

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, FEB. 9, 1884.

NO. 278

## DIOCESE OF HAMILTON.

ADDRESS AND PRESENTATION TO THE VERY REV. T. J. DOWLING, VICAR CAPITULAR.

On Tuesday, 29th of January, the priests of the Hamilton diocese were entertained at a banquet given by their worthy Vicar Capitulat, the Rev. T. J. Dowling. Notwithstanding the difficulty of travelling, on account of the late snow-storm, still more priests came to Paris than had been really expected. The Right Rev. Monsignor Walsh, Bishop of London with his usual affability and kindness of heart, was also present on the occasion. This act of good will and respect on the part of His Lordship of London was highly appreciated by the priests of this diocese, and shall not be easily forgotten by the Administrator, who had been so courteously honored by their visit.

Immediately after the banquet, an address of congratulation from the clergy of the diocese was read to the Very Rev. Father Dowling, Vicar Capitulat, in addition to which a pure containing the sum of \$500 was presented by Rev. Chancellor Keough, as a mark of appreciation and esteem, and in recognition of the prudence and wisdom that characterized his Administration during the long widowhood of the diocese. The above-mentioned Very Rev. Father Dowling intends to apply in liquidating the debt of his parochial church.

The following clergy were present at the banquet:—Venerable Dean O'Reilly, Dundas; J. Keough, Chancellor of the diocese; Fathers P. Lennon, Brantford; O'Connell, Mount Forest; M. J. Cleary, W. Lillis and J. P. Craven, Hamilton; Maguire, Galt; J. P. Doherty and Kelly, Arthur; J. Lennon, Brantford; Crinnon, Madelon, and J. J. Feeney, Dundas; Fathers Fern, Strathroy; and Braly of Woodstock.

Telegrams regretting inability to be present, were received from the following:—Rev. Fathers Supple, Boston, Mass.; Venerable Dean Laussie, Walkerton; F. Lee, Elora; J. Corcoran, Teeswater; F. Cassin, Riceville; F. O'Reilly, Oakville; F. Owens, Ayrton; and F. O'Reilly, Macton.

THE ADDRESS. To the Very Rev. T. J. Dowling, Administrator of the Diocese of Hamilton. Very Rev. and Dear Father,—Now that the term of your Administration is about to close, your fellow priests desire to tender to you their congratulations on the efficient manner in which you have discharged the duties of the high trust committed to your keeping, and to assure you that your every act and word, in this connection, have met with their unqualified approval and adequately justified the wisdom of the choice they had made. Hence it is that the joy which fills our hearts in the presence of the gratifying intelligence that the Diocese will in a few days have passed through the period of its widowhood, is somewhat tempered by the sorrow we experience when we know that the approaching consummation of our dearest wishes is also destined to bring with it the severance of those relations which, for the past twelve months, have subsisted so happily between us. So true it is that there is no picture, however bright, but its dark side, no day, however sunny, but has the night to follow in its wake, no pleasure without its moiety of pain. None, indeed, could have understood more thoroughly than you have how to blend the stern justice of the Ruler with the benignity of the Father, the affectionate kindness of the Friend. None could have realized more forcibly than you have the beautiful truth that the sceptre of authority can be wielded consistently with the olive branch of mercy and peace. It is to give expression to our feelings in this connection that we are here to-day, and to tell you that, greatly as we admire the wisdom which has characterized your conduct throughout the entire period of your administration, we admire still more the paternal benignity, the loving kindness which has marked your every act and which are destined to render the memory of this happy period one of the most pleasing reminiscences of our lives. In testimony of these assurances we beg your acceptance of the accompanying purse. The gift is unfortunately a small one; we are consoled, however, by the assurance that you will value it, not for its intrinsic worth, but solely in pursuance of the spirit in which it is presented of a sincere though faint expression of the esteem and love in which we hold you. That you may be spared many happy years to your devoted people and the diocese you have so efficiently presided over is the prayer of your fellow-priests. Signed—

JOHN O'REILLY, Dean M. J. MAGUIRE  
E. LAUSIE, Dean F. O'REILLY  
M. J. CLEARY, Secy. J. J. CRAVEN  
P. LEXNON, J. J. FEENEY  
B. J. O'CONNELL, J. E. CHINNON  
W. LILLIS, J. P. KELLY  
P. OWENS, J. J. GEHL  
J. J. LEE, F. O'REILLY  
J. P. DOHERTY, J. WEY  
F. CASSIN, J. P. LEXNON

In replying to the address, Very Rev. Father Dowling said:—  
My Lord, Very Rev. and Reverend Dear Fathers—I am deeply touched at the kindness which prompted this presentation and regret very much that I cannot find words to thank the clergy as I would wish for their beautiful address and for the generous testimonial of their esteem which accompanies it. This is

an honor and a recognition that I certainly do not deserve. The personal qualities you are pleased to ascribe to me are perhaps such as one in my position ought to have, not such as I claim to possess, and my short and slight services to the diocese are, I am sure, not such as should entitle me to any such marked compliment as this. But whilst disclaiming any title to personal fitness or efficiency I feel it to be my duty to thank you from my heart for kindly assembling here to-day to show your regard for the Administration, now drawing to a close, with which my humble name has been associated for the last twelve months. My warmest thanks are due to my brother priests (many of whom have come from afar for that purpose) whilst I owe a special debt of gratitude to our distinguished guest, the Bishop of London, an old and esteemed personal friend of mine and of the diocese and the devoted and constant friend of our late lamented bishop. Two thoughts occur to me to-day, suggested by two passages of holy writ. In looking at this bright circle of happy friends, symbolizing that unity, clarity and devotion to authority which should characterize all good priests, one naturally is led into that train of thought expressed by the Royal Prophet, in words familiar to us all, and not inappropiately suggestive of scenes like this, "O quam bonum et quam jucundum habitare fratres in unum." "Oh how good and pleasant it is for brothers to dwell together in unity!" The promotion of that holy union in the diocese has ever been my aim, and its manifestation here to-day to some extent has been my joy and my first and leading thought. My next thought is one of surprise and humiliation. Who am I that you should think of me? Personal claims to such honors certainly I have none. But seeing as I do, in this demonstration, Rev. Fathers, a desire to honor not so much the person as the office held, I feel that I owe you my best thanks and most grateful acknowledgments for this visible proof of your loyalty to the sacred principle of authority. It justifies the high expectations which I formed of you on the day that I reluctantly by consented to take office, not for its own sake (for you are all witnesses how I sought to avoid it) but for the sake of the clergy who honor me with their confidence and called on me by their solemnly recorded vote to assume the responsibility. However unworthily I may have discharged the duties of the trust committed to me, I have always tried to follow these two maxims of canon-law: first, to preserve the *status quo* of the diocese, and 2nd to do nothing that might possibly embarrass the coming bishop. I have, moreover, acted on the principle of taking advice, in all matters of importance, from those who are older and more experienced, and felt a delight in doing all in my power to aid and direct my fellow priests, as far as I knew how, and as often as my humble services were required. So that if any good has been effected or any progress made in the diocese during my term of office, it is owing entirely to the cordial and constant co-operation of the clergy. In the person of Father Keough I feel bound to say that I have had all along an able, obliging and efficient assistant, for whose valuable aid I am extremely grateful; and whilst to many I am indebted for excellent counsel and suggestions, there is perhaps no one to whom I am more deeply indebted, in that respect, than my old and venerable friend, Dean O'Reilly, of Dundas. In your beautiful address you affectionately allude to those lights and shadows which are inseparable from the changes constantly taking place in this world. For my part I think that, aside from those shades of sorrow that surrounded a vacant throne, the only cloud that rested on us of late was one of suspense as to who should fill the place of one for whom we have so long mourned. Thank God this cloud of doubt and anxiety have been cleared up, that the cloud of suspense has passed away, and that as Hamilton hopefully emerges from her widowhood, and assumes again the garments of gladness as of old, her diocesan sky is brightly radiant with the sunshine which sheds its glow round the name and fame of the distinguished Dr. Cahery. I am sure you will all join me in wishing "God speed" to his barque over the waters of the Atlantic, and in extending him a right hearty welcome when he comes. In conclusion, permit me, reverend fathers, to express the hope, that though our relations are soon to be altered, our friendship may ever continue; that we may, as the Apostle directs, preserve the unity of the spirit in the bond of peace; and that our new bishop may always find in us those qualities of good priests so long characteristic of the clergy of Hamilton, namely, obedience to his commands, respect for his authority and reverence for his high and holy office.

Again thanking you for your kind sentiments and good wishes as well as for your generous offering, I beg to state that I will, with your permission, apply the latter in payment of the statutory of the Apostles, lately set up in my church, and thus our work of to-day becomes in a certain sense *apostolic*.

Father Dowling, in concluding his remarks proposed the health of the Bishop of London.

Bishop Walsh responded in his customary eloquent style. He said that it gave him great pleasure to be present on the occasion to show his good will and respect for the worthy administrator of the diocese. He was glad to see so many priests gathered together, united in brotherly affection and nobility of sentiment, and all showing

respect and esteem for him who represented their distinguished new Bishop. The office of Vicar Capitulat, he remarked, is rather a novel introduction in the history of the Church of England. Very Rev. Father Dowling held the first, he believed, to hold that high ecclesiastical dignity. Ever since his acquaintance with Father Dowling, he took a lively interest in his welfare, and he was pleased to see him to-day occupying such a distinguished position, and discharging its duties with ability, wisdom, and prudence. He touchingly alluded to the late lamented Bishop Crinnon, and said of him that he never felt a pride in his own position in the diocese, and that kindness of heart and fatherly tenderness were prominent characteristics of his life. In his further remarks he paid a high compliment to Venerable Dean O'Reilly, saying that for forty years he has worn the virgin robe of the priest without stain or blemish, and nobody to-day could find aught of guile in his character or deservingly point at him the finger of scorn. Concluding, he complimented also the other clergy of the diocese on their well known respect for ecclesiastical authority. The episcopal office, he said, is of divine appointment, and Heaven will bless the work of the priest who shows reverence and obedience to those who rule and govern the Church of God.

Venerable Dean O'Reilly appropriately replied, and said that he was happy to be present to-day when such a practical proof of their appreciation was tendered by the majority of the priests of the diocese, to the Very Rev. Administrator. Such an act on the part of the clergy, he showed that they were unanimous in their love and esteem for him who, for the last twelve months, governed them prudently, wisely, and well. He thanked Very Rev. Father Dowling for kindness received in the past, and concluded by expressing his gratefulness to the Bishop of London for his very kind words, and hoped that his Lordship would enjoy still further many happy years in the Episcopal office.

The health of the Chancellor of the diocese being proposed, Father Keough made a suitable reply. He thanked Father Dowling for his past courtesy and kindness, and expressed the pleasure it gave him to see him so much esteemed by the majority of the clergy of the diocese. He feelingly alluded to the late Bishop Crinnon, who, though gone from them in the body, yet his spirit lived in their hearts, and he would ever remember his tender care and paternal advice. He also alluded to the late Very Rev. Father Dowling, who, he said, was proud to see him present to-day when they were offering a tangible proof of their esteem to the Very Rev. Administrator.

The toast, "The clergy of the diocese," was then proposed and responded to by the Very Rev. Father Cleary. He was happy to express his feelings on the present occasion. The address and presentation are indeed a tangible proof of the appreciation which the Very Rev. Father Dowling is held by the majority of the priests of the diocese, as well as a practical assurance of the wisdom and prudence that have characterized his Administration during the last twelve months. For his own part, and he believed he expressed the sentiments of the most of the clergy,—he looked back upon the Very Rev. Father Dowling's tenure of office with unfeigned feelings of pleasure. Whenever the Administrator had occasion to correct the mistakes of the clergy, he did so in a manner that called forth good will and better resolutions. Thus he robbed censure of its pain and deprived correction of its sting. In this respect, he would say that the Administrator had done his duty, and that he was "quicker in reproof and slower in re-". He thanked the Bishop of London for kindness received, and expressed the pleasure it gave him to see his Lordship present on the occasion when they were showing "honor to him to whom honor is due."

The address was beautifully illuminated, showing the Cross, the Harp and the Shamrock. It was exquisitely finished, and was the work of Mr. Bruce of the city of Hamilton.

THE LATE MRS. MONROE.  
On Wednesday last, Amelia J., beloved wife of Andrew Monroe, Esq., merchant of this city, peacefully passed away, fortified by the sacraments of Holy Church. This estimable lady, during her residence in London, made many friends, and indeed this is not at all surprising. To know her was to esteem her; her amiable qualities, her love of performing works of charity, her kind words for every one, endeared her to those who had the pleasure of her acquaintance. We doubt not her good works have gone before her, and that she is now in her eternal home, enjoying the reward promised those who follow the counsel of our divine Saviour. We extend to her husband our heartfelt sympathy in his sad bereavement. This world will to him be lonely and very lonely—without his faithful, loving companion. Her pure spirit will, we trust, be a kindly light, a guiding star, that will lead him on, amidst the trials and temptations of earth, to join her once more in the everlasting kingdom beyond the skies.

The remains were brought to St. Peter's Cathedral on Friday morning, when a requiem mass was celebrated by Rev. Father Tiernan. The reverend gentlemen referred in touching terms to the deceased lady. A very large company of mourners followed the remains to St. Peter's Cemetery.

## LETTERS TO EMINENT PERSONS.

No. VIII.—To the Most Reverend John Joseph Lynch, R. C. Archbishop of Toronto: MAY IT PLEASE YOUR GRACE:

It affords me sincere and unalloyed pleasure to include you in the list of my public correspondents at this time, more especially as I have nothing to say which will be unpleasant for you to read. Personal acquaintance with you I have none. Never, indeed, have I even so much as touched the hem of your archiepiscopal garment. But I have attentively watched your course ever since your first arrival in Toronto, about twenty-five years ago, and candor compels me to say that the result of my observation has been to increase my respect for the sacerdotal character, and for the faith of which you are so earnest an exponent. Had the priesthood of past ages been more like you in spirit and in deed, there would have been no necessity for the iconoclastic achievements of the Monk that shook the world."

You have thus far fulfilled your high ecclesiastical mission with the fullest acceptance and honor. You have exerted sincere, if reluctant, tributes of respect upon persons who, as a general rule, have not sympathized for the Catholic faith or its professors. You have pursued a uniform and consistent course throughout. When occasion has arisen for you to put forth the weight of your hand in secular matters you have neither hesitated nor flinched. I speak for myself, I may say that I am not much in favor of ecclesiastical interference in matters which properly fall within the province of the laity, but all your efforts in this direction appear to me to have been dictated by high and worthy motives. I am bound to admit that—so far as my memory serves me—your influence has always been exerted on the right side. Such a life as yours must be pronounced to have been an almost unqualified success. You have played a conspicuous part with great judgment and moderation, and you have succeeded where many persons of more arrogant pretensions would have signally failed.

Though not an adherent of your faith, I have not infrequently subjected myself to the influence of your ministrations. Several times in the course of every year, during the last two decades, have I listened to your expositions from the pulpit of St. Michael's cathedral, and I am free to confess that I do not regret my time as having been mispent. Your sermons, as a general rule, are plain and practical homilies, adapted to the understanding of the least intellectual members of your congregation; but they are always fraught with wisdom and spiritual profit, and with advice which every one of your hearers would do well to follow. You have the faculty of adapting your words to your theme, and whatever may be the subject of your discourse, none of your listeners can fail to carry away at least one wholesome, practical lesson. You are never dry or turgid. And, on exceptional occasions, you have proved that you are capable of rising to a high degree of spiritual eloquence and exaltation. More than once I have heard your words flow from your lips which must have stirred alike the hearts of the learned and the unlearned. I have heard you deal with all manner of subjects, and in listening to you I have never felt weary. Sometimes you have given utterance to sentiments which did not attend themselves to my judgment, either as a Protestant or a man of the world. That such should have been the case was, of course, inevitable. But I have never felt warranted to recognize the sincerity of your utterances, nor the power with which they were set forth. Full of the learning of the cloister, full of the faith which springs from no human inspiration, full of the earnestness which deems the conversion of souls and the welfare of the Church the only things worth striving for, it is only to be expected that you must sometimes proclaim doctrines which find no acceptance with minds differently constituted. But the preacher who avers nothing but what meets with universal acceptance in the limited precincts of empty pews, and, as a proof that such is not the nature of your public oratory, the pews are always full.

Thus, there are persons—and these, too, of your own faith—who take a less favorable view of your character and qualifications. No one, as far as I am aware, ventures to call in question either the sincerity of your motives or the vigor with which you expound them. But it is a matter of course that a prelate who has attained to so elevated a position as yours should be subjected to the pressure of less of opposition and obloquy in the process. It is alleged against you that you have too much to do with politics, and that you are vain of your political influence. Worse than this I have never heard said to your charge. It is not a great matter, even if the charge be well founded, and I believe it has only been put forward by those whose political bias prevents them from looking at the question with perfect disinterestedness and impartiality. The simple fact I take to be this: that, taking your circumstances and your creed into consideration, the texture of your mind is exceedingly, almost phenomenally, liberal. While holding fast by the tenets and traditions of your faith, you are disposed to exercise a free discretion as to matters not specially pertaining thereto. Recognizing the fact that your lot has been cast in a land where the majority of the people are Protestants, you have never assumed to direct the theological beliefs of those beyond your own pale, or to meddle with secular affairs with which you have no manner

of concern. If you have at all times held the balance of power between Mr. Mowat and the Ontario Opposition, it has been because your own rights and those of your Church were in some way or other involved.

You have taken a warm interest in various social reforms, and have done noble service in the cause of temperance. A total abstinence yourself—except, of course, in the sacraments of the Church—you never lose an opportunity of inculcating the doctrine of total abstinence upon others. It has for years been your custom to exact from all the young men and boys over whom you have any influence a solemn pledge of abstinence until they shall attain the age of twenty-one. You rightly argue that if a youth reaches his majority without knowing the taste of strong drink, he is much less likely to become a drunkard than if he had all his life been accustomed to tamper with the demon that tempts so many to their undoing. You also, as is quite natural and proper, take a warm interest in the solution of the Irish question. As one to the manner born, you well know the intolerable grievances which Irish landlords have long inflicted upon the peasantry. As a patriot, no less than as a priest, you are directly interested in the agitation which has been so persistently kept up during the last few years under the auspices of Parnell, Davitt, and their fellow-laborers. As an Irishman, you are a firm advocate of Home Rule, but as a Christian and an ecclesiastic, you also believe in rendering unto Caesar the things that are Caesar's. You have not hesitated to denounce the apostles of dynamic and rapine, and you believe in gaining constitutional amendments by constitutional means. In short, you take precisely the same stand on the burning question of the hour as is taken by the more moderate hierarchy in Fatherland; and I have good reason to believe that your example has had an excellent effect upon some turbulent spirits in this province. You are ever to be found on the side of law and order.

As a clergyman, you are constant in and out of season, and are known throughout your diocese as a man of industrious assiduity. You are active in all your ministrations, and are said to be somewhat exacting in matters of discipline. You are warmly beloved by the young priesthood who specially come into the circle of your ministrations, and your calm retreat at St. John's Wood you are said to unbend somewhat from the austere dignity which is a proper adjunct to the archiepiscopal palace. I have been assured by those who have been admitted to your intimacy that you are conversant with most pleasing conversational powers and that you can at times pour forth a steady stream of kindly and genial humor very entertaining to hear. On such occasions your sixty-eight years do not lightly seem to intrude, and you are as witty and as full of wit as your door, and some of them, doubtless, were legitimately placed there.

The life of a reverend prelate is generally uneventful. Your own has furnished an exception to the rule. You are a native of the County of Monaghan, where you were born on the 6th of February, 1816. You were specially trained for the sacred calling, and passed through the various phases of spiritual and educational training. At the age of three you were sent to Paris, where you completed your novitiate in connection with the congregation of the Mission St. Lazare, the chief training school of the world for foreign missionaries of the Roman Catholic Church. Having taken the vows and received ordination, you returned for several years to Ireland, where you were ordained deacon and priest at Maynooth College. In 1846 you enlisted under the banner of the Vicar-Apostolic of Texas, and set out for the field of the most exacting and arduous of all apostolic labors. Upon reaching New Orleans you narrowly escaped death by accidental drowning in the Mississippi river. Providence had other work for you to do, and a timely hand was stretched forth to save you. You spent several tedious and adventurous years in the Lone Star State, during which you were frequently compelled to take your life in your hand. The State was just beginning to recover from the effects of the Mexican war, and there was a great dearth of labor. You were often in peril from mankind, from wild beasts, and from contagious diseases. On one occasion you were struck down by a malignant fever, and were many months fighting your way back to convalescence. Change of air became necessary, and you proceeded first to New Orleans, and thence to St. Louis, where you were appointed Superior of St. Mary's Seminary, an educational establishment in a comparatively unsettled part of Missouri. In course of time this community was attacked by miasmatic fever, induced by the overflow of the Mississippi. You were struck down along with your fellow-workers, and lay for many weeks at the point of death. After your recovery you were sent on a mission to Paris, whence you returned in a few months to the United States. For several years afterwards you ministered in various parts of the West, gaining experience, and growing steadily in favor with your ecclesiastical superiors. In 1857 you were sent to a special mission to Rome, where his Holiness, as a mark of particular favor, endowed you with authority to hear confession and grant absolution in all parts of the world. The next year found you settled in Buffalo, where at the request of the Bishop of that diocese you founded a Seminary of your Order. The establishment was subsequently removed to Niagara, where it was for some time maintained entirely by funds raised through your own exertions. These exertions brought you into the notice of the Canadian hierarchy, and in 1859 you

were appointed coadjutor Bishop of Toronto. Bishop de Charbonnel, your superior, resigned in 1860, and you succeeded him in the bishopric.

Your life since that time, at least upon its surface, is pretty well known to the people of Canada. You have made repeated visits to Rome, and were present at the Oecumenical Council in 1870. Upon the division of the ecclesiastical Province of Quebec, when Toronto was named as the Metropolitan See of Upper Canada, you were appointed to the archbishopric. During the thirteen years which have since elapsed you have discharged the duties of your high office with becoming dignity and undimmed energy. When the history of Roman Catholicism in this province comes to be written, it will be found that your name must occupy a very prominent place in it. You have never hesitated to spend yourself and your substance for the good of the great Cause which you represent. You have your reward in the devotion of a multitude of admirers, and in the consciousness that you have done your duty. A higher recompense you could not well receive.

That you may live long to enjoy the well-merited dignities which have so worthily won, is the sincere wish of many thousands of persons in this country, and of none more sincerely than of  
RANIER.

## BRANTFORD LETTER.

On Sunday last, Rev. P. Lennon announced that Father James was to leave the city towards the middle of the week for Ireland. The latest news received from home brought word of his mother's failing health and he has been granted three months' leave by the Administrator of the diocese, to enable him to see her. During the two years he has been in Brantford Father James has made many devoted friends, and though everybody seems glad that he will have an opportunity to visit his early home, still much sorrow is felt that he is to be away even for a time. He came to this country about ten years ago, with a number of other young men who had set eyes on the priesthood to which he was ordained in the priesthood of the Diocese of Hamilton. He received his classical education at St. Patrick's University, Armagh, and in Canada he finished his course for the priesthood to which he was ordained nearly six years ago. He will be accompanied by the pious prayers of his people here for his safe journey and happy return and he may be assured of a warm and hearty welcome when he comes back.

Arrangements are being made for a lecture and musical entertainment on the 17th of March, to be given in the Opera House. The Very Rev. Father Dowling, of Paris, administrator of the diocese will deliver the lecture which will be on some Irish subject, and it is expected that a programme of Irish music will be presented. We are fortunate in having secured Father Dowling so early, for since previous to come here he has had several applications from other places, and Brantford folks will be glad to know that he will be with us on St. Patrick's Day.

On Sunday week a financial report of St. Basil's Church for the year 1883 was read. The year's receipts were \$5,775.24, which after paying ordinary expenses and some Irish subjects, and improvements left a balance of \$5,232.40 to be applied on contract.

The receipts of the Separate School Board for 1883 were \$1848.98 and the expenses \$1824.46—balance \$24.52. Both receipts and expenses were considerably larger than usual. Formerly the accounts did not all come in until the new year, but last summer the city council made a change in the mode of collecting taxes making them payable in two instalments in September and November. As a result the board had all of last year's receipts in part of the previous year's taxes. Alterations were made in the interior of the school house to better equalize the space in the class rooms, and the grounds were enlarged and improved, all of which caused an additional outlay of several hundred dollars.

The Christmas tree held this season in the school house netted something over \$700.00.

On Tuesday morning of last week Mr. Michael Fennessy and Miss Minnie Harrington were united in marriage at St. Basil's Church. The marriage was quiet, only a few near friends of the contracting parties being invited for an extended trip.

At the municipal election the rate-payers voted in favor of establishing a free library in this city. The board of the library will consist of three members appointed by the Council; three by the Public School Board, and two by the Separate School Board. Rev. J. F. Lennon and Mr. Dennis Hawkins were appointed by the latter.

Mr. Timothy Fallon, for some time night watchman in the Bank of Commerce died on Saturday last, and was buried on Monday.

The City Council for 1884 has not a solitary Catholic among its members.

Catholicism.  
That class of Christians who imagine that God is only to be served on Sunday, and in their best clothes, to be consistent, should throw all law and restraint aside the other six days of the week and shout with the infidel "There is no God."

The man who knows his particular weakness, and yet exposes himself to it, is guilty of all its consequences. The plea of ignorance can find no ground here on which to rest. Wilful perversity cannot figure in the light of a palliation, or masquerade as a counsel of virtue. It is the devil's manner, and it is not his way. It is his prerogative and alarm to his own soul.