## THE CATHOLIC RECORD

hed every Friday morning at 388 Richr Street, opposite City Hall, London, Ont.

### RATES FOR ADVERTISEMENTS.

Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpariel type 12 lines to an inch.

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mitances, or one tree copy to the getter up of each citib of ten.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholies generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

All communications should be addressed to the undersigned accompanied by the full name and address of the writer, not necessatily for publication, but as a guarantee of good faith.

WALTER LOCKE,

388 Richmond Street, London, Ont.

# The Catholic Record

LONDON, FRIDAY, NOV. 15, 1878.

Some clergymen, we believe feel annoyed and surprised that we have not sent the RECORD regularly since it's first publication although they had not ordered it. We sent the first numbers to all clergymen in the diocese, and had some of them returned. We therefore supposed that, perhaps, many priests had more papers on their hands than they required, and corcluded not to send any more copies until they were ordered. In adopting this course we believed we would avoid the possibility of making When brought to book and requested to proourselves disagreeable, by forcing the paper on people notens votens. But it has proved only another illustration of the trying-toplease-everybody story. In future we will send copies to every priest in the diocese until they give written orders to discontinue Huron and Ontario. They make no mention them, or return them from the post office to which they were addressed. We hope this who discovered Niagara Falls and the Missisarrangement will prove satisfactory.

WE have authority to say that the Rt. Rev. Bishop Walsh, and the Rt. Rev. Bishop Crinnon would be pleased to know that there was not in their respective dioceses, one Catholic family without its Catholic newspaper. We place before our readers a paper which is eminently Catholic in principle and practice; and loved by all who come within the sphere and in point of general information second to none of the same class in Canada. We therefore claim that we are entitled to a liberal and generous patronage, at least in the two great dioceses of Western Ontario. We need hardly remind our friends that a large outlay was necessary, to establish such an enterprise, and that it requires a current expense to carry it on. To all those who wish for the success of a good Catholic paper, untrammeled fell devilish purpose intended of blackening by party politics, and therefore free to discuss the fair character of a purely religious order political questions from an independent stand- whose members for three centuries have been point, we appeal for the material assistance feremost in the front rank of science and necessary. We ask our friends who have so nobly subscribed already, to ask others to do charity always, and of martyrdom when nelikewise

"In every family," says Rt. Rev. Bishop McQuaid in his recent pastoral, "there should chequered history, the terrible accusations be at least one newspaper, sound in principles, in teachings, in sympathy with the Church's work, which will be an assistant to eally, never! Its most inveterate enemies the pastor in propagating a knowledge of Divine truths. A good Catholic newspaper keeps up during the week, the pastor's Sunday work of preaching the Gospel, and is able to treat of subjects good for the parishoners to be familar with, but which cannot be touched industrious Indians of Paraguay. These, to on in the short sermon of the pastor. Many of these subjects, too, no matter how important and useful, would be out of place in a sermon. Families whose means admit of the expense should have more than one Catholic newspaper. Besides the local papers there are others, published in the large cities, in every sense worthy of Catholic patronage. It will give us pleasure to know that there is not in the Diocese of Rochester one Catholic family without its Catholic newspaper.

WE have received the report of the proceedings of the Tenth annual Convention the United States, held at Worcester, Mass. September 25th and 26th, 1878, from which we publish some extracts for the benefit of such of our readers as belong to the organization in Canada. A few words as to the aims and object of the Union, and a short account of its progress may prove interesting to those object is to form a compact Union of the Catholic people of this country for their mutual, spiritual, and temporal welfare; to educate its members in sound Catholic literature. power, to visit the sick and console the afflicted; and to inculcate and foster an un-Catholics in this new country by good example, to teach respect for ecclesiastical authority, and a willing obedience to the teachings of the Church. The Union now has a memor the Charles. The Child States of over 25,000, going to relate the facts as we find them con-Catholic paper in Ontario.

and in Canada nearly 2,000 members. Toronto, London, St. Catharines, Kingston, Guelph, St. Thomas, Belleville, Barrie, Peterboro', and several other places have established branches of the Union, and we hope ere long every society in the country will see the advantages to be derived from a connection with it. It may be asked what benefit is to be derived from fellowship with the Benevolent Union. The answer is, the great privilege of being a partaker or dispenser of the blessings of true benevolence. No society can belong to this Union that is not truly benevolent, for it is written in letters of gold upon the banners of most of the organizations comprising it, that noble, beautiful, and truly charitable motto, "We visit our sick and bury our dead." We hope to see all Catholic societies in Canada united in one grand and indissoluble Union; then, and not till then, will Catholic strength be felt and respected.

#### IS THE JESUIT ORDER A SECRET SOCIETY?

In the course of the Orange trials in Montreal several of the witnesses maintained on their oath that Orangism is no more a secret society, than is the order of the Jesuits. The Montreal Witness followed up this grave, if not perjured, contention, by editorial attacks both libellous and atrocious against the members of that religious order. They are accused of fomenting disturbance in every European State, of secret plottings against the lives of kings and the liberties of subjects. duce their proofs in substantiation of these serious charges; the accusers of the Jesuits make no mention of the martyrs, Lallemant and Brebœuf, who first raised the symbol of Christianity on the savage shores of Lakes of Father Marquette and his Jesuit associates sippi, who mapped out America for European commerce and civilization, and first broke the Bread of Life to the Illinois and the Irroquois. Neither is there any special onslaught made on the Jesuits who lead such pure and holy lives in the neighboring town of Guelph or in the cities of Quebec and Montreal, where they are known and appreciated, and admired of their acquaintance, be they Catholic or

The maligners of the Jesuits travel into foreign countries and carry us back a century or two with distorted facts of history, and utterly false accusations which the ordinary reader has not the means at hand for verifying or disproving, and which, therefore, remain uncontradicted; thus accomplishing the of literature, of civilization and culture, of cessary.

But is the Jesuit order a secret society, or has it ever deserved, at any period of its brought against it by the Witness and the Montreal Orangemen? We say, emphatiwere Pombal, Prime Minister of Portugal De Choiseul, Prime Minister of France, and Aranda, of Spain. Pombal was incensed against the Jesuits because of their efforts to save from his rapacity the peaceable and the number of 200,000, were converted from heathenism by the preaching and example of the Fathers, who taught them all the arts of European civilization. They tilled the soil, worked at mines, built villages and towns, and attained to a wonderful degree of prosperity and primitive happiness under the mild sway of their Fathers, whose direction they sought, and whose will they obeyed with the docility of little children. But the rapacious Pombal coveted their smiling pastures and their accumulated wealth. He sent an army to pillage and destroy what he could not obtain by fraud. The Fathers of the Irish Catholic Benevolent Union of encouraged the Indians to resist the encroachments of the wily and unscrupulous Minister. For this they were doomed. An attempt was made to assassinate Joseph Emmanuel, King of Portugal, and severa Jesuits were accused of being privy to the plot. Without any form of trial the whole body of the Jesuits in Portugal and its dewho do not belong to the Union. Its main pendencies were condemned. A royal edict, dated September 3rd, 1759, declared all Jesuits traitors. They were suppressed in Portugal, Brazil, and other Portugese colonies; all their property was confiscated, all to help the needy by every means in its their books and papers were suddenly seized, brought to court and severely and searchingly scrutinized. Yet not one line, not one word was found in any work or manuscript

enveloped in obscurity, and that it is often difficult to penetrate as far as the real truth of each. Nevertheless, despite the thick mists that have been drawn around them, one thing is evident, viz: That the accusations levelled against the Jesuit Fathers may be reduced to mere trifles. The Prime Min ister Pombal and Carvalho have used more frequently the weapons of bad faith, calumny and exaggeration, than of truth or honesty of purpose.

The next great enemy of the Order was the infamous Madame Pompadour, the concubine of Louis XV., and the disgrace and dishonor of the French nation. Because the Jesuit Fathers who were confessors to the King, would not sanction his illicit amours, or admit him to the Sacraments while he sohabited with this bedizzened jezabel, she swore vengeance and extirpation against the order. He was reluctant, and at first yielded only so far as to demand in Rome that the society be reformed, but the General of the order, Father Ricci, replied : "Sint ret sunt, aut non sint; "-" Let them remain as they are, or let them not exist at all." Where upon the King expelled them from France in the year 1764.

Here we might ask, was it the Jesuits by their love of decorum and morality, or the King by his excesses and brutal passions, that caused disturbance in the State? Was it not the Jesuit order that tried to save King Louis from himself, and France from the disorders and scandals caused by the impudent Pompadours of the last century? Scandals which resulted finally in Voltarianism, and brought about the bloody horrors of the French Revolution in 1792?

The expulsion of the Jesuits from Spain was effected in 1767, by Aranda, on the charge that treasonable writings had been discovered in one of the colleges which declared the King an illigitimate son, and not entitled to the throne. But the true reason is not known, as the King, Charles III., declared that he kept the secret "locked up in clared that he kept the secret "locked up in the secret "loc his royal heart." On the 2nd of April all the Jesuits in Spain and the colonies were put under arrest at the same hour, and conveyed in ships to the Papal States. So sudveyed in ships to the Papal States. So sudden and unexpected was the raid made upon the homes and colleges of the Jesuits that the homes and colleges of the Jesuits that Empire. Civilization, such as then existed, had they had not time to pick up a book or lock a drawer. They were thrust out of their rooms at a moment's notice, and hurried to the ships awaiting them at the nearest port. Their libraries, and treasures of art were confiscated, and all their property turned over to the King's use. It is very remarkable that the French Species of the Postucase ministers and immortal verse, orators spoke with more the French, Spanish and Portugese ministers seized at once upon all the papers and writings belonging to the Jesuits. The Fathers had not time to recover from the surprise of the military power of Rome ruled the world. their arrest, when they were beyond the reach of all they held most valuable or their distant Galilee visited the Eternal City. Now, who reach of all they held most valuable on their would have thought that this poor stranger was

proving some case of illegal secreey or treasonable teachings or plottings against the order. Nothing of the kind was found. There was no copy of an oath against kings or hereties anywhere to be had. No oath was discovered other than the vows taken by the Jesuits on the day of their religious profes- Christ. sion. The vows are made before the altar in an open church; where, of necessity, some person-not a member of the order-must be present. The Jesuit vows obedience, poverty, chastity, and humility, the latter implying that he renounces all positions of honor and dignities in the Church. He also vows to keep and maintain the rules and constitutions of the order. But these rules and constitutions are open to the public; they are printed everywhere; there is no secret about hem; no treason or dark spots lurking beneath the surface. Therefore, it is not true that the order of Jesuits is a secret society. The rules and constitutions of St. Ignatius have received the approval of twenty different Popes. And the Catholic Church, which condemns all secret societies, blessed and ratified the order of the Jesuits at the Couneil of Trent, declaring that: "The Sacred Council found nothing reprehensible in enact nothing to prevent the regular clergy from serving the Lord and His Church. according to their pious institute, which had already the approval and sanction of the Holy See." We may return again to this subject.

## TO ALL AGENTS

All our agents are hereby authorized to state that we will give the RECORD for the remainder of this year FREE to all who pay up their subscriptions in full, for the year Ireland. To improve the social status of in proof of the terrible charges then current 1879. Agents in taking subscriptions will

cerning Portugal. It is true those facts are ANNIVERSARY OF THE CONSECRA-TION OF HIS LORDSHIP THE BISHOP OF LONDON.

Sunday last, the 10th inst,. was the 11th anniversary of the elevation of his Lordship Bishop Walsh, to the Episcopate. Hence, as is usual in the Catholic Church on such occasions, the offices of the Church were celebrated with more than usual solemnity. Solemn High Mass was sung in the Cathedral, coram Pontifice, by the Rev. Father Conolly, all the clergy of the Cathedral assisting.

On Monday, the 11th. His Grace the Arch bishop of Toronto, and the Right Reverend Bishop Crinnon, of Hamilton, arrived in the city to wish to His Lordship many returns of this important anniversary. His Grace was accompanied by Very Rev. F. Rooney, V.G., and Rev. W. Berrigan, and his Lordship of Hamilton, by Rev. M. Dowling, of Paris; and, for the same purpose, nearly all the priests of the diocese of London, together with others from neighboring dioceses were present.

On Sunday His Lordship preached, and we give the following sketch of his sermon on the occasion: DEARLY BELOVED BRETHREN.—This day eleven

DEARLY BELOVED BEHAVIOR DEFINED.

Gears ago was indeed a momentous day for your Bishop for it was then that he was raised to the sublime office of the Episcopate. During the last sublime office of the Episcopate. During the last eleven years I have had abundant reasons to be thankful to the Clergy and Laity of our Diocese for their constant kindness and loyalty both to myself personally, and for their hearty co-operation in the great work of building up the Church of God in this great work of building up the Church of God in this Diocese. When appointed to the sublime office of the Episcopate we accepted the burden imposed upon us by Christ's vicegerent with fear and trembling—conscious alike of its weight and our weakness. The grave responsibilities, the momentous interests connected with the sublime office of the Episcopate may well inspire with diffidence and fear, him who is called upon to undertake the arduous duties of Still the Great Shepherd of our souls works through human instruments, and it is our consolation to believe that He frequently chooses for the execution of His work or earth, instruments and means which humanly speaking would appear least adapted for His purpose. St. Paul tells us (1 Cor. 1, 27) "The foolish things of the world hath God er sought His Apostles not amongst the great and rich and educated, but amongst the poor and illiter-ate. When the Apostles went forth to execute the commission given them—a commission that was to embrace the entire earth for its sphere, and extend

commissioned by God to teach the proud intellectual Romans the saving truths of which they had never

sang in immortal verse, orators spoke with more than human eloquence, painters made the canvas breathe and live, and sculptors took the rude stones of the quarry and chiselled them into life, whilst

and contemptible things God hath chosen that no flesh shall glory in His sight. Peter began his mission in Rome, and the result is known. The tard seed grew up and became a mighty tree over-shadowing the earth, and sheltering peoples, tribes and tongues beneath its protecting branches. And so it has been in the whole history of the Church of Christ. The—humanly speaking — disproportion and inadequacy of the means employed by the Church to produce the mighty results history re-cords, attest the presence of divine power and wisdom, guiding her councils, ruling her destinies, and working through her for the happiness and salva-tion of the human race. Only the visible organiza-tion appeared to men, but there was within it an Almighty power before which, sooner ar later, all hostile combinations, and opposition, and difficulties elts under the hot sun of melted away, as the snow advancing spring. The work of the Church, then, is God's work, carried out often through very inadequate human agencies. And this was for us ground of confidence and consolation in accepting the responsible position which the Church assigned us. Paul may plant, Apollo water, but it is God

ho gives the increase.

And He will give increase through those who are lawfully sent. In accepting our appointment by the Holy Father, and by the imposition of hands in the noty rather, and by the imposition of hands in the sacred rite of consecration, we were made partakers in the Apostolic Commission, and have true and authentic credentials as ambassadors of Christ and dispensers of His holy mysteries. The Apostles un-derted not the weak of the hole. ertook not the work of the holy ministry until

duly commissioned to do so.

No one should take the honor to himself, but he that is called of God. Even, says St. Paul (Hebbrews v. 5-6) "Christ did not glorify Himself to be their constitutions or vows, and would made a High Priest, but He that said to Him, thou art a priest for ever according the order of Mel-chisedech." The Eternal Father, then, constituted our Blessed Lord a High Priest, and gave Him fo all eternity His commission to teach mankind the of the kingdom of heaven. Christ com-His Apostles, for He said, "As the Father mysteries of the kingdom of neaver. Chief com-missioned His Apostles, for He said, "As the Father hath sent me, I also send you," (John xx. 22) and the Apostles sent their successors, and so on down through the ages. This is the divine order estab-lished by God for the appointment and continuation of a legitimate ministry; and outside of this Divinely appointed order, no one is authorized to preach the Word of God, or to dispense the holy mysteries. Our Blessed Lord, before His ascension, organized the Apostles into a teaching body—clothed them with His powers, and commissioned them to go and teach the world. "All power is given to Me in heaven and on earth, going, therefore, teach all nations ... and beheld I am with you all days even unto the consummation of the world." (Matt. xxviii. 18, 19, 20.) This teaching body was constituted a moral person which was to live for ever in the averaging of the Diginal Commission.

Lord said, "He that heareth you heareth Me, and he that despiseth Me despiseth Me, and he that despiseth Me despiseth Him who sent me." (Luke x. 16.) To him and the other Apostles constituting the teaching body, Christ said: "I will ask the Father, and He will give you another Paraclete, the Spirit of truth, who will teach you all truth, and abide with you for ever." (John xiv. 16.)

The divine commission, therefore, to teach all

abide with you for ever." (John xiv. 16.)

The divine commission, therefore, to teach all nations was given to the Apostles and their lawful successors in the work of the Apostolate. To no one outside of that body were the words, "Go and teach" addressed, and therefore no one outside of it teach and the succession to do no. Any person else presumteach" addressed, and therefore no one outside of it has commission to do so. Any person else presuming to exercise the office of a shepherd of souls would be rightly considered as not entering the sheep-fold by the door, but by climbing up another way, and would, therefore, be a thief and a robber, coming to kill, and to steal, and destroy, (St. John x. 1.) he would be like those false prophets of whom the Lord complained through His prophet Jeremiali (xxiii. 21.) I did not send these prophets yet they ran. I have not spoken to them yet they prophesied." Hence St. Paul insisted on this lawful mission as the very basis of man's salvation. "How then," says he, "shall they call upon Him in whom they have not believed or how shall they preach unless they not believed or how shall they preach unless they be sent?" (Romans x. 14.) wherein the Apostles proceeds from invocation to faith, from faith to hearing, from hearing to preaching, and from preaching to mission; so that in the last analysis mission becomes as it were, the basis of man's salvation; since, without mission, imparted by God to His preachers, the people could not have true faith, or the true worship of God.

Now the Catholic Church is she alone who inherits Now the Catholic Church is she alone who inherits the Divine office of teaching. St. Agustine, in the fifth century, proves this by tracing back the line of Bishops from his day to St. Peter, and we in the nineteenth century, can do the same by the same line of argument. For says the illustrious Doctor of the Church, "if the order of Bishops succeeding to each other is to be considered how much more of the Church, "if the order of Bishops succeeding to each other is to be considered, how much more securely and really beneficially do we reckon from Peter himself, to whom, bearing a figure of the Church the Lord says, "upon this rock will I build my Church, and the gates of hell shall not overcome it." For to Peter succeeded Linus. to Linus Clement [he gives the whole succession] to Damasus Siricius, to Siricius Anastasius. In this order of succession no Donatist Bishop appears." (T. ii. En Sincius, to Sincius Anastasius. In this order of succession no Donatist Bishop appears." (T. ii. Epliii.) Again the same Father says, "In the Catholic Church the agreement of peoples and of nations keeps me; the succession of priests from the very chair of the Apostle Peter, to whom our Lord after His resurrection committed His shows to be after His resurrection committed His sheep to be fed, down even to the present Bishop keeps me."
(Tome viii. Cont, Manichaeos.) In fact all the (Tome viii. Cont, Mamchaeos.) In fact all the Christian Frthers recognize the perpetuity of the Apostolic College in the Episcopate spread throughout the world, but in union with the Holy See; and they brand as aliens all who, outside of that body, usurp the office of teaching divine truths, of preaching God's word, and of dispensing the holy sacraments. ments. St. Jerome, writing to a Roman Pontiff, says, "Following no chief but Christ, I am joined in communion with your Holiness, that is, with the chair of Peter. Upon that rock I know the Church is built. Whoseneyer sate the Lamb out of this house. is built. Whosoever eats the Lamb out of this house is profane. If any be not in the ark of Noah, he will perish whilst the deluge prevails. Whosoever gathereth not without thee scattereth,—that is, whosoever is not of Christ is of Antichrist." (Epis. xv. ad. Dam.) St. Ambrose asserts, "they have not Peter's inheritance who have not Peter's chair."

Now it is our inestimable privilege and happiness be in communion with that blessed chair, that is, is See of Peter and of Pius IX., and to have received. our mission from the illustrious Pontiff Pius IX., who, so long worthily occupied it. Through Pius IX.,

A long unbroken chain of Pontiffs stretches away into the venerable past, uniting Pius IX., while appointing Bishops and commissioning them to go and teach, with our Divine Lord sending St. Peter and the other Apostles to go and teach the world. The words, "Go and teach," once uttered by the Divine lips, have been continued in uninterrupted exe-tion in the living Church of God. As a river sprin ing from a perennial fountain, flows ever onward through many a sheltered valley and many a broad plain, fertilizing and enriching the countries through which it flows; so the living waters of the blessed religion of Christ,—the waters foreseen by Isaias as The most ample opportunity then, was afforded those who hated the Jesuits of proving some case of illegal secrecy or treaing, in the language of prophecy, "the land that was desolate and impassable be glad, and the wilderwas desorate and impassance be grad, and the winder-ness to rejoice and to flourish as the lily, causing it to bud forth and blossom and to rejoice with joy and praise, and imparting to it the glory of Libanus, and the beauty of Carmel and Sharon." (Isaias xxxv. 1. 2.)

But, Dearly Beloved Brethren, it is not enough for salvation to belong to the one true Church of God,—we must besides avoid evil and do good. Faith, St. James tells us, is dead without good works even as the body is dead without the soul. (James i. 26.) "Not every one," said our dear Redeemer, "who saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he who doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. vii. 21.)

"Now" says St. Paul, "this is the will of God, your sanctification," (Thess, iv. 3.) We must, therefore, labor earnestly in the all-important work of our sanctification, in order to fulfil the will of God, and thereby gain heaven. For this great end you have been created and redeemed, and it will profit you nothing to gain the whole world, if you miss reaching it. To enable you to reach this end, the Holy Church has been established. "Christ" says St. Paul, "gave some apostles, and some prophets, and other some evangelists, and pastors, and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. in instry, for the earlying of the body of Christ, "(Eph. iv. 11.) And in another place he says, (1 Cor. iii, 22.)
"For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world; for all are yours, and you are Christ's and Christ is God's." Let us work earnestly to make our vocation and election sure : and above all things, have a constant and mutual charity amongst ourselves. Let us love, exhorts St. John, in deed and truth; for charity is the bond of perfection,-the golden link that binds as in sweet communion with each other and with We must be united and work together the glory of God, the honor of our holy religion, and the salvation of souls; "that doing the truth in charity we may in all things grow up in Him who is the Head, even Christ; from whom the whole body being compacted and fifty joined together by what every joint supplieth according to the operation of the measure of every part, maketh increase of the body unto the edifying of itself in charity," (Eph. iv. 15.) The affair of eternal salvation should be the creat capager of our lives and to ettain to it. (Eph. iv. 15.) The affair of eternal salvation should be the great concern of our lives and to attain to it we should make use of the means of grace left by our Blessed Lord in His Church—viz., earnest prayer, the worthy and frequent reception of the sacraments, assisting at the Holy Mass, devotion to the most blessed Sacrament, and to the ever Blessed Virgin the Immaculate Mother of God, &c. "I beseech you, therefore, Brethren, by the mercy of God against the order of Jesuits. There was no secret unearthed, no plot discovered.

The Protestant historian Schoele says of this execution against the Jesuits: "We are going to relate the facts as we find them con-

"Give me back, give morning, Her clouds and her light." Sung the immo No school-boy,"er to school," ever "man's estate" th article; and none more, of saying another. As yea day, I bade farew page, the aspirati ed to me more a one short hour my now I am perfect judgment of the Reader, this ex of my ideas took

FRIDAY, NOV

VISIT TO

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