THE CATHOLIG RECORD

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London. Ontario. Price of subscription-\$2.00 per annum.

EDITORS REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD. Rates of Advertising-Ten cents per line each insertion, agate measurement.

Approved and recommended by the Arch-bishops of Toronto, Kingsten, Ottawa, and St. Boniface, the Bishops of Hamilton, Peter-borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Inroughout the Dominion. Oorrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stoneed When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, May 6. 1899.

YELLOW JOURNALISM.

The statement recently sent as a despatch from London to the effect that Cardinal Vaughan, Archbishop of Westminster had, secured the requisite number of suffrages (two-thirds) of the Cardinals to make certain his election to the Papacy in the event of Leo XIII.'s death was first published by the London Morning Post, which professed to have authentic information on the subject. The whole story is a fabrication without any foundation in fact, and has been privately so pronounced by the Cardinal, who, however, does not deem it necessary or proper to make any public denial or statement of any kind regarding the matter. The absurdity of such a statement is too glaring to be treated seriously, inasmuch as the Morning Post is not the private confidant of the College of Cardinals.

DR. PARKER'S STRONG WORDS.

The Rev. Joseph Parker, of London, Eng., who, after the death of Henry Ward Beecher, officiated for a long while in Brooklyn Temple, and was at one time expected to become Mr. Beecher's successor, has once more made himself ridiculously conspicuous by his irreverent oddities. The three hundredth anniversary of Oliver Cromwell's birth was the occasion last week of the celebration of festivities in many Non conformist Churches throughout England, among others in Dr. Parker's City Temple, a Congregational place of worship. The doctor, after lauding the regicide of England, and the Caligula of Ireland, attacked the Prince of Wales and Lord Salisbury for being present sometimes on a race course and the congregation loudly cheered his remarks. The fault of these dignitaries consists in this, that they do not take their moral code from the doctor.

Next, he spoke of the Sultan of Turkey thus : "The Emperor William may call him his friend : but in the name of ----." here he invoked the three Divine Persons, and added : "I

say G-d- the Sultan."

to these speakers, but were not moved by them, and as soon as the harangues do not seem disposed to do. The fact were ended, cries were raised : "Burn him ;" " Think of his crime ;" of Ritualism, that they are disposed to and the mob proceeded as before to look for a suitable place for the carrying out of their intention.

little likelihood of this occurring, at all The unfortunate negro, Samuel Hose events, for many years to come. They by name, was identified by some are, probably, also influenced by the neighbors who had often seen him, and fact that their connection with the then a place was selected for his ex-State ensures to them a share of the ecution about a mile and a half from loaves and fishes which the State be-Newman. He was placed with his back to a large pine tree, and allowed stows so lavishly upon the establish ment ; and the only way whereby this to speak. Thereupon he acknowledged share in the good things can be secured having committed the murder, but incriminated one Lige Strickland, a permanently is by " holding the fort." " Valley " retorts on Mr. Hill with a negro preacher, who, he said, had good deal of force, virtually to the given him twelve dollars to commit effect that the present disorganized the deed. The assault on Mrs. Crawford he denied entirely. condition of the Church arises out of the essential character of the Church The mob had reached a state of fury. Their victim was chained to the tree, itself, which is so constituted as to

catch within its net fishes of every and many knives were drawn, at the kind, however incompatible may be sight of which he yelled so that his cries could be heard to a great distheir habits. He quotes the Rev. Dr Parker of London as asserting that tance. His ears and fingers were 'the Church of England uses a Prayer then cut off one by one, a pile of brush Book saturated with priestcraft," and and firewood was placed under his feet, a can of kerosene was poured over him he asks, "why under the sun " does Mr. Hill and others who think like and on the wood, and a match applied, him remain in such a Church? He and he was immediately enveloped in flames, and after a short time he was continues : relieved by death from further suffer-

ings. Horrible it is to add that pieces were cut from the charred body, and brands were snatched from the fire to be preerved as souvenirs.

Guilty though Hose was of a fearful crime, there is no justification for the one committed by the mob with so much barbarity. The result of Lynch law is inevitably to reduce the people of a civilized community to a state of savagery, and experience has proved that any community desirous to remain in a civilized state must abide by the regular course of law. Much as we regret to have to say it, we must add that Georgia and several other States appear to have fallen into a condition

of barbarity from which they will not arise until they learn to respect the laws. The horror did not end here. The

England. negro preacher already named was afterward seized and subjected to a mock trial and executed in a manner somewhat similar to Hose, though there was not a particle of evidence to criminate him further than that accusation which Hose made against him when

under fear of death. Another negro as being the Church of God, or of the powers of darkness. was also similarly treated for saving Much as has been said from time to that every negro killed should be time by the advocates of Free Churchavenged, and it is said the mob are ism against all connection between engaged in a hunt for two or more Church and State. the matter of a union negroes to be subjected to similiar between the two does not of itself constitute any valid argument against

We are seldom able to speak approv ngly of what Colonel Ingersoll says in his public utterances, but we heartily endorse his sentiments expressed a few days ago in New York in regard

CHRISTIAN UNITY. sect." This, however, the Ritualists The Rev. Dean Carmichael of Monis, so wonderful has been the progress treal preached a sermon on Sunday, April 23, on Christian Unity, in St. believe that they will succeed by their George's church of that city, founded zeal in bringing over the whole on the prayer of Jesus recorded in St. Church to their views, though there is John xvii. 21 : "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, that the world may believe that

> Thou hast sent Me." The sermon, judging from its drift, was the prompting of a heart full of benevolence, though within the scope of that benevolence he names only the "Anglican, Presbyterian, Congregationalist, Baptist, and Moravian camping grounds " of Christians, to the exclusion of Catholics, as being within the limits of the Christianity which it would be desirable to see united into one fold. "Any humiliation," he continues, "might be the greatest blessing, if it only served to open our eyes to our most unhappy divisions." The omission of Catholics and the Schismatical Churches of the East,

which together comprise three-fourths of the Christian world, from being participators in the union of Christendom to which the dean's aspirations tend. shows how far he is still from realizing the fact that the union he proposes would not be the reunion of Christendom, but only the union of a few sects which taken together amount to only a fraction of the remaining one-fourth of the Christians of the world.

continues : "What does he gain in her that he would not obtain, say in the Reformed Episcopal Church, or the Methodist? Why keep one body or sect more in existence, if it teaches nothing essential to vital religion more than the Methodists, Presbyterians, and such? It is, certainly, not the most prosperous or progressive body in Canada. It is not the most learned. It is not the most Protestant : Why, then, stay in her? Why not join bodies that show more experienced religion-ists, and withal, more Protestantism, and are anti-ritualistic and anti-sacerdotal to the hilt? I would not stay a day longer in the Church of England if I considered that she was a mere department of the government The Rev. Dean admits that the prayer of Christ denotes that it was His will that the Church of Christ should be one. "The world," he says, " mus be inseparably joined in belief and was a mere department of the governmen in England, or an organization of human contrivance, and with no message to give faith, ' that the world may believe that Thou didst send Me.' This was the no gifts to offer, no special benefits to con-fer beyond what any one of the Protestant bodies (say the Salvation Army, for example, around can offer or proclaim." strong ground of our Lord's appeal By perfect unity in faith and thought, belief, word, and action, among the "Valley" certainly presses th Christian tollowers : this was the one point with force, as far as the great fact which would overwhelming-Church of England is concerned, but ly impress the godless, or the thought he evidently does not realize the fact less infidel." that his argument, which is frequently

This is an admission that the want urged by Evanglicals (so . called) of unity in faith between Protestants presses with equal force against the is a great drawback to the conversion other sects as against the Church of of the heathen, and from numerous other sources the same fact is evi-They are all, equally with that denced. Thus among the Japanese Church, mere organizations of human there are Presbyterian, Anglican, contrivance, even though they are not Methodist, and some other sectarian backed by the power of the State. The missionaries who proclaim loudly fact of State support being extended to enough that they are the ambassadors of a Church does not affect its status either the same God, and that they are bring.

ing to the Japanese the true Christian faith as Christ revealed it. But the astute dwellers in the Flowery Empire have discovered the diversities of doctrine taught by all these missionaries, and have drawn the conclusion that they have the same right as their Western teachers to make a form of Christthe Church as being of God's instituianity to suit themselves, and this they tion, unless the Church so united to have actually done, having formed so the State be evidently either the creacalled independent Churches, approxition or the slave of the State, as is the mating to Methodism and Presbyterianno with the Churches of England ism, but which, denying the divinity of Germany, Russia, Servia, etc. There Christ, are in reality rather Unitarians is this difference between Protestant than either Methodists or Presbyter-Churches and the Catholic Church, ians. In this country and on this conwhen established by law, that the tinent the so-called Evangelical sects former receive from the State the docdeny that the Unitarians are to be intrines they are to teach, and are ready cluded under the name of Christians, to accept the code of morals which the because they reject so fundamental a State may impose upon them, whereas doctrine of Christianity. It is difficult the doctrines and morality of the Cathto see why they should claim to have olic Church remain unchanged under made Christians of these Japanese who all circumstances, acknowledging only are unbelievers to the same extent. the supreme headship of the divinely We see, then, the result of the spirit appointed Vicar of Christ. The office of dissension and division which Proof the State in this case is merely to testantism has introduced into that protect and assist the Church in her Christianity which it pretended to rework of saving souls, but not to rule form. Outside of the Oriental schisms, her, by imposing upon her the teachwhich date back for a thousand years, ing of another gospel than that which Christendom was one in fact when has been handed down from the Luther raised the standard of revolt. Apostles, as it was received by them The Orientals had not the missionary spirit to carry their gospel to all the From these considerations, which nations of the earth, so that as far as the conversion of the heathen was concerned, there was really but one Christianity ; but during the last half century Protestantism has worked itself

of the one visible Church. Of these He declares that them also He must bring, that there may be (of His Church) one fold and one shepherd. These sheep shall thus hear His voice. (St. John x,

It is clear, then, from these passage that it is not a humanly devised unity American Herald. that must characterize the Church o Christ, and which we may term a dis-

tinctive mark of the true Church. It must be such a unity as that which Christ Himself describes. There must be

unity of faith, as is admitted by Dean Carmichael ; unity of discipline and rule under one shepherd and in one fold, as is made clear by our Blessed Lord in the passage of Scripture last referred to ; and there must be a bond of visible unity, a centre of authority, as otherwise the unity of faith, discipline and Church government would not be perpetuated. It is perfectly clear that this threefold unity exists only in the Catholic Church in communion with and subjection to the See of Rome and the successor of St. Peter. Here we may remark that the Rev. Dean in a work issued a few years ago endeavored to prove that a union is possible between, at least, Anglicans, Presbyterians and Methodists, without in the least degree interfering with the respective beliefs of these bodies. It will be evident to all at a glance that an agreement based upon these lines would not constitute the unity of faith which we have shown, and which the Rev. Dean now admits to be necessary to the Church of Christ.

Neither can this necessity for unity be reconciled with the theory so often put forward by Protestant divines, that it was Christ's intention that there should be a diversity of faiths and folds, all of which together constitute the one Church of Christ. This is a theory evidently put forward merely to evade the difficulty of Protestantism to account for the diversity which it created. It is, perhaps, a sign of returning faith that the conviction of the necessity of a real unity of doctrine. which is so vigorously maintained by Dean Carmichael in his sermon, is gaining ground. We hope that the the one fold and the one Church which Christ commands all to hear under and the publican. (St. Matt. xviii, 17 To these considerations we cannot omit to add that the diversity so much prospect of reducing the discordant elements therein to even an appearance, to say nothing of the reality, of not devote it to a better object. union. This is only one illustration and foundation stone on which Protest- distributed to the people.

their wondrous fruits. Hence the mere knowledge of the eminently holy lives of the members of religious orders exert a strong influence upon the rest of the faithful; it suggests good thoughts and high aspirations and generous resolves ; it shames many a aggard into earnestness, who but for this would die of spiritual sloth .-

MAY 6, 1009.

DIOCESE OF LONDON.

Farewell Sermon by His Grace, the Archbishop of Toronte Last Sunday, April 30, his Grace

Archbishop (elect) O'Connor preached his farewell sermon in the London Cathedral. Rev. M. J. Tiernan celebrated the High Mass, while Rev. Fathers Brennan, C. S. B., and L'Heureux were in attendance upon his Grace. He began by reading the announcements for he week and promised to celebrate a Mass at 8 o'clock on Monday for all the school children. On account of the press of work for the past few weeks he had not been able to visit, as he intended, the Separate schools of the city, before his departure for Toronto. would also celebrate a Mass on Tuesday at 7 o'clock for all the de eased members of the congregation of this city and throughout the diocese. He next read the epistle and gospel of the day. He said he had a great many things to say to them - things which concerned only himself and the members of the congregation, viz., the various receipts and expenditures in connection with the church during his term of office as Bishop of London, each item of which he then specified. He re gretted that such a large amount of money had to be expended in the payment of interest and urged upon the people the necessity of contribut-ing more generously towards of the church debt liquidation Continuing, he said that during the past year 118 children were baptized, marriages were solemnized, 62 deaths occurred, 122 persons received the sacrament of confirmation, and a debt of \$27,000 still remained on the church -not taking into account the \$1,000 bequeathed by the late Archbishop Walsh, which sum the executors of the estate had not as yet handed over to the church. When this sum was received the debt would be \$26,000. Arrangements had been made that no interest would have to be paid until the 1st of next December. During the past eight years \$7,803 were subscribed. He did not feel inclined to blame the people, but felt it his duty spread of this conviction may result in to mention these facts before his dethe return of the wandering sheep to parture. When he assumed control of the diocese he felt that the debt of the Church was his as well as the people's, and in consequence he had tried by pain of being regarded as the heathen every means in his power to obtain money to defray the expense. From various sources he had succeeded in obtaining \$58 362 in behalf of the church, thus considerably reducing the bewailed by Dean Carmichael is notori- debt. Besides this sum he himself conously rampant in his own Church of tributed \$15,000 towards the cathedral England, and there seems to be no fund. This amount he had intended to devote for other diocesan works had God willed him to remain here, but as such was not God's will he felt he could He next referred to the Annual Re-

of the result of the primary principle port of the Separate School Board of the city, copies of which were on that day A glance a antism is built, which is individual | the treasurer's statement would show judgment. Christian unity can never that the total receipts up to the 1st of

was the cemetery, which still had a

MAY 6, 1999

Society is an association for which he had the highest admiration. It doe its allotted work in a quiet way an no one knows of the good it accom plishes but Almighty God. This societ is said by some to be "old fashioned, but we must remember that so is the Catholic Church "old fashioned," an if this society is always careful to kee its regulations, no matter how "old fashioned" they may be deemed, Go would surely reward the members This society has always had the bles of the Church on its work ongst the women's societies we have ing of said he, the Children of Mary, the S Anne's Society, the Consolers of Mar and the Sodality of the Blessed Virgi The last named society ha Mary. supplied the altars with flowers an lights for this occasion, and, he con sidered, it was the best offering the could have made. Some of the members of these societies we not acting as he would like, but o the whole he had to thank th members for many acts of kindne received. There are, said he, sti other societies which bear the name Catholic, and of these the best, to h mind, was the C. M. B. A. It had a entirely unselfish object. The bene to be derived from membership wou conferred only after the memb had himself gone to his reward. thus referring to the C. M. B. A. I did not wish his remarks to be con structed as finding fault with the other societies. With regard to the oth societies they are very good. Still se is not forgotten, as the benefit is co ferred upon the members while the are living. Certain people enter the societies with this thought more the any other in view. People, too, ofte complain that they cannot contribu towards the church because they mu pay their society assessment. This excuse. These cociety obligatio are of our own contracting. Th are not an obligation conferred up We are, however, under an ob 118. gation of contributing towards t Church. He did not wish to find fat with the societies :-- on the contra all those which he approved in the h had his blessing - but ginning urged the necessity of careful inqui before joining any society whateve Some people entered associations which the Church did not approv This was always dangerous. To this seemed to him a want of prop confidence in Almighty God. W do they enter these societies? Sol ly for the advantages they co They may say they not see anything wrong in ther but when the Church does r approve of them this should be a suff ient reason why we should not jo ey have their ritual, and this the Catholic Church does not a prove. We say Mass for you, say in a prove of us would think of offering not one of us would think of offering. T it a prayer of his composition. Church, which is the spouse of Chri always prepares the prayers that are be offered in public to Almighty G Some of the prayers of these societ have in fact nothing Christian ab them. A Catholic cannot conscient ously be a Chaplain in any socie No person in this country of ours wo be allowed to plead before an ordina court unless he were fully authorit and qualified so to do, as these courts surrounded with a certain dignity a honor which require a suitable tra Now, as the court of heaven infinitely superior to any earthly cou we can easily understand that any o who is not prepared for the work sho

He next said that the refusal of the Anglican minister to bury his wife anywhere but in unconsecrated ground was "a Popish device," " a detestable blasphemy" which made him more faithful than ever to Non-conformity. He did not explain how Popery is responsible for the conduct of the Anglican clergy, nor did he tell how he was justified in uttering blasphemies in the name of the adorable Trinity, or in desecrating what is supposed to be the House of God by breaking the second commandment.

LYNCH LAW.

On Sunday and Monday, April 23rd and 24th, occurred one of those brutal scenes called lynchings which have for years disgraced by their frequency most of the Southern, and some of the Western States. But this last occur. rence has, if possible, excelled in its disgusting atrocity anything which has preceded it in this line. It took place at Newman, Georgia, and the victims were, as has been generally the case, negroes, though in some instances white men have been subjected to the penalties of lynch law.

Alfred Crawford, a negro who had committed the double crime of murdering a white man and assaulting his wife, was awaiting his trial in jail, from which he was taken by a mob, and forced to go to the head of a procession which was then formed to lead him to execution.

When the public square of the town was reached, Mr. Atkinson, formerly Governor of Georgia, who lives in Newman, appeared upon the scene, and standing up in a buggy harangued the crowd begging of them to let the law take its course. Judge Freeman seconded ably the efforts of the ex-Governor, beseeching them to restore the prisoner to the custody of the sher-

The mob listened patiently enough her and forming a "half and half will be more happy .- Aloyse F. Thiele. | wardly, as well as in desire, members | counsels practised ; it is there we see | ized.

to these lynchings. He said :

deaths.

to these lynchings. He said : "I suppose these outrages—these frightful crimes—make the same impression on my mind that they do on the minds of all civil-ized people. I know of no words strong en-ough to express my indignation and horror. "These horrors were perpetrated in the name of justice. The savages who did these things belong to the superior race. They are citizens of the great republic. And yet it does not seem possible that such fiends are human beings. They are a disgrace to our country, our century and the human race. "Let me say that what I said is flattery compared with what I feel. When I think of the other lynching—of the poor man muti-ted and hanged without the slightest evi-dence; of the negro who said that these murders would be avenged and who was brutally murdered for the utterance of a matural feeling — I am utterly at a loss for words.

"Are the white people insane-has mercy led to beasts? Has the United has mercy fled to beasts? Has the United States no power to protect a citizen? A nation that cannot or will not protect its citizens in time f peace has no right to ask its citizens to protect it in time of war.

THE TRUTH REGARDING RITU-ALISM.

The Daily Witness of Montreal, though certainly far from being at any time favorable to the Catholic religion, and being frequently anti-Catholic in the expression of its views, has often letters in its columns which are peculiarly interesting reading to

Catholics.

The issue of the 22nd ult. is an instance of this. A correspondent of that journal, writing over the nom de plume " Valley," makes some decided hits at the vitals of Anglicanism, in reference to the vigorous discussion at present going on between Ritualists and Evangelicals, which threatens the

very existence of the Church of England, and to which, therefore, the designation of the "crisis" in that Church is commonly given.

" Valley " remarks that another cor. respondent, a Mr. Hill, who like himself is violently opposed to Ritualism, expresses the wish that the Ritualists, including the whole organization of the English Church Union, would leave

from Christ.

land :

are evidenced by innumerable facts of history, it follows that we may appeal to the Ritualists in the following terms, more forcibly than "Valley " appeals to the Evangelicals of the Church of Engup to be also of an intensely mission-

land: "You have by sincerely seeking the truth, arrived at last at the knowledge that many of the doctrines which Protestantism rejected from its beginning, are those which have been taught in the Church of Christ from the time of the Apostles, and are, therefore, the very truths which Christ revealed, command-ing His Apostles to teach them to all nations. Why, then, stay in a Church which is so subject to the human authority of the State, that you are forbidden to teach those sacred truths, and are persecuted because you cling to them with laudable tenacity? You have become convinced that the very name Pro-testantism is subversive of the essence of Christianity, why cling to a Church which by law imposes upon you such a name? Such a Church cannot be 'the pillar and ground of truth, 'as 'the Church of the living God' is de-clared by the Apostle of Christ to be. Your only safety lies in returning to that Church which alone has preserved and constantly yangth without change and multialtion, 'the faith once delivered to the Saints.'" faith once delivered to the Saints.'

Welcome the dawning of day with a cheery smile, and even though your heart be sad and troubled, the day will seem all the brighter. Your smile will

ary spirit, and the consequence is that a divided Christianity is now offered to those whom it is desirable to convert to abundance of ordinary fruit, but also the Christian faith. The work of Christ thus remains undone, because in His prayers He declares that the world will believe that "the Father hath sent me," only on condition that His ambassadors shall be one as the Father and Son are one God. No other proof than this is needed to show that only such unity as exists in the Catholic Church is consistent with the unity which Christ requires to be in His Church. He declares elsewhere that He has other sheep which are not

yet of this fold-of the one Church which He established on His Apostles. These are the sincere souls who are truly seeking the truth but have not the Church in peace by going out from work its way into your heart and you yet discovered it, so as to become out-

e attained unless this principle be last January were \$6761 64. Another matter to which he referred discarded, and that of the authority of an infallible Church substituted for it : and it is needless to say that the only Church which can claim infallibility as its characteristic is the Catholic Church.

ORDERS.

hearts.

religious orders.

debt of \$856.00 on plots purchased by the people. Now this was not right, but he trusted those in arrears would require no further urging to pay this lawful debt but would at once attend o the matter. His Grace remarked that what-

THE IMPORTANCE OF RELIGIOUS ever good had been accomplished throughout the diocese during all the years he had been Bishop of London Recent controversy has led some unwas done with the hearty co-operation of priests and people. Whenever the thinking people to question the importpriests were in harmony with their ance of religious orders in the work of Bishop a great deal had been done, God's Church. The Church in her heaven-given wisdom knows that it and for this he did not take any credit greatly concerns her welfare to have to himself but with God's grace he had at her command an army of well-disever given encouragement to others to ciplined troops, such as the religious work earnestly and faithfully for the orders furnish her with. It is in the glory of God and the salvation of souls religious orders that the most exquisite During those years 11 new churches had been built (4 of those in localities fruits of our Lord's teaching are found. If there were no religious many of the where heretofore there were no place most beautiful passages of the Gospel of Catholic worship), 10 were very considerably repaired, 7 new marble altars erected, 15 altars were would lose their full force, for scarcely are the counsels of perfection kept with blessed, 13 residences for pastors built, 11 Separate schools erected sufficient exactitude by those servants of our Lord who, though they love Him

much, yet live in the world, and are not bound by the three fold vow to ob-(8 in places where there were none previously), 10 cemeteries were blessed for the faithful departed, 3 serve them to the letter. Indeed, their new hospitals and 3 convents were built. He was pleased to know that very position in the world does not ad-mit of it. Yet our Divine Lord surely meant when He cleansed for Himself a in most of these cases the debt was perfect Church, without spot or wrinkle that she should bring forth not only an very trifling. During the past eight years he ordained 37 priests, 15 of whom were for the diocese of London : the choicest fruits which the grace of 6 others were received to assist in the Holy Spirit could form in human diocesan work, and 9 priests have died And Holy Church knows that since. Priests, remarked his Grace, this could never be attained without wear out more quickly than other people. He administered the sacra-ment of confirmation 309 times, con-Hence the Church has ever shown a special love for religious. She loves them because she believes them to be firmed 6555 females and 6553 malesof which number 359 were converts. the "bosom friends" of her Divine He had reason to thank Almighty God Master, and she loves them, too, for she for the work that he had been able to is aware of their usefulness. It is do, and attributed its accomplishment easy enough to theorise on the nobility all to God's goodness and mercy. Ho had been blessed with good health and of our Divine Lord's teaching, to describe eloquently its winning charms, had been only once unable to fulfil his its matchless beauty ; but if we wish engagements.

men to live up to that teaching, even Before leaving, said he, there were at some way off, it must be seen to certain other remarks he would like to exist actually full of live and vigor. make. There were in the parish a cer-In religious matters especially is it true that example is better than pretain number of societies some of whose object is purely religious. The League cept. And it is in the lives of religious of the Sacred Heart is doing good work men and women we see the Divine it is well directed and well patron of the Sacred Heart is doing good work ; The St. Vincent de Paul not take part in it. Consequently Catholic should not act as Chaplain any of these societies.

Referring to amusements undertal by Catholic societies, his Grace adm ished the members to be careful. Be ing as they do the prefix "Catholic. anything unbecoming this name tra pires, outsiders will blame the Chur not the members which compose society. Personally he had an a pathy to anything bearing the nam Catholic being connected with nul amusement.

His Grace's next admonition in p ing from his congregation, was to parents in regard to the rearing their children. Take exceeding of your children, said he. They trusts given to you by Almighty Himself. He could hardly conceiv a father or mother entering hea without being able to say to Almig God that all those souls which He confided to their care, through t efforts, had also reached that heave abode. If through the parents' fa their children's souls are lost, th reckoning will be a terrible a Parents should teach their children word but above all by good examples the fulfilment of their duty. If yarents, lead good lives, your child will imitate you, and they will by you a source of joy and pride. Myour bootton the second s your homes such as will content all members of the family, and they will a source of satisfaction. Then God not allow your children to forget t duties to you. His Grace further horted the parents to always send t children to Catholic schools. He gretted to say, there are some Ca lics who are always ready to find f with things Catholic. The object education should be heaven, not es For a Catholic to send his child where they do not receive religiou struction is therefore positively wr when he can do otherwise. Her this city, said he, Catholic education a higher order is not much patroni The parents seem to prefer to h their children at home and send t to school where it were better should not go. Catholic life, Cath instinct will not be maintained in future as in the past. The par should send their children to places where they will receive Cat