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Catholic Record.
LONDON, SATURDAY, NOV. 28, 1886.

CALENDAR FOR DECEMBER.
1. St. Stephen.
2. (Fast) St. Nicholas.
3. St. Francis Xavier.
4. (Fast) St. Peter Chrysologus.
5. St. Stanislaus Kostka.
6. Second Sunday of Advent.
7. St. Andrew.
8. IMMACULATE CONCEPTION.
9. (Fast) St. Elizabeth.
10. Translation of the Holy House of
Loreto.
11. St. Thomas.
12. St. Nicholas.

THE RECORD FOR 1886.

The end of one year almost attained, and the dawn of another about to break upon us, it is, we think, befitting that the RECORD should once more declare publicly, unequivocally, emphatically, its firm and unalterable adherence to the principles that have, since its establishment, guided its course and controlled its action. Founded to promote the interests of Holy Church and defend the faith of our fathers from the assaults of the avowed, and the machinations of the insidious foe, this journal has for seven years vigorously maintained a struggle for the right. The RECORD has given all due prominence to the teachings of the Holy See on every point of interest to the human race, and urged unwavering loyalty and readiness of obedience to the successor of Peter. Never in the history of the Papacy has the world lent so ready an ear to the exhortations, the warnings of the Supreme Pastor of souls. Never, therefore, were Catholics more strongly bound, on the one hand, by obedience to lawful authority, and on the other by charity to those outside the fold, to show plainly and unmistakably the value they place on the pronouncements of the Holy Father by readily putting his teachings into practice. The RECORD will in the future uphold, as it has in the past, the rights of Rome, by its divine appointment as the infallible guide of all consciences and unerring teacher of all nations in all matters pertaining to faith and morals, to the submission, support and affection of the human family, so sorely tried, divided and distracted in this so-called age of enlightenment by error in its every entrance.

We have also during the eight years of our journalistic life been a strenuous supporter of church discipline in its purity and exactitude. At all times and under all circumstances have we maintained the right to government and the claim to obedience of the bishops, prelates and clergy whom God has appointed in regular order and hierarchical subordination to rule his church. Nor have we failed to point out the glorious privileges of the members of the one household in the faith, made by baptism the very children of God, and the heirs of the kingdom of heaven. That which we have in the past urged, maintained, and pointed out, we will in the future more readily, if possible, urge, maintain and set forth. Our course in the past as a Catholic journalist has merited the very highest approval.

From the Bishop of London we some months ago had the privilege of receiving an endorsement that explained our purposes and approved our course:

"It gives us great pleasure," said that prelate, "to renew our approval of the CATHOLIC RECORD, of this city, and to recommend it most earnestly to the favor and patronage of the clergy and laity of the diocese. The publication of the RECORD was undertaken some years ago to supply a want long felt amongst the English-speaking Catholics of Canada, namely, that of a Catholic journal that would be altogether independent of party politics and that would have for its object the defence and promotion of Catholic interests. The RECORD, during the six years of its existence, has striven earnestly to carry out the purpose and objects for which it was originated, and has been edited with judgment, zeal and ability. The result is that it has won the confidence of the Catholic public to an unusual degree, and that it counts its readers and supporters from the remote fishing villages of Newfoundland to the remotest regions of the far North-west. It is our earnest desire that the RECORD should be a weekly visitor to every English-speaking family in this diocese."

"Bishop of London."

From other bishops and leading clergymen in all parts of Canada and the United States we have been in receipt of warm expressions of endorsement and commendation, while the kindly words of support from earnest friends among the laity would ever and over again fill our columns. Just two letters of endorsement, received during the past year, will we now ask our readers to recall to mind—the first from the Bishop of Chatham, New Brunswick, one of the far eastern Provinces of the Dominion—the second from Bishop Clut, coadjutor of the vicar apostolic of the Mackenzie-Atabaska, in the distant regions of the glacial circle. The Bishop of Chatham, writing us on the 21st of March last, said:

"Your most excellent CATHOLIC RECORD has a considerable circulation,

down this way, which, I need not say, I would gladly see increased. Permit me to express my warm admiration of your learned editor, and yourself and co-laborers in the RECORD. Praying God to bless, confirm and extend your work, I am sincerely yours in Jesus Christ.

"JAMES ROBERTS."
"Bishop of Chatham."

Mgr. Clut, from Providence Mission, on the Mackenzie River, despatched us on the following day his message of hearty encouragement. Said this apostolic missionary:

(TRANSLATION.)
Mission of Providence,
Mackenzie River,
March 23, 1886.

REV. AND DEAR MR. COFFEY.—Kindly excuse me if I write in French, for though I read and understand the English language quite well, I am not accustomed to write it. I am happy to state that since I began to receive the CATHOLIC RECORD, I read it with much interest and have for it the greatest esteem. The more I know of it the more highly I regard and appreciate it. Therefore it is, that with earnest good will, and from the bottom of my heart I approve your journal and adhere to all that the venerable bishops, the reverend clergy and the faithful laity have said as published in your columns, to praise and encourage the RECORD. To their sentiments of approval, which I have read in your paper, I fully adhere.

I saw sometime ago in the columns of your good journal that you were pleased with the welcome it had received in the diocese of St. Albert, N. W. T. But I can say to the praise, that much further to the North, even to the Frozen Ocean, is your journal read and appreciated. As soon as I have read the numbers that I receive, I present them to our Sisters of Charity of the Mission of Providence (Hospital of the Sacred Heart), of whom two are Irish. Then by the infrequent couriers of the extreme North, I send them either to the Riviere des Liards, or to our Fathers of Good Hope, whose residence is within the Polar Circle, and I know that two French Fathers and one Irish Brother find hearty pleasure in its perusal. As I will next autumn visit our missions in the far North and spend the winter at Good Hope, I will advise the Rev. Father Seguin, the director, to subscribe to your journal. Receive, my dear sir, the assurance of the sincere consideration that I have for you and for your journal.

I am, your very humble and devoted servant,
† ISIDORE CLUT, O. M. I.,
Bishop of Rimel.

The RECORD will continue to do battle for the Catholic view in the matter of education, nor shall we desist from the struggle till in every Province of the Dominion Catholics are placed on a footing of equality with all other classes of the people in matters educational. In this age when faith is so virulently and persistently assailed and morals exposed to so many and such violent temptations, children must in a special manner and with special assiduity be trained in the school-room, as well as out of it, in that fear and love of God without which they can never become good citizens or useful members of society.

The RECORD will as an auxiliary in the cause of Christian education rigidly exclude from its columns narratives of crimes and scandals with which the non-Catholic press of the day fills its columns in appeal for support to the depraved and prurient tastes of the multitude.

The RECORD will give due attention to the struggles of our brethren in the faith in every country of the old and new world, devoting special attention to missionary efforts in the most remote regions of the globe.

To the Irish—the evangelizing race par excellence of modern times—the most thoroughly loyal, as a people of all peoples, to the See of Peter—to their glorious achievements in the cause of faith, and their heroic efforts for the political emancipation of fatherland—our closest attention will be given, not, however, as already indicated, to the exclusion of the struggles and triumphs of our French, German or Scottish brethren.

The RECORD is the slave of no political party. It gives each its meed of praise for the good it does, and spares not the lash on either for its shortcomings or abandonment of principle. Having no patronage to seek, nor favors to ask for ourselves or any one else, taking no interest in the scramble for office and preferment that engages the attention of the professional politician, we can afford to speak our mind plainly upon every question, and fearlessly indicate our attitude upon every issue.

We thank our friends for the generous support they have hitherto extended us. Our success during the past seven years has been truly gratifying. We ask our patrons for continued sustenance to keep the RECORD in the front rank of Catholic journalism, to strengthen our hands in the struggles we have in the interests of the Catholic body to maintain, and to prove by their unwavering support that our task is not unappreciated, nor our sacrifices unrewarded.

"JOHN WALKER,
"Bishop of London."

From other bishops and leading clergymen in all parts of Canada and the United States we have been in receipt of warm expressions of endorsement and commendation, while the kindly words of support from earnest friends among the laity would ever and over again fill our columns. Just two letters of endorsement, received during the past year, will we now ask our readers to recall to mind—the first from the Bishop of Chatham, New Brunswick, one of the far eastern Provinces of the Dominion—the second from Bishop Clut, coadjutor of the vicar apostolic of the Mackenzie-Atabaska, in the distant regions of the glacial circle. The Bishop of Chatham, writing us on the 21st of March last, said:

"Your most excellent CATHOLIC RECORD has a considerable circulation,

OUR COUNTRY'S CURSE.

Not since the days of Lord Durham has Britain been represented in Canada by a statesman of keener observation or greater foresight than the Earl of Dufferin. This nobleman brought to the new world not only a profound knowledge of human character, but a deep-seated and enlightened devotion to Britain. Upon the solid foundation of mutual good-will, and the equality of all in the eye of the law, Lord Dufferin was determined, in so far as he could, to raise the superstructure of a British empire in America. The success of his administration is too well known to need recital here. But marked and brilliant as was his success, deep-seated as was his purpose of British aggrandisement and consolidation on this continent, that success was greatly marred and that purpose obstructed in execution by the never-to-be-forgotten manifestations of Orange hatred and brutality in the city of Montreal and elsewhere during the years 1877-8. Lord Dufferin saw in Orangism Canada's abiding curse and plague, he saw in it a standing menace to the endurance of confederation and the perpetuation of British institutions on this continent. Hence, in one of his parting addresses delivered in the sombre and penive days of the autumn of 1875, he spoke to the Irish Protestant Benevolent Society, Toronto, words of counsel and warning that in the present critical times recur to mind. He had seen Orangism revel in blood and disorder at home. He knew its nature, its tastes and its tendencies. Hence, said he, to the Irish Protestants of that city, "What can be more Cain-like, more insane, than to import into this country—unsullied at it is by any record of civil strife—a stainless Paradise, fresh and bright from the hands of its Maker, where all have been freely admitted upon equal terms—the blood-thirsty strife and brutal quarrels of the old world. Divided as you are into various powerful religious communities, none of which are entitled to claim pre-eminence or ascendancy over the other, but each of which reckons amongst its adherents enormous masses of the population, what hope can you have except in mutual forbearance and a generous liberality of sentiment? Why, your very existence depends upon the disappearance of these ancient feuds. Be wise, therefore, in time, I say, while it is still time, for it is the property of these hateful quarrels to feed on their own excesses. If once engendered, they widen their bloody circuit from year to year till they engulf the entire community in intestine strife."

These were, we may say, Lord Dufferin's parting words to the people of Canada. How were they taken by the people of Canada? By all were they gladly and hopefully received, except the very class that should have taken them most deeply to heart, the very organization that has again and again disturbed the peace and broken the harmony prevailing in the Dominion, and brought us more than once to the very verge of intestine conflict. Seven years have elapsed since Lord Dufferin spoke these memorable words, words of statesmanlike depth and forecast. And what is Canada's condition to-day? If we look about us we see race set against race, Province against Province, and the great edifice of Confederation tottering on its undermined foundations. Where this unhappy state of affairs? Orange intolerance and Orange determination to erect in this country the same structure of Protestant ascendancy that so long cast its deadly shadow over Ireland. Is there ought of exaggeration in this statement? Events quite fresh in the public mind prove that if erring in aught we underestimate the case. By combined action on the part of the Orange lodges of Canada, secured by direction from their leaders in Ottawa and elsewhere, was the execution of Riel brought about. The cry of French domination was raised and the cry alarmed the executive. Said the Rev. Dr. Potts in his Thanksgiving Day sermon in Montreal:

"Before the month of November, 1885, closes, the last tragedy in connection with the Northwest rebellion shall be a fact of history, and justice shall be vindicated; and the blood of Scott, who was so foully murdered at Fort Garry, the blood of Scott that has been crying for vengeance, shall be avenged before the month of November comes to pass."

Loud applause, we are told, followed these remarks. How did Dr. Potts know that Riel was to be executed? Can it be possible that Bro. Powell gave him an assurance to that effect. Then the Hamilton Spectator ground out a jeremiad of falsehood and bigotry:

"If the French Canadians think there is one law for them and another for us, never since Canada became a country was there a better time to undeceive them than the present time."

The Orange Sentinel was plainer, if no less narrow minded and black-hearted: "Shall the atrocious injustice be committed of permitting this artful rebel to go free while his dupes and tool—the unfortunate, untutored, and misled Indians—are hanged for participation in acts which they regard as praiseworthy and heroic, instead of criminal? The people of Canada will require unequivocal answers to these straightforward

questions, if Riel be reprieved; and the only answer, we judge, that can be truthfully given is that the Frenchmen of Quebec rule in the Dominion. Parliament, and have vowed that not a hair of Riel's head shall be harmed. Was it to this end, then, that our gallant Volunteers sprang to arms and laid down their lives at their country's call? Shall Frenchmen who sympathize with the rebels be permitted to undo their work? If so, let it be proclaimed that the rights and liberties of Britons in an English colony hang only upon the breath of an alien race. But English Canadians will not longer suffer the galling bondage; and the day may not be far distant when the call to arms will again resound throughout the Dominion. Then, indeed, our soldiers, profiting by the lessons of the past, must complete a work throughout the whole land only begun in the North-west."

Such was the language which preceded the execution. Such the threats which the Orange faction, its leaders and abettors indulged in before they had taken the life of a man who, with all his faults, had more of true patriotism in his breast than ever animated an Orange heart. Is it strange that the French population of the Dominion is to-day agitated, as people have never been before agitated, because a man of their race has had to be sacrificed to placate Orangism? It were, on the contrary, passing strange—it were, we say, with all the emphasis that indignation can lend us—it were a disgrace to French patriotism and to French manhood did not the people of Quebec protest with all the vigor of their hearts and souls against this fresh Orange outrage and show to the world their determination to rid Canada of the foul domination of this, its national curse.

OUR ATTITUDE.

The Irish Catholics of Canada have in the grave crisis through which this country is passing a serious duty to perform. The French Canadian people, feeling that a gross outrage has been done the country in general, and their own race in particular, have risen in their might to insist upon the obliteration forever from our politics of that Orange influence which demanded and procured the head of poor Riel. Is there aught of wrong in this? Have ever people so cruelly outraged, wronged and insulted shown such moderation, such consideration for the feelings of other classes, such a determination to proceed by purely constitutional means? We have followed with closest scrutiny every action and movement of the French people in this crisis, and we stand to-day, we must confess it, in profound admiration of their lofty patriotism, their noble self-control, and their unwavering loyalty to the constitution. What do they ask? Do they seek the dismemberment of confederation? They do not. Do they seek a war of races and of religion? They do not. Do they seek to establish French domination? They do not. Do they seek to rob their Protestant or English-speaking fellow-citizens of any of the rights these latter enjoy under the constitution? They do not. What is it then they seek? They seek the destruction as a political power of a faction whose existence in this free country is a disgrace to the age. They seek, by means just and fair, the vindication of their race, so foully wronged by the killing of Riel because his death had been decreed in the secrecy of Orange lodges. They seek, in fine, the acknowledgment of those rights guaranteed them by the constitution, but now threatened by Orange violence and aggression. This crisis had in some way to come. Its result will, if the French Canadians persevere in their legal and constitutional agitation, exhibiting the same regard for law and order and for the rights of every other class of the population, that now characterizes their movement, be a most happy one for Confederation. What then should be the precise position of Irish Catholics in this crisis? They should not, in our estimation, take part in or encourage illegal or violent manifestations of any kind calculated to incite class against class or race against race. They should not express admiration for rebels or rebellion merely because the rebels were mostly Catholics and the rebellion headed by Catholics, nominal or otherwise. They must not forget that the Catholic Church as an organization was a heavy loser by Riel's uprising—priests murdered; missions laid waste; faithful and clergy dispersed. But they can lend and will, we are sure, lend hearty sympathy to their brave and patriotic French fellow-citizens, to whom the minorities in Ontario, and the North West are indebted for their Catholic schools, to whom in other regards the Irish Catholics of Canada are under many lasting obligations, profound sympathy in their humiliation and sorrow. Nor will they join, whatever their individual views as to the wisdom or unwisdom of such a course, in any anti-French cry that may be raised, if the clergy and people of Lower Canada decide on the formation of a French national party, for the giving of full expression to their views in the singular political revolution brought about by Riel's execution. And they are heart and hand with the French Canadians in laying down and maintaining the principle that Orangism must not, as such, be permitted to exercise the slightest semblance of control over

the government of this country. In one word, let our people, however intense their feelings, be guided by prudence and moderation, heeding in all regards the good counsel of their clergy. Every good citizen, be he of Irish, Scotch, English or German origin, ardently hopes for the advent of the day when no one of our political parties will feel tied down by alliance with any political-religious society, but when our statesmen, rising to the height of their position and placing duty before expediency, will rule Canada for Canadians, not setting race against race, and province against province, but striving by every means in their power to build up here on this Northern half continent, on the basis of justice, equality and freedom, a new nation whose power shall be the glory of its people and whose progress shall be the admiration of the world.

A MOST INTERESTING ADDRESS.

The regular meeting of the branch of the Hamilton Irish National League, which was held in the E. B. A. Hall Friday evening, the 20th inst., was well attended. During the course of the usual routine business the Treasurer announced that he had on hand \$100 for the Parliamentary Fund to aid Mr. Parnell, which he was authorized to forward at once. According to announcement Mr. C. Donovan, M. A., was introduced and delivered a brilliant address on the subject, "Why Ireland Should Have Home Rule." Mr. Donovan's masterly effort will appear in our next.

SIR JOHN'S MISSION.

We are very happy to learn that Sir John Macdonald's voyage to England is for the purpose of conferring with the Imperial authorities concerning the fisheries of Canada, and the terms upon which American fishermen may be permitted to fish in our waters. We are gratified to notice the statement that the larger question of reciprocity will enter into the subject to be discussed by the British government and the Canadian Premier. Amongst other matters to be dealt with by the leader of the Canadian Government is the transit of British mails to eastern Asia and other points via the Canadian Pacific Railway.

It is also announced on high authority that preliminary negotiations looking to the appointment of an international commission for the settlement of the fishery question between Canada and the United States have been going on for some time between the British and American Governments, and are now approaching a satisfactory termination. And it is further stated that this commission will deal with the trade relations of the two countries, the scheme for the settlement of the fishery question being based doubtless on the establishment of closer trade relations.

We trust that these predictions of closer trade relations between Canada and the United States will prove true. Canada is just now suffering severely by its exclusion from the American markets. The Premier's success in negotiations for reciprocal trade relations with the United States will be hailed with joy by all classes of our people. His declarations on the subject will in any case be anxiously awaited.

A PREACHER'S PANDERING.

The average city preacher is never happy but when he panders to the lowest prejudices of his hearers. A correspondent in the Advertiser last week called attention to one of these popularity-hunters, who is reported to have said:

"Who is Premier of Ontario—Oliver Mowat or Archbishop Lynch? I have heard that one of our city Protestant clergymen stated last Sunday evening that Archbishop Lynch was Premier of Ontario. What benefit can a congregation receive from a sermon preached after such rash and unfounded statements have been made? Utterances like the above must and will injure any clergyman's influence."

Neither Mr. Mowat nor the Archbishop will feel hurt by this shallow preacher's utterances. His Grace the Archbishop is not, and has no desire to be, Premier of Ontario in name or in fact. But he has, of course, the desire of all good men to see our public affairs honestly and fairly administered, differing in this respect from many a preacher. Both Dominion and local administrations might profitably take a lesson in the art of government from His Grace of Toronto.

ORGAN RECITAL.

We have much pleasure in informing our readers that Dr. Carl Verrinder has succeeded in securing the services of Mr. Frederic Archer, the world-renowned organist, for a recital on the new organ of St. Peter's Cathedral, on Dec. 1st. We expect to see the Cathedral crowded on this occasion by an appreciative audience—for the citizens of London love and enjoy good music. The concert will begin at 8 p. m. The admission fee has been placed at 25 cents.

A KINDLY VINDICATION.

We have read with pleasure the following vindication of the good nuns in charge of St. Roch's Hospital which lately appeared in the Toronto World:

"A lady correspondent has formed the impression that certain criticisms reproduced in the World from a Montreal paper with regard to the management of St. Roch's Hospital were intended as reflections upon the eight self-sacrificing nuns who, all too few in number for the terrible task assigned them, took charge of the institution at a time when its affairs were in a chaotic condition. We did not understand that the blame for the inadequacy of St. Roch's as an hospital was placed upon the shoulders of the over-worked grey nuns, although a careless or prejudiced reader might infer as much. He would be a very prejudiced and unintelligent Protestant indeed who would shut his eyes to the fact that the Roman Catholic sisterhoods are not only the glory and pride of their own church but of all Christendom, irrespective of denominational lines. Wherever war or pestilence or want rear their horrid fronts, nuns and sisters of charity will be found ministering to the unfortunate, without regard to creed, color or condition. So great is the impression they have made in this way that a sister church has adopted their system, and, we believe, with good results. Our European exchanges inform us that in cholera-stricken Spain, whose government is not all that could be desired as a protector of the health of its subjects, the work of charity in the afflicted districts has fallen almost entirely upon the priests and nuns. Tens of thousands of Protestants, who have no admiration for the Roman system as a whole, entertain a chivalrous respect for her charitable sisterhoods."

It must furthermore be borne in mind that the death-rate of St. Roch's Hospital was, at the time of the outcry against its management, but 20 per cent., much lower than in other hospitals, although the small-pox cases treated there were of the most virulent type. The Grey Nuns did not take charge of St. Roch's till September. The *Witness*, of course, gave no dates, and no exact figures of mortality. But neither dates nor statistics concern that saintly journal when a fling is to be had at Romanism. Montreal is being rapidly rid of the pest, thanks—not to the fanatics of the *Witness* type, but to the untiring efforts and systematic action of Catholic charity.

BISHOP CLEARY'S SPEECH.

We direct the earnest attention of our readers to our report of Bishop Cleary's splendid speech at the Kingston Home Rule meeting. His Lordship's general argument was in favor of imperial unity and consolidation through the recognition of the distinct nationalities of England and Ireland, each having its own proper Parliament for the organization and direction of its national life. The Bishop is anything but a separatist. He holds that Ireland cannot be merged in England or effaced through absorption by the latter, but is firmly opposed to separation or independence, believing with the immortal Grattan that while the sea protests against legislative union, the ocean protests against separation.

FATHER McWILLIAMS ON RIEL'S SANITY.

We have before us in the daily press a copy of the letter addressed to His Excellency the Governor-General by the Rev. Father McWilliams, a few days previous to Riel's execution:

To His Excellency the Marquis of Lansdowne, Governor-General:
YOUR EXCELLENCY.—In taking a trip to the Rocky Mountains I stopped off at Regina to see my old classmate, Louis Riel. . . . I am not surprised to find him insane, but surprised to find him as sane as he is on some subjects. . . . Excellency allows the sentence of death to be carried out, upon your head and that of your advisers will rest the blood of an insane man. I believe him to be a dangerous character, unfitted to be allowed at large, or even to be free, but at once and for all his time let him be closely confined in a secure insane asylum. . . . In behalf of justice I write you and the leader of the Government.
Believe me, &c.,
C. A. McWILLIAMS, P.P.

Father McWilliams has ever been an ardent admirer of the Premier and a strong supporter of his government. Not to political bias but to love of justice must therefore his words be ascribed. The reverend gentleman is said to have expressed himself to the effect that he never gave up hope of a reprieve until the officer ordered Riel from his cell. He states that the unfortunate man was, in his last moments, most willing to forgive his enemies, most anxious to receive their forgiveness, and longed to meet his God.

THE ALLISTON BAZAAR.

We beg to remind our readers that the drawing of prizes in connection with the above Bazaar, postponed since last spring, will take place on the evening of 30th Dec. prox. Would those yet holding tickets please bear this in mind, and take a little to assist the good work in hand. Since the first named date of "drawing," a church of this mission was burned down, a fact rendering a little outside assistance more necessary to the Rev. Pastor, who has been laboring assiduously to pay off another heavy debt.

AWFULLY CLEVER.

Wrote a Free Press young scribbler other day:

"A Montreal dealer in sticks is out of all but the spinning variety demand by dukes and other traitors. It is hard work for many youngsters to carry round their big staves. The mania has not reached London yet, although at the Land League meeting at the City Hall a large number of heavy sticks were observed to be in possession of citizens who had not known to 'wear' them previously."

Very clever, very clever indeed! youth has got that far in his journalistic education that he can attempt to do at the Home Rule meeting. But first attempt being a wretched failure, advise another trial. Can the F. P. have forgotten that it requires a sized stick to tan the tough, assinine of a Young Briton?

UNEXAMPLD SUCCESS.

We have received copies of the edition, the thirty-fifth thousand of "Catholic Belief." It is now only about a month since this book was published and an enormous sale in that short period is one of the strongest proofs that it be given of its merit. No one, Bishop Ryan, whether Catholic or not, can read Catholic Belief without being greatly benefited. The Catholic will have a better knowledge of his true love of his holy faith; the Protestant, if not convinced and persuaded, take the final step and enter the fold under the one Shepherd, will no longer be an anti-Catholic prejudice, will be a Christian, wiser and better.

This excellent book is sold at 40c a copy. It may be ordered from CATHOLIC RECORD office.

CLOSE OF THE GREAT MISSION.

The mission given the Catholics of London by the Jesuit Fathers Don and Kenny, which closed on Sunday last, was the most remarkable and successful religious awakening that has ever taken place in this city. The attendance at the exercises was very large and the earnestness manifested by the people during the last three days the confessions were crowded. Ten confessions were night and day busy in attending to the faithful. The good result of the mission is testified to by the fact that notwithstanding inclement weather, wretchedly bad roads—rendering traveling almost impossible for those living any distance from church—no fewer than 2,400 persons approached the Holy Father. The mission closed on Sunday night with Pontifical Vespers, followed by the Blessing, pronounced by His Lordship Bishop, and by Benediction of the Holy Sacrament, given by Rev. Fr. Doherty, S.J. Just before Benediction Rev. Father Kenny ascended the pulpit to deliver the closing sermon of the mission.

"He that shall persevere unto the end shall be saved." (Matt. x. 22.)

MY LORD AND DEARLY BELOVED BROTHERS.—Of all the words that are expressive of human hopes and temporal joy do not know one in the language. We all speak that appeals to our hearts, feelings so much as that sweet little syllable "home." If there was no life worth living, if there was no home, nothing better worth toiling for than the world contained, then the goal which we most worth striving for, which we appeal most to the ambitions of the heart, as an object of most unalloyed joy, of most perfect peace, of most perfect shelter, would be "home." But there is joy in our home there is also peace, if there is peace, love and feeling, it is not true that we find the secrecy of home that there are weary watchings and then there are partings. Oh, if man could only for himself down here below a home, would fill every longing of his heart, uncomplainingly that man would. He would not grumble at the amount of work if at the end of all he could secure in his ideal home. My dear brethren, in striving for earthly ambitions have been wasting these precious In Jesus Christ we never waste our efforts for do we not, every one of us, rejoice that there is waiting for us an eternal "welcome home" in father's house. A welcome to that knows no alloy, a welcome to love that knows no parting, a welcome to the peace of the Lord. We have here a lasting city; we seek for one to come. We have not here indeed a abode; we have not here anything that endures. Everything that cometh to comes from God. Man comes forth for a day and then goes forth in eternity. We seek that which the promise of God has said: "Seek and shall find; knock and it shall be opened unto you." We seek for a everlasting city, for the city of God, my dear brethren, beyond this world, one moment of rest, one glance back into the expansion of work. You remember how last evening we set before ourselves a goal for which man is here below. Man been created by God to gain this God came down here and told him the gaining of the whole world benefit him. "For what shall I exchange the world and lose my own soul?" The power of it. Who, looking the thirteen hundred millions of men does not feel the power of it? It is the great center of life, the great stream of industry for all ages. What is the motive, we desire, that impels them? A power to gain another penny, and the rich