

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT
486 RICHMOND ST.
LONDON, ONTARIO.

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GENERAL AGENTS:
Messrs. Donat Crowe and Luke King.
OTTAWA AGENCY:
F. J. Coffey, General Agent, 74 George St.

REVENUE PER ANNUM.—One Copy, \$2.00;
Five Copies, \$7.50; Ten Copies, \$15.00. Pay-
able in advance.
Rates of Advertising.—Ten cents per line
each insertion.
Approved by the Bishop of London, and
recognition by the Archbishop of St.
Angelo, and the Bishops of Ottawa, Hamilton,
Kingston, and Peterboro, and leading Cath-
olic Clergymen throughout the Dominion.
All correspondence addressed to the Pub-
lisher will receive prompt attention.
Advertisements must be paid in full before the
paper can be stopped.
Persons writing for a change of address
should invariably send the name of their
former post office.

Catholic Record.

London, Sat., Sept. 10th, 1887.

ST. ANNE OF BEAUPRE.

The *Mail* of the 10th inst. states that "without intending the slightest offence to those who are to participate in the ceremony" of the coronation of St. Anne's statue at Beaulieu, "we may perhaps be permitted to dwell for a moment upon the enormous distance which separates them from the spirit of the modern world as it exhibits itself on this continent and elsewhere." We do not intend to deny the *Mail's* right, as far as responsibility to his fellow-men merely is concerned, to hold the religious views which suit him, and as long as he or other journalists do not make the differences of religious belief which exist a pretext for seeking to deprive us of our civil liberties we have no right to complain that their belief differs from our own. We are always ready to accord to others that liberty which we claim for ourselves in the untrammelled exercise of our religion. We have had occasion to complain before now that the *Mail* had shown a desire to curtail the rights of Catholics, both in Ontario and Quebec. The article on which we propose to make some comments now is of a different character. It does not aim at depriving us of any civil right. In this respect we can safely congratulate the readers of that journal on its improved tone when speaking of matters which concern the Province of Quebec.

The article in question is, however, replete with doctrinal errors, errors which, if adopted, would subvert all Christian faith. We have a sample of these in the extract we have made above. The French-Canadians believe in God and His Church with a practical faith, and thus they believe that God's arm is not shortened, that His power in the government of the universe is an active power, and that His Providence makes itself manifest on earth in many ways. There is a spirit in the modern world which denies God's power in His own creation, but the spirit of Christianity is altogether of different character. Our "faith stands not on the wisdom of men, but on the power of God." (1 Cor. ii, 5.) The Apostle St. Paul warns us strongly against those who "having an appearance indeed of godliness deny the power thereof." (1 Tim. iii, 5.) God has attested the truth of religion "by signs and wonders and divers miracles, and distributions of the Holy Ghost according to His own will." (Heb. ii, 4.)

It was the promise of Christ that even His disciples after Him would perform greater miracles works than Himself did while on earth: "Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do; because I go to the Father." St. John. xiv, 12. It is therefore clear that the "spirit of the modern world," by which the *Mail* would judge the wisdom of Cardinal Taschereau and the twenty-five Bishops who are expected to join in recognizing the virtues of the great St. Anne, the Mother of the Blessed Virgin, is not the spirit of Christ's teaching. It is indeed the teaching of Bob Ingersoll that "all miracles are unreasonable, that the possible is not miraculous," and that God Himself "cannot change the natural order of events," but we were not prepared to find this doctrine taught openly by a supposed Christian journalist, to a ostensibly Christian people, as it is taught by the *Mail* in the article in question. That journal says:

"The fame of the miraculous cures at Beaulieu has reached Rome and become the precious possession of the Church at large. The modern spirit to which we have alluded rejects the whole story as utterly incredible. It holds that although the uniformity of natural law cannot be proved absolutely, it is an assumption which as a working hypothesis has never been found to fail; and that it is easier to believe that the miracles related of St. Anne are the product of human credulity or fraud than that this hypothesis should have been upset in any one instance, much less in the hundreds and thousands of instances cited by her devotees."

This mode of reasoning is simply a reproduction of David Hume's argument

against all Christian miracles, an argument long since exploded. If miracles occur, they are facts which are capable of proof in the same way as other facts, and when they are attested by reliable witnesses who are not deceivers nor deceived, they cannot be reasonably rejected. Such are the miraculous facts on which Christian faith is founded, and such are many of the miraculous facts recorded in Church history. Such facts may be certain, even though no judicial investigation may have been made into them, and in view of the numerous facts of this kind which have occurred at St. Anne's shrine at Beaulieu, at Lourdes, at Knock, at Loreto and other shrines, it cannot be reasonably doubted that miracles are still wrought by the power of God. The following assertion of the *Mail* aims at the utter subversion of all Christian faith:

"It is a significant coincidence that miracles and the belief in them began to disappear throughout the world with the increasing knowledge of the operation of natural laws; and that faith in such supernatural interference is now only found in those corners, e.g. Beaulieu and Lima in Peru, where superstition still lingers, rendering delusion or pious jugglery possible."

We are not surprised that such assertions are made. They are the natural consequence of the principles which Protestants nowadays so freely proclaim, that man has complete "freedom of thought" and that the individual judgment is the supreme arbiter of religious controversy. This freedom of thought is asserted even against God's own Revelation. It is forgotten that man's duties to God precede all his rights, and that faith in God's teaching is one of the first such duties.

Another point which the *Mail* imagines he has put very strongly is this: "The modern spirit, if we are interpreting it rightly, then denies that the cures, even assuming them to be genuine, could establish St. Anne's presence in heaven, or her ability to heal mankind. . . . As the old Arabian writer put it, if a conjurer should say that three and two are ten and in proof of it should change his stick into a serpent, one might be surprised at his legerdemain, but the feat would not make good his assertion."

As to the "modern spirit" so confidently invoked by the *Mail*, we have said enough already. It is the spirit of infidelity and unbelief. It is not the spirit which is to decide Christian doctrine and ethics. St. Anne's presence in Heaven does not depend, either, on the number of miraculous cures which may be wrought at her shrine to-day. Our knowledge of St. Anne's sanctity is derived from the testimony of the Church of Christ, "the pillar and ground of truth," which by its unerring judgment has recognized St. Anne as one of God's saints and the miracles wrought at her shrine in approval of the devotion of a Catholic people constitute the testimony of God to the propriety of this devotion. Not only all Christians, but the consciousness placed by God Himself in the whole human race, attest that God, the Master of Nature, does not work miracles to confirm falsehood and imposture. The *Mail* quotes "an old Arabian writer" to make it appear that the miracles of Moses before Pharaoh were very properly rejected by the Egyptian king as proof of his divine mission; nevertheless God himself pronounced the evidence sufficient. "The rod of Moses was changed into a serpent that the children of Israel 'may believe that the Lord God of their fathers hath appeared to thee,' and he was authorized to do other miracles because, 'if they will not believe thee, neither hear the voice of the former sign, they will believe the word of the latter sign.'" Ex. iv, 5-8.

The testimony of Christ to the proving effect of miracles is equally conclusive, "Do you not believe that I am in the Father, and the Father in me? Otherwise believe for the very works' sake." St. John. xiv, 10, 12.

The "modern spirit" invoked by the *Mail* against these testimonies of God Himself, is no other than the diabolical spirit of Error. The conductors of that journal might prove themselves to be more wise if they were not quite so confident that all the wisdom of the world is concentrated in unbelievers' brains, and all the superstition in Beaulieu and Peru.

MR. PERROU IN TIPPERARY.

Mr. Perrou continues everywhere to meet with warm welcome from the Irish people. His tact, his urbanity and his clearheadedness, everywhere win for him golden opinions. He is a worthy representative of a great Pontiff. His mission to Ireland is certain to produce lasting good among Irishmen not alone at home, but all over the world. His address to the men of Tipperary—the most ardent of ardent Nationalists—secures for the papal envoy a lasting place in the heart of Ireland's heart. To the brave and fearless sons of Ireland's premier county, the spiritual children of Archbishop Croke, Mr. Perrou thus spoke:

"The Pope loves Ireland, knows her sufferings and feels the deepest sympathy with her people. He sent me to tell you of his love and sympathy, and, moreover, that he intends to do a great and real good for Ireland. When he raises his voice the

potentates of the earth will listen reverently, because his voice is never raised but in truth and justice. He will do all in his power for the future prosperity of Ireland."

MR. JOSEPH CHAMBERLAIN.

The Tory government was fully convinced that it had done a clever thing in appointing Mr. Joseph Chamberlain principal High Commissioner for Great Britain in the adjustment of the Fishery dispute. Mr. Chamberlain is undoubtedly a man of rare ability, but his recent political course has weakened him very seriously at home and destroyed his usefulness as a diplomatic agent to the United States. The very fact of Mr. Chamberlain's adherence to an indefensible line of policy in the matter of Mr. Gladstone's Home Rule Bill, a measure in favor of whose main underlying principles he had himself not only endorsed, but actively and eloquently advocated, during the electoral campaign of 1885, places him at once in antagonism with the greater portion of the American people, who as a civilized nation cannot receive with favor a man who not only refused Ireland the boon of self-government, but voted to place that long-suffering country perpetually under the iron heel of caste coercion. Mr. Chamberlain will come to America the pronounced foe of fourteen millions of Americans of Irish origin. He will come as the representative of British tyranny and injustice in their most odious form. Never did government make a more gigantic blunder than in supposing that Mr. Joseph Chamberlain was the man to conciliate American feeling. If Salisbury really designed to irritate the United States, and render friendly negotiation impossible, then he could not adopt a better course than the appointment of Mr. Chamberlain. His true purpose may be to bring discredit and humiliation on the ex-radical leader, and herein he may not be disappointed. In fact everything now indicates that the negotiations will end in complete failure. The New York *Herald's* cable dispatch says:

"Canada's attitude has been indefensible and Daniel Manning did not use too strong language when he denounced it as brutal. It has been just that, and the great body of the American people feel it to have been so. Negotiations will be fatally hampered from the beginning by the appointment of Chamberlain to represent the English side of the question. However, there are indications that the discussion will be conducted on strictly business principles. We should like to see the representatives of the two nations meet in such relations with Canada as will allow our fishermen to pursue their calling without being pounced upon by crafters, and to come to anchor in a Canadian port without being watched as a policeman watches a burglar. We should also like to have them enjoy the privilege of purchasing the necessary supplies and fuel of the Nova Scotians, who would make a good living by the operation, and, in a word, we should like to receive the courtesies which one neighbor is accustomed to extend to another, and we are and always have been quite ready to reciprocate these favors. If the commission meet in a spirit of international fairness, the fisheries dispute can be settled and Canada and the United States can jog along side by side in the most amicable spirit possible."

The *Detroit Free Press* adds that "it is to be hoped that Joseph Chamberlain will show a better appreciation of the fish that he has the Irish question. Otherwise his mission will be only instrumental in relieving him from the embarrassment of supporting the Tory ministry."

The New York *Sun* takes ground at once firm and strong on the appointment of Mr. Chamberlain and its probable result. The *Sun* gives the British Government and Mr. Chamberlain fair warning of what is in store for the High Commissioner from England:

"We regret to say that well-informed Americans will give no cordial welcome to Mr. Chamberlain, who will soon visit this country as head of a commission deputed by Great Britain to settle the fisheries dispute. If he has been chosen for the post on the score of ability to render special services, owing to the favor with which his political career is presumed to be regarded in the United States, the British government has made a blunder of which our Canadian neighbors may have good reason to complain. If, on the other hand, Lord Hartington, as the rumor runs, has persuaded Lord Salisbury to offer Mr. Chamberlain a place, in order to keep out of mischief a wavering coadjutor, the Canadians have still less cause to be grateful. There was a time when Mr. Chamberlain might have counted on a different reception from the friends of free institutions on this side of the ocean. As it is, he comes to us as a sordid and broken politician with no foothold in any party organization, representing nobody but a handful of his own discredited dependents, repudiated by the great majority of English radicals and an object of peculiar detestation to Irishmen, who naturally prefer an uncompromising enemy to a treacherous friend. For the existence of the arbitrary powers sanctioned by the Crimes act no one man is more responsible than Mr. Chamberlain. We do not think Mr. Chamberlain is likely to derive much pleasure from

his visit to this country or that he will bear any laurels home."

The N. Y. *Tribune*, the leading organ of the Republican party, is not slow to turn the whole incident to party profit. It says that the appointment of a commission is a triumph for British diplomacy. A joint commission is, it adds, just what the Canadians have been clamoring for, ever since they lost the free market for their fish. If they have carried their point it is, re-asserts the *Tribune*, a triumph for British diplomacy and bodes naught but evil to American interests. Mr. Bayard has, since his appointment to the secretaryship of state of the United States, made many grievous mistakes of policy, especially in dealing with Great Britain. By an unlooked for, and in the American sense an uncalculated-for concession to that power, he has needlessly irritated the masses of his own people and gravely damaged the reputation won by a prolonged and brilliant and senatorial career. President Cleveland's administration was just beginning to recover from the injurious effects of some of the Secretary of State's blunders, but this last "triumph of British diplomacy," coupled as it is with Mr. Chamberlain's appointment as principal high commissioner for Britain, is too severe a blow at American national sentiment and self-respect to escape candid punishment. Occurring as it does on the very eve of a Presidential election, it is almost impossible to estimate its political consequences in America. The republican party will use it for all it is worth, in handicapping and hampering the democrats, and may, by means of it, achieve a triumph without any parallel since the days of Lincoln. It must be borne in mind that any treaty entered into for the settlement of the fish question will have to receive the approval of the American Senate. That body is under the control of the republican party, and hostile to Secretary Bayard. No treaty that in any measure be considered a British triumph, will obtain senatorial ratification, and any treaty negotiated through the instrumentality of Mr. Joseph Chamberlain, the British colonialist, on the side of England, is foredoomed to a cold reception. We will, we know, be told by anti-Irish organs that Home Rule has nothing whatever to do with the fisheries. It has, we reply, everything to do with the international relations subsisting between Great Britain and America, and must materially affect all such negotiations as those upon which Mr. Joseph Chamberlain is so soon to enter at the bidding of his Tory taskmasters. His utter unfitness for the position is shown by the statement that he intends to address Orange meetings in Ireland against the Gladstonian scheme of Home Rule in October, and afterward sail for America to adjust the fisheries difficulty.

THE RE-ACTION.

The election a few days ago in the Ramsey, or Northern division of Huntingdonshire, proves that the strength of Toryism is on the wane, and that Liberal Unionism has no being whatever in the country. At the general election of 1885, the Liberals, then presenting an united front, made a vigorous fight for the seat, as the result of the polling (very clearly demonstrated). The result was as follows:

Majority..... 365

In 1886, Capt. Fellowes carried the seat by acclamation, and the indications then were that the constituency was safe for the Tories for, at least, many years to come. Mr. Gladstone's Home Rule Bill had in the minds of so many Liberals created feelings of doubt and perplexity, that the party in their discouragement allowed their opponents a walk-over with all the consequences of such a sweeping victory. One brief year has, however, sufficed to remove doubt, perplexity, discouragement and despondency. The Liberal masses now perceive that the cause of Toryism is not that of the Union, but the cause of a few privileged, blood-thirsty and rack-renting landlords against the masses. On Tuesday, August 30th, a new election took place in North Hunts, by Mr. Fellowes having taken office under the Crown and been obliged to seek ratification of his course at the hands of his constituents. The Liberals at great disadvantage resolved to oppose his return. They had not, at first, any hope of reducing the Tory candidate's majority of 1885, or of even polling as large a vote as was then cast for their standard bearer. Every day of the struggle added, however, to their strength. The British yeomanry, disgusted at the poverty of Lord Salisbury's achievements in British legislation, and his pertinacity in forcing through Parliament a brutal and unconstitutional measure of coercion, flocked in large numbers to the Gladstonian banner. The result of the contest was, that Mr. Fellowes received 2,700 votes, and his Home Rule opponent 2,515. These figures demonstrate a clear falling off in the

Tory vote of 80 in one of the Tory strongholds of England. In another year, under the process of enlightenment that has already worked such wondrous changes in Britain, Mr. Gladstone is certain of redeeming this constituency.

BRITISH INDIA.

Some of our superloyal Canadian organs treated their readers, at the time of the celebration of the Queen's Jubilee, to lengthy disquisitions on Hindoo loyalty to Britain and Hindoo attachment to Her Majesty. The prayers, composed by leading Brahmins, to be offered on the occasion of that celebration, were duly translated and cited at length in some of our zealous Anglo-Canadian journals. These orisons which "spoke little of the Supreme Being, but much of the Empress of India, were," by these papers taken as proof positive and incontrovertible of a profound feeling of loyalty among the Indian masses towards the person and authority of Queen Victoria. We are animated by no desire to do injustice to the sovereign of Britain, who, we very willingly believe, would be personally happy to see her Hindoo subjects in the enjoyment of a large measure of prosperity, when we say, that from our reading of contemporaneous Indian history, no such feeling prevails among this people. In any conquered and thoroughly subjugated country as India must assuredly be considered, it is very easy to find men of the vanquished race to write prayers or speak discourses to flatter or deceive their conquerors. All history bears attestation to this statement. If, a few Hindoos, be they pagan priests, or pagan soldiers, in search of individual preferment, or governed by fear or any other unworthy motive, give expression to feelings and opinions not shared in by the majority of their fellow-countrymen, their expressions of sentiment or opinion cannot fairly be cited as that of the whole race to which they belong. We have already in these columns shown upon the testimony of Hindoo writers themselves, that the people of that immense but unfortunate country are animated with no feelings of friendliness or affection for England. The British nation, in the work of their subjugation, employed, or had to employ, we will not here question the justice or injustice of its general policy, so much of sternness, laid so heavy a hand upon the masses, sacrificed so mercilessly so much of human life, that it were contrary to human instinct and to human nature itself if the Hindoo loved Britain. A dispatch from London dated August 24th, shows that there is among the Indian population a very profound and aggressive spirit of discontent, while an unconcealed and undisguised feeling of uneasiness prevails among government officials at the prevalence of perturbation and of animosity to English rule among the natives. This dispatch merits more than a mere passing glance. It reads thus:

"The Kukas, a secret society, is again exciting the anxiety of the Indian government, and Lord Dufferin, the viceroy of India, has telegraphed the home government for reinforcements in order to suppress them. This organization of fanatical disciples of Rom Singh, the Sikh reformer, has increased in numbers of late to an alarming extent, and grave fears are entertained that an uprising at an early date is meditated. The teachings of Gurm Nanak, the founder of the religion they profess, have been widely departed from in the practice of the present generation of the Sikhs, the aim of Ram Singh having been not to modify their creed, but to turn their lives from luxury and to regulate them according to the doctrines of purity, sobriety and abstinence from worldly pleasures taught in their sacred book, the Granth. There would be sympathy with such a movement if it were not conjoined to revolutionary political ideas and aspirations. The secret writings of the Sikhs contain passages that are regarded as prophetic of their future supremacy in the Punjab and Ram Singh and his followers were held to believe that the time was near at hand for the restoration of the glories of the race. He began to preach his doctrine 30 years ago and at the height of his influence had 120,000 followers. The British government interfered and had the leaders removed to British Burmah. Duple Singh's disaffection has aroused the trouble anew. The insurrection in Afghanistan, which has caused intense excitement among the natives on the Indian frontier, adds to the difficulty of the Indian government."

Britain has in Lord Dufferin her ablest living diplomatist, and can trust to his foresight and skill to prevent any surprise by her discontented Hindu subjects. He has, no doubt, already made himself familiar with all the intricacies of Indian politics—studied every phase of the social and religious condition of that singular and extraordinary people, weighed every possibility or contingency of disaffection or insurrection, placed his agents in every available spot to discover the slightest symptom of trouble, strengthened, enlarged and consolidated Britain's weapons and agencies of attack and defence—in a word, proved himself in fact a true, faithful, sleepless representative in the Indian Empire of his royal mistress Queen Victoria. His task, however, is one of almost superhuman difficulty. Lord Dufferin had long coveted the viceroyalty of India—but it was his misfortune to have his ambition gratified by being called to succeed, in that post of eminence and responsibility, the most popular representa-

tative of British regal authority that India had ever known, the Marquis of Ripon. He was received with distrust by a people whom oppression and ill-fortune have made fearful and suspicious. Nor has he, with all his *fineness*, his unrivalled address, and almost unequalled diplomatic skill acquired to any noticeable degree the popularity among the natives so justly enjoyed by Lord Ripon. The latter looked more to the happiness of the masses than to the strengthening of British imperial domination. Lord Dufferin is in India what he was in America, the devoted and untiring agent of Britain's imperial policy of consolidation and expansion. In the furtherance of this policy he has his hands full in India. The Hindoos, who are a very intelligent race, might for a time deceive him, if contemplating an uprising against British rule. But no man is likely to be deceived, no man more apt or better qualified than Lord Dufferin to discover conspiracy and unravel secret combination. His task in the present critical condition of India is, we repeat, not an easy one, but he can be depended on to do his utmost and do it well in Britain's interest.

COLLEGE OF OTTAWA.

The Provincial Council of the Oblate Fathers in Canada has chosen the Very Rev. Jules Filastre, D. D., O. M. I., to fill the important position of director of the University College of Ottawa. The college is to be congratulated upon the choice. The learned Doctor is a man of broad ideas and vast experience, and under his wise leadership we predict for the College a continuance of its present thriving condition.

EDITORIAL NOTES.

FATHER LAMBERT'S new book, entitled "Tactics of Infidels," may be had by addressing this office. Price 30 cents. Already this work is beginning to have a very large sale, and it will doubtless before many months be as generally sought after as his first book, "Notes on Ingersoll."

The October number of the *Catholic World* will contain a clever article by Arthur F. Marshall, entitled "The Latest Fashions in Freethinking." Several specimens of English varieties of the genus freethinker are impaled and ticketed in a neat and scientific fashion.

DIOCESE OF PETERBOROUGH.

Port Arthur Sentinel, Sept. 5.

There was a large attendance at the services in St. Andrew's church yesterday morning and evening, numbers of persons being unable to obtain seats. After high mass at eleven o'clock Bishop Dowling administered the sacrament of confirmation to about fifty boys and girls and several adults. In the remarks with which his lordship explained the meaning of the sacrament he strongly impressed upon the parents the duty of having their children educated in the Catholic faith. At the opening of the evening services the following address was read and presented to his lordship, on behalf of the parish of St. Andrew, by Mr. Thomas Ryan:—

"To His Lordship the Right Reverend Thomas Joseph Dowling, D. D., Bishop of the Diocese of Peterborough.
My Lord,—In the name of the Catholic Church of the Parish of St. Andrew's, Port Arthur, we have the honor to approach your lordship to bid you a hearty welcome on this your first pastoral visit to this old missionary district of Algoma. When the glad tidings reached us one month ago that the illustrious Leo XIII. ever solicitous for the welfare of his flock and the evangelization and salvation of his children, appointed your lordship to preside over this young diocese our hearts were filled with joy; and we acknowledged our indebtedness to the Holy Father for the high dignity to which he has exalted you and our full appreciation of the deep debt of gratitude we are under to him for his judicious choice of a successor to the illustrious Bishop Jamot. We have learned with great pleasure that your lordship is endowed with all the qualities of mind and heart and administrative ability befitting a successor of the apostles. During the many years of your pastorate in a neighboring diocese as a parish priest and administrator your zeal and piety won the love, respect and confidence of all classes of the community in which you labored. Your literary abilities are known to us and we have every reason to believe that God's holy word will be expounded with true apostolic inspiration.
We trust your lordship will be so gracious as to allow us to assure you that this present visit is a source of gratification to us and we are desirous of tendering to you, as children of our holy mother the Church, our profound respect for your lordship as chief pastor of this diocese. Although the settlement and population of your vast diocese is at present sparse, and the missions under your charge extensively scattered, we are satisfied that no obstacle will deter you from visiting every part of it in order to dispense spiritual blessings and peace to the honor and glory of God.
We also desire to be permitted to inform your lordship of our love and respect for the venerable fathers of the Society of Jesus who have labored in this part of God's vineyard for upward of one hundred years. Their self-sacrifice, their Christian virtues, their solicitude for our spiritual welfare and that of our children, have endeared them to us all, and by their holy lives have instilled in our hearts such noble desires for those cardinal principles that we shall ever regard them and their labors with feelings of love and veneration

and be inspired with respect and obedience for the hierarchy of the Church.

We fervently pray that the good God may be pleased to give you a long life of health to adorn the episcopate with your learning and virtue and that you may always live in the affection of your people and finally win the crown of glory with which God rewards His faithful servants. And now we respectfully ask for the blessing of your lordship upon ourselves and our families.
Signed on behalf of the parish of Saint Andrew's, Port Arthur.

MICHAEL DWYER,
THOMAS RYAN,
J. J. O'CONNOR,
A. MCILLIS,
JAS. A. MCINTOSH.

In replying his lordship said he felt he was not worthy of the high tribute paid to him, but he accepted them as indicative of what he ought to be. He would not make any attempt at eloquence but merely speaking as a father to his children, from the depths of his heart. It had given him great pleasure to visit a parish and note the zeal and homage to the church which was evinced. He was pleased to see such evidence of prosperity in the parish as was shown by the religious feeling, and also the educational and charitable institutions. He pointed out the grave responsibilities of the office of bishop and asked for the prayers of his flock that his work might be blessed to the furtherance of religion and God's holy church.

Taking for a text "The office of the Good Shepherd," his lordship then delivered an eloquent sermon, of which limited space prevents a synopsis. He traced the history of the church from the advent of Christ on earth down to the present time, claiming that all other dominions and sects embraced under the name of Protestants were offshoots from the true Church, as established by our divine Lord.

Referring to some of the erroneous ideas held by Protestants, he denied that the church taught or approved of the worship of the Virgin Mary. It honored and respected her as the mother of Christ but the only beings worshipped by Catholics were God and Christ. Absolution from sin was not granted by the church for money or price and no one could get the benefit of it unless truly humble and penitent and willing to make full restitution, where possible, for wrong or injury done. Catholics did not bow to the altar but to the blessed sacrament hidden in it. They believed Christ meant what he said when he said "this is my blood and my flesh." In conclusion his lordship said he had only feelings of sympathy and charity for those who misrepresented the church, for probably they did not know any better, but they could gain a great deal of information by buying a child's catechism for the small sum of five cents. He asked his flock to pray to God to keep them from sin and that eventually all the world might become of one fold under the care of the true church. The musical services were of a superior order during the day.

CATHOLIC NEWS FROM NEW BRUNSWICK.

Special to THE CATHOLIC RECORD.

MISSION.
The Redemptorist Fathers Trimpe and Wynn are preaching a mission in Somerville, Kent county.

CONVENTS.
Rev. A. Ouellet, pastor of Shediac, is building a handsome convent for the Sisters of Charity. The Sisters will open their school in Shediac in January next. The convent for the Redemptorists, in Carleton Place, Montreal, Bouchette, and Moncton are in a prosperous condition; and the large number of pupils attending them speaks well both for the practical Catholicity of parents and the thoroughness of the instruction imparted by the devoted daughters of St. Vincent de Paul.

NEW PARISHES AND CHURCHES.
St. Mary's and Gibson, formerly missions attended from Fredericton, have been formed into a separate parish under the charge of Rev. Father Kiernan, late of Montreal.
St. Stephen, which has hitherto been attended from Millville, is now a separate parish. Rev. Wm. Dollard, late curate of the Cathedral, St. John, has been nominated pastor. The St. Stephen congregation are to be congratulated on their securing so able and genial a parish priest.

Rev. H. A. Meahan, of Moncton, is building a fine stone church at a cost of \$25,000. The undertaking is a heavy one for so small a parish, but Father Meahan's energy is safe to bring it to a successful issue.

Rev. Jos. F. X. Michaud, Bouchette, is constructing a church which will prove one of the handsomest in the diocese of St. John. The frame is already up, and the parish fathers have to have the stonework finished this fall. Bouchette and Father Michaud are a parish and a pastor who deserve more than a passing notice, and we may refer to both again.

ST. JOSEPH'S COLLEGE.
This prosperous educational institution opened on Sept. 1st. The scholastic year '87-'88 bids fair to prove an unusually successful one. The Father of Holy Cross who conduct the college aim at giving a sound practical and Catholic education, commercial or classical, at a cost proportioned to the limited means of ordinary Catholic parents. One hundred and twenty dollars per year covers all necessary expenses. These moderate terms, however, do not argue any inferiority in the course of instruction, as is abundantly shown by the honorable positions occupied by St. Joseph's graduates. One hundred and eighty-six students attended the college during 1886-'87; and there will probably be an additional forty or fifty during the present year. St. Joseph's confers academic degrees on graduates of the arts course, and business diplomas on those of the commercial.

WEDDING BELLS.—On Tuesday, 6th Aug. last, at the cathedral, St. John N. B., by Rev. J. Walsh, Mr. T. E. Traynor, Branch Pilot, was married to Miss B. McFadden, daughter of the late Wm. McFadden. We offer our sincere congratulations to the happy couple and wish them many happy days.