PRIL 3, IN 6.

RIO ENTURE

\$3,200.000

have a large y to loan on

oved Farm of \$1.000 to half the nt. interest.

BULLEN t Market Lane

lestion,



& CO., al question which

of the people is it reliable Grocerknown premises, Im now prepared London and the t value for their city. complete. and all

represented, and Retail. d boarding-house value for their

ed. sherry Wines, for oses, a specialty. be Sacrificed.



RVEY.

200 IT. YEABLY, t of principal made i ortgages bought. Ad rchase farms. No cost f money. No delag y recent Act of Parlis nd obtain lower rate de St. East, Toro



D

NY.

MORTGAGES,

Tailors and Gents' Furnishers. FINE AND

MEDIUM WOOLLENS A SPECIALTY.

VOLUME 8.

NICHOLAS WILSON & CO.

186 Dundas Street,

INSPECTION INVITED. DIOCESE OF OTTAWA.

PASTOBAL LETTER

fis Lordship the Bishop of Ottawa, By which he publishes the Encyclical Letter concerning the Jubilee granted by Our Holy Father, Leo XIII., on the 22nd. December, 1885.

JOSEPH THOMAS DUHAMEL By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical

Throne, etc. To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

OUT LOID. DEARLY BELOVED BRETHREN, The Vicar of Jesus Christ, with whom lies the immense responsibility of all christendom has like his Divine Master, christendom has like his Divine Master, adopted as the ruling principle of his government this consoling maxim : *Hac* est voluntas.......Patris, ut omni quod dedit mihi, non perdam ex co (John vi, 38). It is the will of the Heavenly Father that I lose none of what has been given to me. It belongs to him to remove dangers, to confirm his brethren in the faith con-firme frame two (Luke xvii, 32). to lead

to contribute the structure in the factor of firma fratters tuos (Luke xxxii) \$20, to lead the Christian army and point out the place and the hour of the struggle, as well as the arms which it is proper to use. It is his care, moreover, before all others, to

much vigor as mejesty his laborious min-istry. He labors with indefatigable ardor. Like a vigilant sentinel, he points out in an exemplary manner, the dangers which threaten the world on every side; endowed with supernatural power, he stays the nations as they hurry towards the abyss, and, if they will only listen to him, must save them from losing themselves in it; as a father whose paternity is from God, as well as an infallible Pontif, he offers to all the best means of salvation. Accord-ing to Divine Providence, he employs all

all the best means of salvation. Accord-ing to Divine Providence, he employs all the human aid arising from his high posi-tion, his large mind, his profound know-ledge of things and his consummate ex-perience of affairs and of men; but much more still does he avail himself of the assistance afforded him by his supreme authority. Representative of the Divine Instructor, he teaches Christians what it behoves them to do in our days consider-

he openly comba's the enemies of the state who are, also, the enemies of Re ligious society, and without allowing this ligious society, and without allowing this solicitude in regard to external things to lessen his zeal for interests that are more immediate and not less important, he wearies not in exhorting Catholic souls, holding to them the language of Divine wisdom, which constantly invites them to the feast of the elect: "Wisdom spreads abroad her teachings," saith the Scripture : "she raises her voice in the midst of mankind, in public places, and cries out: how long will the foolish desire those things that are hurtful? How long will the unwise hold knowledge in to disorderly life and study to snatch from them Divine Faith and its immortal strongly to admonish, to urge, most earn-estly, every Christian to enter into himself How long will the unwise hold knowledge in aversion? (Prov. i, 2022.) Wisdom speak to those senseless men: "come," says she, "feed on my bread and drink the wine which I have prepared for you." (Prov. ix, 4-5.) Actuated by this same wisdom the Holy Pathen schorte use all to remain the Holy ing his own conduct, avoiding vice, advancing in virtue, there will result a universal renewal ; institutions and pubic morals will be improved; states, to the great advantage of all citizens, will con-iorm to truth and Christian forms; nations, on the brink of ruin, may be Father exhorts us all to reanimate our Faith, to renew the virtues of our vocation and the assiduous practice of earnest prayer. In order that we may thus engage more efficaciously, he opens the heavenly treasures, the dispensation of which has been confided to him; he anstayed in their fall, be restored from their decadence and return, at last, to the ways of evangelical civilization and true protidings, tidings of joy and peace and re-conciliation in order that, touched and gress. Such, dearly beloved Brethren, is the purpose of the Jubilee : the salvation of the world by the salvation of each indi-vidual, the conversion and improvement moved in their hearts, they may raise more in unison and with greater ardour, vidual, the conversion and improvement of state and people by the conversion and improvement of each Christian, of each citizen. This is the great end which the Pope himself proposes, in order to stimu-late our ardour during the holy year, which he grants to us in order that we may hasten to feast at the sources of mercy. more in unison and with greater ardour, their vows and aspirations towards Heaven, that they may produce more worthy fruit of penance, and that they may become, in foct as in words, more faithful disciples of God who was crucified for the salvation of the whole human race. For the third time the Holy Father, by an encyclical of the 22nd December 1885, announces a general Jubilee to all the faithful discred over the wide limits mercy. Salvation : such is the end to be atby an encyclical of the 2.54 of 2.54 o Salvation: such is the end to be at-tained. By what means? The holy Father points them out to us: meditation on the word of God, practice thereof, prayer for the assistance of grace, and the receiving of it through the sacraments: these are the benedictions which the Jubi-lee diffuses over the world with more than ordinary abundance. The Parage duced him to adopt once which have me duced him to adopt once more, this great measure; he lays before us, at the same time, his most serious thoughts, his sub-jects of sadness and his grounds for hope. Let us pause, most Dear Brethren, in than ordinary abundance. The Pope en-joins that the word of God be preached Let us pause, most Dear Brethren, in order to consider the work of the Pontifi. Its final end is to guide mankind, through the tempests of life, to the haven of everlasting salvation. In order to reach this term, all must fulfil two fundamental obligations, viz : believe the word of God be preached this term, all must fulfil two fundamental obligations, viz : believe the word of God and practice his holy Law, which only can be done through the grace of Jesus Christ. "Faith" says the Council of Trent, "is for man, the commencement of sal-

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 10, 1886.

This all of the Number of Papernal Participation and the procession of the second participation participa

turn away their ears from the word of fruth lest it should oblige them to act righteously, who will listen to the teacher of error to follow its ways as passion shall direct: Noluit intelligere, ut bene ageret; (Ps. 34, 4), crit enim tempus cum snamdor trinam non sustinebunt, sed ad sua desideria coacervabunt sib magistros prurientes auribus; at a verilate quidem auditum avertent, ad fabulas autem convertentur, (II Timoth. iv, 3, 4). The father of Christians is not satisfied with instructing the pations of the word of substance of the signal favor which he grants, and solemu indulgence. Io. To make siz visits to the churches designated by the Oxinary of each dio-dio-

with instructing the nations of the world, he labors also to induce his own followers cese, and there pray every time, according to the intentions of the Sovereign Pontiff.

he labors also to induce his own followers to practice their duties courageously, firmly and exactly: with this view two extraordinary Jubilees have been granted and proclaimed; a great religious order, devoted to the fervent practice of the love of God and proposed to the faithful as their model and rule, in order to reani-mate in each one the grace of his ever holy vocation: "I be of you," says also the apostle, "that you walk, worthily in the voca tion in which you are called," (Epb. iv, 1). And, as man left to himself, is impotent for good, unless he be made anew, sus-

BISHOP CLEARY'S BEAUTIFUL DISCOURSE TO THE DELIGHT OF A VERY LARGE CONGREGATION-A BRIEF SYNOPSIS, Freeman, March 31.

for good, unless he be made anew, sus-tained and aided by divine grace, and that this perfect gift and this succour from on High is obtained by prayer, the holy Father has, on several occasions, forcibly reminded the Catholic world of the indis-ous sible dury of essidences prevers and the We regret we have not the opportunity of giving our readers a full report of His Lordship's discourse of last Sunday evenpensible duty of assiduous prayers and the very great need of it at the present time. ing. It was a most instructive sermon, and was listened to throughout by the Finally, after so many lessons, appeals and was listened to throughout by the and efforts for the salvation of all, Leo attention. His Lordship dealt with conand efforts for the salvation of all, Leo XIII, once more proclaims in favor of his children, the extraordinary and most efficacious means of a jubilee. The fre quency of such great remedies makes well known to us the extent of the evils which Instructor, he teaches Christians what it behoves them to do in our days, consider-ing the circumstances of time, country, conditions and persons; he shows to the Nations and Relers what is calculated to to establish concord and peace be-tween citizens; he causes to shill passion is becoming excited before all men the incomparable forch of social science enlightened by Faith. Head of the Church militant, the waves of science enlightened by Faith. Head of the Church militant, the waves of science enlightened by Faith. Head of the Church militant, the waves of science and upper tension of the marriage is becoming excited any and take wigorous measures to the most sacred model of true penitance, of whom we have record in the Holy Scipture,—David, the pro-trestore to them the stability of order and to establish concord and peace be-tween citizens; he causes to shill passion is becoming excited by Faith. Head of the Church militant, and the clark of the science who in-marriage. This being the case, and the the child church exhorts in the Holy Scipture,—David, the pro-trestore to them the stability of order and to establish concord and peace be-tween citizens; he causes to shill famed; error is laboring, uncess by Faith. Head of the Church militant, for mortal guilt has been purged by Faith. Head of the Church militant, for mortal guilt has been purged away and the capital punishment remit-fuls esages no longer dares to assert the term of the error is have the with and the trip of the science of the error of the science of the scince of surrounds us, and shews us how carefully his hearers that most sacred model of two evolutions and necessary entering below the sacred model of the second model of the second model with the sacred model of the second model and necessary entering below the second model of the second model model of the second model model model of the second model false sages no longer dares to assert the Truth, far trom having the courage to follow it in the tenor of their life; asso-ciations, everywhere skilled in the art and science of evil, impose on the people, estrange them from God, hurry them on memory caused by sin, especially that of a sensual kind. From these results of sin in the human soul, His Lordship devel-Considering this deplorable state of oped the necessity of persevering sorrow things, the Pope desires, once more, even when the guilt of mortal sin and the eternal punishment, which divine justice exacts, have been remitted, and this sorrow estly, every Christian to enter into himsein and take his salvation to heart. He is anxious to awaken men's minds from terrestrial thoughts and direct their aspira-terrestrial thoughts and direct their aspirater their aspirater aspirater the aspirater their aspirater their aspirater the asp especially the familiar psalm, "miserere." Taking up the first four verses of this psalm, His Lordship rendered them by a psalm, His Lordship rendered them by a beautiful paraphrase, and exhibited the bieeding soul of the royal prophet im-ploring with deepest humiliation, and tireless importunity, the "mercy," and "the great mercy," and "the multitude of the tender mercies" of his Maker; and beseeching the God of all purity to " him" daily "more and more from his iniquity," and "cleanse him from his sin;" and making humble and heartfelt confession of his sin, a plea for further remis-sion, and offering to God in atonement this agonizing sorrow that kept the pain-ful vision of his crime always before him, as a spectre of hideousness, guilt and terror. PERFECT CONTRITION AND SUDDEN DEATHS. The Bishop, moreover, in the conclusion of his instruction dwelt upon the absalute necessity of that which in the language of the Church is termed perfect contrition, as a necessary condition of forgiveness for all persons struck down suddenly and thus densited of the ministration of a thus deprived of the ministration of a priest; and he earnestly besought all to have a right understanding concerning this most important requisite of the act of contrition whensoever the Sacrament of Penance cannot be administered. His Lordship taught that this act of contrition must not only be founded upon super-

vation; it is the foundation and the root of all justification; it is impossible, without it, to please God and find place among hischildren," (Sees, 6th, ch. 8). This Faith, which en-lightena, purifies and sweetens, begins by tural things, knowledge which is of infin-ite value and which it is the lot of the faithful children to go the states this sated in times of great calam-of the ful children to go the states this sated in times of great calam-tural things, knowledge which is of uniti-

ment of extreme and humanly unendur-able pain of a transient character; but this is altogether different from the habitual tinuous stupefaction of the sick Christian in ordinary cases within the common sphere of human suffering, Us Lordship pointed out the sensual, pagan and anti Christian character of this evil practice; pronouncing it an awful abuse to send a human being with all his accountability, perhaps with grievous guiltiness of soul, to the tribunal of judg-

nent in a state of sottishness, the same in effect as drunkenness. Death is the inevit able lot of man, consequent on sin. It must be suffered by all ; pain is its natural attendant. Christian faith teaches us to unite our pains with those of the dying Saviour, and offer them to the Eternal Father in union with his oblation, and in atonement for our sins, thus sanctifying our pains and converting them into agen-cies of merit and everlasting glory. But how can the soul prepare for that supreme moment in the spirit of faith,

exerting all its powers, natural and supernatural, for the exciting within itself of the sorrow of David and Magdalen and all the pen-tents who have ever sinned and have been forgiven, when all its faculties are dulbed and drawed into towards and dulled and drugged into powerlessness, and in fact the dying man is sent to his Maker in a state akin to that of drunkenness? Tois practice of stupefying sick persons with opium does not prevail in countries where Christian faith is act-ive. It is an indication of the sensuality precious to them, whether on the bed of sickness or on the rack of torture. The prayers and pious aspirations, and acts of faith, hope and charity, and contrition for sin and self oblation to God in union with the Saviour's oblation to do in union with the pangs and wariness of sickness and of the final agony, uttered from the heart of the suffering Catholic, and offered to God the Father in conformity with the Redeemer's passion, and in the love of the Holy Spirit, are, every one of them, a title to increase of grace in the soul, and more abundant mercy at the judgment seat, and gens of brighter glory in the everlasting "crown of justice, which the Lord, the just judge shall render in that day to all who love His coming." Would it not be a crime against religion and charity to deprive a dying Catholic of all these rich treasures of grace and future beatitude by extinguishing the light of his spirit, and the strength of his will, and all the energy of faith within him, through the stupefying agency of opiates in that most solemn hour of immediate preparation for going forth from the prison of the body to meet his Sovereign Judge, and render an account to Him of the things he had done in the flesh, from the dawning of his reason to the moment in which he drew his last breath ?

THE DECREES.

THE THIRD PLENARY COUNCIL'S DECREES SOLEMNLY PROMULGATED BY ABP. GIB BONS-SOME OF THE IMPORTANT SUB JECTS TREATED BY THE COUNCIL.

The printed volume containing the decrees of the Third Plenary Council of Baltimore appeared last week. The decrees are, of course, in Latin, the lan-guage of the Church, and are contained in a volume of four hundred pages. The fol-lowing is the telegraph summary of the contents of the volume.

THE TITLES OF THE DECREES. The decrees are contained under eleven titles. The opening decree is on Faith, followed by decrees of Exclesiastical Per-sons, Divine Worship, the Sacraments, the Education of the Clergy, the Instruction of Catholic Youth, Caristian Doctrine, Zeal for the Souls, Church Property, Ecclesiastical Courts and Ecclesiastical Tribunal. There is a preference experime. THE TITLES OF THE DECREES. Tribunals. There is a prefatory exhorting all to faithfully observe the enactments of the Second Pienary Council of Baltimore and a final title regarding the promulga tion and publication of these decrees. Many of the decrees under the first three titles will be of little or no interest to the public, as they affect the inner workings and organizations of the various dioceses, and refer to the relations existing between the Bishop and his clergy. Special enact ments are made to meet all possible con-

tingencies, and these wise and timely regu-lations will largely contribute to place the dioceses on a sure footing. DIGNITY OF PRIESTHOOD. Some of these regulations are very elo quent in their expressions on the dignity of the priestly state. The clergy should remember, it says, that this sublime dedi-

cation of themselves to a cause which excation of themselves to a cause which ex-cludes thoughts of worldly advancement and power, making them advocates and champions of the doctrines of the Prince of Peace, is that which should save them from even a thought of wrong-doing. Sanctity and science are to be the objects of their labors, and this is to insure them a lasting influence over the flocksentrusted to their care. Since, however, human nature is weak and may at times fail in nature is weak and may at times fail in the proper observance of the duties of one's state, it is earnestly recommended that a special house, in the charge of some religious order, should be erected for the reception of those prisets who, having been suspended from the exercise of their functions for serious faults, yet give hopes of correcting their visious inclinations of correcting their vicious inclinations, that they may have an opportunity of regaining their lost privileges.

DIVORCE AND MIXED MARRIAGES. One of the most important decrees is that concerning matrimony; for the strength and durability of the Christian Church depends, in a great measure, upon the Christian family, and there can be no Christian family without Coris-tian marriage-that is, marriage entered into according to the teachings of religion and hallowed by God's benediction. Since marriage was raised in the new law to the dignity of a ive. It is an indication of the sensuality of our age, and its secularized spirit, which regards pleasure as the main object of life, and pain as the great evil to be dreaded. The Catholic Church exhorts her children to a more spiritual view of human life in conformity with the model presented to us by Him, who came on earth to teach us the way to heaven by sacrament, it belongs solely to the Church, contract a new union. Against such as infringe these laws severe penalties are to be enforced. No legal divorce has the slightest power before God to loose the bond of marriage and make a subsequent one valid. Even adultery, though it may justify "separation from bed and board," cannot loose the marriage tie so that either of the parties may marry again dur-ing the life of the other, nor is the legal separation to be obtained without first conferring with the ecclesiastical authori ties. The clergy are frequently to prais those who, following the custom of the Church, contract marriage with the bless-ing of the nuptial Mass. Though the Church sometimes permits the marriage of a Catholic with a non-Catholic, she never does so without the deepest regret, and with the explicit understanding that the children of those parties must be brought up in the Catholic faith. ON SECRET SOCIETIES. Special consideration is devoted to the action and work of the laity, and their combination in associations for the better realization of their work ; but all must be mindful of the fact that the laity are members of the Body of Christ, and that

money for pious purposes will doubtless surprise most people, for the decisions are explicitly condemnatory of many methods now in vogue. The council directs the pastors to have in every church a free space, and admonishes them from humiliepace, and admonishes them from humili-ating people in public if they do not exactly keep within the limits of that space. The council also ordered that no clergyman shall ever persecute a layman for money due to the church, even for pew rent, unless he has asked leave from the bishop. Another thing done by the council is the prohibition of picnics and excursions by nicht, on Sunday or on excursions by night, on Surday or on other feast days or fasting day. This way of making money for chu dh pur-poses will be hereafter forbidden and only allowed by the bishop, with necessary prudence and reserve. The sale of intoxiprudence and reserve. The sale of intoxicating liquors will not be allowed in any case. Fairs, also are are not to be held hereafter without a special permit from the bishop, and not on Sundays, and no intexicating liquors can be sold by them. Suppers and dinners, social parties and balls given at night, for raising money, are

NO. 391.

prohibited. CHARACTER OF CHURCH MUSIC. Special attention is to be paid to the music adopted in the churches to add solemnity to the sacred services. Worldy, irreligious and sensual strains are posi tively to be excluded from church exer cises. Those productions also which mangle the words of the sacred liturgy mangle the words of the sacred httrgy and which, by indefinite repetitions, ren-der the hymns and psalms meaningless, are not to be tolerated, but the music must be of such a stamp as to elevate the soul and aid it in its efforts to unite itself

to the Creator. MUST ERECT PAROCHIAL SCHOOLS. The decrees on the education of the lergy voice the sentiments so eloquently expressed in the masterly speech by Bishop Spalding on this subject during the Coun-cil. If we would avoid all intellectual paralysis in Catholic society, our clergy must be provided with every means of prosecuting elaborate courses of study, prosecuting elaborate courses of study, and preparing themselves to meet a false brilliant literature with an equally brilli-ant true one. Regarding the instruction of the laity, the Council decrees that, since religion con never be divorced from our actions, there is a need of erecting every where parish schools, which may so temper religion with science that the two may go hand in hand, so that the intellect be not developed to the prejudice of the moral qualities, but both, equally devel-oped, should result in the formation of true citizens and earnest Christians. To effect this, the Council orders that within two years from the promulgation within two years from the promulgation of these decrees, a parochial school must be created and started near each church, unless the bishop, for grave reas m, should defer for a time the building of such a deter for a time the binding of such a school. Should a priest by bis own negligence prevent the successful carrying on of such schools, even after repeated warnings from his ecclesiastical superiors, he is to be judged worthy of removal from

such a position. VIGOROUS MEASURES IF NEEDED. If, however, the delay or difficulty in having a parish school should arise on the part of the parish, then the bishop must admonish the flock of their bounden duty, and take vigorous measures to in-

LOAN ENT. T & CO

DUR lates

TANT, URKE, SECRETARY.



Fish No. lowest



LOURDES

NCTION and ther Leo XIII. G, Provincia organ, Dublin

ANTS! all soils; is per-r, and a valu-ure or profit. list sent free. sst Sebewa, a Co., Mich. ROFT, AILOR don on the out old Fur-ses Insacted Tem Observe Horton A Beautiful Cat'solic Octoroon.

Congressman O'Harra, of North Carolina, is a member of the coterie of edu cated colored men in Washington. He He and his wife are Catholics, and attend St. Augustine's church. Mrs. O'Harra is one of the loveliest ladies in Washing. ton, and were it not for the slight trace of negro blood in her veins she would be a leader of white society. Like Mrs. Bruce, whois also beautiful, she is a highly educated and accomplished woman speaks French, plays Beethoven, paints plaques, and is up in art and literature to a degree that would make some of her white sisters blush for envy. Both Mrs. Bruce and Mrs. O'Harra are very nearly white, and it would be difficult for a stranger to detect their relation to Africian race. Mrs. O'Harra has a white governess for her children and intends that they shall be as accomplished as her-self. These people have their own soci-ety, give balls, dinner parties, receptions, and other entertainments.

their logitimate action and work as Chris-tians must be in entire uniformity with their lawful head. Of the evils which their lawful head. Of the evils which affect these societies the most baneful is that which would persuade members to shun the light, and do their wretched work in the hidden secrecy of individual souls. All secret societies, therefore, which are secret, as the Church understands this term, such as Masonic lodges and other imilar conferentities are not to ba similar confraternities, are not to be joined by Catholics. But not only are such secret societies to be shunned, but all are requested to co operate as carned, out all server and the solution operate as carnestly as possible in the noble work of those societies which are acting in all things according to the spirit of the Church.

COLORED MEN AND INDIANS. The eight million of colored people in the eight million of colored people in the country are the subject of a vigorous plea for help from all those who would place this important element of the future in its proper place to act for the weal of this republic.

The Indian tribes have also found elo-The Indian tribes have also found elo-quent defenders among the Bishops, and arrangements have been made for a special yearly collection to be taken up in all churches throughout the country to help in promoting Catholicity among both the colored people and the Indian tribes. FICNICS, EXCURSIONS AND FESTIVALS. The decrees about the collecting of

to show their interest by frequently visit-ing them and by giving personally the in-structions in church doctrine and sacred history or appointing those to this office whom they know are fully competent to discharge well the duties connected with it. Instructions are also given for the laity who have means to contribute as liberally as possible so as ultimately to found freeschools throughout the country.

Nothing to Fear.

The Progress National, of Aube, has the

following pretty anecdote: At Bordeaux, a commercial agent and a workman entered the same compart-ment of a railway carriage, and were the only travelers. As the train sped on its way through the Landes, they de-scried a priest, at an intermediate station, who was waiting for an up train, and the 'Monsieur'' turning to the man

and the 'Monsieur" turning to the man "en blouse" shrugged his shoulders, asking: "What's that thing good for ? He then launched into diatribes against the clerical, which the work-man still listened to unmoved. The train had resumed its speed. The man "en blouse" stood up before his com-panion with the following words: "This is a very savace country.

"This is a very savage country, monsieur, the stations are far apart. Suppose I were to throttle you for your Suppose I were to throtte you for your money and fing your corpse through the window, there would be an end of it." "But my friend," said the bourgeois, evidently ill at ease, "I have nothing with me; you would gain nohing by it."

"I beg your pardon, sir" said the athletic companion; "before taking the train, I called at the bank, you were there, monsieur, and you withdrew 30,000 francs, which now must be concealed in yon wallet of yours. But shudder not, you have nothing to fear; I was educated by 'those priests.' '

Boston Republic.

Goldwin Smith says, all reports to the contrary notwithstanding, he is not going to quit Canada. The Canadians are naturally grieved over this announce-ment, and hope that when Smith goes abroad, as he will in the spring, he will