

# The Catholic Record.

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

VOL. 7. FOR THE WEEK ENDING SATURDAY, JAN. 3, 1885. NO. 325

## CLERICAL.

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N. Wilson & Co., 136 DUNDAS STREET

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.

Cold winds and snows and thunders wintry rose; Woe heralds ominous of doubtful eight' forty weeks; Then wrecks were chronicled on land and sea.

Such dire forebodings, such and worse The events proved—as tho' Almighty's curse Too long withheld, and scarce the took. 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, faith of the savage Goths and Huns, They persecuted priest and holy nun—

Prized unbelief and vice, companions met And forced the cloistered from their ivied retreat; Then best and wisest sons are grieved at heart, And punishment, tho' slow, hath come in part.

Cholera, by Heaven's wrath, was sent To slay the guilty and the innocent; Two thousand victims perished at Toulon; Nor was Marsell's plague less dire and sore.

Great Wolsley's genius leads to fate at last; His ready wit and ready hand, his wit and hand, His ready wit and ready hand, his wit and hand, His ready wit and ready hand, his wit and hand.

But, Muse, oh, wait us to the Emerald Isle, Where pure hearts glow and beauties ever smile; Sing of the unworldly King who rules the land, By his unwritten—slight the patriot band.

By his unwritten—slight the patriot band, By his unwritten—slight the patriot band, By his unwritten—slight the patriot band, By his unwritten—slight the patriot band.

McCarthy, polished—Leamy, keen and bright, The flashing Redmonds, like two orbs of light; O'Connell's Gray, the gentle—Dillon brave—

Hearty, sarcastic, droll, ev'ry eye or grave; And Davitt, proved, not years of martyrdom, Nor was Sexton, eloquent, the League's Christ.

Charles Dawson next in worth appears, Dublin's Lord Mayor two successive years; Obstruction Biggar, who erst stood alone Beside James' tomb upon his aged 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. Bolton's name.

O'Connell, next, undying laurels won, By publishing the crimes of ev'ry one; Who mistreated Ireland, from the Angean sea, Where gavelled monsters under guise of men.

Peel, mysterious, brave, defiant stands Before the Empire with unshaken hands; Of nature formed to rule the hearts of men, He wields his mighty power of voice and pen.

To rise from want, from slavery and shame, His nation's honor and his country's name; And freedom's boon—a nation's source of life, And independent life, when not abused.

By oligarchs, or by virtue's chiefs less secured, For a year a war was waged and victory won; With one drop of blood or sound of gun; The Democratic millions won the prize; Cleveland stands a monarch in the world's eyes.

Not are the south's his besting less secured, Or holy church's triumph less assured; Divorce condemned and eke the goddess schools; At Leo's voice two hundred priests and more.

Our four-score Bishops, met at Baltimore, In solemn convocation, near 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 mixed 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, With glittering star upon his aged breast; And cross of gold and spangled brilliant's sheen;

Honour'd 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 love 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; 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 pray the Giver reigning in the skies, And pray that every creature live and strive To God's best blessings, all throughout 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 SERMON OF MORE THAN USUAL POINT AND VIGOR—THE DOCTRINES AND TEACHINGS OF THE CATHOLIC CHURCH—CONTINUATION 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 which I twice addressed you the Sunday preceding my departure for Baltimore I feel my responsibility to your souls for the protection 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 terribly 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, it having been suggested in a letter written to me by a most worthy Presbyterian gentleman, that the rev. preacher might perhaps have meant something 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 affirmation, 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 universe. 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 literal 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 instrumentality, viz. inherent power, natural or acquired, proportionate to the effect; intelligence, 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 application of both power and intelligence for 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," by working out the Saviour's ends in him or through him, can effectively employ his intelligence and will and 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 quickening and strengthening grace, for the attainment of his last end, and for the performance of each and every act conducive 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 antithesis, balancing the counter-assertion, "the power is God's," the common law of language proclaims the definite affirmative 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 supplying 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 Master'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 sermon (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 acknowledge the agents he uses." Every man's own business will suggest to him the aptest illustrations, and it is quite unnecessary for me even to suggest others.

Undoubtedly "we are indebted to human agency," for many enjoyments, improvements, and accomplishments of his plans. This has never been denied by any one. It is not "human agency by itself," but man's "all agency," exclusive of God's agency, that is called in question. We, Catholics, make our grateful acknowledgments 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 indebtedness 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 business" and his "agent," which has been adduced with so much emphasis and confidence of assertion; and let us particularly note its application to Christian life, as such, and to the fulfilment of the tasks 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 profession, or because his affairs are too extensive, employs an "agent"; that is, a "worker" (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, and

GUARANTEES HIM THE STOCK OR CAPITAL, 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. Meanwhile the "agent" or "worker" is all activity. His skilled intelligence, his energy of will, his tact, his industry, his mind and body, are devoted with all earnestness to the business of his department; that it may prove successful. Having done his work, the credit of success 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 between 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" 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 department? 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 supernatural 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? 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 anywise 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 corresponding 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, unless 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 corruption. 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 truly 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, according 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 God'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 world is ever true, "Yet not I, but the grace of God with me." Let me speak to you of

THOSE JOINT AGENCIES separately, according as the Scripture unfolds 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 commandments." (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 its application to all ages, was to baptize men, and to teach the baptized "to observe," 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 everlasting, 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 heavenly 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 faithful to activity and patience and perseverance in the pursuit of the heavenly prize: "Know ye not," he writes, "that they who run, all do so, but only 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 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 ourselves 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 for the demons in hell; for they also "have faith 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 Written Word of God, stands the fundamental dogma of Christian faith that man, although regenerated by baptism, and indwelt 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-operating "agency" of the Spirit of grace for the expeditious use of those vital faculties in all and every act, great or small, conducive anywise to the end of his existence. Without this "agency" of grace upon his intellect, enlightening it; and upon his will, quickening it to active correspondence with the Divine promptings; and upon all the faculties of his soul, natural or acquired, elevating, sustaining 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 salutary 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 solemnity. Notwithstanding the fact that the Forty Hours' Devotion had taken place but the week previous, and that so many men approached the sacraments, the number of those receiving Holy Communion 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 congregation in attendance at that early hour. His Lordship preached a sermon on the great mystery of the Incarnation, and then with enter into life, he to the commandments." (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 its application to all ages, was to baptize men, and to teach the baptized "to observe," 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 everlasting, 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

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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 Chabouat. There was a full orchestral accompaniment, and solos were rendered by Mesdames Christin, D'Anray, Fladston and Byrre; Messrs. Senecal, Flaman, 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 baton of Mr. Stanislaus Drapau. Solos were given by Messrs. Beaulieu, Desrivieres, MacMahon, Drapeau, Dion, Valequette, Pigeon, Motard and Brouseau. The Bishop of Ottawa officiated pontificaly, and the Rev. Father Sloan preached an eloquent sermon.

St. ANNE'S CHURCH.—The congregation 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. Guention (choir master) and Mr. Harry Gasse, solo voices (soprano) and Mr. E. X. Paquette presided at the organ. The mass was celebrated by Rev. Father Juteau, 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 Communion's mass, Adam's sinistri, Christian's 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 service. Rev. Father Whelan delivered a brief but eloquent discourse appropriate to the solemn occasion.—Ottawa Sun.

WHAT IS THOUGHT OF THE RECORD. 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 editor may long be spared to continue the noble work in which he is now engaged. Yours very truly, Wm. D. Smythe, Winnipeg, 17th Dec., 1884.

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. Letters 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, next Saturday, Jan. 3rd.

Vote for Hiram and keep expenditure within receipts.

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 service 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 brilliantly illuminated, the cross and sham-rocks formed by gas jets being lit up for the occasion. Another design, lined 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 sermon 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 offering, 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. Lemaitre, 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 benediction 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 return from Baltimore, had been allowed to remain, and answered for the Christmas festival. In addition the structure representing 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 Chabouat. There was a full orchestral accompaniment, and solos were rendered by Mesdames Christin, D'Anray, Fladston and Byrre; Messrs. Senecal, Flaman, 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 baton of Mr. Stanislaus Drapau. Solos were given by Messrs. Beaulieu, Desrivieres, MacMahon, Drapeau, Dion, Valequette, Pigeon, Motard and Brouseau. The Bishop of Ottawa officiated pontificaly, and the Rev. Father Sloan preached an eloquent sermon.

St. ANNE'S CHURCH.—The congregation 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. Guention (choir master) and Mr. Harry Gasse, solo voices (soprano) and Mr. E. X. Paquette presided at the organ. The mass was celebrated by Rev. Father Juteau, 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 Communion's mass, Adam's sinistri, Christian's 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 service. Rev. Father Whelan delivered a brief but eloquent discourse appropriate to the solemn occasion.—Ottawa Sun.

WHAT IS THOUGHT OF THE RECORD. 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 editor may long be spared to continue the noble work in which he is now engaged. Yours very truly, Wm. D. Smythe, Winnipeg, 17th Dec., 1884.

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. Letters 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, next Saturday, Jan. 3rd.

Vote for Hiram and keep expenditure within receipts.

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