

emphasizes the incoherence and delivers him over to the

the authority of Jesus given the apostles, the communicate any rebel at is, deprive him of his sacraments, and her suffocation is to be all evils—for if it be not deprives him who has all spiritual good in this next.

of the Pope or a bishop this terrible sentence, course, pronounce lighter us, for instance, a bishop from his functions an un- or, he may put a cer- interdict, or prohibit in a certain parish, or country, author of a par- me great crime or enor- In practice every Chris- believe in the legis- authority of the Church observe that which the

#### TOU EXPEDITION.

ave doubts as to the ulti- of Gen. Wolesey's expe- tion. The fact that the him excellent European and capable of forwarding messages from Khartoum, English public with grave concerning the future of the . There cannot be any El Mahdi is correctly in- gress of the expedition. at Gen. Wolesey expec- Khartoum by the 24th of force under that officer's divided into three bodies, 2,000 men, under Gen. reining towards Shendi, some 1,800 under iving in hand the punishing tribes, and the remain- Gen. Wolesey himself. can succeed in meeting detail there is too much ave that an awful disaster this ill-starred expedition. beginning Gen. Wolesey uplain of lack of moral and from the mother country. of men entrusted to him first place, ridiculously at an undertaking. The service has all along been ed to keep up a constant in the press. One of the ublished in London some are upon a "trustworthy" despite Wolesey's at- criticism upon his man- Khartoum expedition, he serious censure. The sure that the sufferings of the terrible desert march are really terrible, and it is at their sufferings were attributed to the ex- management of the water large number of the troops have been driven into semi- thirst. The water tanks aid, made of the poorest ns and put together most

Good water ground was obtain places, but it was im- profit by this circumstance, minal negligence on the commissary in leaving the management of the water large number of the troops have been driven into semi- thirst. The water tanks aid, made of the poorest ns and put together most

few of the many made against General management of the campaign, however, that that gallant the very best use he means at his disposal. He ntered by the inefficiency of and the jealousy of brother the greater will be his merit, sting his glory, if he triumph

h government has evidently the fact that its occupation likely to lead to complications gravest character. Turkey, inspired by Germany, has ex- posed of ordering 6,000 troops occupy the Red Sea littoral, this expedition to be defrayed Egyptian revenues. Britain course, permit any such thing serious loss of prestige and of nance as a great power. Great dingly prevails at all naval the council of war on the ther battalion of troops at despatched to Alexandria, ops will, no doubt, follow if mand it. Everything points dines in Egypt and the East

By an unintentional er- of donations to the Orphans ope, a turkey given by Mrs. xford street, and three geese ity of corned beef by Mr. cher, Richmond street, were ally credited to Mr. Kennedy

#### THE BAY ROBERTS OUTRAGE AGAIN.

There is, we believe, published at Wind- sor, Ont., a paper called the Essex Review. The motto selected by the editor is very beautiful in theory. Here it is: "Hew to the line, let the chips fall where they may." If we are to judge of the editor's fidelity to this principle by one paragraph just brought under our notice, we must say that if he does hew to the line, that line is far from straight. In his issue of the 16th of January he discusses the Bay Roberts' Orange outrage after the following style:

"A Monday night's St. Johns, (Nfld.) dispatch says: An Orange flag was hoisted across a street in Bay Roberts yesterday. The Roman Catholic people passed under it on their way to chapel, but Bishop McDonald, of Harbor Grace, and his priests refused to do so and claimed that the authorities should remove the flag, which they declared an obstruction. The government dispatched a posse of police to keep order and, fearing trouble, the warship Tenedos was also sent to Bay Roberts. There was no disturbance of any kind nor will there be unless an attempt is made to take down the flag, and whether that can be legally done or not is a difficult question to answer. The people of Bay Roberts to the number of a thousand held a meeting to-day and considered the despatch of an armed force to a place they declare peaceable and law-abiding, and which to this moment has always been so. Bay Roberts is inhabited by a stalwart, hard-working and peaceable people, largely Protestant. The general feeling is that the flag flying is a childish thing of which the promoters would soon be sorry and that Bishop McDonald has been injudicious in taking notice of what should be above his notice. Any accounts materially different from this are false in fact, and malicious in intent." A St. John's (Nfld.) despatch says: When the Tenedos arrived in Bay Roberts all was quiet. No attempt was made to haul down the Orange flag, the legality seeming doubtful. On Monday night, however, the Orangemen resolved to take them down themselves and yesterday they did so amid cheering and singing the national anthem, which the Tenedos acknowledged by dipping her flag. The government in sending a force acted by request of the magistrates, but the people resent the action, saying they were only maintaining a right and intended no violence. The war-ships and police will be recalled. There is no truth whatever in the sensational reports published, which are distorted and grossly exaggerated."

We have rarely, if ever, read anything so disingenuous, not to say positively dishonest, as this production. So it was Bishop MacDonald who was, according to the Essex scribe, to blame for all the trouble! Bishop MacDonald was for years a resident of Picton, one of the most intensely Protestant portions of Nova Scotia. While there he won the universal esteem of his Protestant fellow-citizens by his tact, urbanity and judgment. Never was he subjected to the insults and outrages he has met with from the Orange savages of Newfoundland. None other but a most judicious priest would have been selected for the episcopal office, and more especially to fill the see of Harbor Grace. The facts of the case are as we set them forth in the RECORD. The Bay Roberts Orangemen were determined to prevent the holding of a Catholic mission at that place. They, therefore, resolved to intimidate the Redemptorist Fathers, and prevent the Catholics from attending by erecting their arches and hoisting their flags just across the way leading to the church. Their conduct was that of men possessed of an evil spirit. Well, indeed, might the good fathers say that they had never met with such a pack of cowardly savages. In the presence of the Gatling guns they became law-abiding—just as elsewhere they have, in the presence of resolute determination among Catholics, been forced to abstain from outrage. The Essex Review is welcome to the advocacy of ruffianism in Newfoundland.

#### OUR CITY SCHOOLS.

The twenty-seventh annual report of the Catholic Board of Education, of the city of London, has been published, and must have been read with pleasure by the Catholic ratepayers. The trustees state that the number of pupils in attendance on our schools is steadily increasing. The total number on the register last year was 851—459 boys and 392 girls. At the midsummer examination a number of silver medals and valuable books were given as prizes to deserving pupils. Seven pupils from the Catholic schools were passed into the Collegiate Institute during the year, and at the last entrance examination one of the boys from St. Peter's School stood third highest among the candidates for admission to that institution. The financial statement shows that the standing of the Board in that respect is of a flourishing and satisfactory character. The Board has good ground for believing that before three years the entire debt incurred for building will have been effaced. His Lordship the Bishop, Mr. Bruyere and the resident clergy visit the school whenever their duties permit, and two of the city priests visit the schools every week and attend to the religious instruction of the children. The teaching staff comprises one male and ten female

teachers, the latter, members of religious communities, all indefatigable in the discharge of their onerous duties. The School Board for 1885 is composed of Rev. M. J. Tierman, P. J. O'Byrne, J. J. Gibbons, J. J. Blake, A. Wilson, C. G. Cruickshanks, J. B. Vining, and J. Simple. The receipts for 1884 are given at \$3,309.61, and the expenditure at \$3,384.20.

#### CHURCH AND STATE IN AMERICA.

The American, we are sorry to perceive, takes a very mistaken view of the school question in the United States.

The American says:

"The doctrine held generally by Protestant Americans as against secularists and Roman Catholics alike, is that the State is not a merely secular organization. They hold that it is a part of the divinely appointed order of the world, equally with the family and the Church. It has its own sphere, but God's providence, and His revelation of Himself belong to that sphere. And the Bible is a school book for our schools, not as a Church book or a sectarian book, but as one that teaches the great principles of human duty in the State as well as the family and the Church."

"Hierarchies and priesthoods do not like this doctrine, because it interferes with their monopoly. It also gives the State such a dignity in men's eyes that priests and churches are not allowed to override it. It is the only safe position for the State to take. Let men be taught that the Church alone represents God's will on earth, and unless they are practical atheists they will begin to exalt the Church over all other institutions and to deny the rights of those others. If the background of the infinite belong to the Church only, then the State will either become atheistic as it is in France, or it will become the minion of the Church as in Ecuador."

This is Coarism with a vengeance. We know not any stronger argument that could be found in support of Catholic claims than this very contention of our Philadelphia contemporary. The allusion to Ecuador is unworthy the standing and good name of such a paper as the American.

The principle affirmed by the American, that the state has a right of itself, equally with the family and with the church, to teach religion, is not only erroneous, but subversive of that equality and liberty of conscience the proud boast of Americans. The state is, in fact, the majority for the time being of its electorate. Would the American feel pleased if a democratic majority in any commonwealth were to decree the teaching of the doctrine of state rights in all the schools within its limits? Yet any American commonwealth is at least as fully justified in insisting on the teaching of any such doctrine in politics as it is to make the Bible a text book in the schools. To force the Bible on the public schools in the manner suggested and advocated by the American were to violate the dearest right of the Catholic conscience, to establish in free America the tyranny of the Kulturkampf in its most odious form.

The Fathers of the Third Plenary Council of Baltimore give the best answer to the charge of the American that insistence upon the rights of the Church is incompatible with American patriotism. "We repudiate," say they in their pastoral letter, "with equal earnestness the assertion that we need lay aside any of our devotedness to our Church to be true Americans, the insinuation that we need to lay aside any of our love for our country's principles and institutions, to be faithful Catholics. To argue that the Catholic Church is hostile to our great republic because she teaches that 'there is no power but from God,' because, therefore, back of the events which led to the formation of the republic she sees the Providence of God leading to that issue, and back of our country's laws the authority of God as their sanction—this is evidently so illogical and contradictory an accusation that we are astonished to hear it advanced by persons of ordinary intelligence. We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; to both the Almighty and His instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew, 'their lives, their fortunes and their sacred honor.'"

The bishops proceed to show that no less illogical would be the notion that there is aught in the free spirit of American institutions incompatible with perfect docility to the Catholic church. The spirit of America is, they rightly contend, not one of anarchy or license, for it essentially involves love of order, respect for lawful authority and obedience to just laws. In Brownson's Review for January, 1858, in an article bearing the title, "Conversations of our club," one of the members of the club sets forth the true position of the church in America and in its relations with American citizens in a manner so clear as not to fail at the present time to prove interesting. "I do not," he says, "agree with Mr. Winslow that Americanism is Protestantism, or that there is necessarily any incompatibility between it and Catholicity. The great majority of our people are non Catholic, and their

spirit is, if you will, anti-Catholic; but the American system of government and society can adjust itself to Catholicity as well as to Protestantism, and perhaps better. Catholicity recognizes and confirms the law of nature, that is to say, natural justice, denied by the stricter forms of Protestantism, and therefore recognizes the equality of all men before the natural law, the true basis of liberty. Man has no natural right to govern his fellow-man, and therefore only a delegated power over him, a power which he holds as a trust and for the exercise of which he is responsible. All Catholic doctors teach that power derives from God through the people or nation, and that the king is the first officer of the State, not as Louis XIV. impudently claimed, the state itself. The right of the nation to depose its chief magistrate, and bring him to justice, was amply proved by Milton in his defence of the English people against Salmasius, for he is in reality not the master but the servant of the nation, and responsible to it, although I regard the trial and execution of Charles I. as eminently unjust. These are the fundamental principles of civil liberty and these principles are recognized and defended by all our doctors whose authority is worth citing. Hence the sovereign pontiff, as the ministers of the divine law for Christian nations as well as individuals, have at various times and in various countries, deposed faithless, tyrannical and oppressive princes, and absolved their subjects from their oath of allegiance."

"Now these principles are the foundation of what I call Americanism, they are the basis of our American order of civilization, and the mission of the American people is to develop and realize them in their practice. It seems to me absurd then, for either a Catholic or a non-Catholic to contend that an American, on becoming a Catholic, must denationalize himself, and labor to introduce Europeanism as the Catholic order. That European Catholics should naturally retain, or wish to retain, here, the order to which they have been accustomed, and that they should suppose that religion requires them to do here as they do in the old countries, is not unnatural, and should excite neither surprise nor rebuke. That Americans trained by professors, wedded to Europeanism, should distrust, to some extent, Americanism, and doubt the practicability of evangelizing the country and sustaining Catholicity here in its purity, integrity and independence, without kings for its nursing fathers and queens for its nursing mothers, is also to be expected, because the past history of the world shows no example of a Catholic people placed under institutions exactly like ours. It is to be expected that the recent convert, who finds few of his countrymen Catholics, should mistake facts for principles, effects for causes, and conclude that whatever has been prevalent in Catholic countries and approved by Catholics, must needs be Catholic; yet, a more careful study of history, a calmer and more thorough knowledge of his religion in its relations to society, will enable him to understand that Catholicity does not impose upon him the necessity of defending, even permit him to defend, everything that has been done by a profoundly Catholic people, or everything he finds in the regimes or the administration of so-called Catholic states."

What was true in 1858 is certainly true to-day. The position of the Church in America is, however, to-day vastly different from its position in 1858. Then the majority of its members were foreigners. To-day the overwhelming majority are native-born Americans. Then the Catholics were few in numbers, poor and illiterate. Now they are numerous, many of them blessed with great wealth, and nearly all with a sufficiency of earthly goods to enjoy a large measure of material prosperity. Then they were, as we have said, in too many cases, but through no fault of theirs, illiterate; now they are as well read and as well instructed as any class of people in the land. Twenty-five years have wrought a marvellous change in the views of European Catholics on the relations of royalty with Catholicity. Few, if any, even in Europe, look upon it as necessary that Catholicity, to be maintained in its purity, integrity and independence, requires kings for its nursing fathers and queens for its nursing mothers. Republican America has nothing to dread from an influx of European Catholics in this respect. These latter rightly look upon the kings and queens of nowadays, as in most cases, the deadliest enemies of our holy religion. The sovereigns of Europe have, in all but one or two instances, lent themselves to teaching that very Coarism the American would have implanted on the free soil of this continent—teaching that the state is omnipotent in its own sphere, omnipotent in the family, omnipotent in the Church. What do the Fathers of Baltimore advance on the subject of education. They affirm that a sound civilization must depend on a sound education; that education, to be sound and produce beneficial results, must develop what is best in man, and make him not only clever but good—that a one-sided education will develop a

topple over, as must every social system built up of such lies; that true civilization requires that not only the physical and intellectual, but also the moral and religious well-being of a people should be promoted, and at least with equal care; that if religion be taken away from a people morality will soon follow, and morality gone, even their physical condition will ere long degenerate into corruption, which breeds decrepitude, while their intellectual attainments would only seem as a light to guide them to deeper depths of vice and ruin; that a civilization without religion would be a civilization of "the struggle for existence, and the survival of the fittest," in which cunning and strength would become the substitutes for principle, virtue, conscience and duty.

The Fathers of Baltimore further insist that education, in order to foster civilization, must foster religion. "The three great educational agencies," say they, "are the home, the church and the school. These mould men and shape society. Therefore, each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and the atmosphere of the home and the church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion. Few, surely, will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influence. Nor can we ignore the palpable fact that the school is an important factor in the forming of childhood and youth, so important that its influence often outweighs that of home and church. It cannot, therefore, be desirable or advantageous that religion should be excluded from the school. On the contrary it ought there to be one of the chief agencies for moulding the young life to all that is true and virtuous and holy. To shut religion out of the school, and keep it for home and the church, is logically to train up a generation that will consider religion good for home and the church, but not for the practical business of real life. But a more false and pernicious notion could not be imagined. The American would not apparently exclude religion from the schools. It would enforce the teaching of the crudest form of Protestantism on all pupils without regard to rights of conscience. But as the great majority of the American people are not Protestants such a course as that advocated by the American will never be generally adopted. The public schools of America, not excepting those wherein the bible is read, have within a quarter of a century made fearful strides to utter godlessness. The mere reading of the bible, or its teaching by men not sent or qualified to teach the revealed truth, as experience shows, of little or no avail to stem the growing tide of immorality threatening the youth of America with destruction. What is wanted is a sound, thorough and consistent religious training in the school-room such as the Fathers of the Council of Baltimore advocate. Their demand is neither unreasonable nor un-American, while the position taken by the American is deplorably illogical, and its claims if reduced to practice demoralizing in the extreme, and calculated to bring the American republic into the most hateful despotism at home, and well-deserved contempt abroad."

#### ST. PATRICK'S CHURCH, QUEBEC.

The trustees of St. Patrick's Church, Quebec, have submitted their annual report to the congregation. The entire receipts for the year were \$17,054.98. The pew rent amounted to \$5,779.95, the penny collections to \$1,828.97, while the cemetery yielded a revenue of \$1,507.72. The expenditure was \$28,663.66. Of this we are glad to perceive that \$10,829.77 went to the erection of a school building. The assets and liabilities of the church are given as follows:

| LIABILITIES.                                |            |
|---|------------|
| Deposits.....                               | 73,355.85  |
| Less balance on hand.....                   | 19,715.68  |
|   | 57,620.17  |
| ASSETS.                                     |            |
| St. Patrick's Church.....                   | 100,000.00 |
| " " Treasury.....                           | 16,000.00  |
| " " Institute.....                          | 2,000.00   |
| " " Cemetery (old).....                     | 10,000.00  |
| " " " (new).....                            | 16,000.00  |
| " " School.....                             | 22,829.77  |
| Sexton's Lodge and Vault, old Cemetery..... | 800.00     |
| Real estate.....                            | 1,800.00   |
|   | 169,529.77 |

The report concludes in these reassuring terms:

"Your trustees have little to add to the statements above, which explain themselves fully."

Considering the very depressed state of business in our city during the past year, the financial record of the Church cannot be considered otherwise than reassuring. It is true the liability has increased about \$8,000, but, on the other hand, the assets have increased by nearly \$11,000. The chief burden for the past year was the cost of the new school, but, taking into account the great good it is destined to confer on the children of the congregation, and of which even the present commencement is an unmistakable augury, we think the expenditure will be favorably viewed.

It bears the signature of Messrs Felix Carbay, M. P. P., Joseph Archer, Sr.,

James Valdon, Timothy Shea, and T. J. Malony. The fathers last year stationed at St. Patrick's were Rev. Father W. Loewekamp, chaplain, M. S. Burke, Rev. J. B. Cronin, J. McCarthy, M. Cordeau, all of the Congregation of the Most Holy Redeemer.

#### EDITORIAL NOTES.

—His Lordship the Bishop of Kingston, who was for some days the guest of the Bishop of London, left for the East on Saturday last.

—We deeply regret to hear of the continued illness of the Very Rev. Dean Wagner, of Windsor. We hope to learn of his early and complete recovery.

—The Scott Act has been carried in the united counties of Lennox and Addington, the counties of Kent and Lanark all in Ontario and in the county of Brom, Quebec.

—We have much pleasure in congratulating the Montreal Daily Post on its enlargement and greatly improved appearance. The Post deserves well of the Irish Catholics of Canada.

—Ald. Grenier is to take the field in opposition to the Hon. J. L. Beaudry for the Mayoralty of Montreal. Mr. Grenier's chances appear to be very good.

—We are glad to learn that Mrs. C. F. Fraser, of Brockville, wife of the Honorable the Commissioner of Public Works of Ontario, will soon return to Canada much improved in health.

—We are sorry to perceive that the Minister of Education will persist in enlarging Dr. Ryerson. No man has left a more odious reputation to thousands and hundreds of thousands of the people of Ontario. A more unjust, illiberal, narrow and unscrupulous foe to Catholic rights than Dr. Ryerson Ontario has never yet seen.

—We are quite in accord with the Advertiser that there should be no delay in bringing about the amalgamation of London East with the city. There is not the slightest need, as our contemporary points out, for haggling about terms, the interests of both municipalities being identical. It is also the interest of London to secure at the earliest period the annexation of London West and London South, both of which suburbs would be greatly benefitted by forming part of the city.

—The death is announced of Mr. F. H. Ennis, Secretary of the Department of Public Works. The sad event took place on the 13th inst. Mr. Ennis was in good health and spirits all day, attending to his official duties as usual. He went home about five o'clock and soon after was stricken by apoplexy and became unconscious, in which state he remained till his death, about ten o'clock. The deceased gentleman was born at Kamouraska in 1837, and educated at the College of Ste. Anne de la Peste, in 1861 he was appointed clerk to the board of Provincial arbitrators, in 1867 clerk in the department of Public Works, and in 1869, secretary of the board of official arbitrators for the Dominion on the organization of that body, filling both offices till the fall of 1880, when he became secretary of the department of Public Works, the duties of which he discharged with the utmost efficiency. Mr. Ennis was a most obliging and painstaking official and universally respected. His sudden death has cast general gloom over the community in which he so long lived.

#### Correspondence of the Catholic Record.

##### LETTER FROM QUEBEC.

In my last letter I stated that the name of the Rev. A. A. Blais, D. D., was mentioned in connection with the nomination of a Principal to the Laval Normal School here, in lieu of Rev. M. Lagace, lately deceased. The nomination has taken place, but instead of the reverend gentleman alluded to above, it is the Rev. L. N. Begin, D. D., who accompanied His Grace Mgr. Taschereau, as secretary, on his last journey to Rome. The Rev. L. N. Begin, although comparatively young as yet, is nevertheless the author of several treatises, amongst others of "The Bible and the Rule of Faith," and is well known in literary circles throughout the Dominion. Joining a consummate prudence to his deep learning, he will know how to skillfully govern the important establishment to which he has just been nominated; and the Roman Catholic Council of Public Instruction is deserving of thanks at the hands of the general public for the excellent choice they have made.

The Rev. T. Hamel, V. G., rector of the Laval University, was in Quebec last week to meet their Lordships the Bishops of the province, who had been called together for the nomination of the Principal of the Normal School and for other general business concerning the ecclesiastical Province of Quebec.

Mgr. Marquis, of Three Rivers, and phothonary apostolic, has returned home after a protracted sojourn in Rome, whither he had gone as procurator of the Nicolet College. It is not known as yet where he will establish his residence.

The annual statement of the Trustees of St. Patrick's Church, in this city, has been issued. The Rev. Redemptorist Fathers cannot fail to be congratulated upon the excellent manner in which they have managed the affairs of St. Patrick's congregation.

The Rev. P. S. O'Ryan, D. D., of the Quebec Seminary, and professor of Dogmatic Theology in the same institution,

preached a very able and eloquent sermon in the French language upon the dignity of the priest, in the Basilica, on the 11th inst., in presence of His Grace Mgr. Taschereau.

The weekly concert and readings of the St. Patrick's Literary Institute are becoming more and more popular, if we can judge by the attendance at the performances so far. This excellent society contains quite a number of young amateurs who are an honor both to the society and to the congregation to which they belong.

#### THE ALLISTON BAZAAR.

We would beg to remind those to whom tickets have been sent for the above bazaar that they must make their returns before 12th of Feb. to be in time for the drawing. We earnestly hope the returns will be as liberal as the object is deserving. Father Gibney has been doing big work with slender resources, and as the way in which he appeals for assistance will be but a trifle on those who assist, we trust that, within the next couple of weeks or so remaining before the bazaar, the returns will be such as to materially help in lightening the burden incurred by the good priest of Alliston.

#### A SILVER JUBILEE.

FATHER REY, OF MARA, CELEBRATES HIS TWENTY-FIFTH ANNIVERSARY.

The celebration of the silver jubilee of Father Rey, Parish Priest of Mara, took place on Thursday. Father Rey, who was the first priest ordained by Archbishop Lynch, took holy orders some twenty-five years ago, and was subsequently engaged in several parishes in the diocese of Toronto. For the last ten years his sphere of duty has been in the township of Mara, and if the number of people attending his silver jubilee may be regarded as any criterion of his popularity in that locality his efforts have been preeminently successful, and highly satisfactory, both to the ecclesiastical authorities, the priesthood, and his parishioners. Owing to their detention in Philadelphia, Archbishop Lynch and Bishop F. Mahoney, whose presence at the ceremony had been anticipated, were absent, but there were present Bishop Jamot, of Peterborough; Vicar-General Laurent, of St. Michael's, representing His Grace the Archbishop; Vicar-General Laurent, of Lindsay; Rev. Dean O'Connor, of Barrie; Kenneth A. Campbell, Orlin; T. H. Labreque, P. P. of Penetanguishene; Rev. Rohlf, of P. P. Brook; Rev. J. N. McBride, Chaplain of the reformatory at Penetanguishene, Rev. Father Davies, of Brechin; Rev. Father Lynett, P. P. of Midland; and Rev. Mr. Jelfcott, Toronto. Mass was celebrated at 8 o'clock by Bishop Jamot, who afterwards preached a sermon on the missions of love and mercy. Dean O'Connor, of Barrie, also spoke in congratulatory terms of the zeal and earnestness which Father Rey had brought to his duties, confirming the good wishes of the Bishop, and hoping for him *multos annos*. After Vicar-General Laurent, of Lindsay, had given expression to similar sentiments, Father Rey's parishioners presented him with an address, setting forth their reverence and regard for him, which they accompanied by a more tangible offering in the shape of a well-filled purse of money.

The address, which was ably read by Mr. Joseph Fox, is as follows:

To the Rev. P. Rey, P. P.—Rev. Sir,—"It is with feelings of gratitude and affection that we, your humble parishioners, draw near to tender you our hearty congratulations on the auspicious occasion of this 25th anniversary of your elevation to the sacred order of the priesthood. It has been known to many of us that, during the earlier part of your ministerial career, you, like many of our illustrious countrymen and predecessors in Canada, underwent great hardships and privations in your zeal and devoted loyalty to Christianity. As befitting a true follower of Christ, our Divine Master, you never flinched from the discharge of your onerous, and often trying duties. Catholicity has made marvellous progress in the archdiocese during the past twenty-five years under the able guidance of our venerable and beloved Archbishop, and you, Reverend Sir, as a co-worker of His Grace, nobly performed your due share of the good work. Looking retrospectively over your life for the past quarter of a century, it must be a source of great satisfaction to you to know that you have faithfully performed the manifold functions of your sacred vocation. Wishing you many happy returns of this anniversary, we beg of you to accept the accompanying purse as a slight token of our esteem for you. Signed on behalf of the congregation of North Mara and Rama, Thomas McDermott, Edward Gettings, Patrick Clarke, F. J. Gillespie, Jno. Gallivan, James Mahony.

Uptergrove, Jan. 8, 1885.

The Rev. Father responded in a most feeling manner, assuring his parishioners that in the future he hoped to serve them, if possible, even more faithfully than in the past.

The Rev. George R. Northgraves preached in St. Alphonsus' Church, Windsor, on Sunday, from the text, Romans xii, 1: "I beseech you, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service." The reverend gentleman delivered an eloquent and instructive discourse on the sacrifice of the mass, drawn from the text quoted. Father Northgraves has in press, from this office, a defence of Christianity against the attacks of modern infidels, entitled "Mistakes of Modern Infidels." This work will be ready in a few days, and will be an answer to Col. R. G. Ingersoll's "Mistakes of Moses."—Detroit Free Press, Jan. 13.