

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

LONDON, ONT., FRIDAY, OCTOBER 24, 1879.

Our Prices for these are the Lowest we have quoted.

ECCLESIASTICAL CALENDAR.

the singing sublime, and with which the numerous assembly was highly delighted. CHOIR-Mass in C. byH. DeMonti. Sopranos, Mrs. & Miss McGill; Alto, Miss Offertory Piece by......Webbe,

Laudate Dominum completed the cere-

formed with all due dispositions, she ordains that the day before the solemn ceremony, the faithful, the elergy, and the bishop shall maintain a solemn fast. The day of consecration arrived, the bishop, robed in his richest vestments, after having sprinkled the exterior walls door and immediately obtains admission. Sprinkling the interior walls as he did the exterior he makes the form of a cross on the floor of the Church with ashes, and ECCLESIASTICAL CALENDAR. October, 1879.

Sunday 26-TWenty dirst after Pentecost; Pathone Models, 27-Wenty dirst and statist, 27-Wenty dirst and 27-Wenty exterior he makes the form of a cross on the floor of the Church with ashes, and of dedication to the service of Almighty God and the salvation of souls. At 10.30, His Lordship Mons. Jamot, as-sisted by Very Rev. Fathers Laurent and Vincent, Toronto; and Bretargh, P. P., Trenton, proceeded to perform the usual ceremonies, so familiar to your readers as to need no description. Immediately after the dedication His Lordship, robed in full canonicals, commenced the Pontifical Mass, with Father Vincent, assistant priest; Fathers Laurent and Cody, deacon and the singing sublime, and with which the which the delighted. DeMonti. Muto, Miss ...Webbe. Cashman. the cere-ther Bre-ther Bre-ther Bre-ther Bre-ther Bre-tor Marking Canable and Canabl Laudate Dominum completed the termmony.After the last benediction Father Bre-
targh delivered the following sermon,
which should be heard to be fully appre-
sited:"Ist man, who humbles haven
the throne of God, descends not until it has
then, this "house of prayer" which your
piety and zeal have raised up to the great
sacrifice * * for I have chosen and have
sanetified this place, that my name may be
there forecr. (Words spoken by Atmighty
God after the completion of the Temple.)Ist man, who humbles haven
to the throne of God, descends not until it has
then, this "house of prayer" which your
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there forecr. (Words spoken by Atmighty
God after the completion of the Temple.)of me," He left Himself—His human
be held in our churches—as in station of the
in our churches—as in the garden of
of our churches—as in the garden of
of our churches—as on Mount
Calvary, so is He in our churches. The
until they have touched the God
of ompassion. "Where two or three are
gathered together in My name, there and
that we are assembled in so noble aIst man, who humbles haven
the midst of them," says Christ. Butof me," He left Himself—His human
be held in our churches—as in the succeeding
in our churches—as in the garden of
of our churches—as on Mount
Calvary, so is He in our churches. The
self-same body—the self-same blood—the
self-same blood—the
self-same held, here fare. If then, Jerusalen and
Judea are holy, because they once beeled
the for Savian so is your church holy, be-the Scripture, tou have any doubt as to the
meaning of Scripture, look to the men
the self-same blood—the
self-same holy, because they once beeled
the self-same soul and the self-same holy, because they once beeled<br/the here fore the self holy, be-</td></tbody telling them "do this in commemoration of me," He left Himself—His human body and soul joined to his divinity—to be held in our churches for all succeeding

holy and real presence, and to reside there, not as of old-from time to time only, but for days and days, for years, for centuries. preached it to you to-day. Solomon was magnified before men, be-cause he built a temple to the Great God, wherein that God vouchsafed occasionally to descend and manifest Himself, some times as a mist, at other times in a cloud of incense; but you have built a temple to the Great God, wherein Jesus Christ-true God and true man—will ever dwell, not as a mist, not as a cloud, but really and truly. It has always been the faith of the Catholic Church, that Jesus Christ is really and truly present upon our altars, the same body and blood, the same soul and divinity, that hurg upon Mount Calvary and that rose again from the dead the third day inmortal and impassible. So self-evident is this doctrine (if the word of God is to be believed) that even our adversaries are at times forced to admit it. The Westminster *Review* not long ago had The westminster *Review* not long ago had these remarkable words, "No doctrine can be more rigorously defended by *Scripture* and by *tradition*, than that of transub-stantiation." And yet men are wont to tell us, that this belief in the presence of Let us, that this benefit in the presence of Jesus Christ on our altars, in our churches, is only a popish superstition and not accord-ing with true religion. Well ! it may be a popish superstition, but you and I are not the men to throw away a doctrine of Christ inground, defended her. Supersteined rigorously defended by Scripture and tradition, because men choose to give it an ugly name. Yes, it may be a popish superstition, but it is a popish superstition of very early date, and one of which we heve reason to be very proud, coming down as it does from the very night be-fore the death of our Lord. If the sacred fore the death of our Lord. If the sacred Scriptures are to be believed, the night before his death our divine Lord, having supped with His disciples, took bread into His venerable hands and blessing it, brake it and gave it to His disciples, saying, "This is my body." Now, either that bread, the moment Christ had said it was His body, had become His body, or (God forgive the blaspheny) Christ had bid. These are His words, "This is my body." I cannot consent to change them, no man on God's earth has a right to change, either them or their morning, because forsooth we cannot their meaning, because forsooth we cannot understand how it can be so. They are there; you must either accept them in their There; you must either accept them in their full signification or you must throw up the Bible altogether. "You cannot be-lieve it," you say—"It is a hard saying." Well, then ! at least be as consistent as the Jews of old. Because they could not understand it, they went their way and re-fused to be Christians. But you alter the Scripture to please yourself not to telease

1,400 years ago from his pulpit in the Cathedral of St. Sophia in Constantinople, so is your church holy, because by the and see whether his words are not exactly miraculous power given to the apostles and their successors by Jesus Christ Him-self, He is daily born therein in the holy the same words as those with which I have "Look," he says "into the interior of the sanctuary, as into the interior of the vitelf. Behold with the eves of faith Jesus sacrifice of the Mass. If the garden of olives is holy, because He prayed therein, Christ, there surrounded by an innumer-able multitude of angels prostrate before much more so your church wherein he continually prays to His heavenly Father from your tabernacles; if Calvary is holy, because he died thereon, so also is your Him. And again, preaching on Christmas day, he says:-"The wise men came a long journey to adore the body of Christ with church holv, because he dies therein every church, then, is a Jerusalem, a Judea, a Bethelehem, a Garden of Olives, a Mount fear and trembling. Let us imitate these barbarians. For beholding the stable and the manager only, without having wit-Bethelehem, a Garden of Onves, a mount Calvary all at once. Solomon's temple did not contain Almighty God in any special manner for He tells us that He would nessed the great things that we have wit. manner, for He tells us that He would hear from heaven those who prayed therein ("Then will I hear from heaven and nessed the great things that we have with nessed, they came and adored with great reverence. You behold that same body nessed, they not in a manger, but on the altar; not car-ried in His mother's arms, but elevated in the priest's hands. Let us, therefore, be roused and tremble; let us bring more de-votion to the altar, than the eastern kings will forgive their sins," &c.,) but your church, as often as a priest, holding unbroken mission and succession from the apostles, changes bread into the body of Christ and wine into His blood, according did to the manger. Are these words, 1 ask you, compatible to that command of our Saviour, "Do this in commemoration of me," so often does your Church contain, like another with any other than the Catholic doctrine of the Real Presence / Are not these Bethlehem, the new-born Saviour, so often does it see the sacrifice and death of Calwords (of 1,400 years ago) the self-same words that you so frequently hear from your pulpits now-a-days announcing the Catholic doctrine. St. Cyril of Alexandria, wary. Which of you but would have deemed who lived within 300 years of the apostes, thus anticipates an objection' which we so often hear urged against this doctrine: "If you persist in asking rue how this miraculous change it an inestimable privilege to have been allowed to enter the humble stable of takes place, I will insist upon hearing from you how the rod of Moses was changed into a scrpent and how the waters of the Nile were turned into blood ?" ' which The successor of St. Cvril tells us "The contents of the chalice on the altar are the same blood that issued from the side of Christ when pierced with the lance." Evidently these men (1400 and 1500 years ago) believed in those words, "This is my body" "this is my blood" as *firmly* and as body" "this is my blood as joiney cars, broadly as any Catholic does now a-days. Yes; If this doctrine of the real presence of Jesus Christ, the God man, real upon our altars; if the doctrine of the change of bread and wine into the body and blood of our Divine Lord in the Sacrifice of the Mass, be a Popish superstition, it is very old and very dear to The apostles received it from our d at his last supper, and the Catholic us. Th Lord at heavens do not contain thee, how much less this house, which I have built ?" With an equal awe and a like fear you also, as was being persented, this doctrine, sp

N. WILSON & CO. TWO CASES SCOTCH TWEEDS RECEIVED TO-DAY. So holy is it, that she reserves it only for her highest officer—a bishop. And in order that this ceremony may be per-formed with all due dispositions, she dispositions, she ceremony, the faithful, the clergy, and the bishop shall maintain a solemn fast. THE CONCENTION CASES RECEIVED TO-DAY. So holy is it, that she reserves it only for her highest officer—a bishop. And in order that this ceremony may be per-formed with all due dispositions, she order that this ceremony may be per-formed with all due dispositions, she order that the day before the solemn ceremony, the faithful, the clergy, and the bishop shall maintain a solemn fast. THE CONCENTION CASES RECEIVED TO-DAY. So holy is it, that she reserves it only for her highest officer—a bishop. So holy is it, that she reserves it only for her highest officer—a bishop. And in creation of the devine of the Bishop's of those days preaching it to their flocks, in the self-same words as I have

But even during the times of persecution, we do occasionally hear this doctrine spoken. Origen, in the midst of these early persecutions, wrote, "When you receive the sacred food, and that incor-

St. Ignatius, the Christian Martyr, who had learnt his catechism from the had learnt his catechism from the apostles themsetves, on his way to martyrdom, wrote of certain heretics of city of Smyrna, upbraiding them "They abstain from the Eucharist the thus:

Ves, it is a popish superstition very old and dear to us—a popish superstition of which we are very proud;—that Jesus Christ dwelt ever in our church; that our churches are no mere conventicles, but that under the humble veil of bread and wins the bedy and blood of Leng Christ that under the humble veri of bread and wine, the body and blood of Jesus Christ are there really present. This is the precious gift you have in your church, and this is the precious gift for which you have built this noble edifice. It is a tremendous privilege to have Jesus Christ ever present amongst you, as much present tremendous privilege to have Jesus Christ ever present amongst you, as much present as he was of old to Cana of Galilee, to Jerusalem and to Calvary; and you have done well to provide Him so noble a house. According to your means—nay! above your means, you have built a church to be an ark for that Great Lord and Redeemer—for that most precions body and blood. Depriving younselves of many of the luxuries of this life, you have preferred to give of your substance to shelter your Saviour, in order that you shelter your Saviour, in order that you may have him ever among you, blessing you and your houses, and your crops and your flocks by his so near presence. When the first temple was to be built by the Jews, God commanded all to bring in materials for his service, and the women and children brought in their silks and and children brought in their siks and their stuffs, and their jewels, and their ormaments of gold and silver, until there was so great a heap that Moses had to compel them to desist. But the Temple they had to build was only, as we have seen, to be occasioially visited by God, and that only in a mist and in a cloud. But user templekee area to contain and But user templekee area to contain and but was only here death bed. But your temple has ever to contain and shelter, and protect the Lord God of Hosts, the Divine Redeemer, the Son of God. Bring, then, your offerings to give them to God. As yet part of this church belongs to man, because it is not yet wholly paid for. You have exerted yourselves *nobly*, nay, almost beyond your strength, but do the feet of God. It will be a noble present, given in a noble cause, to the all powerful and eternal God. Begrudge not the sacrifice it may require of you. It is made for God, and being made for God, it will earn for you an eternal reward from that God, who will not forget a cup of gold water given in his name, and in that holy mansion where the rust con-sumes not, and thieves break not through and steal.

NO. 54

DEATH OF A RELIGIOUS. MADAM WHITE, A NIECE OF GERALD GRIFFIN, GONE TO HER REWARD.

On October 16, 1864, a large and dis-tinguished company met in the Academy of the Sacred Heart, West Seventeenth street, to witness the solemn profession after seventeen years of monastic life, of the above estimable lady and her sister Mme. Anastasia White who died before her Mme, Anastasia white who ded before her. Both were nicces of the novelist, Gerald Griffin, and sisters of the late Judge James W. W. White, of this city. Both were born at Fairy Lawn, on Derwent ruptible banquet, when you taste the bread and cup of life you eat and drink the body and blood of the Lord." Griffin, and their father, Edward White, had settled in 1×20, The highly colored descriptions of Derwent and Silver lakes and their inductional settled in a reaction of the settled of the settled settled in a settled in the settled of the settled neighborhood, contained in a pamplet written by Dr. Robert Rose, and widely circulated among the higher classes in Ire-They abstain from the Eucharist because they do not believe that the Eucharist is the body of Our Lord Jesus Christ." Surely this is at least the language of men who believe in the real presence. These men were at least as much papists as we Ves, it is a popish superstition of which we are very proud;—that Jesus Christ dwelt ever in our church; that our churches are no mere conventicles, but issued a pamphlet, which painted existing instead of a possible parad paradise five children. They called their home-stead on the shore of Derwent Lake Fairy

1857 she entered the novitiate at the Convent of the Sacred Heart, Manhattanville, and was, after the necessary time of probation, employed in teaching the most advanced pupils—an occupation which she continued to fill to the last year of her life. Such, indeed, was the success of her labors and such the excellence of her lessons that she was forced by the urgent prayers of her numerous pupils all over the country and by the wish of her own asso-"Bible History," just published while the author w s on her death bed. author w.s. on her death Many other manuscript works re. main behind to testify to her indefatigable industry and the conscious thoroughness with which she discharged her sacred duty as instructress of youth. Mme. Kate White, as her countless pupils and friends familiarly called her, was not only a most nay, atmost beyond your strength, but do not falter in your noble enterprise. Let the day be not far distant, when you will be able to say, "the whole now is Goi," when you will be able to offer the whole without one farthing of human claim, at the feet of God. It will be an heaven and any subjects outside the ordinary sphere was a wise counsellor and prodent guide whose advice was eagerly sought by men of the world and churchmen alike. Her pupils, however, her associates and her most intimate acquaintances all forgot while with her that she was either learned or wise, to love and revere in her the virtues of the true Christian woman—her childlike simplicity, her en-lichtand faith her forzeitulness of self lightened faith, her forgetfulness of self, her untiring devotion to the comfort of others and a piety which made her set God as the very centre of her life. She was so well accustomed to labor, in spite of all bodily aches, that she did not per-ceive till it was too late the fatal progress of the treacherous disease which carried her off. Her only grief, she said, was that she was obliged to give up the class-room. The life which had been devoted room. The life which had been devoted with such absolute single-heartedness during twenty-two years to the laborious duties of her calling was yesterday crowned at the Manhattanville Convent with a tenfold dearer in memory to all who had known her.—N. Y. Herald, One of Very Rev. Father Sorin's numerous friends at Notre Dame gave him, a few days ago, three relics, which he has The days ago, three renes, which he has placed amongst his most prized treasures. One is a linen amice which was used for several years by Father Gallitzin, prince and priest. The second relinquary contains an amice and a purificator which be-longed to the sainted Father Desseille, one of the early missionaries who labored here among the Indians when Notre Dame was nothing but a wilderness. A third casket holds a piece of white cloth which bears in marks of blood the imprint of the miraculous wound on the left hand of Louise Lateau, the wonderful stigmatica of Bois d'Haine, Belgium. Rev. Father Grassi, the successor of the great Indian missionary, father DeSmet, is at present a guest of the father of St. Joseph's church in this city. His mission extends over 1,000 miles of the Rocky. Mountains in Idaho, Washington and Montana territories and contains above twenty-five other missionaries, has arduously and successfully toiled for these last twenty years. REQUIEM SERVICES .- According to custom, a solemn anniversary mass, de requiem, was celebrated at the Basilica yesterday by His Grace the Archbishop, for the repos of the soul of his venerated predecessor, Monseigneur Baillargeon.-Quebec Chronicle, 15th inst. "Our lives," says Madame Swetchine.

tion and of praise and of prayer. You have reason, Catholies of Bracebridge, to be proud of the noble edifice which your liberality, and the zeal, and self-denial of your good bishop has erected to the honor your good bishop has created to the holes of God, and for the adoring His holy name; and the Catholics of this Province and your fellow-Catholics throughout the world have reason to be proud of you for the noble efforts you have put forth, in order to build for yourselves and your posterity, and for God's honor and glory, an edifice which would not shame the largest city. May God grant you length of years wherein to adore Him in this Church! may God grant a blessing to you, and to your children, and to your children's children, for that fervent faith and ardent piety which has prompted you to deny yourselves the luxuries, and per-haps the necessities of life, in order to give to God's holy house! Depend upon it, your work has gone before you, to obtain for you a reward in heaven from that God, who has promised never to forget even a cup of cold water, when given in his

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Every church throughout the land (be it Protestant or Catholic) is a protest against infidelity and an assertion of Christianity in some shape or other. Every church (and every brick and stone of every them. declares to the world, that there is a God, and every Christian church declares that that God is the God of the Christians. But if every Protestant Church is a protest against infidelity and an assertion of Christianity, how much more so every Catholic Church. The doctrines of the Catholic Church are so precise, so plainly laid down and so authoritatively enforced as to have earned for her the accusation as to have earned for her the accusation of spiridual tyranny. Now, if other churches, whose doctrines, under private judgment, are so much less strictly defined, are vet are so much less strictly defined, are yet protests against infidelity, how much more so the Catholic Church, which insists upon her children receiving all and everything which Christ has taught, whether palatable or unpalatable to human reason. Every stone, then, of your church, every brick, every board, every nail, as being part of a Catholic Church, is a protest again delity, and the denial of God. B st infi-Believe, then, the high and sacred end for which you have built it. You may learn the sanctity of your

four may team the sanchy of you churches, and the respect you owe them, and the privilege you have had in building one, from the ceremonies with which Holy Church dedicates them to the Divine the allow not service. In the first place, she allows not | A simple priest to perform this coremony.

I give Almighty Got thanks this day that we are assembled in so noble a Church to give Him our tribute of adora-tion and of praise and of prayer. You have reason, Catholics of Bracebridge, to have reason, Catholics of Bracebridge, to only that are guinered together—*d* is hun-dreds. How much more powerful, then, must be that prayer. You may pray in the silence of your own heart, you may gather together your families in twos and threes in your own homes to give glory to His name, and your prayer will be very pow-erful, but the prayers of a congregation from your Church, how much more powerful must it be ? Like a vast column of sweet incense, it will ascend in His sight, penetrating the skies, and mounting to the throne of God, it will descend not until it has moved God to be proputious to you. time the Holy Mass is celebrated. Ah: my brethren! by your zeal and united efforts you have raised up for yourselves "a house of prayer," a house whence acts of adoration, and of prayer, and of praise, will mount up to heaven for centuries yet to come, rising like the smoke of incense to the throne of God. Here will the prayer of your children, and of your children's children, for generation after generation, be poured out in honor of the eternal God. Here will your children pray for the repose of your soul after death. In this house of prayer, which you have built for God, thousands yet unborn will daily offer their tribute of adoration to

God, will daily return thanks for his bles-sings, will daily beg a continuance of them. You have, most of you, doubtless, heaven to offer its homage to God from the Falls of Niagara. Night and day it

mounts to heaven, year after year it mounts, for centuries it has mounted. Such will be the sweet cloud of prayer Bethlehem as your infant Saviour lay there after his birth? And when St. Joseph and the Blessed Virgin, after travelwhich, like sweet incense, will ascend to heaven from this church, asking God to be ling so far had still to wander about the streets, because, as the Scriptures tell us, heaven from tims enurch, asking dou to be propitious to you and yours. Day after day it will mount, year after year it will mount, for centuries yet unborn it will mount. Is it not, then, a great privilege there was no room in the inns,' of you would not have been glad to have welcomed them into your house in order that your Saviour might be born therein for you to have assisted in so holy an under But if you had not the pirilege to be in taking ? to have been allowed to contri-Bethlehem at the birth of our Saviour, so bute according to your means to so great, so glorious a work? Where is the sacrifice too great for so holy an object? Where the may be born; you have built him a home wherein He may reside ever amongst you oul so cold and remiss in the service of Souries to be grudge the money spent for so noble an end? With the money that you have each of you given towards the erection of this house of God, you might rathens have buyet one may articlated perhaps have bought one new article of furniture, or you might have devoted it temple that the priests could not see nor minister, He knew that the majesty of God to amusement, or to greater show in your dress, and the world would have com-mended you for it. But which, I ask had descended upon the place and in awe and trembling He cried out, "Is it credible dress, and the world would have com-mended you for it. But which, I ask you, will be more lasting, that new article then that God should so dwell with man

on earth? If heaven and the heaven of of furniture or this house of God ? which is more noble, money spent in amusement or in this specious church? which will

After Vespers and benediction in the evening the "Te Deum" terminated the proceedings of what will be long remembered as " a great day for Bracebridge." ...

CLERICAL RESIGNATIONS .- The Rever-CLERICAL RESIGNATIONS.—The Rever-end Mr. Proulx, *cure* of the ancient parish of St. Valier, took his parishioners quite by surprise on Sunday last, when he an-nounced to them that he had placed his resignation in the hands of the Arch-bishop, who had been pleased to accept it. As already announced in these columns, the reversed gentleman a couple of years ore met with a success assident the break ago met with a severe accident, the break ago met with a severe accident, the break-ing of his hip-bone, since which time he has been an invalid. His parishioners, nevertheless, fully anticipated that they would not on that account lose, whils

life was left with him, the venerable and cherished presence amongst them of one who had so faithfully directed them for a quarter of a century, he having been ap pointed to his late charge in 1854. The everend gentleman was ordained in 1832, so that he is presently in his forty-eighth year of Priesthood, and was one of the devoted band of clergymen who repaired to Grosse Isle during the dread year of 1847. This igtended resignation was kept so quiet that, as has been stated, the announce-ment of its consummation took his people altogether by surprise, and during all the day on Sunday and since, the prettily

situated medantere has been one Instant scene of sad leave-taking. Needless to add that he carries with him into private add that he carries with him into private life the best wish as of his parishioners as well as of a large circle of other warm friends. He will, it is understood, take up his residence with his family in this city. The Reverend Mr. Desjardines, of St. Anne's College, has been appointed to succeed him in the parish of St. Valier. The Reverend Mr. Guerin, who during Mr. Prouix's illness discharged the active Mr. Prouix's illness discharged the active duties of the parish in the capacity of ticair so efficiently, has been transferred to St. Francis, Beauce. It is also an-nounced that Reverend Mr. McDonnell, of the Diocese of Rimouski, has resigned his parish and quitted the Diocese.--Queber Chronice, 15th inst.

"should be as pure as snow-fields, where our footsteps leave a mark, bat not a stain."

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