whole musical performance of the evening a most appropriate finish.

CHRISTMAS CARDS.

We have on hand at the CATHOLIC RECORD Office a splendid and varied collection of Christmas cards. Our cards are Catholic in design and signification, such as should be used by Catholics, instead of the meaningless pasteboards so much in vogue for the conveyance of Christmas wishes. Our cards are sold at various prices, but all are of neatest design. We guarantee making a suitable collection to parties forwarding us any specified sum, and indicating the quantity of cards they require. Address Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attests its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so at once before our supply is exhausted.

There is now on exhibition at Trebilcock's jewelry store, a magnificent oil painting, executed by Mr. H. Nisbet McEvoy, artist, of this city. This beautiful work of art is entitled "The Convent Bell," and cannot fail to attract attention. The painting is, we learn, a gift to the bazaar in aid of the new St. Peter's Cathedral, Miss Lewis having in charge the work of disposing of tickets on it. The "Convent Bell" reflects great credit on Mr. McEvoy.

The Rev. Lord Petre—the first Catholic priest who has sat in the House of Lords since the time of James the Second—took the oath and his seat on Monday evening, Nov. 3d. "The Rev. Peer," says a metropolitan contemporary, "has a markedly ascetic and clerical appearance. Beneath his robes he wore the garb and Roman collar of the Catholic priesthood."—Liverpool Catholic Times.