

The Catholic Record.

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

VOL. 5.

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NICHOLAS WILSON & CO.,
FASHIONABLE TAILORS.
A nice assortment of Imported
TWEEDS now in stock.
ALSO—
New Ties, Silk Handkerchiefs,
Underclothing, Etc.
N. WILSON & CO.

At the Gate of the Temple.
BY MAURICE F. EGAN.
"Accursed of thy race!" the Levite cried,
"Go hence, thou withered heart, thou hid-
less one!"
Joseph bowed his head, heart-pierced, and
said:
"Thy beard is gray, thy course is almost
run,
Thou art unworthy in the people's eyes
Before the Ark to offer sacrifice."
Joseph turned away, weighed down with
woe.
For many days he and his spouse, so mild;
Raised hands of prayer, that they might,
Within their house the presence of a child—
That the reproach in Israel's stern eyes
Might be removed at time of sacrifice.
Then the great Herald spoke, like a deep
chord
Of organ music: "From your house shall
spring
The Rose of Sharon, Mother of the Lord;
The Morning Star, for whom the world shall
ring."
For evermore with praise in all eyes
Ye shall be blessed through God's great sacri-
fice."

CATHOLIC PRESS.
Catholic Chronicle.
WHAT liberal fellows the "liberals" of
the present day are! They profess the
widest freedom of opinion, the utmost
freedom of thought; but their freedom
of opinion must be only freedom for the
opinions they wish to prevail, and their
freedom of thought is only freedom for
their thoughts. Opinions which differ
from theirs, and thoughts not in har-
mony with their way of thinking should
not only have no freedom, but no respect.
The controversy raised over the book
"Marrion" in Canada has furnished many
illustrations of the liberality of
self-styled liberals. A book insulting to
Catholics is placed in the hands of young
people in the public schools, so that false
notions of the Catholic Church shall be
conceived in youth, and prejudices against
her laid deep and lasting. When remon-
strated with, the authors of this wrong
say their act is in accordance with the
principles of freedom of thought; but a
moment's reflection would show them
that the thought to which they give their
freedom is only their thought. Their
thought is that the Catholic Church is
wrong, and that its convents and monas-
teries are dens of corruption and iniquity,
and they desire this thought to prevail,
and therefore they give it freedom. Mr.
Beecher has at last made known to the
people of the religious denomination to
which he has been supposed to belong,
and of which he has been a preacher, that
he has ceased to believe with them, and
therefore has resigned his membership in
their "association." He has, he says,
ceased to believe in many of the doctrines
of Christianity. Mr. Beecher did not
need, it should seem, to make known by
a direct statement that he has ceased to
believe in Christianity. That has been
well known for some years. But Mr.
Beecher is honest; the "New York
and Brooklyn Congregational Association,"
"They would not have turned him out no
matter what he believed or did not be-
lieve. He was the lion of their associa-
tion, and they could not afford to be with-
out the glory of his name. Being hon-
ored than they he got out himself after
telling them plainly why. But the funny
thing is—no, not funny; it is too serious
to be funny—that the association do not
want him to leave them. They actually
request him to withdraw his resignation,
and come back to them, and, notwith-
standing his denial of some of the vital
doctrines of their church, to stay with
them. Beecherism is now the prevailing
form of Protestantism in the United
States, and Mr. Beecher knows it. He
does what he likes with Christianity, and
he knows that Protestantism will not
not find fault with him but will follow
him. All it now asks for him is that he
shall not go too far for them.

Catholic Columbian.
MR. FRAY, of the Columbus Herald,
had a well written article in the last issue,
on the influence of ministers with young
men. We say it is well written because,
from his standpoint, we scarcely expect
him to say more. The Christian young
men of our day are not entirely made such
by the influence of ministers. A minister
without the deep feeling of conviction that
he is really and truly the representative of
Christ upon earth in giving consolation to
the sorrowing and leading men to a better
life, can have little influence. He must
have an inflexible guide, and those whom
he would influence must know and feel the
same. "The true man will naturally
respect one who is moral, but natural
religion and revealed religion are not the
same. The young men of to-day, and
young women, too, have very little or no
idea of revealed religion. They may at-
tend a certain church, but it is not with
feeling that they will lose their soul if
they do not. They see the minister do
what they can do themselves at home.
But young men that have faith or Catholic
training may for a time stifle the voice of
conscience, but we still have hopes of them.
We live in an age when to be "pious" is
considered a reproach to a young man.
They rather glory in being heroes of fash-
ionable sins and strive to be adepts in
all the arts that make them appear ac-
complished young men in the world.

They have little concern for the future,
little thought of a soul, because of having
a very little soul to think of. Psalm
singing, Bible reading, street-corner ex-
horting, will have no permanent effect.
There must be a solid foundation upon
the doctrines of a revealed religion, and
our Lord has promised that those who go
forth to preach those doctrines shall bear
fruit and their fruit shall remain.
If a Catholic imagines that he does an
injury to religion or its ministers by refus-
ing to go to Church, he is very ignorant
and a very poor kind of a Catholic. The
Church can do without him, though he
may think otherwise, but he cannot do
without the Church. That is certain as
his own existence.

London Universe.
WHEN the Britisher attempts a murder
he certainly does it in a most original and
effective manner. It was only last week
that the case of a man, who attempted to
set his wife and children on fire was re-
corded. Among the incidents of the same
character to be found in this week's daily
papers is a remarkable achievement on the
part of a discharged soldier of one of
Her Majesty's regiments. The hero re-
ferred to, soon after his arrival at home,
one night beat his wife and her father, he
then seized his infant daughter, swung
her round his head and dashed her against
a hearthstone. It is hardly necessary to
say that the child was killed. These are
none of your commonplace sort of murders
prompted by starvation or by landlord
tyranny and cruelty. The latter are
printed in bold type, ornamented by such
headlines as "Irish atrocities." The
former are stowed away as paragraphs in
quiet corners. So it is we keep in flame
national prejudices, and so we manage to
make good property of newspaper enter-
prises—not over creditable work.

The Morning Post, the favourite organ
of James de la Pluche, Lady Florence
Dixie and the Rev. George Angus, has
broken out in a new spot. The exponent
of flunkeyism is now a marriage agent, a
sort of go-between in printed lines. Here
is one advertisement from its issue of
Wednesday:
MATRIMONIAL.—A lady of aristocratic
family and good position in the highest
society, with independent means, wishes
to marry. She is a widow about 40, and
handsome. A quiet man fond of home, a
country squire, or clergyman of position
preferred. A title would be particularly
valued, and age and income immaterial, good
temper and amiability essential.
This affable, but mature, dame is not
hard to please. On her own showing,
she is handsome, and she possesses good
means. As she is hot on a title, it is a
pity she did not publish the announcement
of her great want before Ceteaway had
left the country. As age and income are
immaterial, there is a fine opening here
for a toothless baronet of some festive
ninety summers. But the lady of aristo-
cratic family is not the only lady for sale
in the highest bidder in the budget of the
Morning Post. Here is another gem from
the same collection:
Young widow, prepossessing, refined,
speaking five languages, and fond of trav-
elling, seeks to marry a gentleman of
wealth and refinement.
This "charming young widow" evi-
dently has no solid attractions in the
shape of red gold, or crisp bank-notes.
But then she speaks five languages, there-
fore offering to the happy man the chance
of receiving a polyglot scolding. What a
treat that must be! Seriously, it is a
shame and a scandal that a once respect-
able journal should find room for such
catchpenny nonsense.

Philadelphia Standard.
The "conversion" of the people of Ire-
land to some form or other of nondescript
Protestantism has long been desired and
attempted by English Protestants. They
have employed various agencies and
employed various means—persecution
and intimidation, persuasion and promises,
bribery and superstition, Bible readers and
tract agents—to accomplish this, but have
uniformly failed. This failure is so ob-
vious that it seems that English Protestants
have given up the attempt as a help-
less one, and according to the Rev. Wil-
liam Stewart Ross, "Deputation" Sec-
retary of the General Synod of the Pro-
testant Church in Ireland," they refuse to
furnish any more money to carry on the
impossible undertaking. But whether
converts from "Romanism" are made or
not, money is needed; needed for printing
books and tracts abusing "popery," for
paying salaries to book and tract distribu-
tors and readers, etc., etc. Hence Mr. Ross
has come to this country. The Society
that sends him, he says, wants "to save, to
educate, and to civilize the Romanists"
in Ireland, and he "has come to America
rather than England because the Irish
Church had learned that it had nothing to
expect there in the way of aid in its work." A
very candid confession, and if read be-
tween the lines it will easily be inferred
that the English Protestants having be-
come tired of being gulled by false ac-
counts of "conversion" in Ireland, Mr.
Ross and those who send him hope to find
American Protestants more ready to
open their purses to his appeals for help
to "save" and "civilize the savage Catholics
of Ireland. In his mission—to obtain
money—we have no doubt Mr. Ross will
be successful. Whether the appeal to
American Protestants for money to
print Bibles and tracts for distribution
among the enlightened denizens of Patagonia,
or among the Catholic barbarians of
Ireland, Germany or France, there is
always a cheerful and generous response.
Give to him!

haste. Yet in the end truth comes to the
front. It is the old fable of the hare and
the tortoise, verified. This finds a per-
tinent illustration in an incidental remark
of Bismarck in 1870, only recently pub-
lished. Bismarck and his supporters and
newspaper organs have been constantly
asserting that the war he instituted against
the Catholic Church was not of his own
seeking, but forced upon him by the
Catholic Church trying to compel the
German Government to interpose in be-
half of the Pope against the Italian usurp-
ation. Time and again this has been
denied and refuted, and indisputable evi-
dence has been adduced proving that
the war in Germany against Rome had
been prepared long before it broke out;
and was deferred only because of and un-
til the Franco-German war was commen-
ced and ended. Now the truth is brought
clearly to view by the publication of Bis-
marck's own declaration made to Mr.
Werle, Mayor of the city of Reims, at the
time the German army passed through
that city, in 1870, after the battle of Se-
dan. Bismarck then said: "The Latin
races are falling off more and more.
There is but one element of strength in
them, and that is their religion. When
we shall have conquered the Catholic
Church, they will disappear." It is clear
from this, that Bismarck had already
formed the design of "conquering" the
Catholic Church. He made but one mis-
take, and that was in supposing it could
be conquered. And now that he has been
confessedly defeated, his hypocrisy in
pretending that he did not seek the con-
quest which he wickedly and foolishly in-
stituted against it has been fully brought
to light.

Boston Pilot.
A CABLE despatch from Dublin, on
Oct. 23, says that P. J. Smyth, M. P., has
"denounced the National Conference as a
fraud." The following is the despatch:
"Dublin, Oct. 23.—Mr. P. J. Smyth, M.
P. for Tipperary, a moderate Irish Nation-
alist, has written a letter in which he says
that the recent National Conference was
not a Conservative one. He warns his
countrymen against the new movement,
which he describes as a sham, a deceit and
a fraud. His only object, he declared, is
to get money, which will never be account-
ed for, to support Ireland's worst enemy.
Of course the English papers and the
agents in this country will try to make
the Irish believe that this is a 'serious
dissension,' etc. But the Irish have reason
to know Mr. P. J. Smyth. Here is what
Fanny Parnell wrote of him over a year
ago:
I. J. S.
Have ye heard in the hidden legend,
Of the viper that crept to a sheltering
breast,
And drank back to life and to venom—
stung the bosom to death that received it
as guest.
Have ye heard of the patriot rebel,
Whom his country clasped fondly and
Till, filled with strong life from her pulses,
In her hot, sweetly smiling, he drove the
death-dart?
Have ye heard of Jesus the Lowly,
Who had many a worshipper, pupil and
friend,
How one, amid the nearest and dearest,
Betrayed him at last with a kiss to his
end?
O Erin, thy road is a dark one,
Yet the master thou servest has trod it of
So thy Judas, thy best loved,
Greets with murderous kisses the mother
he sold.
Buffalo Union.

In the following pithy paragraph
Bishop Ireland—the Father Mathew of the
Northwest—clearly expresses the correct
doctrine regarding Total Abstinence: "We
do not say that the moderate use of in-
dulgences is in itself wrong and
sinful; we are no Manicheans. We do
not propose to take from others against
their will their right, allowed them
by nature and nature's God to use
within legitimate bounds wine, beer or
whisky. But neither do we acknowledge
as resting on ourselves an obligation to
give right to abstain of our own free
choice from such use. We do not say
that total abstinence is holier than others.
This were unpardonable pride and un-
pardonable silliness; God alone judges of
individual holiness. But we do say, as an
abstract principle, that total abstinence
practised through a supernatural motive
is a high act of virtue most agreeable
to God, and most deserving of reward at his
hands.

Let those who profess to be such friends
of poor, dear Ireland," you know, but
who, in season and out of season, by
covert sneer, poisonous insinuation, and
not only by unjust but by mean implication,
seek to cripple and crush the land Leagu-
e, ponder well those words of an able
Christian Prelate—Bishop Walsh of London,
Ont.—addressed to his people after his
return from Ireland a few weeks ago:
"Two things, however, connected with
the recent agitation I found generally, if
not universally, admitted. 1st. That
great and substantial amendments have
been made to Irish land laws in favor of
the tenant; and, 2d. That these amend-
ments would never have been obtained
without some unanimous, determined
and violent agitation as that which,
like a leveling storm, so recently swept
over Ireland.
It is common with a certain class of
Catholics to show what they doubtless
consider their good sense and liberal
spirit by speaking lightly of devotions
and pious practices that are not of stern
obligation. We do not here allude to
merely nominal Catholics, but to those
who practice their religion after a fashion;
and pass in the world as real Catholics—
'only not bigoted, you know.' They go
to mass on Sundays, as a rule, approach
the sacraments once or twice in the year,
and have even been known to attend

services not of precept when there were
inducements in the form of unwanted
pulpit eloquence or musical attractions.
But as to saying the rosary, wearing the
scapular, or making the way of the cross
now and then—why, the very suggestion
provokes a smile or a shrug; and the non-
Catholic friend is hastily informed that
these practices are in no way binding, and
that for their part, they attach no impor-
tance to them. Of course, these fortunate
people may possess spiritual constitutions
strong enough to thrive—or, rather sur-
vive—on the smallest possible supply of
grace; but they should remember that not
all are thus spiritually strong, and that we
may not scandalize the weak. There are
"the young, young children," whose lives
are in our hands for shaping, the youths
and maidens, with their own impossi-
ble, untried natures to contend with, as
well as the fascinating dangers of the
world. Their tender minds have been
impressed by pious instructors with the
importance of frequent sacraments, of
devotions to Mary, mother of peace and
purity, manifold in pious practices in her
honor, wearing her medal or scapular or
reciting the rosary. They have been
taught that these devotions are not merely
for the poor and ignorant; that Popes and
prelates have loved their beads as the
unlettered Irish peasant women loves
hers; that great minds have found in them
the inspiration of works that are to-day
the world's delight; that emperors and
princes have worn the scapular under
their royal raiment, and been rebled for
the grave in the poor Franciscan habit or
the livery of Mount Carmel. But the
domestic attitude on these points often
tells sadly against the school-training.
The very delicacy of the youthful heart
makes it peculiarly susceptible to a sort of
false shame, and eager to conform to the
prevailing example. The covert sneers or
out-spoken railery of the household
elders and familiar take the sustaining
force out of the examples of remote saints
and angels. Intervals between the sacra-
ments lengthen, the scapular is laid aside,
and the rosary—if it be a handsome one—
relegated to a place among the bric-a-
brac. It is easier to destroy than to build
up. The younger, having successfully
emulated the example set them, are not
seldom prone to go beyond it; and the
"liberal" Catholic is apt to be succeeded
by a generation Catholic in thought but
not in name.

Cincinnati Telegraph.
SUNDAY'S Commercial has a very timely
editorial sermon addressed to the sermo-
nizers, whose sermons were to occupy such
a considerable space in the same journal
on the morrow. The sermon in question
is, however, not logical than those which
followed. The absurdity of Beecher's
latest eccentricity in theology is
ably commented upon—"Our
only purpose in calling attention to
what Mr. Beecher has said on the subject
is to point out the danger, as it seems to
us, of knocking out the keystone of the
whole arch of Christian theology by dis-
regarding the story of the fall of man,
since that fall presupposes the necessity
of the Divine sacrifice to open up a way
of reconciliation and redemption." But,
unfortunately, Mr. Beecher is not the
only vandal who has tried to lay waste the
fair structure of Catholic theology. Catho-
licity and Christianity are synonymous
terms; and it is impossible to assail the
doctrines of Holy Church without inflic-
ting a serious injury upon all who call
themselves Christians. We grant that our
separated friends often join in the slaugh-
ter, and are unconscious of the fact
that they are adopting a suicidal policy,
until they awake some fine morning to
find their pet sect at its last gasp. Pro-
testants do not like to be told that they
deny the Divinity of our Blessed Lord;
they do so, in substance, every time
they speak slightingly of His immaculate
Mother. We are in perfect accord with
the literal sense of the conclusion of this
editorial sermon—"We should say,
therefore, that it is unsafe for any minis-
ter to cut loose from any of the ancient
theological moorings. Once at sea, there
is no telling to what horrors the winds of
varying doctrine may drive him. The
safest 'theological mooring,' and undoubt-
edly the most ancient, is the administrative
cable, the entera of Patristic doctrine, by
which the Ark of Peter is moored to the
Rock of Ages. The winds blow, the
storms rage, but she rides safe through all,
for her Captain is Christ, by Whom she
was launched nineteen centuries ago, tight,
staunch, strong, well-named, and, in
every way, fitted for the voyage over life's
sea.

Baltimore Mirror.
The decadence of Protestantism is not
only manifest, but it is a matter of little
concern even to the preachers and
ministers of the various sects. Material-
ism and skepticism, so prevalent in this
age, are denounced from their lecture
desks, but also look on from a more certain
and speedy source is almost regarded with
pleasure, or at least goes unrebuked. The
leaders of the different schools of Protestan-
tism thought are well agreed, that in
matters of faith there is no law binding
the consciences of men. It is, therefore,
little wonder that the laity feel at perfect
liberty to reject any and every doctrine
which implies the least constraint of their
conscience or passions. Outside of Metho-
dism, in which the doctrine of love and
faith or Christ, is the prominent, if not
only doctrine, the divinity of our Lord is
no longer regarded as a necessary part
of Christian faith. In fact, nine-tenths
of those who claim to be Protestants are not
even Christians, if belief in the Holy
Trinity, the Incarnation and Redemption
and eternal punishment be admitted as
fundamental truth. Private judgment
has eliminated nearly all the old doctrines,
as they are called, from Scripture, and a

moral life unguarded by religious faith,
restrained by no law but the reason of the
individual, and bound by no precept of
divine authority, is recognized as an all
sufficient guarantee of future bliss. In-
difference in matters of faith, whilst the
most absurd, is the popular ideal of reli-
gion. Excepting the very few Protestant
writers who, no doubt from the force of
habit, still maintain the necessity of
dogma, the essentials of faith, even among
ordained ministers, have been reduced to a
minimum. Conventions, synods and de-
nominational names will be maintained,
no sect being willing to abandon its high
pedestal as a Christian church; disintegra-
tion and new methods, like the Salvation
Army, will add new sects, but in adher-
ence to the Christian faith, even as held by
the authors of the sects, Protestantism is
but the shadow of a name.
The holy practice of praying for the
souls of the faithful dead is of remote anti-
quity, and not, as many Protestants contend,
an innovation of the Church. Anterior to
the Christian era, the chosen people of
God prayed for the repose of the souls of
their dead. The custom, which still exists
among them has been in use fully 2,000
years. On festivals (Passover, Tabernacles
and Day of Atonement) the following
prayer is said by Hebrews who have lost a
relative: "My God, remember the soul of
our honored one who is gone to his repose,
for that I now solemnly offer charity for
his sake; as reward of this may his soul
enjoy eternal life with the lives of Abra-
ham, Isaac, Jacob, Sarah, Rebecca, Rachel
and Leah, and the rest of the righteous
males and females that are in Paradise, and
let us say amen."

Catholic Columbian.
A CATHOLIC dying in a beastly state of
intoxication! What a terrible spectacle
for angels and men. He loved the vile
drink better than his God or his own soul.
Picture the dismay of that soul before the
Judgment Seat of God.
Wonder if the Catholic on his death-bed
will regret being too pious, or reading
Catholic books and papers? Wonder if the
Catholic on his death-bed will praise God
that he never had pious thoughts except
once-in-a-while, and that during a few min-
utes at Mass.
We like to see men honest and frank in
their religious and political creeds, and for
this reason cannot endure the old hypo-
crite, who will turn any way the wind
blows, as the vane on the church steeple.
He may claim to be a pious member of a
church, but will applaud every act of in-
fidelity that is directed against the Catholic
Church.
If a Catholic will deliberately commit a
mortal sin by staying away from Mass on
Sunday, it is very easy to judge what
kind of a life he leads. We have known
men and women born and raised Catholics
who have a dread of assisting at Mass or
hearing the word of God. We cannot
explain their conduct otherwise than
owing to the evil spirit. The devil hates
holy water, and the bad Catholic hates
anything good.
East Saginaw Catholic Chronicle.
SEE how that old Yankee editor, Wood-
ruff, of the Ypsilanti Sentinel, talks his
mind on a disputed subject: "Scott's
'Marrion,' is about as fit for a school book
as Byron's 'Don Juan,' or Pope's 'Jan-
uary and May.'"
"This is what the Scotch critic, Jeffrey,
said about 'Marrion,' when it came
under his notice as a reviewer at the time
of its publication. We find the quotation
in the last number of the Antigonish
Aurora.—"This poem (Marrion) has faults
of too great magnitude to be passed with-
out notice. There is a degrading lowness
and vulgarity in some passages, which we
think must be offensive to every reader of
delicacy, and which are, for the most
part, redeemed by any vigor or picturesque
effect. The venous pasties, we think, are
of this description; and this commemo-
ration of Sir Hugh Heron's troops, who
'Have drunk the monks of St. Botan's ale,'
etc.
The long account of Frier John, though
not without merit, offend in the same
sort, nor can we easily conceive how any
one could venture, in a serious poem, to
speak of
—the wind that blows,
And warms itself against his nose."
RELIGIOUS RECEPTION.
In the chapel of the Ursuline convent,
Chatham, on the 24th inst., was witnessed
one of those consoling and edifying sacri-
fices of religion. On this happy occasion
two young ladies dedicated themselves to
the service of God. Miss E. Jacob of
Quebec (sister Mary Alphonsa) assumed
the black veil and pronounced the vows
of religious profession, Miss E. D. Caron,
also of Quebec, received the white veil,
with the name of Sister Mary of Saint
Peter.
Monsieur Bruyere, Domestic Prelate
of His Holiness, and Vicar General of the
Diocese of London, performed the cere-
mony and delivered a fervent and eloquent
discourse on the happiness of the religio-
us life being assisted in the ceremony
by the Rev. Dom. Wagner of Windsor,
Superior of the convent, the chaplain,
Father Innocent, O. S. F., and Rev.
Father McKeon of St. Thomas.
The community, which at present
numbers twenty-eight, imparts instruc-
tion to a numerous attended day and
boarding school. Many new pupils have
this year added their names to the con-
vent roll. The Ursulines also have charge
of the female department of the separate
school, which is encouragingly prosperous
under their careful guidance.

Pens, ink, and stationery of all kinds at
the Catholic Record Bookstore, corner of
Richmond street and Dufferin avenue.

LETTER FROM BISHOP JAMOT.
We publish with pleasure the letter
from His Lordship Bishop Jamot to His
Grace the Archbishop of Toronto. This
letter sets at rest the absurd contention
that His Grace had not the support of the
Episcopate of the Province in his con-
demnation of Marrion:
To His Grace the Most Rev. J. J. Lynch,
D. D., Archbishop of Toronto:
Your Grace—Allow me to congratulate
you on the well-merited censure you have
so successfully administered to the
patrons of immoral literature, who in
their blind zeal for party or political
purposes are ready to sacrifice conscience,
Christianity, and reason itself to uphold a
doctrine which they well know is wrong.
I am really surprised to notice that the
Mail newspaper has become the champion
of that sort of morality which is contained
in "Marrion," a work brilliantly written, it
is true, but all the more offensive to
Christian morality, and principally so to
Catholic feelings. And this is the work
which, according to the Mail, should be
imposed on the boys and girls and the
young men and young women attending
our schools; to be studied, analyzed, and
admired by them, and to be proposed to
them as a model in any sense of the word,
not to speak of the teachers and of the
members of our religious communities
who would be expected to explain it.
But every weapon is available at the time
of an election contest, should it even raise
religious prejudices.
The Mail and all those concerned
should know that we have always con-
sidered, and consider now more than ever,
that Your Grace is the able defender and
advocate of Catholic rites and of sound
Christian morality, and that if until now
very few have come forward to help you,
(it is not correct to say that nobody else
has upheld you, for amongst other Fathers
Stafford, of Lindsay, has written able ar-
ticles in condemnation of the morality of
Marrion) it is because we know well that
Your Grace is quite competent for the
task.
No; Your Grace is not alone. You
have with you the Bishops, the clergy of
the Catholic Church, you have the faithful
laity, you have those really worthy of the
name of Catholic and who prefer conscience
to party; you have with you all those out-
side of the Catholic Church who want
only looks of sound morality to be placed
in the hands of their sons and daughters,
and also who object to religious prejudices
being kept alive between the members of
the community and inhibiting these pre-
judices even in the school room.
As for some of the other effusions of
that paper, so coarse and so offensive to
Your Grace's dignity and personal worth,
I believe that it means to be witty. Let
some think so. A just and unprejudiced
public is of a different opinion.
I have the honor to be,
My dear Lord Archbishop,
Very respectfully yours,
JOHN FRANCIS JAMOT,
Bishop of Peterboro',
Peterboro', Oct. 19, 1882.

OTTAWA ITEMS.
Saturday was the eighth anniversary of
the consecration of Mgr. Duhamel to the
Episcopate of Ottawa. His Lordship cele-
brated High Mass at the Basilica at ten
o'clock a. m., being assisted by the Very
Rev. Vicar-General Routledge, Fathers
Whelan, P. P. St. Patrick's and Croteau,
P. P. St. Jean Baptiste parish. Among
the other priests present were Rev. Fathers
Talbert, President of the Ottawa College,
Pallier, Proc. Chabard, Champagne, Agnel
and Vincent. The College pupils and stu-
dents of the Christian Brothers' schools
were present at the service, at the con-
clusion of which His Lordship was the
recipient of many congratulations from
numerous friends.
Sir John A. Macdonald has purchased
"Earncliffe," the residence of the late
Thomas Reynolds, managing director of
the St. Lawrence & Ottawa Railway. It
is situated on the bank of the Ottawa at
the foot of Delabasse street.
Mr. L. R. Church, C. C. M. D., is, says
Le Courrier de Montreal, about to be
elevated to the bench to replace Judge Tor-
rance.
Mr. Justice Taschereau is suffering from
a bronchial attack. He has not occupied his
seat at the Supreme Bench so far this
term.

THE "CATHOLIC RECORD."
This month we have clipped freely from
the above journal, published in London,
Ont., and were The Voice merely to re-
echo the very instructive and interesting
articles of the Record, we think it would
be doing much for religion. Other papers
we highly esteem, they are doing the
work of God, but there is none to our
knowledge more fit for Catholic families
than the one we mention. It was with no
small amount of pleasure that we heard a
gentleman in Montreal say to us
the other day, "What do you think of the
London Record? I think it is a most ex-
cellent journal, and the very thing re-
quired." "Yes," I replied, "every one up
our way says it is the very best paper to
meet the wants of society to-day." We
gladly tell all who are taking no Catholic
paper, that we know of none more able to
interest, to enlighten and convince than
the Catholic Record of London, Ont.—
FATHER BROWNE, in the Voice.

For all kinds of separate and common
school books, call at the Catholic Record
Bookstore, corner of Richmond street and
Dufferin avenue. Cheapest bookstore in
London.

WILL NOT ONLY save
money, but will
cure the Great Rapid
Cough, whooping
cough, and all
other forms of
cough. Address
Sample package and
Circulars sent
free. Young Men,
1.6w20.0w
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