

## THE CATHOLIC RECORD

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## Catholic Record.

London, Sat. April 7th, 1888.

## PROPOSED STATUE TO THE BLESSED VIRGIN IN MONTREAL.

The *Mail*, the Montreal *Witness*, and other anti-Catholic journals are very indignant at a proposal made in Montreal by his Grace Monsignor Fabre, many judges, and other distinguished persons to erect a monument to the Blessed Virgin on the Mountain, in Mount Royal Park. To do this, it would be necessary for the City Council to give the land for a site, though the petitioners would themselves give the funds necessary for the purpose of raising the monument and preparing the statue. One would naturally suppose that in a Christian country there would be no objection to ornament a public park with a monument to the mother of Christ, who, it will not be denied, was illustrious for her virtues, as well as for the share she had in the great mystery of man's redemption. She was certainly "highly honored" by God himself, who sent the Archangel Gabriel to address her: "Hail full of grace: the Lord is with thee: Blessed art thou among women," or as the Protestant version of the Bible has it: "Hail, thou that art highly favored."

There could therefore be no intention on the part of those who desire to erect the monument, to do violence to Protestant feeling by having such a monument erected. It is no new thing to erect monuments in memory of the illustrious dead, and unless Protestants wish actually to detest and despise Christ, it does not seem reasonable that they should oppose the erection of a monument to His mother for His sake, and through love for Him; and this altogether apart from any special devotion which Catholics entertain for "the Mother of God." Indeed Mary herself, in view of the great privileges conferred on her by Almighty God says: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid, for behold from hence forth all generations shall call me blessed. Because he that is mighty hath done great things to me; and holy is His name." Luke i, 36, etc.

In the face of all this testimony of reason and Scripture the Montreal *Evangelicalist*, says: "The greatest outrage ever proposed in Canada against our religious liberties is the proposal to set up a statue of the Virgin in Mount Royal park. We can conceive of nothing more calculated to abolish all good feeling in this community than such a proposition, and nothing more likely to breed civil dissension than attempts by force of a majority to carry it out."

There is no outrage in the matter. Montreal is a Catholic city. Both *Mail* and *Witness* acknowledge this to be the case. The *Mail* says:

"It is true the non-Catholics are relatively few in number, but that only strengthens the case against the monument. We have no right to outrage anyone's feelings, and still less right, if that be possible, when we have him or her at our mercy, since that is to be ungenerous and unjust."

We repeat: It is not a case of outrage at all. There are plenty of Protestants who see no outrage in a statue of the Blessed Virgin, and those who do object, do so merely through animosity to Catholics who entertain for her the respect which holy scripture proclaims to be hers by reason of her great prerogative: "Behold from henceforth all generations shall call me blessed." Luke 1:48.

It is simply ridiculous for the *Mail* to argue that because "most Protestants believe with Nestor of Antioch that she is to be considered not as the Mother of God, but as the mother of the human portion of Christ," and that it is blasphemous to adore or supplicate her as an intermediary between God and man," therefore the erection of her statue "would be a standing insult to the intelligence and religious instinct of the non-Catholic ratepayers."

No one concludes that George Brown, or the Canadian volunteers whose monuments are standing in the Queen's Park, Toronto, are for that reason "mothers of God," or entitled to adoration or supplication." So Protestants need not draw any such inference,

unless they please to do so, from a statue of the Blessed Virgin in Mount Royal park. The real question is whether the Catholics of Montreal are to exclude all Christian emblems from their city, on every occasion, merely because an aggressive, though small fraction of the Protestant population of the city are pleased to endeavor to thwart the Catholic majority. It is not long since the same howl was raised when it was merely supposed that the Crucifix, the image of our crucified Saviour, would be used in the courts of justice as the medium by means of which Catholics would be sworn in Quebec, though in Ontario the Protestant bible is used, no complaint being raised against it by Catholics, as long as we are free to use the Catholic bible for this purpose. The whole controversy in fact shows a spirit of intolerance on the part of those newspapers which have raised it.

But the *Mail* out-herods even the *Witness* in the matter of the erection of the statue. We have seen by the extract quoted above from that journal of date 27th ult., that it accuses Catholics of adoring the Blessed Virgin or her image. Of course we know that the word adore is used sometimes of that honor or respect which may be paid to creatures, but the word in its common acceptation is limited to God, and the *Mail* evidently desires to repeat the old calumny that Catholics are guilty of regarding her as a goddess; are guilty in fact of Mariolatry, as many Protestants are so fond of saying. In reply to this we need only quote the highly reasonable decree of the Council of Trent, Session 25: "Due honor and veneration are to be given them (images of Christ, the Blessed Virgin, and the other saints); not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped; or that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent, in such wise that by the images which we kiss and before which we uncover the head, and prostrate ourselves, we adore Christ; and to venerate the saints, whose similitude they bear."

This shows the malicious falsehood of the *Mail's* insinuation. Further: its comparison between the erection of a statue of the Blessed Virgin, with the erection of one to Martin Luther or William III., is an absurdity. It maintains that the former is as insulting to Protestants as the latter would be to Catholics. Now, even Protestants must admit that the Blessed Virgin is the Mother of Christ, whom they honor as God and as our Redeemer. They must admit that she was honored by God. There can, therefore, be no insult implied to them by the honor and veneration which Catholics show to her. It is a gross insult to Christ to compare the Blessed Virgin with Martin Luther, the author of the infamous "table talk," who no parent would dare allow his family to read, or with William III., the assassin of Glencoe. In fact the only reason for which it could possibly be desired to honor these men, would be to insult Catholics, Luther because he was an enemy to the Pope, and William III., because he delivered England "from Popery, wooden shoes, and brass money," as the Orangemen elegantly state the case. The blasphemy of which he says, Catholics stand accused by most Protestants, we indignantly repudiate, and we retort the charge upon the *Mail*, and all who like that journal presume to institute such a comparison as he has made in the name of Protestantism.

Besides all this, the *Mail* has a theological disquisition to prove that the Blessed Virgin Mary is not Mother of God. Why this should be introduced it is hard to say; for the propriety of erecting the statue, surely, does not rest upon the decision of any such question as this. It is enough that she is pre-eminent among the saints, or if you will, the illustrious disciples of Christ. It is enough that her name is one worthy of honor. Still we may point out that notwithstanding the *Mail's* theology, the Sacred Scriptures give to the Blessed Virgin the title "Mother of my Lord" (Luke i, 43.) which is synonymous with Mother of God, and we are told in Gal. iv, 4, "God sent His Son made of a woman, made under the law, that he might redeem them who were under the law." Thus it appears that the Son of God, who redeemed man, was made of a woman, that is, was Mary's Son. This does not resemble the *Mail's* theory that "Christ's human portion" was "as essentially distinct from the divine portion as is a temple from the deity it shelters." True, Christianity teaches that Christ is one person, God and Man, hypothetically united, and Mary is his mother. It is not even true that "most Protestants believe," as the *Mail* says they do, that there is such a separation of Christ's divinity from His humanity as the *Mail* pretends. The Church of England, at least, admits the One personality in Christ, as the Athanasian Creed, declared by that Church to be

the teaching of Scripture, plainly declares this doctrine. The fact is, we believe that most of the Protestant Churches are rather indefinite in their belief on this subject.

We shall not review here the *Mail's* attempt to prove that prayer is useless. It has no bearing on the subject of which he is professing to treat; and though we suppose the Toronto secularists will be pleased with his advocacy of their favorite doctrine, we think the time has not come yet when such premises will be accepted even by Protestants, as a reason why there should be no emblem of Christianity in Montreal.

## HOME RULE AND THE PRESBYTERIAN CLERGY.

The Rev. George Magill, an Ulster Presbyterian, in a communication to a Birmingham paper, states that out of six hundred Presbyterian ministers constituting the General Assembly, there are only about forty Conservatives. The remaining five hundred and sixty, he says, though Liberals, oppose Home Rule. Their reason, he asserts to be their opposition to Ireland as a Roman Catholic country having self-government! He states that he is himself a Liberal, but deeply opposed to Home Rule, because Rome "has not yet learned toleration." Surely the more just inference would be that the Rev. Mr. Magill and his Presbyterian brethren have not learned toleration. Be this as it may, if he speaks truth, it must be evident to all that the people of Scotland are losing faith in Presbyterianism, or at least in the clergy of Presbyterianism, for, under Mr. Gladstone's leadership, Scotland has inscribed upon her banner "Justice to Ireland," as unmistakably as Mr. Magill and his brethren have put upon their the legend "persecution to Catholic people."

However, we can scarcely credit that the Scottish clergy are so inherently bigoted as to be at variance on this point with the non-conformists of England and Wales, who have so generously declared with wonderful unanimity, their disapproval of the "harsh and unjust" treatment accorded to Ireland by her rulers at Westminster. Presbyterianism is, however, intrinsically intolerant, and it may be so.

## COOL IMPUDENCE.

Justin D. Fulton, the notoriously obscene author and lecturer, has had the unparalleled impudence to write an open letter to His Grace the Archbishop of Toronto, through the press, asking His Grace for a letter authorizing him to visit and inspect the nunneries of the diocese, and to interrogate the nuns separately to ascertain whether she wishes to remain in the convent, or to leave it, it being understood that all who desire to leave the convent shall be permitted to do so. He condescendingly expresses his willingness that any Catholic gentleman, named by the Archbishop, may accompany him on his round. The next thing that this vile itinerant will ask for will probably be that he be allowed to visit the private families to ascertain whether the wives and daughters of our citizens have not some desire to throw off the trammels which keep them in their homes, and to seek other associations than those of their husbands and parents—Mr. Fulton and other gallants like him, for example.

Of course the Archbishop has treated Fulton's letter with the contempt it deserves. However, His Grace has taken the occasion to write a letter to Mr. Mayor Clarke of Toronto, in which he makes the following invitation:

"I am at respectfully invite you and any four Aldermen you wish to take with you, to visit our convents and interrogate the nuns as you please. Christian delicacy would not permit our inviting to these sanctuaries of purity and female modesty so vile a character as Dr. Fulton's letter shows him to be."

Not only his letter but his lectures and his book show this man to be beneath contempt. In St. Louis and some other cities, not a publisher could be found who would advertise his foul book, for any money consideration; but as there are some who are not actuated by any considerations, in some places journalists have been found willing to advertise for him. The Rand-Avery Company, which published his book, after refusing to do so on account of its filthiness, did so, at last, but only after it was under the ban of the United States Government, though it is said that 14,000 copies were sold in Boston in two days. The Bostonians and the Torontonians seem to have this in common, that they, or at least many among them, will patronize any villainous thing that goes under the guise of No-Popery, whether it pass under the name of "Dr. Wilde," or "Dr. Fulton," Widows, or Ethel O'Gorman.

Since the above was written, we notice that Mr. Thomas N. Duntley, the temperance lecturer, who invited Fulton to assist him in his work, repudiates in a half-hearted manner the vile talk of the latter against nunneries. But Mr. Duntley knew the character of his man before he invited him. His repudiation of him now is like the celebrated declaration of Pontius Pilate, when washing

his hands before the Jews: "I am innocent of the blood of this just man. Look you to it."

## THE POLITICAL OUTLOOK.

As indicating that the bond between the Liberal Unionists and the Conservatives is not very strong, and that it may be broken suddenly and unexpectedly, an article under the above title which appeared in the Birmingham *Post* just after Mr. Chamberlain's return from America has attracted considerable notice. The *Post* is regarded as Mr. Chamberlain's organ, and the article, appearing only a day or two after his arrival in England, is naturally considered to reflect his views, if not actually written by him. It is confessedly by a "Liberal," that is to say, a Liberal-Unionist member of Parliament.

The writer maintains that the bye-elections to parliament are no indication of a reaction in favor of Mr. Gladstone's Irish policy; and though he does not deny that Mr. Gladstone has gained decidedly by these elections, he derives comfort from the fact that the "Liberal-Unionists" have lost only four seats.

In regard to the working of the Crimes Act he says:

"It can be fairly contended that the operation of the Crimes Act, under which several prominent men have suffered imprisonment, has evoked much public feeling, and has tended to obscure and postpone the real question at issue, which is the character and extent of the powers of self government hereafter to be accorded to Ireland."

This is followed by what seems to be an olive branch extended toward Mr. Gladstone. He deprecates the parade which many of the Unionist speakers make of their determination to keep Mr. Gladstone out of office: "They declare that Mr. Gladstone shall not return to power unless they know beforehand in black and white, and can entirely approve all he means to do in respect to Ireland." By this course "the Unionist cause is in some danger of being hindered, and possibly of being degraded into a personal quarrel." Here follows the remarkable declaration of a desire of peace with Mr. Gladstone: "If Mr. Gladstone can be got to accept reasonable schemes, his Liberal opponents and sometimes followers ought to be ready, and even eager to meet him." "If it be in any way possible for Unionist Liberals to keep touch with Gladstonians, nothing that adds to the difficulty of doing so can be well advised."

From all this it infers that the "recent action of the Liberal Whips in ceasing to send their notices to Liberal Unionist members is open to criticism." This he takes to be an avowal of the Gladstonians that they do not expect to make peace with the Liberal Unionists, and that they have no hope of returning to power until 1893, that is to say, until after another general election.

Undoubtedly the Liberal Unionists are at disagreement with Mr. Gladstone on an essential matter of policy. How Mr. Gladstone can regard them as being still of his party, it appears difficult to comprehend. They have gone over to the Tory party, body and bones, in spite of their past adherence to a policy of conciliation. They have identified themselves with the party of coercion, and they cannot but be classed as dyed-in-the-wool Coercionists. How they can be classed, under such circumstances, with the Gladstonians, who have laid it down as a settled plank in their platform to grant to Ireland justice and Home Rule, it is difficult to see.

Yet in spite of all this the writer in the *Post* wishes to coquette with the Gladstonians. He declares it intolerable that the settlement of the Irish question should be delayed for five years, on the chance that a Parliament will then come into existence which will take Mr. Gladstone's view of it. "It is to the interest of the nation of Ireland itself, and of all sections of the Liberal party, that it should be concluded." "The nation suffers on account of it," and "that Ireland itself is suffering grievously by the serious and growing diminution in the value of Irish securities." He then lays down a course whereby a coalition might be formed between moderate Gladstonians and advanced Unionists for the settlement of the question upon such reasonable terms that the Irish members would be obliged to accept them, and asks:

"Where is the man to formulate such a scheme, to press it upon the House of Commons with authority, to commend it to many prepared minds on the Conservative side of the House? The one man, of all others, to do so, is Mr. Chamberlain."

Here we see the object of the writer. It is to push Mr. Chamberlain forward as the leader of a new party, which will be prepared to deal with the Irish question in a manner which, if not altogether satisfactory to Ireland, shall, at all events, concede to her so much as to better her position considerably. When it is remembered that Mr. Chamberlain made a visit to Ireland—if a visit to the north shore of Ulster can be so termed—expressly to strengthen the people of Ulster in their support of a Government which declared that a measure of Home Rule cannot be

conceded, and that such a concession would result in the dismemberment of the Empire, we can see what an advance the principles of Irish Nationalism have made in a short time. Now, in Mr. Chamberlain's own organ, in an article which is probably inspired, if not written by Mr. Chamberlain, we find the offer of a moderate compromise, which must mean the concession of a large amount of Home Rule, even though the offer do not mean the full measure of self government which the Nationalists demand.

Such an offer would not be made if it were not seen clearly that Ireland's cause is making rapid progress in the hearts and convictions of the English people.

Mr. Chamberlain must feel a consciousness that during his absence from the country his political prestige has not increased. He must feel that even in Birmingham his present position is precarious, and this manifesto is evidently intended to strengthen it; but whether it will reach a practical result remains to be seen. It may have been only a stratagem to gain a temporary advantage in the contest pending in Birmingham. Still it is of some importance, as it recognizes the fact that the present policy of coercion will make its supporters odious in the sight of a fair-minded and discriminating public, even though it does darkly hint that, according to the scheme it advocates, Ulster should have separate treatment from the rest of Ireland. We are confident, however, that when the measure by which Home Rule will be granted will be really brought up for consideration, Ulster will repudiate the notion of separate treatment as incongruous and absurd. The Nationalist cause is as much the cause of Ulster as of any other Province.

## EDITORIAL NOTES.

ARCHDEACON FATYR expresses the opinion that a reunion of [Protestant] Christendom is quite impossible for the reason that, as he holds, "it is impossible to reach absolute truth." And this from an advanced and prominent English divine!

AMONG the Pagan and Mahometan rulers who sent special envoys to Rome to congratulate the Holy Father on his sacerdotal Jubilee, were the Mikado of Japan, the Shah of Persia, the Sultan of Turkey, the Khedive of Egypt and the Sultan of Morocco. This fact troubles exceedingly the Protestant Missionary societies.

THE Presbyterians entertain a strong hope of being able to effect a compromise between the Northern and Southern Presbyterians, who are at present unable to join hands, on the question of the place the colored brethren are to occupy. The Southerners are not yet reconciled to allowing the colored to stand on an equal footing with the white brethren.

THE descendants of the pilgrim fathers who remain faithful to their traditions, are much agitated over the fact that Maine and Vermont have wandered from their first love. In Maine, over one-third of the Protestant Churches are closed, and half of the population attend no church. In Vermont the state of affairs is very similar, though not quite to the same extent.

It is stated by a lady high in the Tory party and the Primrose League that in a conversation with Lord Salisbury regarding a contemplated journey, he said: "We can't do it now, but we shall be out in six months and then we shall be at liberty." The lady does not know on what grounds His Lordship said this, but the statement is vouched for as authentic.

MR. SMALL, a member of the Protestant Episcopal Church, erected a monument to his father in the churchyard of Clare, Co. Armagh. It was surmounted by a small cross, and the words "Requiescat in pace" were inscribed upon it. The Orangemen made a cowardly midnight raid upon it and the monument was destroyed. The grand jury of Armagh, after some bickering, granted to Mr. Small the full amount of the cost of the stone.

LAST week the Catholic people of London had the privilege and pleasure of welcoming to their midst the Right Rev. R. M. Donald, Bishop of Harbor Grace, Newfoundland. The distinguished prelate possesses rare attainments, and is endowed with more than the usual share of nature's choicest gifts to man. One cannot help, in his presence, being impressed with the conviction that here is, in truth, a man born to take a place amongst the episcopacy of God's Church. Bishop McDonald reflects honor on his countrymen and on the grand old faith of Scotland.

The Pope has written to the Emperor Frederic an autograph letter expressing deep sorrow for the death of the late Emperor whose feelings toward the Catholic Church were most friendly. He expresses joy at the tone of the Emperor's proclamation, which gives assurance that the relations of Prussia and the Vatican will become more and more friendly, and hopes that the Emperor may recover his health fully in the interests of his people and of all Europe.

## HOLY WEEK IN LONDON.

On Passion Sunday holy mother Church called us to the sorrowful way which Christ was about to travel from the garden of Olives to Mount Calvary. The time for preparation for the funeral of the God man was come. The Church, his spouse on earth during the past two weeks was in tears. All things announced public mourning. She removed the canticle, "Judge me, O God," from her masses, as she does in her masses for the dead. She covered the crucifixes of her altars and paintings, representing the crucifixion, with purple crape. Her ministers wore sad ornaments, images of sorrow and preachers of penance. She ascended with her weeping children to the summit of Calvary to witness the cruel death of the great victim of the human race, whom St. Paul describes in his Epistle, wherein he says that this sacrifice alone was capable of expiating sin, whilst in the Gospel we are reminded both of the innocence and divinity of that victim and also of the crime of the hard-hearted Jews who, notwithstanding the certainty of his miracles and holiness of His sacred doctrine, conceived the wicked design of putting him to death.

On Wednesday evening a number of the clergy of the diocese came to the city to take part in the Holy Week devotions, which consisted of the Office of Tenebrae. On that evening the Lamentations of Jeremiah were chanted by Fathers McGee, Walsh and Tierman.

On Thursday morning Solemn High Mass was sung by Rev. Father Brennan, of St. Mary's, assisted as deacon and sub-deacon by Rev. Fathers Walsh and McGee, master of Ceremonies, Rev. Father Tierman. After Mass a solemn procession, in honor of the blessed Sacrament, consisting of the sanctuary boys and clergy, was formed, which proceeded from the main altar to the Sepulchre or Repository, prepared at the side altar. The Repository was artistically decorated with lighted candles, burning lamps and natural flowers by the good sisters of St. Joseph.

On Thursday evening the office of Tenebrae was again recited, the chanters of the lessons being Fathers Tierman, Flannery and McGee. After the devotions Father Tierman stepped forward to the altar-rails and referred briefly to the institution of the blessed Sacrament, the anniversary of which we were celebrating, and exhorted his hearers to practice devotion to that wonderful pledge of Christ's burning love for His creature man.

On Friday morning Mass of the pre-sanctified was celebrated by Rev. Father Walsh, Fathers Brennan and McGee acting as deacon and sub-deacon. After the adoration of the Cross, Rev. Father McKee of Bothwell ascended the pulpit and preached a long and descriptive sermon of the passion.

The devotions on Friday evening consisted of the way of the cross and a short explanation of this grand devotion, by Rev. Father Tierman. On Saturday morning the blessing of the fire, Easter candles and baptismal water was performed by Rev. Father Tierman, assisted by Rev. Fathers Kennedy and Walsh. On Easter Sunday the scene is changed. All things, even in the material world, the tiny blade of grass seem to say, rejoice. All tokens of sorrow disappear, our altars are decked out in extraordinary magnificence, ornaments of gay colors appear on the sacred ministry, every feature is bright, the bells are in motion, the song of joy, Alleluia, Alleluia, that word taken from the language of heaven, coming down to us on our festive day rejoices on every side and is moulded into every key. Rejoice with a holy joy in the Lord, rejoice with your best friend, your true lover, your Father, your King, Lord and God is risen. High Mass was sung by Rev. Father Tierman and after the gospel, Right Rev. Bishop McDonald of Harbor Grace, Newfoundland, preached a powerful sermon, a report of which we produce elsewhere.

## Special to the CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

The Bishop of Peterboro', who is ever on the watch to administer to the spiritual wants of his flock, has established a new parish in the Township of Murray. Last week the Rev. Father McEvey was sent by His Lordship to Murray for the purpose of purchasing a site for the erection of a new church and parochial residence. The site obtained was a most desirable one, and the work will be pushed on as rapidly as possible.

During last week a number of the priests from the diocese were invited to be present at the Consecration of the Holy Oils on Thursday, and to assist the previous day in hearing confessions at the cathedral. Fathers Tremey and Davis were also present, and had the oil consecrated in the Kingston diocese, in the absence of His Lordship the Bishop of Kingston. Several of the diocesan clergy were occupied all day Wednesday until a late hour at night, hearing confessions. On Thursday morning more than seven hundred persons received Holy Communion. At the functions of Holy Thursday the bishop officiated, having for assistant priest Vicar-General Browne, with Fathers Conway and Bretherton deacon and sub-deacon respectively.

The following clergy were present in the sanctuary: Fathers McEvey and Radkins, Cathedral; Father O'Connell Duro; Kelly, Ennismore; Connolly, Downeyville; C-ay, Campbellford; Larkit, Grafton; McCreary, Victoria Road; and Father Tremey, chancellor of Kingston diocese, and Father Davis, Madoc. After mass a procession was formed and the Blessed Sacrament taken to the repository in the winter chapel, which was crowded with worshippers all day. The priests from the diocese of Kingston expressed themselves highly pleased by the way the ceremonies were carried out. They also admired the new parochial house and episcopal residence lately purchased. On Good Friday morning the mass of the pre-sanctified and the veneration of the cross took place at 8 o'clock, the Rev. Father McCreary officiating, with Fathers C-ay and Radkins deacon and sub-deacon. In the afternoon the bishop conducted the stations of the cross, after which he gave a short sermon on the passion of our Lord.

On Saturday morning, the blessing of the new fire, paschal took place, after which the Rev. Father Radkins, the remainder devoted to confessions until night. His Lordship assisted Sunday morning the last mass the Rev. Father Radkins as deacon and Lordship occupied for the new throne, under the canopy erected last year, furnished by the Belcher.

Immediately after mass addressed the congregation of the day, complimenting the fact that for the last year the faithful have approached communion. He hoped that before the year was over every one in the parish with their Easter duty, the choir and orchestra music rendered during Easter offering was received in Peterboro.

## BISHOP M'.

## SERMON IN ST. DEAN.

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