

The Catholic Record.

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NO. 343

CLERICAL.

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136 DUNDAS STREET

ANONYMOUS LETTER-WRITERS

Kingston Canadian Freeman, April 26.

Two letters found their way into our columns last week which, had we fully adverted to their purpose, we should not have inserted. They both relate to matters that directly and immediately appertain to the episcopal office, according to the discipline of the Catholic Church, and our correspondents would, therefore, have acted more properly and more profitably by going to the Palace and respectfully soliciting an interview with his Lordship the Bishop of Kingston, for the exposition of their views. They would (we speak from experience) be received with faultless courtesy and favored with an attentive hearing, and perhaps their store of wisdom would be somewhat augmented by his Lordship's exposition of the other side of the question. They might also perhaps come to learn that their projects in reference to ecclesiastical matters may not be entirely in harmony with the mind of the Church, or not quite so feasible as they fancied, or that the time for their execution may not be exactly the moment that seems fittest to them. The Bishops of the Church are charged with a great variety of affairs, some purely spiritual and others having a temporal side. Old institutions are to be preserved in fitness for their work, and may need to be amended; new institutions are to be founded and fostered throughout the Diocese. All the works that a Bishop may have in contemplation cannot be undertaken together, nor is any particular time equally opportune for all. Each must take its turn, and it is for the Bishop, not for us, nor our correspondents, to judge when and how he shall execute his plans of ecclesiastical development or amendment and by what methods he shall procure the requisite funds with as little pressure as possible upon the resources of his people. We have reason to know that our Most Rev. Bishop, although eager to engage the co-operation of his people and ensure their unity of mind and heart with him in every undertaking, has a very decided opinion respecting the morality of anonymous letter-writing; and in regard to matters especially reserved by the discipline of the Church to his judgment and care, the advice or criticism of men in disguise, whether it be conveyed through the Post Office or through the public journals, is sure to receive no consideration whatever. It may be very well for citizens who have themselves elected men to public representative offices for the administration of certain affairs in which each one has an interest, to employ the press as the vehicle of their views, but the value of the press as a factor of the public mind, for criticism upon the conduct of their chosen representatives, provided truth and justice and judgment be carefully observed in their statements. But it is otherwise with the Church. Her affairs are too sacred to be dragged through the arena of journalistic controversy and subjected to the gaze of a crowd whose thoughts may not be in sympathy with Catholic belief or practice. Her Hierarchy are not the delegates of the public, nor of the Catholic congregation, nor are they beholden to every one who may happen to have command of a printing press. The Bishops of the Catholic Church hold their commission directly from on high; their authority is that of Jesus Christ Himself; they are charged to feed, rule and govern the flocks committed to their care without responsibility to any other than God and their conscience and the well defined laws of the Church herself.

Having said so much on the subject in general, let us give particular notice to the anonymous letters that appeared in our last issue. Our correspondent "Temperance" calls for the establishment of a Catholic temperance society, and although he addresses us directly, it is obvious he intends his observations for the Lord Bishop of the Diocese of Kingston, who alone has the power to create such a society. Several statements, however, are recklessly made in the letter which it is quite certain His Lordship will not accept. Our correspondent says, "we all know that intemperance is the curse of our people." Such an assertion, made with pointed application to the Catholics of Kingston as a reason for creating a Catholic temperance society, must have suggested serious reflections to the episcopal mind as to what sort of individual the writer may be. Most certainly the character here given of the Catholic congregation of St. Mary's Cathedral is in direct contradiction to the testimonies borne publicly by their Bishop to their exemplary and edifying observance of the virtues that adorn Christian life. Such testimonies he has frequently uttered, and that which he pronounced from the pulpit on last Easter Sunday morning is still ringing in the ears of his gladdened people. That there may be sinners in the Church as well as saints, and that a few of these sinners may be drunkards, is not to be wondered at; it has been so from the beginning, and so it shall be to the end; for this is what the Divine Founder of the Church foretold and His Apostles have pro-

claimed to be an inevitable condition of Christian society. But it is quite a different thing to say that "intemperance is the curse of our people." We think we express the mind of all our fellow-citizens, Protestant as well as Catholic, by the counter assertion "temperance is one of the graces and blessings that distinguish the congregation of St. Mary's Cathedral."

Our correspondent says "the Irish Bishops, in their Pastoral, to their people, strictly condemned the abuse of drink." We have read carefully the extract from the Pastoral of the Irish Hierarchy, from which our correspondent quotes, as it was published in our last issue, and we must declare that there is not from beginning to end a single word in it condemnatory of the use of drink. And, indeed, how could there be, since the Catholic Church, whose rule of life they enforce, has never permitted any one in her communion to publicly teach that wine and other fermented drinks may not be lawfully used in just moderation as each one may require? Such teaching would be an open denial of the religious principles propounded by the Saviour of the world and confirmed by His example and that of His Apostles. Nor could the Irish Bishops be unaware that century after century from the earliest ages, Popes and Bishops have cut off from the Communion of the Church arrogant sectaries who undertook to "reform" her Apostolic doctrine on this subject. The Irish Bishops do indeed loudly and strongly condemn "drunkenness," but this differs as widely as the poles from condemnation of the temperate use of drink.

Our correspondent says "Kingston, with its large Cathedral congregation, has not a temperance society." We should have thought that no man, woman, or child in Kingston city was ignorant of the fact that His Lordship, the Most Rev. Dr. Cleary, did, two years ago, establish in St. Mary's Cathedral, and propagate through all the missions, of his extensive diocese, the Confraternity of the Holy Family, for the cultivation not only of temperance, but of the cognate virtues that tend to give it stability, and without which it would avail little to man's salvation.

It has been found by experience that societies for the promotion of temperance singly and separately have too frequently failed of their purpose and come to an untimely end. For which reason the Bishops of Ireland and other countries have thought it more wise to associate temperance with its sister virtues and direct them jointly to the accomplishment of some special good work. In this spirit and for this end the Lord Bishop of Kingston founded the society just named, which in this city alone counts one thousand three hundred members and throughout the Diocese nearly ten thousand. In a Pastoral letter entitled "The Sanctification of the Christian Household and the Confraternity of the Holy Family," addressed by him to his clergy and people at its inauguration, he explains its aims and purpose. We proceed to make the following quotations from the Pastoral letter:

"The word 'Confraternity' signifies an association of persons united by special bonds of charity and the practice of the same pious exercises for their personal sanctification and the promotion of some definite work of religion. The value of such an association is well known to the wise ones of the world. It is the order of the day in political, commercial and professional circles. Confraternities are the application of this principle to the spiritual order for the accomplishment of some great religious purpose by the united efforts of many, adding each other's insufficiency and mutually inspiring confidence. The general purposes of all Confraternities are—1st, the honor and glory of God; 2nd, the sanctification and spiritual advancement of the individuals composing it; 3rd, the assistance rendered by the members to one another through life and at death and after death; 4th, good example and edification to their co-religionists and to society in addition to which, there is a definite and special object proposed for each association, to the attainment of which its rules and discipline are directed." * * * "Under this 'Fiat' of God, spoken by His Vicar, the Holy Family developed into mighty proportions and speedily occupied cities and towns and rural parishes, not in Belgium only, but also in France, Italy, England, Ireland, Germany, Holland, and America. Of our own knowledge we can say that its institution in Ireland has been productive of incalculable good. It seems to have a particular attraction for the children of St. Patrick, who enter its ranks with more alacrity and adhere to the observance of its pious discipline with more persistency than they exhibit in regard to any other purely religious Association."

"The definite work proposed by the Holy Family is the sanctification of interior Catholic life and the preservation of Catholic society from the growing immorality and religious indifference too visibly manifest in the manners of our age. Society being rooted in the family, it seemed best to apply the remedy of its disorders directly to domestic life, whence it would gradually spread and permeate the social system. Abstract rules of moral discipline are liable to be forgotten or despised in the hour when their restraining influence is most needed. They require to be embodied in living forms, exhibiting the reality and levelness of virtue, as actually practised, and appealing to the senses and imagination, and the nobler impulses of the heart of man, as well as to his understanding, for his self-correction and the ready submission of his will. Mary and Joseph in their humble home, with the child Jesus growing under their tutelage in wisdom and age and grace with God and men." (Luke 2)

is the exalted model of family holiness set before the minds of the Catholic people who are invited to join this Confraternity. The virtues exemplified in the carpenter's house in Nazareth are the perfection indeed of Christian goodness, not exempted in equal degree from all, nor practically attainable by all, though it has been recommended to all in its divine archetype by the Saviour of mankind, who said, 'be ye perfect, as also your heavenly Father is perfect' (Matt. 5:48). But the humility and obedience, the piety and prayer, the chastity and temperance, the peace and patience and resignation of spirit and prompt correspondence with Divine inspirations, the regularity of the tradesman at his industry and of the virgin mother in her household duty, their loving watchfulness over the child and his entire subjection to them, their continual sense of the Divine presence, and their ardent charity towards God, and towards each other and every neighbor in God—these are virtues demanded of all, and they should be practiced by all in imitation of Jesus, Mary and Joseph, according to the manner and measure suitable to each one's state."

In the Lenten Pastoral recently issued by our Most Reverend Bishop, he shows forth the specially powerful agency of the Confraternity of the Holy Family for the promotion of the virtue of temperance. After delivering an earnest exhortation to his people to practise sobriety, he adds:

"We speak this word of earnest exhortation to your faithful people at this opportune time, because, notwithstanding the satisfactory accounts we have received from the pastors, in the course of our visitations, respecting the sobriety and orderly social demeanor and Christian piety of the Catholics generally of the diocese of Kingston, we have good reason to believe that in some districts there are unhappily notorious exceptions to the ordinary virtuous rule of the Christian name and supply the enemies of the Catholic Church with a theme for scandal and obloquy. Let them not despise the warning of their Bishop, who speaks to them in the name and by the authority of God. We entreat them, in the language of inspiration, that they 'deley not to be converted to the Lord, and put it not off from day to day, lest his wrath should come on a sudden, and in the day of vengeance he should destroy them.' (Ech. v.) * * *"

"We request all our Rev. Clergy to inculcate frequently the virtue of temperance in their instructions to the Confraternity of the Holy Family. It is one of the principal domestic virtues for the cultivation of which the Confraternity has been established by us in their several districts. What part could Jesus, Mary and Joseph have in the home where drunkenness and its concomitants prevail? How could such a family pretend, in any way, to be modelled upon the Holy Family of Nazareth, or to secure for themselves a claim to its favor and protection? How could children be reared in such a family according to the likeness of the boy Jesus, growing 'in grace and in wisdom before God and men' under the guidance of Mary and Joseph? How, in fine, could the spirit of prayer, of reverence, of obedience, of humility, of modesty, of chastity, of gentleness and other virtues springing from Catholic faith and moulding Catholic life in the divine form presented to us by the Son of God, be cultivated and fostered in such a situation in the home where the demon of intemperance is permitted to riot?"

Our other correspondent of last week signing himself "Catholic" invites public attention to St. Mary's Cemetery and its need of improvement and then suggests "that a meeting of the male members of the congregation be held to take steps to raise funds, etc." Here again we have the authority of the Lord Bishop of Kingston wholly ignored in a matter which should come under the cognate reserve wholly and inalienably to his judgment and care and authority, equally as his Cathedral Church. Let our correspondent turn back and read carefully our observations in the first part of this article, and he will probably come to the conclusion that he has begun his work at the wrong end. And now, since his letter has occasioned complaints from the laity as well as the clergy, because of his disrespect to his Bishop and his disregard of Catholic discipline and the ordinary methods of Catholic action, we feel bound to confess that, when presenting his letter for publication in our journal, he was fully aware that the subject of improvement of St. Mary's Cemetery has been for some time engaging the Bishop's mind, and that within the past month, notwithstanding the inclemency of the weather, His Lordship, accompanied by the Rev. Father Twohey, visited the cemetery and vault, and spent a considerable time in examining their actual condition and the best mode of improving them. The publication of "Catholic's" letter could therefore serve no good purpose, whilst it is calculated to give offence where offence should never be given, and might possibly have the effect of postponing the work of improvement already projected. For our part we express our sincere regret that our journal has been made a medium of interference with the rights of the sanctuary; and we now, once for all, declare that we will never lend ourselves to any correspondent, disguised or undisguised, who may have an itch for meddling in sacred things for which he has received from God neither right, nor authority, nor vocation, nor consecration, nor promise of Divine help.

ST. FINNAN'S CHURCH, ALEXANDRIA.

The True Witness in its last issue, presents its readers with a fine cut of St. Finnan's Church, Alexandria. Of this magnificent ecclesiastical edifice, whose proportions, architectural merit and solidity of structure reflect so much credit on Father Macdonnell and the good people of Alexandria, our contemporary says:

"The structure, which is now fast nearing completion, was dedicated on Sunday last, the 15th inst., by His Lordship the Right Rev'd Dr. Cleary, Bishop of Kingston, the cornerstone having been set with the customary ceremonies by the Right Rev. Prelate, in the presence of many clergy of the diocese and numerous parishioners, on the 12th day of July, 1884. The respected and indefatigable parish priest, the Rev. Alexander Macdonnell, aided by the Building Committee—Messrs. D. A. McDonald, A. D. McPhee, A. Campbell, Angus McDonald, A. McKinnon, A. R. McTavish, W. R. McDonald, Angus Kennedy, C. R. McDonald, John A. Macdonnell, and L. W. McKinnon, have by their untiring energy and attention to the various details and management, brought this great work to a successful issue, as we see to day in the beautiful church presented to our view. This new church will take its place amongst the finest recently erected ecclesiastical buildings in the Province of Ontario, and will sustain the prediction of His Lordship at the laying of the cornerstone, that this magnificent church would be an ornament not only to the parish of St. Finnan, but also to the diocese of Kingston. The style adopted, as stated by the architect, is an adaptation of the Tudor, Fifteenth Century, prevailing in Scotland from the year 1460. The ornamental work is chiefly displayed on the front facade, tower and spire, the latter in course of construction. The walls, buttresses, pillars, clear story, etc., are faced with chiselled cut stone—rock faced cut stone—moulded and chamfered dressings to the doors and windows, niche work and imposing pinnacles, ornamented with finials and scrolls. There are large truffer openings to the belfry, eight in number. The interior proportions are uniform and in keeping with the general design. Quatrefoil pillars of fine cut stone, ornamented with carved capitals, moulded base, Tudor arches turned over, divide the nave and aisles. The transepts are commensurate, of partly octagonal form, and the sanctuary is rectangular to central grand altar, with the two side altars at transept angles. A view of these altars is obtained from all parts of the church. The communion railing and steps are continuous of O. G. formation, extending the entire width of the church, including transepts. The gallery from front with slightly curved form from side to side, and will contain the choir, organ, etc., etc., with also considerable number of pews in front and at sides. The staircases to gallery are from side vestibules at entrances. Principal entrances at front through tower, which forms the main vestibule. There are also entrances to transepts and sacristies, two in number, in rear, each 34 x 22 feet. The exterior dimensions of the building are 150 feet in length by 90 feet breadth at transepts and 67 feet across nave and aisles. Height from floor to nave roof, 60 feet; tower, 80 feet high, to top of spire cross, about 80 feet, or 100 feet over all from surface. The seating capacity is expected to accommodate 1800 persons; with additional seats in nave and with standing room the church will contain within its walls 1700 persons. Its acoustic properties have already been favorably tested and found to be very satisfactory. The materials used in construction are of first quality and the workmanship in general will bear thorough inspection, most of the cut stone being obtained from Montreal and Ottawa, and mason stone from vicinity quarry, Lochiel and Alexandria. The contractors for the building, entire, are Messrs. John H. Chisholm & Son, of Lochiel; the above description testifies to the success and satisfaction of their work."

After High Mass on Sunday last, the Rev. Father Maddigan, of Caledonia, informed the members of St. Michael's (R. C.) Church that he was about to be removed to another charge in Dundas. This announcement was received by the congregation with universal expressions of profound regret, as the good priest was greatly esteemed by his people in this parish. On Monday an address, accompanied by a well filled purse, was presented to Fr. Maddigan, indicative of the profound sorrow of the parishioners on learning the news of his departure. The following is the Address:—

DUNVILLE, April 26, 1885.
DEAR FATHER MADDIGAN:—We, the parishioners of St. Michael's Church, Dunville, feel deeply grieved in learning of your unexpected and immediate removal from our midst. We therefore assemble this morning to tender you our heartfelt sorrow at having to part with such an esteemed and much beloved pastor. During your brief but frequent visits to this parish, you have endeared yourself to all committed to your care by your good qualities of heart and by your cheerful and friendly demeanor, and more particularly by your self-sacrificing and punctual attendance at services, sick calls and burials in all seasons and weather. We cannot refrain from again expressing our deep regret at your departure, humbly ask you

to kindly accept the accompanying purse as a token of gratitude and respect we bear you, and we heartily wish you every success in your new field of labor. Also sincerely pray that we may one day have a happy reunion in Heaven, where there is no separation, but eternal bliss and never-ending glory.

Signed, in behalf of the congregation, John Newman, John Kenny, William Billington, Jeremiah Barry, Michael Ryan, George Jewhurst.—Dundas Gazette, April 30th.

FROM OTTAWA.

INAUGURAL BANQUET OF ST. PATRICK'S LITERARY ASSOCIATION AT THE "QUEEN."

A large and representative gathering of the members of St. Patrick's Literary Association assembled in the spacious dining hall of the Queen's restaurant last night, when the inaugural banquet took place. The dining hall was artistically decorated; at the rear end of the board was the unfolded banner of the association. About nine o'clock they took their seats. Principal McCabe occupied the chair, and on his right sat Mr. Baskerville, M. P. P. The vice chair was occupied by Mr. M. Starrs, with Mr. R. Nagle on his left and J. G. Dowling on his right. Mr. McCabe, who rose to propose the first toast of the evening, which was "Ireland our Mother Land," was greeted with rounds of applause. Mr. Thos. Burns responded. "St. Patrick's Literary Association" was the next toast, and was proposed by Mr. M. Starrs, and replied to by the president, Mr. McCabe, in a suitable address. Mr. J. D. Murray then proposed the health of the officers, several of the old officers, among whom were Mr. J. Casey, Mr. O'Leary, Mr. Starrs, and others. "Canada Our Home" was then proposed by Mr. R. Nagle in an appropriate address.

"Then up, erect, with nine times nine, Drank Erin, slantha sal go bragh!" Those exits far away."

Mr. Baskerville was loudly called for, and delivered a very appropriate address. He pointed out the resources and liberties of Canada, and said that Canadians had reason to feel proud of their home. He was followed by Mr. C. Murphy. "Our Educational Interests" was then proposed by Mr. P. Baskerville, and responded to by Messrs. F. R. Litchford, J. D. Grace and Prof. McCabe. Mr. J. Burns proposed the "Learned Professions," which was responded to by Mr. McCabe. "The Civil Service" was proposed by Mr. Frank Brennan, and was ably acknowledged by Messrs. Devine, McGowan and Murray. "Trade and Commerce" was then proposed, and was ably acknowledged by Mr. R. Nagle. The toast of "The Press" was acknowledged by Messrs. Grace and Murray. The health of the ladies was then enthusiastically drunk, and was followed by several complimentary addresses, interspersed with flattering quotations from celebrated poets, and among the respondents were Messrs. Graff, Baskerville and Higgins. Several patriotic and comic songs were rendered by Mr. Fitzmorris and others, which added to the evening's entertainment. The health of "our genial host" was well received, and thankfully acknowledged by Mr. Spencer. The singing of Auld Lang Syne, followed by "God Save Ireland," brought a memorable entertainment to a close.—Ottawa Free Press, May 1.

PRESENTATION AT METCALFE.

A large number of friends of Miss Jennie McDonnell assembled at the residence of Mr. Duncan McDonnell, of Osgoode, near Metcalfe, and father of this young lady, to mark their appreciation of her talent and ability as organist, for some time back, in the R. C. church, Metcalfe. The assemblage was composed of the elite of Metcalfe and its surroundings, and also a few friends from Ottawa. The chair was occupied by Mr. Allan P. McDonnell, Deputy Reeve of Osgoode, who made a few appropriate remarks suitable to the occasion, after which he called upon Mr. P. Timmins, of the firm of Timmins & Savor, to read the address, which he did as follows:

ADDRESS.
To Miss Jennie McDonnell, Organist of the R. C. Church, Metcalfe.

"The Church, which you so many years past, as organist, have been fully appreciated by the congregation. They have long requested, on behalf of the congregation, the punctuality and efficiency with which your part has been performed. Although feeling that you have been rewarded by a most honorable testimonial of their appreciation, in consequence of this wish we are requested, on behalf of the congregation, to assure you of the high esteem in which your services are regarded.

On behalf of the congregation we have the honor to be your obedient servants.
P. TIMMINS,
F. IVEY,
PETER KEARNS.

Miss Maggie Brennan then stepped forward and on behalf of the committee, handed over to Miss McDonnell a beautiful gold watch, upon which the recipient made, as an acknowledgment of thanks, a few well chosen and appropriate remarks.

At the conclusion of the party was invited, and ushered into the dining rooms. They then took their seats at the table, which was laid out with every thing that the most fastidious could ask for. This being over the evening's proceedings were brought to a close by appropriate music and singing.

The chairman then called upon Mr. Ira Morgan, warden of the county, Dr. Wallace, F. Ivey, A. P. Finlay, James McLaurin, and others, who all in response congratulated the young lady on the deserved honor conferred on her that evening, and expressed their hopes that the same unanimity of feeling might always exist with all parties who had assembled on that auspicious occasion.—Ottawa Sun, April 29.

LEO XIII. AND THE CHINA MISSIONS.

His Holiness, distressed at the recent disasters which have befallen the Christian missions in China, has addressed a letter to the Emperor Kuangsu of China, of which we subjoin a translation. The latter, our Roman correspondent tells us, has been entrusted to the Rev. Francis Gualonelli, who is on his way to issue a new mission at Chen-shi.

FROM OTTAWA.

To the Illustrious and Most Mighty Emperor of the Two Tartarias and of China.

Most MIGHTY EMPEROR—The war which has recently broken out in certain portions of your empire moves us to strive and win, by our earnest and kindly offices, the favor of your good-will and clemency, in order that the Catholic religion may not suffer disaster from the strife now being waged. In so doing we are, in the first place, fulfilling our duty of protecting Catholicism in every part of the world to the best of our power; and we are following, moreover, the example of our predecessors who have more than once besought the countenance of the mighty princes, your ancestors, in behalf of the European missionaries and the Christian population. The chief cause of our great solicitude is that, quite recently, you have given several tokens of your favorable disposition towards the Christians; for we have learned that at the very outbreak of hostilities it was decreed by your authority that the Christians were to be left unmolested and that no harm should be done to missionaries, even those of French nationality. The justice and humanity of your action is evident to every one. The more so that the European missionaries who reside in your prosperous empire for the purpose of spreading the Gospel are all sent by the Roman Pontiff, from whom they derive their functions, their orders and their authority. Nor are they chosen from any one nation only; for among those who labor in ten provinces of your vast realm there are numbered many from Italy, Belgium, Holland, Spain and Germany; and as to the priests of the Society of Jesus and those of the Congregation of the Missions who are engaged in the other provinces, they have been selected from among the most varied nationalities. This, indeed, is in perfect harmony with the nature of Christianity, which wishes into the world not for one, but for all peoples, and which knits all men without distinction of rank or race in a band of brotherhood.

The labors of those who devote themselves to the work of the Gospel are, moreover, of great benefit to public authorities. Forbidden to mix in politics, their whole duty is to disseminate and watch over the principles of Jesus Christ. Now, the principal precepts of Christian doctrine are to fear God and in everything to preserve justice in all its inalienable integrity; whence it follows that submission is due to magistrates, obedience to the laws and honor to the king, even those of a foreign nation, and for conscience's sake. Nothing, accordingly, could conduce more to keep the people within their duty or better preserve public safety than these virtues.

In truth, the Catholic priests from Europe who have exercised their apostolic duties in the mighty Chinese empire for centuries past, so far from interfering at all hampered the public authority or civil affairs, have, on the contrary, been acknowledged universally to have rendered their great assistance. This they did in the first place by the propagation of the Christian code of morals; and next by the diffusion of literature, and the other arts, which constitute the civilization of nations. Since then, the same ideas, the same objects are held by those who are now instructing the Chinese in Christian principles, you cannot but be certain to find them, ever and with the same willingness and fidelity, submissive to your dignity and imperial authority.

We thank you, and are most grateful, therefore, most devoutly superior, for the tokens you have bestowed upon them, and we beseech you, in the name of that clemency which marks you, to encompass them in the present disturbed state of affairs with your favor and to shelter them with your most powerful protection, so that they may not suffer any sorrow, and that they may enjoy, thanks to your goodness, untroubled freedom in the exercise of their functions.

In the meanwhile we beseech God, the Lord of heaven and of earth, that He may deign ever to bestow upon you, most illustrious prince, the abundant gifts of His goodness.

Given at St. Peter's in Rome, on the 14 day of February, 1885, in the sixth year of Our pontificate. LEO PP. XIII.

The pastor of a Catholic congregation in Minnesota writes that his total attendance society numbers 230 members in good standing. My whole congregation, men, women and children, numbering over 500, are pledged total abstainers. We have voted down the issuing of liquor license in this township; no intoxicating drinks are allowed in the parish.—Milwaukee Sentinel.

How the Church is growing in the northern part of the state of New York may be inferred from statements made by an exchange. It says that in the diocese of Ogdensburg, which was established only 13 years ago, Bishop Washburn has dedicated within eight years 47 new churches in places which previously had no churches, and 17 new churches to take the place of older and smaller ones.

"Mistakes of Modern Infidels," by Rev. G. R. Northrup, Paper, 75c., cloth, \$1.25. By mail, free. TH. S. COFFEY, CATHOLIC RECORD OFFICE, London, Ont.