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Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, FEBRUARY 20, 1880.

NO. 71.

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ECCLESIASTICAL CALENDAR.

February, 1880. Sunday, 22—Second Sunday of Lent. 2 Cl. Semi-Double.

Monday, 23—St Peter Dam: Bishop and Doctor Double.

Tnesday, 24—St Peter's Chair at Antioch Double Major. (From 22nd of Feb)

Wedensday, 25—St Mathew Apostle Double. 2 Cl. 2 Cl.
Thursday, 26—The Martyrs of Japan Double.
(From 5th and 13 of Feb.)
Friday, 27—S. Sindonis of our Lord, Double.
Major.

Saturday, 28-St Margaret Corton. Semi Dou-ble.

Written for the Record. Lent.

" Now is the acceptable time-now is the day

O thou, who dost to man accord. His highest prize, his best reward; Thou hope of all our race; Jesu, to thee we now draw near, Our earnest supplications hear, Who humbly seek thy face

With self-accusing voice within, Our conscience tells of many a sin. In thought and word and deed: O cleanse that conscience from all stain The penitent restore again, From every burthen freed.

If thou reject us, who shall give Our fainting spirits strength to live? 'Tis thine alone to spare; With cleansed hearts to pray aright And find acceptance in thy sight, Be; this our lowly prayer!

'Tis thou hast blessed this solemn fast; So may its days by us be passed In self-control severe, That when our Easter morn we hail, Its mystic feast we may not fail.

To keep with conscience clear! O Blessed Trinity, bestow Thy pardoning grace on us below.

And shield us evermore ! Until within Thy courts above, We see Thy face, and sing Thy love— And with Thy saints adore !!! ANGELIQUE, "Enfant de Marie.

Hamilton, Ont.

LENTEN REGULATIONS.

The following are the regulations for the observance of Lent in this Diocese:-

HAMILTON LETTER. OPENING OF THE MISSION AT ST.

MARY'S CATHEDRAL.

St. Mary's Cathedral was crowded yesterd to its utmost capacity. Long before the service commenced every pew, gallery and standing room was taken up by the eager congregation to listen to the sermon

of the Very Rev. Father Henning, Superior of the Redemptorists, Quebec.

The Rev. Father O'Leary celebrated High Mass, the choir sang the Roman Convent Mass, and Mr. James T. Eagan the famous Basso of the choir, sang the fine solo "Pro Peccatis" in splendid style.

At all the masses the rules regulating the mission were announced, but at High Mass they were given in such eloquent terms that they deserve more than a pass-

terms that they deserve more than a passing notice.

The Rev. Father Henning who is a most earnest and eloquent speaker occupied the pulpit; his language is fluent, eloquent and refined. As a preface to his grand sermon he gave a minute discription of the work he laid out for this mission:

Early Mass at five a.m., after which a sermon of fifteen minutes duration, than the recitation of the Blessed Virgin's rosary all of which should not take up more than one hour, and will be concluded at six o'clock. At half-past eight o'clock another mass will be celebrated, and another sermon will be preached, but by a different Father. At half-past seven in the evening, there will be a short instruction given by one of the Fathers of fifteen minutes duration, then the recitation of the Rosary of the Blessed Virgin, followed by the grand sermon of the evening, after which the benediction of

tion of the Rosary of the Blessed Virgin, followed by the grand sermon of the evening, after which the benediction of Blessed Sacrament will take place.

During the benediction five "Pater Nosters" and "Hail Marys" will be said for the conversion of sinners, during which time the bell at the cathedral will toll, so that the faithful at home, in their stores. time the bell at the cathedral will toll, so that the faithful at home, in their stores, offices or on the streets will know that the congregation in the cathedral are praying for the above name object. The rev. Father then went into the different details, and said that punctuality was one of the greatest points; when he announced 5 o'clock for mass he didn't mean 5.05, 5.10 or 5.15, not a minute later than 5 o'clock, and so with all the services. He then said the next in order was for the faithful to avoid all sin; for example, if a then said the next in order was for the faithful to avoid all sin; for example, if a person was driving along a road, and saw a large stone in the way, it was not to be supposed that he would endanger his life, or even his horse or his wagon, by driving over it. No; he would take another road. over It. No; he would take another road. So it is with sin. If placed in the road God would turn aside his grace and mercy and enter into a soul that would be better prepared. He exhorted all, no matter how numerous, how dark or serious their sins might be, to take advantage of the Mission to make their peace with God, and to lead a better life. He spoke in a foreible way against interest. 1st.—All days of Lent, Sundays for ible way against intemperance, licentiousness, and other evils, and concluded

Rev. Father Miller then came forward and delivered a very impressive sermon, which was listened to throughout with deep interest. He said we have come before you to fulfil a duty of great importance. It is our duty to tell you about your salvation and God. Men and women live through this life carelessly and indifferantly. The world stands first in their estimation, and but little time is left to reflect upon the salvation of their souls. ently. The world stands first in their estimation, and but little time is left to reflect upon the salvation of their souls. Indeed they richly merit the reproach of their merciful Creator. Did they but reflect seriously upon the great truths of Christianity they would at once perceive it was their most urgent duty. Unless, dear friends, you fully realize these important truths and enter zealously into their drift our work will be of no avail. Man was an everlasting being. It is true man must die and his body be returned to the grave, but that is only for a time. Death is a separation of the soul from the body. The body is consigned to the grave, but, as the Apostle Paul says, "this corruptible must put on incorruption, and this mortal must put on incorruption, and this mortal must put on inmortality." Man is indeed a noble creature and has a higher destiny. The infidel and scoffer smile at the religion of God and would have us believe man is but a mere animal. But when death comes to their door why this fear? Why this apprehension? Why this consternation, if all is over after death? Hence man has to believe against his own nature that there is a higher and more sublime life awaiting him. Incredulous as man may be, he can never contradict the powers of conviction. Yes, sinner, you may laugh and close your ears to the precious words of immortal truth, but you cannot crush down that monitor within, which tells you of your guilt. God created man words of immortal truth, but you cannot crush down that monitor within, which tells you of your guilt. God created man for Himself. He gave to man a free will, which is the nobler part of man. He places before them two roads—life and leasth—and says "change yo." The en death—and says "choose, ye." The entire human race is divided into two classes, one travelling to everlasting peace, the other drifting to eternal perdition. Whither,my dear friends, are you drifting? The rev. father continued at some length, and concluded his admirable discourse by appealing to his hearers to attend at once

them to do so now by uniting with him in repeating, in the true spirit of devotion, the Rosary, which was heartily responded to by the vast congregation assembled.

Rev. Father Miller then came forward and delivered a very impressive sermon. hoods, exaggerations or mistatements— than could be said against them, even if

WE HAVE NEVER KEPT A REGISTER OF

PROTESTANT SCANDALS.
as our enemies had kept of ours, and in consequence were in no condition to show that what had been evil or faulty in times past in our body was to be laid to the charge, not of our religion, but of depraved human nature, we were at a great discharge, not of our religion, but of depraved human nature, we were at a great disadvantage, and even good and well-meaning Protestants got to entertain a bad opinion of us and a great prejudice, distrust, and dislike of us was diffused through the country, and an animosity leading in many cases both to cruel and to violent acts. Things are very different with us now, and we have cause te be grateful to the inhabitants of this great town that so it is. Not that the ill opinion of those among whom one lives is the worst of trials—there are others far worse than it—bad words break no bones, and calumny is generally short-lived; but though po puis generally short-lived; but though po pular disfavor, if it does not go further, is not an extraordinary trial, the good opinion of others—their respect, their good wishes, their sympathy, their kindness—is a very their sympathy, their kindness—is a very great pleasure, a very great gain, and there-fore I think it quite a point to be remem-bered and recorded, a matter for conbered and recorded, a matter for congratulating each other upon and rejoicing in, so far as we have it. And certainly there is a very striking contrast in the sort of welcome given by Englishmen to the late Cardinal Wiseman when he came as Cardinal to England in Michaelmas, 1850, and their conduct towards us at the present time. The contrast is striking, and I may be allowed, perhaps, to set before you one or two cases of the changes of which that contrast is the evidence; and in the remarks which I am about to make which that contrast is the evidence; and in the remarks which I am about to make— and especially in any criticism I may pass on some of my countrymen—I hope I may say nothing which can be taken as incon-sistent with the true affection and esteem I feel for them, or with my gratitude to that aggregate of ranks and classes which constitutes what is called the public force.

been many conversions to the Catho-lic Church during the last thirty years, and a great deal of ill-will felt to-wards us in consequence, neverthless that ill-will has been overcome and a feeling of than could be said against them, even if we tried, especially, since from our very greatness, we have vastly more temptations and opportunities to act wrongly than they had had—and as (bad luck for lythan they had had been overcome and a feeling of positive good-will have been overcome and a feeling of lythan they had had—and as (bad luck for lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in the lythan they had had been created instead in th means of those conversions which they fear from their hatred of us, and I will say how. The Catholics in England fifty years ago, were an unknown sect among us; now there is hardly a family but has now there is hardly a family but has brothers or sisters, or cousins, or connections, or friends, or acquaintances, or associates in business or work, of that religion, not to mention the large influx of population from the sister island, that such an interpenetration of Catholies with Protestants, especially in our great cities. Protestants, especially in our great cities, could not take place without there being a gradual accumulation of experience a gradual accumulation of experience—slow, indeed, but therefore the more sure—about individual Catholics and what they really are in character, and whether or not they can be trusted in the concerns and intercourse of life, and I faney that Protestants spontaneously, and before setting about to form a life voice of the Church and investigate calmly and impartially her ciaims to truthfulness and consistency, they are only avail themselves of the many blessings imparted through her ministry. The following is the letter: they really are in character, and what they really are in character, and whether or not they can be trusted in the concerns and intercourse of life, and I fancy that Protestants spontaneously, and before and intercourse of the, and I fancy that Protestants spontaneously, and before setting about to form a judgment, have found them to be men whom they could be drawn to like and to love quiet as much as their follow Protesters. be drawn to like and to love quiet as much as their fellow Protestants, as human beings in whom they could be interested and sympathize with, and interchange good offices with, before the question of religion came into consideration. Perhaps they even got into intimacy and fellowship with some one of them before they knew he was a Catholic, for religious connections in this day do not for religious connections in this day do not show themselves in a man's exterior, and then when their minds turned back on

able fact, is that whereas there have

The following new the regulations for the desired of Leving and Complete and Comple

REMARKABLE CONVERSION. RESULT OF A CONTROVERSY BETWEEN FATHER MOLPHY AND A PRESBY-TERIAN MINISTER.

The following letter was received by Father Molphy, of Strathroy, a few weeks ago in reference to a controversy which took place between this rev. gentleman and a Rev. Mr. Scobie, a Presbyterian minister, of Strathroy, during the winter of 1877. The result of the controversy was the conversion of the writer, together with his wife and children to the Catholic faith, and his letter, which we give below, will speak for itself. It shows how widewith speak for itself. It shows how wide-spread is the ignorance among Protestants of our Catholic faith, that when honest and intelligent minds lend a willing ear to the voice of the Church and investigate

January 28th 1880.

Rev. J. Molphy, P.P.,

Dear Sir,—I write to thank you, that by your means, although a stranger to you, I have received God's greatest blessings, my conversion to the Catholic faith.

show themselves in a man's exterior, and then when their minds turned back on their existing prejudices against the Catholic religion it would be forced on them that, that hated creed at least had not destroyed, what was estimable and agreeable in him, or at least that he was a being with human affections and human tastes, whatever might be his inner religious convictions.

If there is any representative of the Roman Church from whom Protestants to shrink it is her head. In their consequence of fasting, confession, and all that its was the very reverse of the was a being with human affections and human tastes, whatever might be his inner religious convictions.

If there is any representative of the Roman Church from whom Protestants the winter of 1877, I was engaged in business in C—, and one day accidentally came across your reply to a sermon ly read, that aggs—concluded his admirable discourse by soling to his hearers to attend at once as salvation of their souls.

Onlight the Rev. Father Henning acheel again, and the cathedral was so mensely crowded that many had not en standing room. From all appearance is will be the most successful mission amilton ever winesed. CHRTEIN.

CARDINAL NEWMAN.

EXTRACTS FZOM A POWERFUL ADDEESS BY THE GREAT ENGLISH CHURCHMAN.

It was natural, my dear friends, when I found myself honored by your request to preside at this great annual meeting to custom I should have to address them, and the streets of the village of the truth, it taught that I should be anxious to find some subject.

And the committee what is called under the exercised—topy—and when the committee when the considered an analysis of the preside at this great annual meeting to custom I should have to address them, and the streets of the village would be anxious to find some subject to another. This correspondence of the truth great and definitions character, but one for the preside at this great annual meeting to custom I should have to address them, and the streets of the village would be anxious to find some subject.

And the committee what is called under to me, when, the excrision to me, when, the extraction the present was so wide-spread an analysis and the state of the village sheet and the presence was of a kind which no one could withstand. I believe one specially distance character, but one find the excrision that they had a commotion among us—yet his personal cause of the animosity felt towards the presence was of a kind which no one could with the propose of the president of the animosity of the president with blood. A statement of the animosity of the president with blood and the president with blood and the president with blood and the president with the president with blood and the president with the president with th y came across your reply to a sermon oreached by a Presbyterian minister at strathroy, which in an idle moment I read.