CHATHAM'S GREAT DAY.

coment. Now, thrist came to product to the people on earth all truth lid not leave this truth to be seat to the wind. He sent his holy tupon the apostles and upon their escors in the secred ministry, to to their minds all things that he them, and to preserve all truth to sad of time. Christ did not do a sea thing to come on the earth and one truths to be believed and leave a truths without a guardian left these truths in the guardianship is aposiles and their successors, as a cration, which we call to day the cells Church. Now, all truths will be ht in this temple of God—not a listed truth—not half truth, but all h, as revealed by our Lord to His reb. What shall I say of the truths will be preached in this Church? I did rather ask: What are the things will not be taught in this Church, be eastern the presence. too often attributed to it by persons to do not know the truth that we bewe. It will not be preached in this much that redemption can come from y but through our Lord and Saviour as Christ. In His name only all salvans is to be sought, and if we ask the syers of saints and holy people, especity the mother of God, we do not expect temption from her or from them. We peet all from Christ; but we expect and hope and we believe that we will be ped on the road of salvation by the syers of the good and the holy and the St. Paul recommended bimself to Christian friends, and he hoped he all gain salvation by their prayers. We low his example, and as this love of one other, and our anxiety that all should asved, pervades every heart that loves d, this love will last and will pass out this world with us and will enter with into the joys of heaven. Faith will se, hope will cease, but charity and love God and love of our neighbor never. Sen we read the words of Christ, speaking of the rich man that died and was died in hell, and he tells us that in the det of his torment he recollected his sthere on earth and did not wish them come to that place, he asked permission and Lazarus to his brothers to warn me to change their lives lest they might ome companions of his. Now, if we a such charity in hell, and love of our word on earth, why not find that love in twen? Gud is Love, and God's Charity, it closed spirits in heaven join with him that love for his creatures, and all wish the should be saved. We do not adore annual be saved. We do not adore
in. We give her that love and that
or and that respect due to the Mother
od; and if we were asked ten thou
times: "Why do you love the Mother

He was a man as well as God—He ad the heart of a man—He had the heart of a man—He had the heart of a child—He threw His arms cound His mother and kissed her, and he, one embrace from the Son of God lid more honor to the Virgin Mary, His nother, than all the praise of all the courts of earth can do her. Why, therefore, do you love the Mother of God? Because she is God's mother, and God loved her first. We will not preach in this Church that priests, or pope, or bishop can grant indulgence to commit sin. It is a blasphemy. God Himself could not permit any one to commit sin, and the idea that man could suppose for an instant that they could be so lost to a sense of honor and of religion, as to think that they could give permission to commit sin, is blasphemy. And so with many other things attributed to us, which shall not be preached in this church. The forgiveness of sin must come from God and from God alone. Now what will be the code of morality that will be preached in this church. It is comprised in these commandments—honesty, honor, respect of parents, tem perance, purity, and all those natural and perance, purity, and all those natural and supernatural virtues which Christ taught to his followers upon earth. But oh, in the papers we have to read every day, the papers we have to read every day, dishonesty appears to be the ruling pas sion. See how many robberies are com mitted in banks, and all these dishonest acts must be atoned for before God, and when a Catholic confesses his sins when a Catholic confesses his sins and confesses that he has stolen, the priest cannot say to him, "I forgive you; you need not pay that debt or pay that what you have stolen." No, he says to him, and must say to him, "Pay your honeat debts; God will not foreign you as long as you resay to him, "Pay your honest debts; God will not forgive you as long as you retain the property of another." But if that poor man is unable to pay, he must promise before God as soon as he possibly can, that he will restore what is not his own.

Saviour Jesus Christ intalk Christ on card and state and the control of the contr

these priests like Himself, and gave them power to do what He did, because Obrist did not come alone for the salvation of the people of the first contury, or the second, or the third, or for the salvation of the people of defension alone, but fis of the people of defension alone, but fis of the people of defension alone, to the second, or the third, or for the salvation of the people of defension alone, but fis dod's plan of salvation? It is the place, after having cretained his apostice, no gave them the commission to go and teach all nations. The first step to be increased that the same of the father, and of the soon, and of the floy (bots, that it to say, in faits in Other's being on the floy, purged from original sin, and would grow up in youth in holiness and purity, the time would come when, from bod examples, from the three greet commission of Gd. He knew will that though persons became engrafted upon Him mystic body, purged from original sin, and would grow up in youth in holiness and purity, the time would come when, from bod examples, from the three greet commission of Gd. He knew will that though persons became engrafted upon Him mystic body, purged from original sin, and would grow up in youth in holiness and purity, the time would coll left a remerty for this terrible evil. The enemy of God can become the friend of tod-can by conference of the first send of the forest commission to the first send of the first send of the first send to the first send of the first send o

read in the book of Numbers, in the old times, that the Jews were ordered to confess their sins to the priest and that these sins would be forgiven in Baptism. There are sins committed before haptism, and it must be through that sacrament that these sins are forgiven, through the ministry of God. I have received many persons into the church and the inverse. persons into the church, and the immense majority were converted by this sentence of our Lord, "Whose sins ye forgive they are forgiven" And many on their death bed repented of their sins, and there was a

I was hearing the confession of a comrade of my youth, and I could not recoiled it. No, it is so that even in dreams they No, it is so that even in dreams they cannot reveal the secrets. To my own personal knowledge God preserves the secret of contession, for who would con fess to anyone that would betray him. But again, look at another great mercy of God: his plan of sanctifying the souls, that they may be pure enough to enter heaven. He sent his Holy Spirit to the apostles on the day of Pentecost, and he gave them power to impart the Spirit of God to others. Hence we read in the Stir chapter of St. Pauls Epistle that when the Samaritans were converted and baptised, the apostles heard it and sent St. Peter and St. John to give them the consecration of the Holy promise before God as soon as he possibly can, that he will restore what is not his own.

Now what will be the dogmas, the faith that will be preached in this Church? That there is one God and three divine persons in God; that all redemption must come from our Lord and Saviour Jesus Christ; that Christ on earth instituted a corporation that we call a church. A Church it was called from the very beginning. Christ called it his

tute a sacrament that gives us consolation at the hour of death—to prepare us to stand before the judgment scat of God, stand before the judgment scat of God, and gives us resignation to the mother that must leave her children when they want her most—the last unction which we call Extreme Unction. The first is given in baptism, the second in confirmation and the third to priests, anointing them in Holy oils, but the last is at the ments and acknowledged by all who believe in Christ and in the Holy Scriptures to be the words of God. And what does St. James write: "If there be any sick among you, call in the Priest of the Church, and he will pray for him or her, anointing with oil in the name of the Lord, and the prayer of fath will saye the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person, and the old will be save the sick person and the old will be save the sick person and the old will be save the sick person and the old will be save the sick person and the old will be save the save th

occasion. The singing at vespers was also of a very high order.

The very handsome sum of upwards of fourteen hundred dollars were collected during the day.

Special to the CATHOLIC RECORD.

MONTREAL LETTER.

St. Mary's Church was on the evening of Sunday the 16th the scene of a most imposing and grand festival, it being the occasion of the demonstration of the Irish Catholio Temperance Convention. The first Society to arrive was the St. The first Society to arrive was the St. Mary's Cadet Temperance Society, numbering about 100, in charge of the Rev. Brothers Timothy and Menrick. They presented a very fine appearance. They were followed by St. Bridget's, St. Anne, St. Gabriel and the St. Patrick T. A. B. societies. The officers of the St. Bridget T. A. B. Society formed the reception committee and attended to the seating of the visiting societies. The ceremonies were opened by avoluntary on the organ, followed by prayers by the Rev. pastor of St. Mary's, Rev. Father Salmon. He delivered a brief address of welcome, after which the choir sang Ave Maris Stella with very fine effect, after which the Rev. J. McCallen, president of the convention, preached, taking for his text Ecclesiastics xxvii, 53: "He who loves the danger perisheth therein," and began his discourse by quoting the following from a letter of Cardinal Manning to

the members of the League of the Cross of England, an organization similiar to

the covention, comprising all the Catho-lic Temperance Societies of England. "There are three things, then, tnat I bid you to do. First, do all in your power to help the United Kingdom Alii ance in its efforts to obtain the local option or local vote by which the people will be able to defend themselves and

their homes.
"Next, do all in your power to bring up our children from their intancy in total abstinence from all intoxicating drink Warn and persuade fathers and mothers baptism, the second in confirmation and the third to priests, anointing them in Holy oils, but the last is at the hour of death. And where do we find this proclaimed? In the 5th chapter of the 2ad Epistle of St. James, and the Epistle of St. James, and the Epistle of St. James is in all new testaments and sekrowledged by all who the second in the Lague of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the 2ad Epistle of St. James, and the Epistle of St. James is in all new testaments and sekrowledged by all who the second in confirmation and persuade states and mothers to enroll their children in the League of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the land were enrolled in it. Children keep their of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God that the Children in every school in the Lague of the Cross. I would to God that the Children in every school in the Lague of the Cross. I would to God that the children in every school in the Lague of the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the children in every school in the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the children in every school in the Lague of the Cross. I would to God the C

the Church, and he will pray for him or her, anointing with oil in the name of the Lord, and the prayer of faith will save the sick person, and the oil will raise him or her up, and if he or she be in sin, his sin will be forgiven him." Here is the mercy of God in the end when a man lies upon his death brd. He is speechlese—he has been run over by the train—he cannot see—perhaps he cannot hear—but he can feel. He lies there for dead. Is he a Catholie? Yes, is there any use now sending for a Priest? He cannot confess, but he can be anointed. When he saw the care coming on though he was in sin—we suppose it—and in grevous sin, he said, when the death appeared almost instantify rushing upon him, "Oh God, forgive me, I am sorry for my sins," and God heard that prayer, and when the Priest came to anoint him, there was sorrow in his heart, and he said his prayers from time to the time. But still he would get drunk—and still he would curse and swear—and still he would curse and swear—and still he was sorry ior it from time to time, and good enough to claim mercy from the priest. He anoints him with holy oil, blessed by the bishop on Holy Thursday once a year. The priest has this oil in silver casea, and the priest, when he blesses this oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would creased his oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would crease and the priest, when he blesses this oil asks of the holy spirit of God to dwell in that oil, that those who would be anolated with it would receive the mercy of God. You will ask: How is it that the Holy Ghost would revealed for all.

There are other doctrines that will be pronounced here, but I must pass them over. They are all from Christ—they are all feels of Total Abstinence was addinistered to sout 200 person

do do the Father and the Son and the Holy Ghost abide with you.

At the conclusion of the ceremony of dedication the victors from Detroit and Mindsor had reached the church and marched up the nave in the following order:

Knights of St John, Datroit, No. 2.

St. Many's Commandery, Detroit, Members of St John, Windsor, Members of C M B. A.

All these societies excepting the C. M.

B A wore the complete handsome regaliat of their order.

Dr. Carl Verrinder, organist of the Cathedral, London, was director of the musical part of the demonstration, and well indeed did he perform the difficult task. He was assisted by Mr. Marentett, leader of Chatham choir. The Speil orchestra of Detroit, led by Prof. Speil, furnished the instrumental music. The following wers the soloists: Mrs. Gosnell, Chatham, soprano; Miss Morrish, Chath

enness.
"2nd. This convention is not prepared to say prohibition would accomplish the desired effect, expecting better results from moral suasion than from extreme

from moral sussion than from extreme legislative measures.

'3rd, That as a means more effective, and more practical, this convention suggest as a common groundwork for united "(a) A strict licensing system both as

regards persons and places.

'(b.) The total separation of the liquor traffic from all other trade.

"(c) The careful analysis of all liquors sold and used to detect adulteration.

"(d.) An effective police system ramed by the Government, whose business it would be to enforce and stringently carry out the laws governing the sale of liquor.

Efforts were made to have this plat form adopted by the Local Legislature, but without success, and the intentions are to try sgain. The above platform if adopted would, beyond doubt, have a very beneficial effect and remove some f the evils of the liquor traffic, Steps have been taken towards the for-

ence Union of the United States. A unio of this kind would have a very great effect towards the promotion of the cause of temperance. Steps in the matter have been taken by the Lesh Catho have been taken by the 18sh Catho
lic Temperance Society of Ottawa, which
has appointed a special committee com
posed of Mc. J. O Reilly, Hon John
Costigan, Aid. John Heney, P. McCabe,
M. J. O Donogue, P. Mongovan and
others, to confer with the circly on the

Bazaars are still in full swing One in aid of the deat and dumb institution, under the charge of the Sisters of Providence, was opened on the 18th. The St. Henri parish bazaar closed last week; it realized over \$2,000. The bazaar in aid of the poor and orphans of St. Ann's parish was opened on the 17th. parish was opened on the 17th, and is being conducted by the ladies of the par-ish, under the guidance of the following officers: Mrs. Wm. Brenuan, Presiden; Mrs. Bailv and Mrs. Rodger, Vice Presi dente; Mrs. Reveley, Secretary. The affair promises to be a grand success.



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TEACHER WANTED A PPLICATIONS WILL BE RECEIVED by the undersigned up to Nov. 1sts, for a male teacher holding a second or third class certificate for the Brechiu Separate school Services to commence January, 1888—J P. FOLEY Secretary. 468-47

TO CATHOLIC TEACHERS. TO CATHOLIC TEACHERS.

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VOLUME 9.

Catholic Record.

London, Nat., Nov. 5th, 1887. MR. TASSE AND THE MAIL.

The Mail has been sorely pressed to reply to Mr. Tasse's letters on the rights of ch Canadians, and their relations to the Protestant minority in the Province of Quebec. Lord Durham, who has been constantly quoted by that journal, as if he fully recognized the determination of the French Canadians to tyrannise over the Protestant minority, is shown by Mr. Tasse to have spoken in entirely opposite sentiments to those which have been attributed to him. The Mail was rather unfortunate, Lord Durham having poken thus in the very report to which he Mail referred :

the Mail referred:

"It is a subject of very just congratulation that religious differences have hardly operated as an additional cause of disension in Lower Canada; and that a degree of practical toleration known in very few communities has existed in this colony from the period of the conquest down to the present time.

The Catholic priesthood of this Province have to a remarkable degree conciliated the good will of persons of all creede, and I know of no parochial clergy in the world whose practice of all the Christian virtues and zealous discharge of their clerical duties is more universally admitted, and has been productive of more beneficial consequences."

In this strain of praise Lord Durham continues. We shall only quote another extract with which he closes this panegyric on the virtuous, zealous, loyal and olerant clergy of the Province of

"The Catholic clergy of Lower Canada are entitled to this expression of my esteem, not only because it is founded on truth, but because a grateful recognition of their eminent services in resisting the arts of the disaffected, is especially due to them from one who has administered the government of the Province in those troubled times."

The testimony of the noble-hearted and honest Lord Durham is worth that of a thousand of the class who are now endeavoring to raise a disturbance between the two sister Provinces, but who are known by their past history to be ready to shape their opinions to meet the views of those who will pay them the highest price.

Concerning this quotation, the Mail of o and ult. complains that Mr. Tasse "at the outset accuses us by implication of withholding a portion of Lord Durham's report. Our quotation . . . simply had reference to the potential injustice had reference to the potential injustice of the tithe system, Lord Durham point-ing out that the system afforded the priests a motive for discouraging the ettlement of Protestants." He then soes on to explain, in effect, what every ne is perfectly aware of, that when we site an authority to sustain us in an

pinion, it is not necessary to cite every-

thing that our authority says on every sivable subject. So it is only a "potential grievance" that the Mail has now against the French-Canadians! And he merely ruotes Lord Durham to prove that the rench Canadian population and priests may possibly tyrannize over the "British population." Is it for this that the Mail as worn out so many pens and poured out so much ink in endeavoring to rouse into action the dormant energies of the people of Ontario, for a merely "poten-tial" grievance? Let us look up a few of

the Mail's articles on the Province of Quebec, and see whether this be the case.

On September 5th the Mail asserted:

"Our quarrel is with priestcraft." "The Mail leaves creeds alone, and deals exclusively with those mundane powers and prerogatives which the clergy in Lower Canada have usurped to the injury of the people." There is a "conflict between the State and a Church which searts her divine right to be above the State in all matters defined by herself to be within her own sphere," "Clerical. ism is completely dominant in Quebec." It proclaims "its hatred of liberty of thought and freedom in civil institutions, and its intention of repressing the one and destroying the other whenever it can and the opportunity,"

Hence the Mail infers that the popula-

tion of Ontario should rise as one man to repress French Canadian Clericalism and to govern Quebec on Ontario principles, to deprive the Quebecers of s affairs, to make the laws in a language that the people do not understand, to deprive her of religious education, unless she will mix into it a satisfactory quantity of Protestantism, and not to allow them to tax themselves for the suppor of the Church, because a small minority of the people are afraid they will be shoorbed by the majority if their relig ion be allowed to prosper.

It is on this pretence that the Mail made