Catholic Record.

VOL 7.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1885.

NO. 339

CLERICAL.

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N. Wilson & Co.,

HOLY SEASON.

Holy season is passing by; Songsters are warbling to our land; The snalle of Heaven is breaking forth In sweet, freshening breezes bland.

Stern chains that bind our rolling globe Are bursting link by link away, And happy, sunny days again Are marching on in bright array.

So may the sins that bind us down, Before this boly season close Give way to boly grace and love, And leave our souls in sweet repose.

For swiftly, days are coming on, When other eyes will view the skies; And we are resting in the tomb, Our bodies never more to rise.

Think, reader, what a fleeting mist
This life at very best can be;
Then turn thy thoughts to things sublime
That teach the future joys to see.
—T. J. Murrhy, Tara Villa.
Longwood, March 20th, 1885.

THE INFALLIBILITY OF THE POPE.

To the Editor of the Globe (St. Johns, N. B.): SIR,-Not being a regular subscriber to your excellent journal it was only accidentally to day that I read in your issue of the 9th inst. the communication of a ot the 9th inst, the communication of a Protestant writer signed "Catholic," in which, quoting from a notoriously antipapist account of the Vatican Council and of the debate therein on the question of Papal Infallibility, a grave injustice is done to the prelates whose discourses are quoted, and amongst others, to the late Most Rev. Archbishop Connolly, whose memory is, as it should be, dear to every member of his former flock in New Brunswick. in New Brunswick.

A moment's reflection will convince the candid reader that, in the time of deliberation and debate, when an impor-tant question is being discussed and tant question is being discussed and ventilated, the speakers on both sides use their strongest arguments and best efforts in support of their respective sides, in order that in the end the best decision may be made, and the true merits of the question fully established. The earnest and able discourses of the Fathers above mentioned, of the council, prove that ample liberty of debate and prove that ample liberty of debate and of action was not wanting. But after the decision—to which each and every one decision—to which each and every one of the Bishops, without exception, duly and reasonably submitted—to quote the argumentations made against the question while the matter was still under deliberation and debate, to quote such opposition arguments, however carnest and embedding and in the Vatican, the same apprint of faith animated him, the same anxient to the decision of the church, I have never for their authors, would be not only upjust but absurd. For many such arguments are used against the proposition of the Church let him be to thee as the heathen and publican! The first will not hear the Church is pillar and therefore infallible. Carist combination of the Vatican, the same apprint of faith and therefore infallible. Carist combination of the Vatican that the validation of the Vatican that the church is proposition arguments, however carnest and effective.

When called to take part in the decide all such disputes and divisions. This Tribunal is the Church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the Church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the value of the Vatican that the Church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the Church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the Church of the living God, the pillar and therefore infallible. Carist combination of the Vatican that the Church of the Watican that the Church of the Vatican that the Church of the Vatican that the Church of the Church of the Vatican that the Church of the Church of the Vatican that the Church of the Church of the tion take away the force or aptness of said arguments, so that they no longer to the case. And such really was apply to the case. And such really was the fact in the discussion of the infalli-

bility question.

The dogma as ultimately defined by the Council is very different in form or wording from the many and different forms in which it was at first formulated by various ones of its advocates. Thus one very illustrious Prelate, in a published letter which he afterwards qualified, advocated the infallibility of the Pope separate and apart from the rest of the Church. This was condemned by the opponents on the ground that to suppose the Pope "separate and apart" from the rest of the Caurch would be to suppose the head separate and apart om the body, a truncated, therefore a eless head. But in the Church, the lifeless head. But in the Church, the body of Christ, there is no separation between the head and body. Sometimes a decayed limb is cut off from the body; but never can the head and body be separated without death. On the trary, in accordance with the simile of the human body, while the heart sends to all parts its life blood, the head, the brain communication that the simile of during his own early theological studies, what, as a theological opinion, from conbrain, communicates the nerve fluid to all the body. When this communication is interrupted by a break at the neck or is interrupted by a break at the neck of other part of the spine, paralysis to all parts below the break ensues—then death. Again, some would define the Pope infallible in all his official acts. To this others opposed the historic fact of Pope Honorius's letters to the Patriarch Sergius, for which the said Pope was condemned as a heretic.

This case of Honorius was a stubborn fact, hard to get over. It was the strong pont in Father Gratry's letters to Mgr. Dechamps. But the letters of the latter in reply showed very plainly that those letters of Pope Honorius were not extended at the decimal that the selection of faith or morals to be held by the University of the contraction. acquiesced in Sergius's preference to remain silent, to make no definition; and it was precisely for this silence—for not defining and denouncing the arrow. question, which savored of Monothelitism, that he was condemned as a heretic —that is, for fostering heresy by his silence when he ought to have denounced

never desisted, especially in the peni-tential seasons of Advent and Lent, when he entered with heartfelt devotion into

the responsibility of his office as one of the Fathers of the Council, called together by the Chief Pastor to carefully examine and honestly express their opinions during the period of delibera-tion, made him study with all the assidu-ous application of which his great mind was capable, and to express his opinions with all his characteristic, honest, manly candor, and the apostolic liberty which it was his right as well as his duty, according to the regulations of the Council, to employ. This right he exercised, this duty he performed in such a way as to give no just cause of offence to any one, nor to wound his own upright con-science by any faithless abstention from a difficult and delicate duty—the duty of urging his own views against what was evidently the wish of the majority, during the period of deliberation while it was permissible for him to do so. I allude especially to the great question of the Pope's infallibility when speaking cathedra, which engaged so much atten

This doctrine the illustrious Archbishop what, as a theological opinion, from con-viction of reason, he had adhered to; for it was the doctrine which he taught me, when as President of St. Mary's College he taught me theology. The text book in which I then studied, whose author, answering objections. The compendium of this course of Theology is still the manual used by the authorities in Rome in the examination of candidates for Holy Orders—a circumstance which shows the high estimation in which this

But he did not think it advisable to erect this doctrine into a dogma of faith, binding all under pain of anathema. His desire to prostill greater opposition and persecution against the Church and the Apostolic See, made him argue earnestly and in ence when he ought to have denounced it.

Thus every kind of objection was weighed and sifted, and the formulas modified, word after word, by the bish—

See, made him argue earnestly and in all good faith against the opportuneness of defining this question. The Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Christ, that He is with His Church, guiding, enlivening and rul infallible word of Church, and the infallible word of Christ, that He is with His Church, guiding the part of the proportion was supplied in solution.

ops, so that the decrees passed by the fathers came forth very different indeed from the original schemata, or forms in which they first came before the council.

But, Mr. Editor, it is not my intention at present to provoke a discussion about the Vatican Council or other question, but only, with this simple explanation, in justice to the memory of the late Archbishop Connolly, and to the other Bishops of our Province who took part in said Council, to send you two pamphlets from which to make extracts, if you will kindly afford the space—one of them being the funeral sermon preached at the obsequies of Dr. Connolly, the other a letter of the Bishop of Chatham, published in 1872, in reply to certain strictures made on him in connection with a trial which took place that year at Richibucto, which letter bears on the matter now under consideration.

A proleging for the intention it.

But from the beginning he expressed his determination, as a matter of course, of bowing with simplicity and sincerity ow whatever would be the decision of the Council. On the day on which he delivered his second able discourse on this question, he prefaced it by one of the most beautiful, simple, and unreserved acts of faith that can be imagined. Venerable Fathers, "said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever would be the decision of the Council. On the day on which he delivered his second able discourse on the most beautiful, simple, and unreserved acts of faith that can be imagined. Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever would be the decision of the Council. On the day on which he delivered his second able discourse on the most beautiful, simple, and unreserved acts of faith that can be imagined. Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever will be the final decision of this Council. For if the Church of Carist be not truly represented here, where are assembled nearly all the tures made on him in connection with a trial which took place that year at Richibucto, which letter bears on the matter now under consideration.

Apologizing for this intrusion on your columns, and thanking you kindly,

I remain, etc.,

March 12, 1885. VERITAS.

(From the funeral sermon delivered at the obsequies of the late Archbishop Connolly, on 31st July, 1876, by the Rt. Rev. James Rogers, D. D., Bishop of Chatham.)

Also, he "kept the faith." If ever this was true of faithful pastor, it was of him. The spirit of faith—the faith which worketh by charity—animated his every act. The truths of Religion formed an essential part of all his thoughts and feelings, so thoroughly was he imbued with them during his early studies, so congenial were they to his impressionable, devotional nature. He believed not only with the simplicity of blind obedience, but with the most full conviction, the most clear insight into the truth of what he believed. This was evident to all who heard him preach; so garnest in faelings as exercised in the church of Christ be not truly represented then church of Christ be not truly represented the Church of Christ be not truly as series the Church of Christ be not truly lere; where are assembled nearly all the Church of Christ be not truly lere, where are assembled nearly all the Church of Christ be not truly all the Church of Christ be not truly all the Church of Christ be not truly learny spersented here, where are assembled nearly all the Church of Christ be not truly learny spersented here, where are assembled nearly all the Church of Christ be not truly all the Church of Christ and presided over by the Chief Church of the Church

we see, in practice, a great diversity of belief and opinion, even among the most learned and pious men. How reconcile of intelligent men. As a matter of course, the spirit of the Church's discipline by fasting and praying himself, as well as aiding the Priests in the labors of the confessional. His knowledge of Holy Scripture, of what is called "Loci Theo-" learned and pious men. How reconcile of intelligent men. As a matter of course, this paradox, this contradiction? Did during the period of deliberation and discussion, there is more or less difference should be thus misunderstood? or expounded in an inconsistent and contradiction? Such was the case at the pounded in an inconsistent and contradiction? But the period of deliberation and discussion, there is more or less difference of opinion. Such was the case at the pounded in an inconsistent and contradiction? aiding the Priests in the labors of the confessional. His knowledge of Holy Scripture, of what is called "Loci Theologici," that is, groofs of Religion, natural and revealed, of every imaginable objection to religious truths, and their solutions, which are found elaborated in St. Thomas of Aquin, his favorite author, was admirable. His short, comprehensive instructions to children preparing for first communion were inimitable for their simplicity, clearness and impressiveness, while in the confessional his manner of exciting to contrition, to abhorence of sin, and to a determination of amendment, was so earnest and effective.

When called to take part in the deliberations of the Church in the deliberations of the Church of the living God, the pillar and ground of truth!" (1 Tim. iii, 45), and therefore infallible. Carist communion the Such was the case at the first Council of the Church, held by the Apostles and early Christians at Jerusalem. (Acts xv.) Such has been the case of fills the opinion of His flock should be taught to believe articles of faith, which other bodies of the case at the recent Vatican Council, the case at the revery Council held since. Such was the case at the pounded in an inconsistent and contradictory manner by those whom He apoptined to preach it? that one portion of His flock should be taught to believe articles of faith, which other bodies of the case at the recent Vatican Council, the case at the recent Vatican Council, the case at the revery Council held since. Such was the case at the popointed to preach it? that one portion of His flock should be taught to believe articles of faith, which other bodies of the Church, reld by the Apostles and early Christians at Jerusalem. (Acts xv.) Such has been the case at the recent Vatican Council in every Council of the Church, reld by the Apostles and early Christians at Jerusalem. (Acts xv.) Such has been the case at the recent Vatican Council of the Church, reld by the Apostles and early Christians at Jerusalem. (Acts xv.) Such has been t

> Church, not by the personal qualities or merits of weak, frail men, however good —although such compose her body—but by the promise of Christ to be with her Pastors in the fulfilment of the work of the ministry to which he appointed them; and by the guiding, directing and controlling power of the Holy Ghost, the Spirit of Truth, whom He promised to send "To teach them all truth and abide with them forever." (John xiv, xvi). This official infallibility, this inerrancy in her solemn decisions, which Christ promised to the Church, does not by any means imply the individual impeccability or personal exemption from sin of any one of her members, no matter how exalted in rank. On the contrary, all know that like David or Solomon, or St. Peter or Judas, the holiest and best may in a moment of weakness, if he neglect to "watch and pray lest he enter into temptation," (Matt. xxvi, 4) tall into sin;

> and if he repent not, he may like Judas, be eternally lost. In giving His great commission to the Apostles, the first Pastors of His Church, to teach all nations, He promised to "be with them all days even to the consummation of the world." (Matt xxviii 20). This promise He fulfils by His Real Presence in the Adorable Sacrament of the Altar, the Holy Communion, the mystery Altar, the Holy Communion, the large of faith and love, which Catholics everywhere are celebrating on this cay. Bewere are celebrating on this cay. Bewere are celebrating on this cay. fore His death Christ promised: "I will build my Church and the gates of hell shall not prevail against it." (Matt. xvi. 18). The Paraclete, the spirit of truth, came to fulfil that promise, to perfect the establishment of the Church and to the establishment of the Church and to preserve it against "the gates of hell," that is against the efforts which the "Father of lies" would make to under-mine it by falsehood or error, "And I will ask the Father and He shall give you another Paraclete that He may abide you another Paraclete that He may abide with you forever. * * * The Holy Ghost whom the Father will send in my name. He will teach you all things and bring all things to your mind whatsoever I shall have said to you." (John xiv. 16, 25.) "When He the Spirit of Truth is come He will teach you all truth," (John xvi, 13). This certitude based on the infallible Word of Christ, that He is with

council, makes Catholics prompt to re-ceive and abide by her decisions. For they regard such decisions, not as the decisions of mere men, however good or wise or learned, but the decisions of the Holy Ghost, of Christ Himself, "He that heareth you, heareth me." "Whatever heareth you, heareth me." "Whatever you shall bind on earth, shall be bound in heaven; whatever you shall loose on earth, shall be loosed in heaven." (Matt. xvi. 19.) The pastors of the church are simply the human instruments, the official channels which the Holy Ghost em-ploys to communicate Religious Truth to men. The great efficient cause, the motive and direct power, so to speak, of this solemn official action of the Church of Christ, is the Holy Ghost. This truth—for if this be not true, then there is no such thing as truth in the Bible, for there is no point more clearly and more fre-quently repeated in the Bible, while at the same time it is most conformable to right reason—satisfies and convinces the minds of Catholics with as much logical precision as any geometrical demonstra-tion that every dogmatic decision of the Church, every article of faith which she proposes to our belief, must be true, no matter how obscure or unsatisfactory may appear the intrinsic arguments otherwise brought to prove it independ-ently of the Church's decision.

The whole history of the Church illustrates this. From time to time there have been disputes and differences on points of doctrine or discipline, which, when the matters were of sufficient imable, devotional nature. He believed not only with the simplicity of blind obedience, but with the most full conviction, the most clear insight into the truth of what he believed. This was evident to all who heard him preach; so earnest in feeling, so cogent in logic, so replete with accumulative proofs from Scripture and tradition, were his sermons. From the duty of "preaching the Word in season and out of season" he never desisted, especially in the penistential seasons of Addraw in the statement of Religious deatrics.

We go? AD QUEM IBIMUS?" (John VI. 99.)

Then when the dogma was formally in the deliberation the Fathers are expected, in a deliberation to Fathers are expected, in the statement of Case and the statement of Case and the statement of Case and tradition, were his sermons. From the duty of "preaching the Word in season and out of season" he never desisted, especially in the penistential seasons of Addraw in the statement of Religious deatrics. portance, were examined and discussed in Council by the Pastors of the Church,

> alacrity, and may here refer to the Pas-toral Letter on the subject, printed and published in Nov., 1869, immediately before my departure. At the Council I remained three months after I had got leave of absence, in order to fulfil my duty and exercise with Apostolic liberty my right of voting during the period and within the just limits of the regulations prescribed for the deliberations; and when the decision was finally and formally given, as soon as I could procure authentic printed copies of the Decrees I sent them by mail to every priest in my Diocese, accompanied by the following circular letter addressed to my flock:

To the Clergy, the Religious and Laity of ou Diocese, Health and Benediction.

DEARLY BELOVED BRETHREN,—We addressed to you a Pastoral Letter on the occasion of our departure for Rome to take part in the Œcumenical Council. Now that we are returning from it we desire again to address you on the sub-

faithfully to fulfil the sacred and grave duties of our office. We studied and weighed carefully the arguments which militated for and against the questions submitted for our examination. We listened with respectful attention to the discourses of the Venerable Fathers; and when the time came we voted according to our conscience.

according to our conscience.

One question especially, as, doubtless, you learned from the newspapers, much occupied the Council, namely, that of the infallibility of the Pope. When this matter was first officially submitted to our examination, the Fathers of the Council were invited to write their observations theses.

observations thereon. In the "observations," which we wrote on this occasion, we acknowledged that from the period of our clerical studies in the Seminary up to the moment of our arrival at the Council, we had held the opinion of the Pope's infallibility teaching ex cathedra; and that as far as it might concern us personally, no diffi culty existed, since we were in the disposition which we hoped always to retain, of believing everything which the Catholic Church would teach. But

pale because perhaps they would not be able to reconcile this definition with certain facts of history in past ages. The subsequent discussion of this sub-ject in the Council hall did not change our opinion. Hence when the time for voting in the General Congregation came we voted negatively: non placet.

But at that moment as well as at all other times, we were in the disposition to abide by the final decision of the Council. For such decision gives us the supreme motive of credibility on which

our faith is grounded, namely, the au-thority of the Church.

According to the permission which we had received, and after complying with the condition required, namely, that of appointing our Procurator for the Council to do all that would be necessary in our absence, such as to sign the decrees, etc., we left Rome before the public sassion of the 18th July took place. Alsion of the 18th July took place. Al-though not present when the last solemn vote of the Fathers and the confirma-tion of the Sovereign Pontiff were given, we soon after became informed of the

Therefore on this feast of the Assumption of the B. V. Mary as well as the anniversary of our episcopal consecration, while unable to be present with you as we had hoped, we endea or to compensate by addressing to you the present letter

matic Decrees of the Council, passed in the public sessions of the 24th of April and the 18th of July, and which are herewith annexed.

2nd. To express our humble submis-

2nd. To express our humble submission and our sincere and full adhesion to the said Decrees.
3rd. To transmit to you the Apostolic Benediction, given to us for you by His Holiness at the audience of leave-taking which he deigned to accord to us some time before our departure.

We earnestly recommend to you, dearly beloved brethren, to offer up your fervent prayers to heaven for the interests of the Church, for its Chief Pastor and all the Pastors and people of the Christian fold. May God bless them and preserve them in the holy unity of charity and of the true Religion! At this moment in which we write these lines the scourge of war is here exercisthis moment in which we write these lines the scourge of war is here exercising its terrible ravages, to which God alone can mark the limits. Alas! the inevitable chastisement of sin! Let us stay the arm of God's justice by a true repentance of our sins, by our humble prayers and persistent supplication to His Divine Heart for mercy.

Let us also supplicate our Immaculate Virgin Mother who, at the wedding of Cana, by her intercession with her

pour down upon you all his most abundant benedictions!

Hotel-Dieu of St Joseph. Beauge, (France), August 15, 1870. +JAMES ROGERS, BISHOP OF CHATHAM, (New Brunswick, Canada.)

On my return to my Diocese, in answering the address of welcome presented to me by the devoted people of Chatham, I failed not to express, as had ever been the tenor of my instructions, the same duty of reasonable obedience and due submission to all lawful and just authority, whether spiritual or temporal. From the notice of what I said on that occasion, published at the time in the local newspapers, I make the following

extract:
* * * "After the Gospel, he preached an earnest, practical instruction which occupied about an bour, taking his text from the Gospels of the Masses of the feast of Christmas, and dwelling emphati-cally on the lesson of "Glory to God and peace on earth to men of good-will," sung by the angelic host over the Crib of Bethlehem—the lesson of obedience to all legitimate and just authority on earth, taught by the example of Mary and Joseph leaving their home at Nazareth, in obedience to the edict of the Pagan Emperor, in order to enregister their names in Bethlehem, and the les-son of the infallible inerrancy of the decisions of God's Church and her Chief visible Head on earth when speaking at Cachedra, as illustrated by the miraculous Star which guided the three eastern Kings or wisemen, first to Jerusalem, where it disappeared and left them to learn from the official ordinary authority which God had established on earth for

the property of the universal church."

When the priests of our diocese, as soon as the season and their laborious duties permitted their absence from when called upon to vote for the erection of this doctrine into a dogma of faith, binding all to believe it under pain of exommunication, we were unwilling to assume that responsibility, principally for two reasons: 1st. Because the certi-

tude of the doctrine, howsoever probable it might be, did not appear to our minds sufficiently evident to justify us in giving such a vote. 2nd, Even though we had acquired this certitude, the definition of the dogma appeared inopportune; since it might give occasion to many to become separate from the Church, and prevent others from entering into her pale because perhaps they would not be the said Council.

Correspondence of the Catho | Record, HOLY WEEK IN HAM. TON,

The ceremonies of Holy Week were carried out with great splendour in the Cathedral of Hamilton. The office of Tenebræ began on each evening at 3 p. m.
The lamentations and the Benedictus
were sung by the clergy, according to the
strict rite of the Gregorian chant. The
office of the plaintive strains was most

touching.
On Holy Thursday a large number of On Holy Thursday a large number of the clergy, even from the remote districts, assembled for the consecration of the Holy Oils. Amongst those present we noticed Rev. Fr. Cassin, Priceville; Rev. Fr. Wadel, Chepstow; Rev. Fr. Schweitzer, Berlin; Rev. Fr. DeMortier, Guelph; Rev. Fr. Maguire, Galt; Rev. Fr. O'Leary, Freelton; Rev. Fr. Slavin, Oakville; Rev. Fr. Feeny, Dundas; Very Rev. Vicar-General Dowling, Paris; Rev. Fr. Maddigan, Caledonia; Rev. Fr. Lennon, Brantford; Very Rev. Vicar-General Heenan; Rev. Fathers Cleary, Lennon, Bergman, Halm, Very Rev. J. Keough, Rev. Fr. Craven. The bishop was of course, celebrant, attended by Very Rev. Fr. Dowling as assistant priest. During the procession of the Most Holy Sacrament, the canopy was borne by the most distinthe canopy was borne by the most distin-guished gentlemen of the congregation. The altar of repose was simply magnifi-cent, got up in true Roman style, at the expense of the Ladies' Altar Society. From the time the Holy Sacrament was placed on the altar, the ladies of the society of

the time the Holy Sacrament was placed on the altar, the ladies of the society of the perpetual adoration kept continual guard, relieving each other in pairs, at the end of each half-hour, till midday on Good Friday. They took their place at prie dieux before the altar of repose, and were robed in long white veils, which covered the entire figure.

On Good Friday the ceremonies began at half-past nine o'clock, and the Passion was sung according to the Rubrics, the Very Rev. Vicar-General Heenan being celebrant. The Reproaches were also sung at the adoration of the cross. The Passion sermon was preached by the bishop. The same gentlemen as yesterday carried the canopy on its return procession. In the evening there was the usual office of the Tenebrae, and later on the grand procession of the Way of the Cross.

On Holy Saturday the celebrant of the various important rites of the day, was Very Rev. E. Heenan, attended by a large staff of clergy. The greater part of the afternoon of Good Friday and nearly all Holy Saturday was devoted to hearing the confessions of the great number preparing for the Easter duty.

On Easter Sunday there was an immense

cæli of Lambillote. Mr. O'Brien presided at the organ in his usual finished style, and the conductor of the choir was Mr. Cherrier, whose masterly tact in directing the large troupe of accomplished musteurs, both ladies and gentlemen, was never more successfully displayed. orchestral accompaniment added im-

mensely to the great musical treat.

It is pleasant to see this grand revival of religion in our new country and the good Catholics of Hamilton rivalling in their piety the most fervent Catholics of the old country.

The three days' retreat for the Emerald society, as a preparation for the Easter Communion, will commence on next Wednesday.

St. Patrick's Day in Scafortn.

The sacred concert given by the choir of St. James Church on the evening of the 17th inst., (St. Patrick's Day) was nu-merically and financially a success. The altar of the church was beautifully illumialtar of the church was beautifully illuminated by wax tapers, upon which hing a large picture of the Patron Saint of Ireland, the whole presenting a scene at once attractive and pleasing to the eye. The singing by the choir was up to the usual standard. The solos by Messrs. Kent, Klinkhammer and Joslin were well worth listening to, and we can only add our mede of praise to their well-known abilities. Miss Walsh, Miss Killoran, Miss Campbell and Miss Downey each sang a solo, and as they are so well known and deservedly popular with a Seaforth audience, we will not attempt a criticism. Our attention was mainly taken up with the excellent and highly instructive lecture delivered by the Rev. Father Lotz, of Goderich. To do the lecture justice we have not space at our where it disappeared and left them to learn from the official ordinary authority which God had established on earth for guarding and expounding His Divine Law and His Prophets, namely, the Jew ish High Priest, thatit was in Bethlehem of Judea that Jesus was to be born. His Lordship thanked them for their just and warm expression of sympathy for the Sovereign Pontiff in his present affliction, and their protest, in common with the Prelates of the Ecclesiastical Province and of Catholics everywhere, against the invasion by the Italian Government of the Patrimony of St. Peter, the transpet of the universal church, the property of the universal church, the property of the universal church. proceeds amounted to something about \$50.—Seaforth Sun, March 20th.

> Your subscribers feel proud of such an able and fearless exponent of Catholic rights as the RECORD proves it-elf to be.—WM. HAGGERTY, B. A., Sydney Mines,

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