

The Catholic Record.

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

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Written for the Record.
OBIT 1884.

O, Muse, inspire my wayward sloughish pen
To sing in simple verse of things and men
And happenings, now history's domain,
That I forgot a low link in Time's circling chain.

Cold winds and snows and thunders' wintry
Rustle heralds ominous of doubtful eighty-four.
Then wrecks were chronicled on land and sea
And pines told a dire catastrophe of children
Mangled—buried to the tomb,
The blind contractor's delirious hecatomb.

Such the dire forebodings, such and worse
The events proved—as tho' Almighty's curse
Too long withheld—on a sinful world,
By mercy stayed—at length in wrath was hurled.

ITALY AND FRANCE.
Fair Italy and France, so long the pride
Of Christendom, their ancient faith denied,
And, rivals of the savage Goths and Huns,
They persecuted priest and holy nun—
Of missions sent, and sacred things, and books,
Their statues banished God and church
From schools,
Proud and belief and vice, companions meet
And forced the cloistered from their ivied
Retreat;
Then best and wisest sons are grieved at heart,
And punishment, tho' slow, hath come in
train.
Cholera, by Heaven's wrath, was sent
To lay the guilty and the innocent;
Two thousand victims perished at Toulouse;
Two thousand more from Naples to Verona;
Nor was Marseille a mourning city,
Gay Paris in the common pestilence shared.
Now quarantine impedes a enterprise,
The wealthy tourists shun their sunny skies,
Where smiling peace and joy went hand in
hand.
But death and desolation stalk the land,
While France atonement to Moloch bends her
knees,
She simulates dread on Chinese seas,
And mixing church with state, and right
with wrong,
And spending wealth and strength before
the foe,
She scatters treasures o'er each distant wave
Nor wins much glory e'en at Namiatave.

ENGLAND.
Nor is proud Albion wiser yet the while
In wasting blood and treasure on the Nile,
Wast art could do, what arms and skill
combined.
Of quicks of heart or subtleties of mind,
To conquer difficulties, hath been essayed,
By hopeless tasks, the march is weary-
ed,
Great Wolsley's genius yields to fate at last;
His bones lie low amid the Sinocon's
blast.
Our haughty voyagers—thus far his hope
Our haughty men with catenars to cap,
And breast the torrent—useless now on land,
Beside the river, and the sea, and the
shore,
Such fate may God avert and guide them
soon.
To Gordon's aid—beleguer'd in Khartoum.

IRELAND.
Bat, Muse, oh, woe! woe to the Emerald Isle,
Where pure hearts glow and beauties ever
smile,
Sing of the uncrowned King who rules the
land,
By laws unwritten—slag the patriot band
Of his over-voiced, who with pen and voice
Made tyrants tremble—and make truth
rejoice.
McCarthy, polished—Leamy, keen and
bright,
The flashing Redmonds, like two orbs of
light,
O'Connell Gray, the gentle—Dillon brave—
Healy, sarcastic, dainty, eye or grave;
And Davitt, proved, not years of martyrdom,
Nor was Sexton, eloquent, the League's Chry-
sostom.
Charles Dawson next in worth appears,
Dublin's Lord Mayor two successive years;
Obstruction Biggar, who erst stood alone
Beside the tyrant, and the throne
A hearing for their country's righteous
cause.
And some check on the lands' oppressive
laws.
Harrington, at Maamtrasna, earned fame,
And stamped with infamy Geo. Botton's
name.
O'Connell, next, undying laurels won
By publishing the crimes of ev'ry one
Who mistreated Ireland, from the Angean
era.
Where gavelled monsters under guise of
men,
Peeled, mysterious, brave, defiant stands
Before the Empire with unshamed hands,
Of nature formed to rule the hearts of men,
He wields his mighty power of voice and
pen,
To raise from want, from slavery and shame,
His nation's honor and his country's name.

UNITED STATES.
And now let's hurry back from Erin's shore,
And view the great Republic, teeming o'er
With fruit, and corn, and ever-growing
wealth.
And freedom's boon—a nation's source of
life,
And independent life, when not abused
By oligarchs, or by a tyrant's rule,
With a year a war was waged and victory won
Without one drop of blood or sound of gun;
The Democratic millions won the prize;
Cleveland stands a monarch in the world's
eyes.

Nor are the south's his besting less secured,
Or holy church's triumph less assured,
Of saving faith, or virtue's chastening rod,
Divorce condemned and the goddess
schools.
At Leo's voice two hundred priests and
more,
In solemn convolve, beneath the holy rood,
And spoke and counselled for their people's
good.
The nation wonder'd at the grand display
Of Heaven-born eloquence and the bright
array
Of mitred prelates—each a shining star,
That glittered in religion's sky afar.

CANADA.
Toronto, this year, gave three grand ova-
tions.
Never, perhaps, surpassed in other nations;
Her three great chiefs were hailed with
speech and song.
Archbishop Lynch and Mowat and Sir John
The latter came, Ontario's bidden guest,
His glittering star upon his aged breast,
And cross of gold and spangled brilliant
shams;
Honoured and trusted by his Sovereign
Queen.
The Patriotic Premier, Mowat, also came,
With fame and prestige added to his name,
The champion of the Boundary Award;
His country's rights he went to save and
guard.
The most sublime and grandest of the
three,
Archbishop Lynch's Silver Jubilee—
In zeal, in homage, and in lore profound,
Awaked the city and the country round,
Drew priests and prelates from their distant
homes,
From Arkansas to where Atlantic foams,
Philadelphia's Angel sang his praise,

And prayed for him and wished him length
of days.
Ontario's Governor was heard to boast
The honor done him to propose his toast,
And Senators and Bishops—people all,
Welcomed and feasted him in Rossin hall;
Toronto, with its wisest and its best,
Boswell with Prelate—and orange mixed
with green,
Came true at last the word Isaiah told,
"The lion with the lamb lay in one fold,"
"The factions dead, and harmony restored,
His grace a great and splendid victory
scored."

Thus ended gloriously the passing year
And peace with love enlivened our Xmas
Since nature's gifts in plentiful store
Abound,
Let each in thankfulness lift up his eyes,
And praise the Giver reigning in the skies,
And pray that every creature live and strive
To merit Heaven's blessings, all through
eighty-five.

W. FLANNERY,
St. Thomas Dec. 31st, 1884.

BISHOP TO PRINCIPAL.

Dr. Cleary in Reply to Dr. Grant—All
Power is God's But All Agency is
not Man's—a Vigorous Reply.

THE LEARNED BISHOP DELIVERS A SER-
MON OF MORE THAN USUAL POINT AND
VIGOR—THE DOCTRINES AND TEACH-
INGS OF THE CATHOLIC CHURCH—CON-
TINUATION OF THE CONTROVERSY.

"By the grace of God I am what I am; but
His grace in me hath not been void, but I
have laboured more abundantly than all
they; yet not I, but the grace of God with
me."—1 Cor. 15: 10.

In returning to the subject upon which I
twice addressed you the Sunday preceding
my departure for Baltimore I feel my
responsibility to your souls for the pro-
tection of your saving faith, and to our
Lord Jesus Christ for my fidelity to the
first duty of the episcopal office, nowise
diminished, but rather enhanced, because
the local journals have in the interval
presented to you reports of successive
sermons repeating the erroneous and ter-
ribly far-reaching principle, "All power is
God's, and all agency is man's," under the
sanction of the same much-respected and
influential name that vouches for it in the
first instance, and having been suggested
in a letter written to me by a most worthy
Presbyterian gentleman, that the rev.
preacher might perhaps have meant some-
thing different from that which his words
seemed to convey, and that the fault lay
only in inconsiderate expression, I have
studied most carefully the journalistic
reports of the three late sermons, in hope
of finding some orthodox explanation of
the principle, or some explicit declaration
of God's "agency" by the working of His
grace in man's mind and heart, going
before, and accompanying, and perfecting
man's "agency" as a necessary co-efficient
in every good work. With regret I must
confess that my search has been in vain,
and that I feel disappointed at no effort
having been made to render harmless,
what, as it now stands, is calculated to do
grievous injury to young minds. There
is nothing, from beginning to end, in those
sermons to modify in any degree the
obvious meaning of the text.

THE EXPLICIT ANTITHESIS
which distinguishes sharply between power
and agency, and by a two-fold affirma-
tion, each unlimited and unqualified,
attributes "all agency" in human affairs
to man, and barely assigns "all power" to
God as its counterpart in the moral uni-
verse. The erroneous principle has not,
it is true, been re-affirmed in its original
form; it has been altered in two different
modes, seemingly by way of explanation,
in the second sermon; but yet without any
perceptible amendment of doctrine.
One of the new forms of assertion runs
thus: "All the power is God's, and all
the agency, or instrumentality, is man's."
This does not make the case a whit better.
For, even if the term "instrumentality,"
which could not at all be applied to human
agency in the strict philosophical and lit-
eral sense of the word, is to be accepted
as a vague metaphorical synonyme, it
must necessarily be understood to imply
the three essential conditions of free
agency, as distinguished from instrumen-
tality, viz: inherent power, natural or
acquired, proportionate to the effect; in-
telligence, likewise inherent, directing
the power suitably to the production of
the effect; and active indifference of
will, determined by no agency outside
itself, but by its own choice, in the ap-
plication of both power and intelligence
to the accomplishment of the desired effect.
Manifestly, therefore, the question still
remains the same—whether man, be he styled
God's "agent" or God's "instrument," can
effectively employ his intelligence and will
and all other faculties or power given
him by God for the fulfilment of all the
duties of Christian life, by himself, in
virtue of his all-efficient, all-efficient
"agency?" or has he absolute need of
God's co-operative "agency," by means of
quickenings and strengthening grace, for
the attainment of his last end, and for the
performance of each and every act con-
ductive to that end?

In the latter part of the second sermon
the obnoxious principle is enunciated
in this other form: "The power is God's
and the agency is man's." Here, you
will observe, the

MOMENTOUS LITTLE WORD, "ALL,"
which principally gave occasion to my
first remonstrance, has been dropped.
Nevertheless the false doctrine is still
there. Certain it is, that "agency is
man's," in regard of all that God requires
man to do. No one disputes that.
When, however, it is asserted that "the
agency is man's," and this proposition is
the second member of a sensational anti-
thesis, balancing the counter-assertion,
"the power is God's," the common law of
language proclaims the definite affirma-
tive proposition to be equivalent to the

universal; and so the two constituents of
effectiveness, namely power and agency,
appear distributed adequately between the
two subjects, God and man, God supply-
ing all the power, and man all the agency.
It sounds not unlike the apothegm of
the French Prime Minister, who loved
to define his own and his Royal Mas-
ter's functions respectively, saying,
"The King rules; the Minister governs."

The learned preacher, having recalled
attention to his various illustrations of
his principle, "All power is God's, and all
agency is man's," set forth in his first ser-
mon (with which we have already dealt),
has been pleased in the second sermon to
add another, more objectionable than the
former. He says, "Everywhere we are
indebted for enjoyment, or improvement,
or the accomplishment of our plans, to
human agency, and, while giving all the
glory to God, let us never forget to acknowl-
edge the agents he uses." Every man's
own business will suggest to him the
apostle's illustrations, and it is quite un-
necessary for me even to suggest others.

Undoubtedly "we are indebted to hu-
man agency," for many enjoyments, im-
provements, and accomplishments of his
plans. This has never been denied by any
one. It is not "human agency by itself,"
man's "all agency," exclusive of God's
agency, that is called in question. We,
Catholics, make our grateful acknowledg-
ments to the benefactors of society; and
no power or institution on earth has ever
exhibited so appreciative and bountiful a
spirit of gratitude as the Church and her
Pontiffs have invariably displayed, towards

ALL GOOD AND GREAT MEN
who have done their part in advancing the
high interests of humanity, as secondary,
subordinate and partial agents under the
God of light and truth and power and
love. But we must never forget, nor will
the Church allow us to forget, our indebt-
edness to the primary, all-potential, all-
efficient Agent, the Lord God, omnipotent
and omnipresent, in whose life man lives,
in whose activity man moves, in whose
self-existing essence man has his being,
and without whose positive concurrence
in action man's power remains inert, man's
"agency" is absolutely non-existent, whether
in the natural or the supernatural
order of life.

Let us now examine more closely the
illustration drawn from the "man of busi-
ness" and his "agent," which has been
adduced with so much emphasis and confi-
dence of assertion; and let us particularly
note its application to Christian life, as
such, and to the fulfilment of the work
enjoined upon the children of redemption
by our blessed Saviour in the text which
the rev. preacher has made the ground-
work of his four sermons. The mutual
relation between a "man of business" and
his "agent" is declared parallel with what
is gratuitously termed "the fundamental
law of the divine government," expressed
by the sentence, "All power is God's, and
all agency is man's." You have no need
to be told in what this relation consists.
A man of business, finding himself unable
to attend personally and immediately to
the several branches of his trade or profes-
sion, or because his affairs are too exten-
sive, employs an "agent" that is, a "work-
er" (for that is the English translation of the
word), to transact the affairs of his or that
department in his name. He chooses the
man whom, all things considered, he
deems most capable, gives him definite
instructions,

GUARANTEES HIM THE STOCK OR CAPITAL
adequate, and having despatched him on his
mission, say, to England or the States, retires
to the quiet of his family, and awaits
hopefully at his fireside the result of his
"agent's" labours in due course. Mean-
while the "agent" or "worker" is all
activity. His skilled intelligence, his
energy of will, his tact, his industry,
of mind and body, are devoted with all
earnestness to the business of his depart-
ment, that it may prove successful.
Having done his work, the credit of suc-
cess is his; and in the distribution of the
profits he receives his salary, perhaps also
a bonus, as the reward of his work; whilst
the "man of business," who neither
worked nor helped, obtains a return in
money for the use and risk of his capital.
Is this a true picture of the relation be-
tween Almighty God and His human
creature, on whom He has laid the law of
good works as a condition of entrance
into His kingdom of glory? Is man the
"man of business" and God the "agent,"
the "all agency" in his spiritual affairs,
his prayers, his temptations, his subjugation
of his passions, his public and private
duties, his deeds of charity, his life-long
observance of the laws of God and
His church, even as the business "agent,"
has been in the working of his depart-
ment? Is it by our own industry and
skill and tact that we expect to obtain
victory over the world, the flesh and
the devil, and share in the triumph of Christ's
resurrection? Is the Lord our God as
inactive in our labours and temptations,
and in the performance of the super-
natural works of virtue, by which alone
we draw nigh to our supernatural destiny,
as the "man of business" has been in the
mercantile transactions of his life, abroad
abroad? Oh, no! God's part in the
work of man's salvation does not consist
in the bare assignment of powers and
duties. He co-operates with man, not in
communication of "powers" only, but in
every detail of "agency." He sustains
him personally and immediately in life
and faculty and motion, through all his
successive acts, natural and supernatural.
It would be more easy for man to leap
from the earth to the sun than to perform
the least supernatural action bringing
him any nearer to God, unless the
Spirit of grace come to his aid, elevating,
energizing, attracting and directing him
by the inspiration of heavenly motives
of faith and hope and charity, and by cor-
responding movements in his mind and

heart. "No man can say, Lord Jesus,
but by the Holy Ghost," (1 Cor. 12: 13).
No man can persevere for any length of
time in the faithful discharge of his
ordinary duties, or pass unscathed and
through a single grievous temptation, un-
less the Holy Ghost supplies him with
medicinal grace, drawn from the precious
wounds of the Saviour, as an antidote
against

THE SICKLIKENESS OF OUR FALLEN NATURE,
our waywardness of mind, our sensuality
of heart, our rebellious passions, our
whole soul and all its faculties, tainted by
the impressions of sinfulness from without,
and weighed down by the body of corrup-
tion. It is this divine agency of grace
upon the inward man, conjointly with
the pious Christian's agency of free co-
operation with God's movements, that
constitutes the whole difference between a
"pious Christian life" and a life of merely
human routine, between the natural and
the supernatural man. Hence it is that
one man labours hard throughout all his
days, looking, however, to worldly ends
alone, and of such it is written, "They
have slept this sleep; and all the men of
riches have found nothing in their hands,"
(Psalm 73); whilst another man, who
labours, perhaps, less diligently, but is
actuated by motives springing from faith
and hope and charity, and by the interior
movements of grace, is earning daily for
himself the rich treasures of heaven, ac-
cording to the promise, "Every man shall
receive his own reward according to his
own labour" (1 Cor. 3: 14 chap.). "The man
may distribute all his goods to feed the
poor, and deliver his body to be burned,"
and yet "it profiteth him nothing" (1 Cor.
13: 3 chap.); whereas another man gives
"a cup of cold water only in the name of
a disciple: Amen, I say to you, he shall
not lose his reward." (Matt. 10: 42 chap.).

Wherefore, let no man mistake the
Catholic doctrine, that all agency is not
man's in the affair of salvation. To God
belongs not power only, but agency also,
a superior agency, a primary, personal
agency, conjointly with man's agency, in
every good work of man. Language could
not express it more distinctly than St.
Paul's declaration, which I have selected
for my text: "By the grace of God I am
what I am. But his grace in me hath not
been void, but I have laboured more
abundantly than all they. Yet not I, but
the grace of God with me." It is not grace
alone; for man can truly say, "I have
laboured." It is not man alone; for the
word is ever true, "Yet not I, but the
grace of God with me." Let me speak to
you.

THOSE JOINT AGENCIES
separately, according as the Scripture un-
folds them to our view. "What shall I
do, that I may have life everlasting?"
was the question of questions put by a
young lawyer one day to the Saviour of
men. The answer occurred to him: "If
thou wilt enter into life, keep the com-
mandments." (Matt. 19: c.) To his
chosen Twelve, already privileged by His
friendship, Jesus said, "Ye are my friends
if ye do the things that I command you."
(John 15: c.) The final command given
by Him to the Apostolic Hierarchy, for
the benefit of all ages, was to baptize
men, and to teach the baptized "to ob-
serve," said He, "all things whatsoever I
have commanded you." (Matt. 28: c.)
Thus the fulfilment of our baptismal vows,
our continuance in the friendship of Jesus
Christ, and our attainment of life ever-
lasting, are identified with the doing of
good works, according to the whole
law of God in every department of duty.
It is a great privilege of grace to have been
chosen by God from all eternity, and
called by God in time, to the adoption of
His children and the heirloom of grace and
glory in preference to millions of others;
but this

PRIVILEGE MAY BE FORFEITED,
and our inheritance may be given to
another, unless we strive after our heav-
enly destiny by the fulfilment of good
works suitably to our Christian calling;
"Wherefore, brethren," says St. Peter, (2
Ep. 1 c.), "labor the more, that by good
works you may make sure your vocation
and election; for so an entrance shall be
ministered to you abundantly into the
everlasting kingdom of our Lord and
Saviour Jesus Christ." An illustration
from the Olympic games is frequently
employed by St. Paul to stir up the faith-
ful to activity and patience and persever-
ance in the pursuit of the heavenly prize:
"Know ye not," he writes, "that they who
run, all run as if they had no goal; but
one receiveth the prize? So run that you
may obtain." (1 Cor. 9: chap.) We must
be filled with a holy rivalry in doing good,
and be as earnest as if there was only one
crown to be striven for by us all, and one
alone was to win it. Need I further
remind you that the Judge of the living
and the dead has forewarned mankind of
the issue that shall decide each one's fate
on the last day? Not by words, but by
deeds of charity, shall the scale of justice
be governed; and they who have done
what the law of charity required of them
according to their condition and ability
shall be called "Blessed of the Father" and
invited into the Kingdom of endless
joy; whilst they who neglected works of
charity, shall be declared "accursed," and
cast down into the "everlasting fire prepared
for them."

THE DEVIL AND HIS ANGELS.
And because certain heresies arose in the
Church during the lifetime of the Apostles,
who sought to combine self-ness and
the negation of their passions with the
hope of salvation through Christ
by faith alone, the Holy Ghost inspired
St. James, "the brother of the Lord," to
denounce this soul-destroying error as
follows: "What shall it profit, my brethren,
if a man say he hath faith, but hath not
works? Shall faith be able to save him?
Thou dost wish that there is one God,
Thou dost wish that the demons also believe
and tremble. But with thou know, O

vain man, that faith without works is
dead? Seest thou that Abraham's faith
did co-operate with his works, and by
works faith was made perfect? As the
body without the spirit is dead, so also
faith without works is dead." (James 2: c.)
Wherefore brethren, the Catholic Church
never ceases to remind her children that
WE MUST WORK

for our salvation; we must strive earnestly
and perseveringly for it, and deny our-
selves many sensual enjoyments, and fight
the good fight, and run our course in
patient effort, like the Olympic athletes,
looking forward to the victor's crown;
we must supplement our holy faith by
works of holiness according to each one's
state and condition; otherwise our faith
will avail as little to salvation for us as
the demons in hell; for they also "be-
lieve and tremble" and "bow the knee"
at the sound of the holy name of Jesus.

Now, side by side with those pressing
exhortations to good works in the Writ-
ten Word of God, stands the fundamen-
tal dogma of Christian faith that man,
although regenerated by baptism, and
inwardly with the spiritual faculties, or
habits of virtue, corresponding to his
new and spiritual life, is nevertheless
dependent, absolutely dependent, upon
the awakening, stimulating and co-oper-
ating "agency" of the Spirit of grace for
the expeditious use of those vital faculties
in all and every act, great or small, con-
ducive anywise to the end of his ex-
istence. Without this "agency" of grace
upon his intellect, enlightening it; and
upon his will, quickening it to active
correspondence with the Divine prompt-
ings; and upon all the faculties of his
soul, natural or acquired, elevating, sus-
taining them, adding their energy, in the
progress from thought to wish, from wish
to purpose, from purpose to deed, from
deed begun to deed accomplished, man
is utterly incapable of effecting any salu-
tary work whatever, that is, any work
positively conducive to the blessed end
of Christian life. The scriptural proofs
of this dogma shall form the subject,
please God, of my next sermon.

CHRISTMAS.

Christmas was celebrated in London
with the accustomed fervor and solemn-
ity. Notwithstanding the fact that the
Forty Hours' Devotion had taken place
but the week previous, and that so many
of the men approached the sacraments, the
number of those receiving Holy Com-
munion at Christmas was this year
unusually large. Pontifical High Mass
was celebrated at 6 o'clock in St. Peter's
Cathedral by His Lordship the Bishop of
London. There was a very large congrega-
tion in attendance at that early hour.
His Lordship preached a sermon on the
great mystery and adored the infant Jesus
in Holy Church. Masses were then said by
other city clergymen till after nine
o'clock. At 10:30 the Right Rev. Mgr.
Bruyere sang High Mass, His Lordship
the Bishop assisting at the throne in cope
and mitre. His Lordship again with vigor
and impressiveness addressed the people
in a most appropriate discourse. Sermons
were sung at 3:30 p. m., the Rev. Father
Tieran officiating. His Lordship the
Bishop gave benediction of the Blessed
Sacrament in the afternoon at the Convent
of the Sacred Heart, and at Mount Hope
Orphan Asylum, preaching also at both
places.

IN all the Catholic Churches on the 25th
of the feast of the Nativity was observed
as one of the most joyous festivals of the
year. The altars were decorated with
flowers and evergreens and lighted tapers.
A grotto representing the stable and
manger at Bethlehem, in which the wise
men found the new-born Saviour, also
added to the reminders of the joyful sea-
son. Masses were said from early morn-
ing, each priest saying mass three times.
At St. Mary's Cathedral Pontifical High
Mass was celebrated by Bishop Carbery,
assisted by Rev. M. Cleary as deacon, and
Rev. M. Halm as sub-deacon. The dea-
cons of honor were Vicar-General Heenan,
Rev. Leo Cherrier, of St. Michael's Col-
lege, Toronto, and Rev. Jas. Lennon, of
St. Basil's Church, Brantford. The solemn
ceremonies of the mass were never more
impressively celebrated than by the ven-
erable bishop in his emonical robes of
white and gold, with the attendant priests
and servers at the altar, and above them
all the angels' message to the shepherds
in letters of gold stretched across the face
of the altar, "Gloria in Excelsis Deo!"
("Glory be to God in the highest!"). Rev.
Father Lennon read the Epistle and
Gospel appropriate to the day and
preached an excellent sermon on the
lessons to be drawn from the occasion,
and the welcome that the soul owed to
the Saviour. After mass the document
granting the Bishop the faculty of impart-
ing the Papal benediction three times a
year were read in English and Latin.
The Bishop, assuming his mitre and
taking his golden crozier in his left hand,
pronounced the benediction. The choir
sang Haydn's 10th mass, the solo being
taken by Mrs. Martin-Murphy, Miss
Egan, Mr. Fred. Jenkins, Mr. J. F.
Egan, Mr. D. McDuff led the orchestra,
and Mr. Donald O'Brien, as usual, pre-
sided at the organ. The excellence of
the rendering of the difficult music
collected great credit on the painstaking
effort of Mr. P. L. Cherrier, the choir mas-
ter.—Times.

TORONTO.
To the Catholic clergy the festival of
Christmas does not bring rest or relief from
ordinary duties. The first mass celebrated
at St. Michael's Christmas morning, was
commenced at half-past five o'clock. This
was followed by pontifical High Mass at
six o'clock, when his Grace Archbishop
Lynch was the celebrant, assisted by
Vicar-General Laurent and Rev. Father

Hand. The musical portion of the ser-
vice was unusually effective, and at the
offertory and communion the choir sang
appropriate selections. After mass his
Grace gave the Papal benediction. The
altar was handsomely decorated and bril-
liantly illuminated, the cross and sham-
rocks formed by gas jets being lit up for
the occasion. Another design depicted in
the same manner was a mitre, which added
not a little to the general effect. His
Grace, who was also celebrant at the first
or early mass, again celebrated mass at
seven o'clock. Other masses followed at
eight and nine o'clock. At half-past ten
o'clock High Mass was sung by Vicar-
General Laurent, Rev. Father Hand acting
as deacon and Rev. Mr. Traying as
sub-deacon. Archbishop Lynch assisted
in full pontificals and preached a ser-
mon on the feast of the day. He
also expressed the pleasure he felt
at seeing so many at communion
at the first masses, and congratulated the
people on the religious zeal manifested in
their celebration of the feast of Christmas.
They had attended the early masses in
large numbers in spite of the cold weather
which prevailed. His Grace also thanked
the congregations for their generous offer-
ing, the collection at each service being
large. The music was Haydn's third or
Royal Mass, rendered by an unusually
large choir. The effect was simply sublime.
The offertory was Lambillotte's "Pastores,"
and the communion "Noel," by Adam.
Mr. Lennon, the organist, played several
fine selections appropriate to the festival.
The congregation at each of the masses
was very large. In the evening, at seven
o'clock, there were vespers and benedic-
tion of the Blessed Sacrament, when the
altar was again brilliantly illuminated.
The decorations in the interior of the
church, designed and arranged for the
reception of Archbishop Lynch on his re-
turn from Baltimore, had been allowed to
remain, and answered for the Christmas
festival. In addition the structure repre-
senting the manger in which Our Saviour
was born was erected at a side altar, and
during the day attracted large numbers of
the devout and the curious.

OTTAWA.

St. JOSEPH'S CHURCH.—Beethoven's
Mass in C, was rendered in St. Joseph's
Church on Christmas Eve, the musical
portion being under the direction of the Rev.
Father Chaboud. There was a full or-
chestral accompaniment, and solos were
rendered by Mesdames Christin, D'Anray,
Fladston and Byrre; Messrs. Senecal,
Flemin, Gauthier, Devlin, Fournier and
Lapineau. Messrs. Boucher and Daquette
played leading viols, and the church
was crowded, there being many strangers
present.

THE BASILICA.—There were not quite
as many persons present at the Basilica
on Christmas Eve, as in former years.
Mozart's celebrated Twelfth Mass was
sung with grand effect, heightened by the
assistance of an orchestra, the whole under
the tuition of Mr. Stanislaus Drapan.
Solos were given by Messrs. Beaulieu,
Desrivieres, MacMahon, Druceau, Dion,
Valequette, Pigeon, Motard and Brou-
seau. The Bishop of Ottawa officiated
pontificaly, and the Rev. Father Sloan
preached an eloquent sermon.

St. ANNE'S CHURCH.—The congrega-
tion which gathered in St. Anne's church
on Christmas Eve, at the Midnight Mass
service, was a large one. Domont's mass
harmonized by the Rev. Father Perrault,
was sung. A choir and orchestra of
nearly one hundred persons assisted,
under the direction of the Rev. Bro.
Gautier (choir master) and Mr. Harry
Gosse, (solo violoncello) and Mr. E. X.
Paquette presided at the organ. The
mass was celebrated by Rev. Father Ju-
teau, of the Order of Dominicans. The
whole service was one of the best ever
given in this church.

St. PATRICK'S CHURCH.—The musical
service at Midnight Mass in St. Patrick's
church on Christmas eve consisted of the
Kyrie, Gloria and Credo, from Com-
paigne's mass, Adam's solemn Christmas
mass, J. C. Bonner's Sanctus, Benedictus and
Agnus Dei. The soloists were Mesdames
Esmonde and Smith, Misses A. and M.
Kavanagh, Messrs. Mavey, Smith,
Chandler, Bonner, Miss Louis Smith
presided at the organ. The altar was
beautifully illuminated, and admission
was gained by ticket to the edifice. Rev.
Father Whelan delivered a brief but
eloquent discourse appropriate to the
solemn occasion.—Ottawa Sun.

WHAT IS THOUGHT OF THE RE- CORD.

We have received the following letter
from the Superintendent of Public Works,
Winnipeg:
THOMAS COFFEY, Esq.,—DEAR SIR:—
You will please find herewith enclosed
my subscription for your valuable paper
for the year, from 30th Nov., 1884, to 30th
Nov., 1885. I have much pleasure in
expressing my strongest approval of the
fair and fearless way in which you have
spoken in support and defence of your
fellow-countrymen and co-religionists.
I hope the RECORD and its able edi-
tor may long be spared to continue the
noble work in which he is now engaged.
Yours very truly,
Winnipeg, 17th Dec., 1884. D. SMYTHE.

The Bothwell Bazaar.

Father McKoon's Grand Bazaar opened in
Bothwell on Tuesday, December 30th, and
will continue every day and evening until
next Saturday, Jan. 3rd. Returns for mass
tickets should be made without delay. Let-
ters post paid on or before Friday morning,
Jan. 2nd, will reach Bothwell in time for the
grand drawing of prizes, which will take
place at 11 o'clock on Saturday, Jan. 3rd.

Vote for Hibernia, and keep expenditure
within receipts.