

The Catholic Record.

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

VOL. 6. FOR THE WEEK ENDING SATURDAY, MARCH 29, 1884. NO. 285

CLERICAL.

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SILVER JUBILEE OF REV. FATHER J. BAYARD.

St. Joseph's day was celebrated on the 19th in Sarnia with more than usual ceremony, the occasion being the Silver Jubilee of the zealous and beloved pastor, Rev. Father Bayard. His Lordship Bishop Walsh was present, having arrived the previous evening.

High Mass was celebrated by Rev. Jos. Bayard, Sarnia, assisted by Rev. Jos. Girard of Belle River, as deacon, and Rev. Jos. Molphy, of Ingersoll, as sub-deacon; Rev. Fr. Feron, of Strathroy, officiating as master of ceremonies. In the sanctuary there were also His Lordship Bishop Walsh; the Rev. Dean Murphy, of Dublin; the Rev. Dean Wagner, of Windsor; Rev. E. Van Lave, Port Huron; Rev. J. Meder, Marine City; Rev. Wm. Flannery, St. Thomas; Rev. P. Brennan, St. Marys; Rev. M. J. Tiernan, London; Rev. P. Colovin, Port Lambton; Rev. Fr. McCaulley, Wyoming; Rev. J. Ronan, Corunna. Lambillotte's Paschal Mass in D was rendered by the choir with very good effect.

After the communion His Lordship preached a most eloquent sermon on St. Joseph and his relation to the Holy Family, which was substantially as follows: We celebrate to-day, beloved brethren, the beautiful feast of St. Joseph, and we have also come together to honor the 25th anniversary of the ordination of Father Bayard to the holy priesthood. St. Joseph occupied a most prominent position in the designs of God, and in the economy of man's salvation. Our divine Redeemer came down from heaven to redeem mankind, and condescended to be born of woman. He came not only to redeem us but to be our teacher and our guide. He came not only to sanctify and to teach the individual, but he came also to teach and sanctify the family, and for this purpose he entered into the relations of family life. Our divine Saviour knew the importance of family life. The family is the corner stone of civil society and the human basis of the Christian church. What the root is to the tree, and what the fountain is to the stream that runs from it, the family is to the state and the church. From it the former receives its citizens and the latter its children. Our divine Saviour, therefore, wished to sanctify the family by giving it in the Holy Family due example of Christian life. St. Joseph was the head of the Holy Family, and in this position he exercised the rights of a father over the Child Jesus, and the rights of a husband over the Blessed Virgin. What a supreme trust was that confided to St. Joseph by the Eternal Father! He was given the care and guardianship of the greatest treasures which God himself had on earth, viz., His Incarnate Son and the ever Blessed Virgin, and with what fidelity did the Holy Saint discharge his trust! When Herod threatened the life of the Divine Child Saint Joseph conducted Him into Egypt. When the persecution had ceased St. Joseph returned to Judea with the Holy Family. In the quiet hamlet of Nazareth he labored to support Jesus and Mary. He toiled constantly and most willingly for their sustenance and comfort and in this respect he has given for all time a model of the greatest fidelity in the discharge of his sublime duties. St. Joseph was also a model of interior and hidden life. He ever worked and lived in the presence of his Lord and Redeemer. He had the privilege and happiness of daily and hourly communication with Him. All his actions were for the honor and glory of Him who stood in his presence as the incarnate God. The life of St. Joseph and of the Holy Family was one of habitual prayer and of constant exercise of virtue and of holiness. Another virtue which was conspicuous in the life of St. Joseph was his profound humility. Although he was the foster father of our Blessed Saviour he nevertheless effaced himself, and, as it were, disappeared from sight, and so completely did he succeed in concealing his life and works that he is but seldom mentioned in the gospel narrative regarding our Saviour and our Blessed Lady. The death of this great saint was in harmony with the character of his life, it was also the reward of the extreme fidelity with which he discharged the sublime duties of his office. He had the happiness of dying in the arms of Jesus and His Blessed Mother, a model for all time of a Christian and happy death. His Lordship then asked was there any office in the Christian Church similar to that of St. Joseph. Yes, he replied, there is the office of the Christian priest. This is an office and the priest is a personage in the Christian system answering to the office and person of St. Joseph. As St. Joseph exercised jurisdiction over the person of our Saviour, so, too, Catholic priests exercise jurisdiction over the real and mystic body of Jesus Christ. Standing on the holy altar the priest pronounces the sublime words of consecration, and as of old God obeyed the voice of Aaron in arresting the sun in its course, so now, God the Son obeys the voice of the priest and becomes incarnate in his hands in the sacrifice of the Mass. In the Blessed Eucharist our Divine

Redeemer places himself at the disposal of the priest. The priest locks him up in the tabernacle and blesses the people with his Eucharistic presence. He carries Him through the streets of the city to the dying Christian, and, in a word, exercises power and jurisdiction over him even as St. Joseph did in the holy house of Nazareth. Catholic priests exercise jurisdiction also over the mystical body of Christ, viz., the church of God. The priest discharges duties towards his congregation similar to those discharged by St. Joseph towards the Holy Family. Those confided to the care of the priest, are considered God's family, which the priest binds to comfort and sanctify by his ministerial duties as well as by his personal sanctity and holiness. The ministry of the Catholic priest is linked with the dearest association of Catholic life. He is the official teacher of God's people. "He that heareth you heareth me; he that despiseth you despiseth me." The priest baptizes the new-born infant and makes it a child of God and an heir of heaven. He unfolds to the young mind the mysteries of religion and teaches it those great truths that flame out like beacon lights on the wearisome journey of life. He teaches to the budding reason of the Christian youth the wonderful works of God and prepares him for the sacrament of confirmation, which enrolls him as a soldier for Christ in the Christian army. And when man offends his God then he feels bowed down by the consciousness of guilt. His heart is sore and sorrowful to whom shall he go for relief from the burden of his sorrows? To what person will he pour out the griefs of his soul and expose the wounds and scars inflicted on his heart by sin. Oh! he comes to the Catholic priest. As the prodigal of old made a confession of his guilt to his father so does that sin-burdened man go to the holy priest and pour into his bosom the secrets and sorrows of his heart; makes to him a confession of his guilt, and has the satisfaction of hearing from the priest words of comfort, words of encouragement, of counsel, and of direction, and also those mystic words that have the power of breaking the chains of his sin and of reconciling him to his offended God: "I absolve you from all your sins in the name of the Father and of the Son and of the Holy Ghost."

He teaches to the children with the heavenly manna that will feed and nourish their souls and support and sustain them in this desert life and enable them one day to reach the land of Promise, God's eternal Kingdom. But who will distribute this heavenly food? It is the Catholic priest who breaks this bread of life to God's children. The priest comforts and relieves the poor. He consoles the afflicted and the sorrow-stricken—he brings the peace of Christ into families torn by dissensions—He reunites neighbors that were estranged, he admonishes and reproves the erring and encourages the wavering. By word and example he points out to his flock the road that leads to heaven and to happiness. Who is he that may be seen in the dead of night, going along the lonely country road on his way to some obscure cabin or shanty in the forest? What figure is that which may be seen plodding through the mud in the midst of darkness and storm? Ah! it is the Catholic priest, going to visit the dying Christian in a remote and almost unknown cabin in the forest. He goes there without fee or any earthly reward. He goes there simply in the discharge of a sacred duty to bring consolation and comfort to the struggling soul; to inspire it with hope and confidence in God, and to administer to it the sacrament of Reconciliation and pardon as well as the Blessed Eucharist and Extreme Unction. Suddenly the small pox or some other pestilence makes its appearance in a town or hamlet. The neighbors shun the plague-stricken house. Men on business go through unaccustomed streets to avoid it. The Catholic priest goes, as a matter of sacred duty, to the house that is otherwise shunned and banned, and exposes his life in order to bring peace and comfort to the plague-stricken victim. If other men should visit the pest-house, they would be spoken of as heroes worthy of admiration. The priest in visiting there, simply discharges the duty of his office and neither claims nor obtains public recognition for his great and sublime act. In that body that is racked with pain and swollen with disease, he knows there is an immortal soul made in the image of God and ransomed by the blood of Christ, and therefore he is quite willing to expose his life in order to give life eternal to that poor soul and to enable it to reach heaven. When the dear dead, cold and lifeless, is borne to the church amid the tears of friends and the sympathetic regrets of neighbors, the priest is there to offer up the holy sacrifice for the soul that is gone; to seek for its eternal rest and life perpetual, and by holy prayers and benedictions to commit the mortal remains to the consecrated grave. It is no wonder, therefore, that St. Paul should say that the priest who ministered well was worthy of double honor; and our Lord Himself has promised that where he is there his faithful minister shall also be. His Lordship then went on to sketch the labors and virtues of Father Bayard in the priesthood for the last twenty-five years and wound up an impressive and eloquent discourse by wishing him many years more of usefulness and faithful service in the holy church, for the greater glory of God and the salvation of the flock committed to his care.

After dinner, which was provided for the three acts, followed by a farce entitled "Le Porte dans l'Embaras." The opening address will be delivered by Mr. Thos. V. Tobin.

ST. PATRICK'S CHURCH.
At ten o'clock this morning High Mass was celebrated in St. Patrick's church. As in former years the attendance was very large. All the pews were filled and many were forced to stand in the aisles. The scene in the interior was one of much grandeur, and would indeed be a fit subject for the artist's hand. It partook of an imposing solemn gaiety. The altar was beautifully decorated with natural and artificial flowers, of a greenish color. The service was also very impressive. His Lordship Bishop Duhamel celebrated the Mass. Rev. Father Pallier, parish priest of St. Joseph's acted as arch priest; Rev. Fathers Sloan and Burns, deacons; Rev. Father Coffey and Leyden sub-deacons of honor. The choir under the leadership of Mr. C. Bonnet, rendered "Tantum in Mass in C." The solos were taken by Miss Louisa Smith, Mrs. P. E. Ryan, Mrs. Mara, Miss A. Kavanagh, Messrs. Jeffries and Belleau. Miss Ryan presided at the organ, and a large orchestra assisted.

Rev. Father Miller, C. S. S. R., preached the sermon at High Mass in St. Patrick's church this morning. The learned divine took his text from the 11th and 12th verses of the second chapter of first epistle of St. Paul to the Corinthians. He said that in the task which fell to his lot to-day, of preaching the panegyric of St. Patrick, the Apostle of Ireland, he had the exceptional advantage of addressing an audience that was fully acquainted with the rare merits and wonderful virtues of the great saint. The mere mention of the name resounded his praises, for there existed in the minds of those who knew his life and the various outlines of his history; some representing him as an exalted follower of Christ in chains and slavery; others as a virtuous martyr of religion in constant danger of losing his life for Christ Jesus; others, in the labors and struggles of his sublime and devout mission. Behold him in the bitterness of solitude, gaze upon his struggles with sorcerers and demons, take cognizance of his EXTRAORDINARY DEEDS and the incredible number of his miracles, and all must admire the consistency and indefatigable zeal with which during twenty-three years St. Patrick fulfilled the duties of the true, genuine and sterling apostle. Hence, the reverend preacher said, what could he say in praise of St. Patrick that had not already been said by lips more eloquent. The fame of St. Patrick has been spread throughout the whole world for more than twelve hundred years, but still, he believed that the saint would appear to the audience not less admirable if he represented him as AN APOSTLE, which fully expressed the idea which St. Paul implied in the text. The dignity of the apostle was a combination which consisted of such different qualities of virtue and actions that it would be difficult to give a correct idea or picture of it. An apostle was a man destined by God to the highest office in the Kingdom of God, and at the same time was doomed to the lowest humiliations. In this sense St. Paul had named him "the one called by Christ." The apostle was also a man who TO THE EYES OF THE WORLD A SLAVE; but the best idea of an apostle was found in the expression in the text, "the proof of my apostleship," said St. Paul "was first in patience by which God tried me; secondly, in the miracles which God wrought to confirm my mission; and thirdly, in the virtues which God gave me the grace to practice." These characteristics gave us a complete picture of the apostle, and they were found in a singular, marked degree in St. Patrick, for we have seen that he was a man destined by God to perform the glorious work imparted by Him. Almighty God employed fifty-five years to raise St. Patrick to the apostleship, the preparation for this dignity lasting longer than the life time of many apostles. The reason for this was not because St. Patrick had resisted grace, for we read that

HE HAD RECEIVED THE RAREST PRIVILEGES FROM GOD. The cause was the superior excellence of the work which God intended to carry out through him. Like the other apostles he was entrusted with the same means which Jesus Christ had employed, according to the will of the Heavenly Father, for the redemption of mankind, viz. the cross and His sufferings. No man was better prepared for the apostleship than St. Patrick. After referring to the trials and tribulations of the saint in his earlier days, the preacher alluded to the great number of miracles wrought by St. Patrick, among which could be distinguished three different lines. 1st, the wonderful actions of his life; 2nd, the zeal of his apostolic mission; and 3rd, the weapons of his zeal. The working of miracles from his early youth to his death was a common thing. He had been known to have healed the blind, checked overflowing rivers, raised the dead to life. As he grew in years his entire person became more imposing. When he (the preacher) reflected how St. Patrick left France with fifteen or twenty scholars and went to Ireland, how he destroyed the idolatrous temples, put the sorcerers to shame, converted the nation and sanctified the whole island, it seemed to him that he beheld a repetition of the great conquest by the APOSTLE ST. PAUL.

St. Patrick, the great champion of the faith of Christ, had subjugated the whole island to the yoke of the Lord, and planted the Cross upon the ruins of the pagan temples, after he had created fifty parishes, seven hundred churches, raised four thousand ecclesiastics to the priesthood, erected a great many monasteries and filled them with holy men and women, the Saint returned to His Father. It was owing to the fervent, constant prayers that the nation which he had converted to God, remained so steadfast to the Church. Of all Christian nations the Irish were the most tenacious to the faith.

CATHOLIC FRANCE
had its day, but almost every vestige of Christianity has vanished from the once beautiful and fair France. Germany has followed in the wake of the depression of religion, of faith and Christianity and in the place of true Christian theology, idealism and atheism reign supreme. The name of God is a myth and faith a chimera. England had its Catholic kings and Catholic peoples, but her priests and bishops were dogged about and holed at until finally the throne of a woman, anything but deserving of the name of a queen, stood aloof. One country, one people stood firm, unswerving, unflinching to the one true God in spite of every engine and mechanism that diabolical agents could invent, and bring to bear against the Catholic faith of Ireland. Notwithstanding the spell of desolation, ruin and destruction that prevailed in the Emerald Isle, remnants of the true faith and religion have gradually again towered up from the smouldering ashes. The blood of the martyrs became seed for the soil. The spirit of St. Patrick, the chivalrous character of this great apostle, the self-sacrificing zeal for the faith of Christ Jesus have permeated through the Irish nation. The Irish Catholic was, he said, a powerful agent, a trustworthy and valued minister of the gospel.

ST. PATRICK'S DAY IN GUELPH.
From an Occasional Correspondent.
Though the Irish portion of the population of our city have seen many grand celebrations of the birth of St. Patrick, never have they witnessed a more fitting observance of the national festival than in the year of grace, 1884.

In previous years the task of conferring honor on our patron saint, apart from the usual impressive devotional services in the Catholic church, fell on St. Patrick's Society, which is a purely national organization, but this time the field has been widened and, consequently, the celebration was more in keeping with the patriotic spirit which has always actuated the Irishmen of Guelph. It is this that year our celebration has been more imposing than before is easily explained.

Some few months ago a few members of the congregation of the church of Our Lady in this city, who had viewed with sorrow the ravages made by drink in the Catholic community met together and formed a temperance society called the "League of the Cross," with Rev. Father Plante, S. J., as Father Director and Mr. E. J. O'Brien as President. Small in numbers this heroic little band was, 'tis true, but the sacredness of their cause and the encouragement received from their Holy Mother the Church inspired them with a zeal and energy which was destined to bring success. One by one the membership roll of the society became augmented until in two months no less than fifty staunch temperance men could be seen going to communion in a body on the day prescribed by the rules of the society. Now the League of the Cross was beginning to be noticed. It had emerged from the streets and dangers surrounding its infancy and stood proudly forth to command the attention and enlist the sympathies of a devout, Catholic people. The work of its zealous founders had been completed, and none could deny but that it was performing a great and glorious mission, and in future promoters and friends could well rely on the experience of the past for a full measure of success in the days to come. Steadily the great work proceeded, families who had been living in misery offered a fervent prayer of thanksgiving to the great God that a husband and father had been reclaimed from the baneful influences of intemperance, parents rejoiced that their sons who, they had good reason to believe, were on the path to drunkenness were brought into a society where they would get the encouragement and grace to shun the intoxicating bowl, and with all the prayers and words of encouragement the work became more widespread until on St. Patrick's day, 170 names could be counted on the roll of this new grand temperance organization. As the society was principally composed of Irishmen their descendants it was deemed an opportune that St. Patrick's day should not pass by without showing that in their zeal for temperance they had not forgotten their love and devotion for Mother Land. Accordingly it was decided to hold a grand entertainment in the City Hall, and extensive preparations were made for the same. When the night arrived it was found that the new hall would contain the audience and so the old one was thrown open. Soon it also became filled, and then was witnessed the unprecedented sight in this city of over 200 people winding their way homeward unable to gain admittance to a concert. The number present could not have been less than 1200. The programme opened shortly after 8 o'clock with a few remarks from the president, Mr. E. J. O'Brien. The local talent which took part was comprised of the following—Mrs. Duffy and Mrs. McCrae; Misses Carroll, Hayden, McElderry, Barrett, Brandon, Doran, Coffey, O'Connell, Gay; Messrs. Sheahan, Lynch, Downey, Jas. Higgins, Flaherty, Jno. Higgins, Keough.

All of these acquitted themselves creditably and it would therefore be invidious to particularize. Miss Katie Strong, of Toronto, a pupil of Professor Fisher, created a very favorable impression, especially on the music-loving portion of the audi-

ence. Though but yet a pupil her voice has all the richness and culture of a professional, and in a short time she bids fair to rank as one of the leading vocalists of the province. The Messrs. Woods, of Toronto also did remarkably well. Their forte lies principally in comic pieces. To the Irishmen present, however, the great treat of the evening was an address by Mr. Jno. P. Aylward, an ecclesiastic in the "church of our Lady." The speaker dwelt on the history of Ireland, the many holy recollections which endeared her to the hearts of her expatriated sons and the career of the numberless brilliant stars which Erin had given to the resplendent in the political and intellectual firmament. The shameless wrongs of our native land were told in burning words and in flights of impassioned eloquence the speaker eulogized her famine-stricken children for their Christian fortitude and perseverance. So well chosen was his beautiful language and with such reality would Mr. Aylward describe the peerless scenic beauty of the green isle that the heart of the exiled Irishman would for a moment bound across the dark blue Atlantic to the home of his childhood, where in imagination he would kneel at a mother's grave or bend in lowly reverence before the altar whereat he first partook of the Bread of Life. It was truly a brilliant oration and to no small extent may the success of the entertainment be attributed to it. At some future time your correspondent may send the Record a few notes of the progress of our society.

CATHOLIC NOTES.
New York is said to have the largest Catholic population of any city in the world. It is rumored that the Rt. Rev. Bishop Vaughan is to be appointed Coadjutor to Cardinal Manning. Leo XIII. instructed his almoner, Mgr. Scamminiatti, to distribute 10,000 francs among the deserving poor of Rome on the occasion of the anniversary of his coronation, on Monday, March 3rd. The Sacred College of Cardinals now includes the greatest genius and first divine among English-speaking Catholics; and in Cardinal Hergenrother, who was appointed in the same year, Dr. Newman, it has secured a great German historian. His Eminence Cardinal Simeoni, Prefect of the Propaganda, has sent 10,000 francs to Mgr. Puginier, Vicar-Apostolic of Western Tongkin, in receipt of a telegram from that missionary announcing a massacre of the Christians in his mission and asking for assistance. An exchange gives the following account of a most heroic sacrifice.—Frank Barnum, S. J., a scholastic at Boston college, has forfeited \$100,000 on account of his religion. His father was the late proprietor of Barnum's Hotel, Baltimore, and left his son \$100,000 on condition that he would not take orders in the Catholic Church. The will has been contested in vain. The Cardinal Archbishop of Westminster was an even more than ordinary busy time when, in addition to his daily duties, he begins his sittings of the Royal Commission on the Housing of the Poor. The happiness of the selection of his Eminence, and of his willingness to serve, has been generally recognized by the Pall Mall Gazette when it says: "The Government have begun well by asking Cardinal Manning, who is marked out alike by his personal interest in social questions and by his representative position in the Roman Catholic community, to serve on the Homes of the Poor Commission."

The wonderful growth of Catholicity in the archdiocese of Boston may be judged by the fact that it now possesses 160 churches, seven in process of erection, fourteen chapels and stations, 300 priests, eighty students in philosophy and theology, two colleges, four female academies, seventeen convents, ten orphan asylums, seven hospitals, thirty parochial or free schools, and a Catholic population of about 320,000. With such an enormous increase both in population and church possessions as this shows to have taken place in the last twenty years, it is easy to predict that a great and glorious future lies before us as a Catholic community. The church in the nineteenth century does not stand still nor retrograde, but ever advances with great strides.—Boston Republic.

A little over a year ago, Miss Nellie McDermott, a member of the Church of the Immaculate Conception, Newport, Ky., was united in marriage to David Lintz, a popular young Hebrew. Bishop Tobbe flatly refused to permit them to be married in the Catholic Church or allow her to continue a member of the congregation after a marriage elsewhere. He gave but one alternative, and that was that Lintz should embrace the Catholic religion. Lintz refused to do so, and held out till within a few weeks ago. The prayers and firmness of the wife, however, at length prevailed, and on Sunday Father McNierney had the pleasure of announcing to his people that Lintz had become a member of the Catholic Church, and all was, therefore, ended happily.

REAL PALM.
We have on hand a supply of the real palm, for Palm Sunday. Those desirous of obtaining some will do well to call early.

EASTER CARDS.
A beautiful assortment of Easter Cards has been just opened out at the CATHOLIC RECORD Bookstore. The designs are all new and the neatest we have yet seen.