

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

VOLUME 9

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ARCHDIOCESE OF TORONTO.

Pastoral Letter of His Grace Archbishop Lynch, on the Beatification of John Baptist De La Salle.

JOHN JOSEPH LYNCH, and the appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the Beloved Clergy, Religious Communities, and devout Laity of this Archdiocese: Health and Blessing in the Lord.

DEARLY BELOVED:—The Holy Church of God is the fruitful Mother of innumerable Saints. From the first Martyrs and Confessors of the faith to the Martyrs and Confessors of the present century, millions of her children have signalized themselves by the most heroic virtues—in the practice of the most ardent love of God and of their neighbor. In the latter ages, since the rise of Protestantism, the Church has produced numbers of holy personages who, as Bishops, Priests, or Founders of Religious Orders, have gloriously combated heresy and ignorance. As in days past, so in our days, Missionaries throughout the world labor even to the shedding of their blood in this cause.

To dispel the darkness of error, to instruct especially the poor and the middle classes in the knowledge of God and in the rudiments of secular knowledge necessary for their condition of life, God raised up the Blessed John Baptist De La Salle, who was born in France in the year 1651, and slept in the Lord, A. D. 1719, after diffusing the odor of perfect sanctity both by his own life and by the institution of a religious Order to continue the work in which he himself was engaged,—the instruction of youth.

These loving words of our Divine Saviour so fruitful of goodness and blessing: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God" (St. Mark x. 14); and these other words: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (St. Matt. xxv. 40); and that expression of the Holy Ghost by the lips of the Angel: "They that instruct many to justice shall shine as stars to all eternity" (Dan. xii. 3), have produced wonderful fruit in the souls of God's servants, in Apostles, in innumerable Missionaries, and in Founders of Religious Orders, whose number is known to the Almighty alone.

The Church has at all times encouraged the institution of higher schools of learning. Universities and Colleges sprang up in every country under her care. Each bishop was obliged to have in his diocese schools of higher learning to supply well-trained Clergy for his diocese, and each Parish Priest endeavored to have what was known as a Parochial School.

The monasteries were the principal seats of the higher studies. It is but recently that States have undertaken to provide and maintain schools for the education of the people. Since they have done so, the enemies of the Church loudly proclaim that she was the friend of ignorance, whereas the Church preserved for the world whatever learning and learned records were left after the invasion of the Roman Empire, in days when States were rables and Kings could not sign their names. We bear the same calumny to day. The Church gets no credit for all her past labors in preserving and extending the civilization of the world. Now, whatever is done by the State in favor of education is entirely, but falsely, attributed to Protestantism.

The Church has at all times maintained that secular knowledge without religious training is not really an education of the moral man, but the raising of the temporal above the spiritual, and hence, a two-edged sword is put in the hands of man without a just appreciation of God's Commandments. We see this every day in the robberies of banks and swindling operations, in the crimes committed by men who are filled with such men. The best thinkers of the age are raising their voices against Godless education.

In His divine Providence God raises up in His Church men fitted to battle with the evils of the age. At the time of the birth of Blessed De La Salle it was impossible for the Church to provide, by the means then at her disposal, for the education of the masses of the people. There was a growing necessity for free schools for the poor. But to have free schools it was, above all, necessary to have proper teachers, who would voluntarily consecrate their lives to teaching, requiring only food and clothing for their services, as the poor could not require them, and the State was doing nothing for the education of the poor. The education of the middle and lower classes could only at that time be carried on by a Religious Order supported by generous Catholics and by the Church. But to have competent teachers, a Normal School for their training was an absolute necessity. The Blessed De La Salle instituted such an Order, and founded the first Normal School recorded in the whole history of pedagogy.

This Normal School was used not only for his own novices, but also for seculars who were sent by Priests and Bishops, to be trained to teaching with De La Salle's own disciples. The object of these good Priests and Bishops was to have the young

masters take charge of schools the Brothers could not accept owing to want of a sufficient number to supply all demands. The Normal Schools are kept up in the Order and their methods and equipment are the finest in the world, and are the models on which State Normal Schools have been formed. The Blessed De La Salle was the originator of the mutual-simultaneous system of Education, often erroneously ascribed to Lancaster and Bell. In this system the novices are carefully drilled in the Christian Brothers' schools without strict examination and certificate of qualification as teachers. "In the science of teaching," says a recent writer, "not a single step in advance of De La Salle has yet been made in any quarter."

The methods and school-books of the Brothers have a world-wide reputation. In the educational congresses held in the United States, among the most scholarly papers read are those from the Brothers of the Christian Schools, who are sent by the Institute as delegates to these assemblies. We here briefly sketch the life of this Blessed Benefactor of the human race. His father, a fervent Christian, was Chancellor of State to the King of France and President of the High Court of Rheims. His mother was equally noble and pious, John Baptist, as he grew up, was a model of purity, obedience, and studiousness. He entered the Grand Seminary of St. Sulpice, in Paris, and made there a course of theology taking the degree of Doctor of Divinity. At an early age he was appointed Canon of the Cathedral of Rheims, and was ordained Priest in 1678. He burned with the love of God and a most earnest desire to save the souls of youth. Shortly after his ordination he met Monsieur Nyl—a descendant of the great O'Neill, of the Emerald Isle—who was endeavoring to found free schools and who had associated with him in the work a few young men of noble and generous dispositions. The holy Servant of God had formed precisely what he wanted. In course of time M. Nyl retired from his office, and left the youthful organization to the care of Father De La Salle, who, finding it was the will of God that he should direct these young men, provided them with a house and supported them himself from his revenues. But this demanded a great sacrifice. He was a priest and of noble birth. The teachers were poor and did not aspire to the ecclesiastical state. De La Salle could not divert himself of his priesthood, yet he determined to become one of themselves. For this purpose he resigned his canonry and relinquished all his property in favor of the poor. The good work prospered in spite of the difficulties which the enemy of salvation threw in its way.

The Holy Founder's deep veneration for the Church and his profound respect for Christ's Vicar on earth prompted him to send two Brothers to Rome. Through the kindness of Cardinal d'Estrees, Brother Gabriel and his companion were received in private audience by His Holiness, Innocent XII., who treated them with kindness, promised to protect them, and blessed the Institute. Brother Gabriel remained in Rome till, in 1725, by a solemn Bull of His Holiness Benedict XIII., the rules given to the Brothers by their Blessed Founder were approved and the Society was raised to the rank of a Religious Order under the title of Institute of the Brothers of the Christian Schools.

The Institute was legally recognized in France by Louis XV.

God raised up two great Saints in France to protect the Irish driven from their homes on account of their religion—St. Vincent de Paul and Blessed John Baptist De La Salle. St. Vincent received and procured places for hundreds of Irish priests, and the Blessed John Baptist De La Salle took into his establishments, leaving a great many of the sons of the noble of the Isle of Saints, who would not conform to the religion of the king, and hence were deprived of all they possessed.

The work commenced by the Blessed Servant of God grew and prospered. The French Revolution did not crush it. Schools of the Brothers are now found throughout the world. An idea of the immense work the Brothers are now doing may be gained from a few figures taken from the statistics of the Institute which we append in a note to this Pastoral.

Not until the generalship of Most Honorable Brother Philippe, who was elected in 1838, were any steps taken for the Canonization of this benefactor of humanity. He was declared Venerable by His Holiness Gregory XVI. in 1840. That he practiced the theological virtues of Faith, Hope and Charity, and the moral virtues of Prudence, Justice, Temperance, and Fortitude in a heroic degree, was decided by the Sacred Congregation of Rites, in public session, presided over by His Holiness, Pius IX., in 1873. The three miracles operated through his intercession were proved to the satisfaction of the Sacred Congregation, and were accepted by the Pope in 1887. Finally, on the 19th of last February, in the presence of numerous Cardinals, Archbishops, and Bishops, the Superior-General of the Order, Most Honorable Brother Joseph, representative of the various provinces of the Institute throughout the world, the students of the Vatican Seminary, and a large number of friends, in the Great Canonisation Hall over the Loggia of St. Peter's our Holy Father Leo XIII., solemnly beatified John Baptist De La Salle.

The Catholics of Toronto and St. Catharines owe much to the Brothers of the Christian Schools. They have taught the children admirably both secular and religious sciences for nearly forty years, and have been content with the scanty pay the Catholics could afford to pay them, for they are true servants of God, and they never relinquish their task nor lessen their ardor in their holy and self-sacrificing work. If we have to-day the magnificent buildings of the De La Salle Institute on Duke Street, we owe it to the Brothers of the Christian Schools.

We shall, therefore, celebrate with gratitude and with all religious pomp the last day of the Triduum in honor of the Beatification of their Holy Insuper, the 4th of May, the day appointed by the Holy See for the annual celebration of the feast of the Blessed John Baptist De La Salle.

At 9.30 we shall celebrate a Pontifical High Mass in our Cathedral, at which the rising generation, the present and former pupils of the Catholic Schools of this city, will assist, and supply the minor offices and the chant. Our Holy Father, Pope Leo XIII., has granted a plenary indulgence, on the usual conditions, to all the faithful, who will confess, receive communion worthily during the Triduum, which will take place on the 2nd, 3rd, and 4th of May, visit the Church where it is celebrated (the Cathedral), and there pray for some time for the conversion of sinners and the other intentions of His Holiness. An indulgence of one hundred years may be gained by those who, with contrite heart, visit the Cathedral and there pray for the same intentions, once a day each day of the Triduum.

The pupils of the Schools will receive Holy Communion on the 3rd of May. A panegyric will be delivered by our Vice-General, Very Rev. Father Rooney, at the High Mass, and Rev. Father McDonald will preach in the evening at Vespers at 7.30 in the Cathedral, where Benediction of the Most Blessed Sacrament will be given, and a Te Deum will be chanted to thank God for His blessings bestowed on His faithful servant, John Baptist De La Salle, on his Congregation, and on all those to whom the happy influence of the Order is extended.

This pastoral letter shall be read in all the Churches, and in the Chapels of Religious Communities in our Archdiocese the first Sunday after its reception.

Given at St. Michael's Palace, Toronto, on the Feast of St. Mark, April 25th, 1888.

JOHN JOSEPH LYNCH, Archbishop of Toronto. By Order of His Grace the Archbishop, J. F. McBRIDE, Priest, Secretary.

EXTRACT FROM THE STATISTICS OF THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS, TAKEN DECEMBER 31st, 1887.

Total No. of Brothers.....	11,969
"Novices	3,279-15,248
In Canada—Brothers	314
"Novices	50-404
In U. States—Brothers	699
"Novices	150-819
In S. America—Brothers	106
"Novices	26-132
No of American Brothers.....	1,089
"Novices	266-1,355
Ireland and Eng.—Brothers	82
"Novices	93-174
Total number of schools.....	1,651
In some of these schools containing a great number of classes, there are from 50 to 100 Brothers employed.	
The Brothers in all their schools teach 400,000 pupils, of whom 23,381 are boarders.	
The Brothers in Canada teach 13,118 pupils, of whom 507 are boarders.	
In the United States 25,065 pupils, of whom 3,937 are boarders.	
One of their Paris Colleges has 850 boarders, and another in the same city, a polytechnic school, 1,400 boarders.	
This year the Brothers have over 60,000 boys preparing for First Communion and Confirmation.	

PRAYER OF THE CHURCH. Feast, May 4th. O God, Who for the salutary instruction of the poor, and to teach science to youth, hast raised up the Blessed John Baptist, Confessor, and formed, by him, in the Church, a new religious family; grant, we beseech Thee, to those who instruct Christian youth, always to follow his example, and to advance in virtue by his intercession. Through our Lord Jesus Christ Thy Son, Who livest and reignest with Thee in the unity of the Holy Ghost, forever and ever. Amen.

THE BOUND "CONVERSION." N. Y. Catholic Review. The daily papers have given considerable space this week to the fall of a priest, a Leon Bouland, who has abandoned the Church and formally announced his apostasy. Few, if any, Catholic Americans, outside of two parishes in Rhode Island and Massachusetts, ever heard of Mr. Bouland before, but it seems to be true that he has these titles of honor: Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michael Archangel, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Sepulchre; Member of the "Académie des Arcades," and President General of the Society of the "Avocats de St. Pierre" in North America, etc.

Mr. Bouland runs so much to honorary distinction that one would imagine that he had made it the business of his life to acquire titles rather than to discharge the proper functions of the ministry for which he was ordained. He has wandered over the face of the earth, and stayed nowhere long. A puff of wind carried him hither, and another will take him away. Having satisfied his ambition for additions to his name, he is now about to acquire the notoriety that will follow one who leaves the true faith to experiment in religion among the innumerable sects. While it is painful to see any man bring disgrace on his mother and infamy on himself, Mr. Bouland is not of such distinction as to justify the belief that the Pope's garden has lost much of a plant or the Protestant Episcopal herbarium gained much of a weed from our side of the wall. Other men, staggering under the weight of honorary titles which they were not fitted to bear, such as Campobello and Severus, have also gone into the outer darkness, but they hurt only themselves. The

Catholic Church has suffered no shock and has gone on peacefully, steadily, triumphantly fulfilling its mission of salvation. These apostates found out that their honorary titles were not sacramental and would not in themselves save their possessors from sin here and damnation hereafter. Greater men than they have fallen by the way-side, and in Bouland's case, his perversion is of no importance—except to himself. He is the sole loser, and, unless he repents, the loss will be of his soul. There will not be a ripple to mark the place where he went down. For the loss that will come to him, he will assuredly not grieve the whole world; that, even if he had it all, would be such a poor exchange for a remorseful present and a hopeless future. We presume that the Episcopal clergymen in the house on Lafayette place have already taken stock as regards their new acquisition, and are persuaded that they have estimated the prospect of the very small dividends which would result from investment in such characters as Bouland, O'Higgins, MacNamara & Co. Condolences will soon be in order.

N. Y. Freeman's Journal. We have looked in vain for the name of "M. Bouland" in the *Gerarchia Catholica*. The most reliable testimony about this apostate comes from a gentleman who confidently permits the statements to be strengthened by the use of his name.

In reply to Mgr. Bouland's assertions, the Rev. Michael J. Lavella, rector of St. Patrick's Cathedral, speaks as follows: "Mgr. Bouland came to this country in Dublin's Orders, and generally there is some cause not very much to the person's credit when he comes to look for ordination in a strange place." "Mgr. Bouland was taken up by Bishop Hendricks of Providence, R. I., who took pity on him and had some hopes for his bright future. After he was ordained a priest by that Bishop he was sent to Woonsocket, R. I., as an assistant in the church of the French Canadian. In a short time he became so unpopular that the people branded him as a sly, how he came to be suspended and was expelled to leave Rhode Island and the East we don't know, but he has had no mission or charge for the last five years."

"He never applied to Archbishop Corrigan for a position in this diocese, for the simple reason that he knew nobody would be received whose record was not without a flaw."

"As to the titles, first, there is no such thing as a Canon of Rome. There is a little church in Rome in what they call the *Pecheria*—a fish market, there are few less noted churches in Rome. Of this church Mgr. Bouland is not a canon, but what is called an 'honorary canon,' a title of a very insignificant nature."

"Secondly, He is called 'President General of the Society of the Avocats de St. Pierre in North America.' We know nothing about this society—his position in it is probably like the boy in school who was first in a class of two."

"Thirdly, He is called a member of the 'Académie des Arcadiens in Rome.' This is a society on a par in importance with one of our ordinary parish literary societies."

"As to his position as canon of the Metropolitan church at Rheims, and commander of the Order of the Holy Sepulchre, it has been impossible to investigate thus far, but there is no doubt that they lack solidity just like the rest."

"In regard to the Peter Pence, it is hard to see what use there would be for an agent, as he claims to have had, for the simple reason that each Bishop in all the dioceses does his duty in that regard. The people contribute to it with a good heart, and they need neither agent nor commission to urge their donations of Peter Pence."

"It would be well worth while to interview His Grace Archbishop Williams, of Boston, with regard to his reason for his leaving that diocese."

"In regard to the letters from Rome, they are of no weight. The people there are very polite, and any letters sent to them are answered with courtesy. On the whole it would be safe to say that Mgr. Bouland is a recent priest of no ability, with no record of work for his years as a priest, who has gone over to the Protestant Episcopal Church with the hope of making a living."

"He is a friend of my friends, and the acquisition, but strongly suspect they will soon be tired of it."

LATEST PHASES OF THE IRISH QUESTION.

Thos. J. Condon, M. P. for East Tipperary, has been arrested under the Coercion Act. He was admitted to bail.

On the 21st ult. Mr. Dillon addressed a meeting of the tenants of the Marquis of Londonderry, Lord Lieutenant of Ireland, at Newtownards. The meeting was not interrupted by the authorities and passed off quietly.

Numerous complaints have been made that letters from America to friends in Ireland have been opened by the British post office authorities, and that American newspapers sent by mail are frequently confiscated. This has occurred so frequently that some Irish Americans are said to be on the point of formally calling the attention of Secretary Bayard to the matter to bring about the protection of the American mails.

It is said to be the intention of Mr. Whitfield Blunt to be a candidate for the representation of St. Stephen's Green division of Dublin, vacant by the death of Mr. E. D. Gray. Should this be the case, his election is a foregone conclusion. It has also been said that Professor Galbreath will be the Nationalist candidate. Mr. Atkinson, the Conservative lawyer, intends to contest the seat on behalf of the Government.

At Middleton, near Cork, Mr. Timothy Murray was, on the 12th ult., sentenced to fourteen days' imprisonment without

hard labor, for displaying a copy of the Plan of Campaign in his shop window. The defendant is about 60 years of age. He stated that Mr. Balfour might strike to kill him, but he could not break his spirit.

Owing to the thorough defeat of Mr. Chamberlain and his party in the elections for the appointment of the governing body of the Liberal Association in Birmingham, a meeting of Liberal Unionists was held on the 5th ult., for the purpose of instituting a new association to be styled "The Birmingham Liberal Unionist Association." It was decided that his supporters should definitely withdraw from the Liberal Association on the 9th April, the day before the first meeting of the 400 who constitute that governing body.

At Newmarket, near Kanturk, Rev. Father Kennedy and fourteen others were sentenced to three months' imprisonment for attending a meeting of the National League on the 4th of March.

Mr. T. D. Sullivan, M. P., while addressing a large Liberal meeting at Glasgow said that the meetings through Ireland prove that Mr. Balfour had tried to delude Parliament and the people of Great Britain as to the strength of the National League and the efficiency of the Coercion Act. The Irish are quiet and patient because they have confidence in the English and Scotch people.

The Grand Juries of Cork and Clare having made their presentation for compensation to be given to Constable Leahy, who was injured at Mitchellstown when the police made their murderous attack upon the people, the Nationalists intend to contest the legality of the presentation in the courts, and the people of the district intend to resist payment. It is believed that it will cost £3 to levy each shilling of tax.

During the last week the Government was badly exoriated by the manner in which their barbarous policy in Ireland was exposed. This has been followed by one of the greatest triumphs secured by the people by the Liberal party. Notwithstanding that there were two candidates favorable to Home Rule, thus dividing the Liberal vote, the regular Gladstonian candidate was triumphantly elected by an increased majority. Six hundred and eighty-five more votes were cast for Home Rule, than at the previous election, while the Tory increase was only eight votes. Many prominent Liberals as Gladstone and Mr. Chamberlain, who received six hundred and seventeen votes.

SPECIAL TO THE CATHOLIC RECORD. THE PATRONAGE OF ST. JOSEPH.

BENEDICTION AT THE JESUIT'S CHURCH, MONTREAL.

A stranger in Montreal, with few acquaintances, naturally betook himself to church on a Sunday evening, and such being my condition, I on the evening of the Lord's Day in last week, turned my steps in the direction of the Jesuit's Church at about a quarter to eight p. m. A strong sweet odour of incense from a recent benediction, filled the church, and there was in the very atmosphere that invisible but none the less real impress of sanctity and holiness which that beautiful service always imparts. The singing done was kept ajar by the crowd who rapidly filled the nave and aisles, as well as the chapel in the eastern transept; the one in the west is at the evening service left vacant for stragglers from various Protestant congregations who, from half past eight to nine o'clock, arrive in considerable numbers—as they say, to support the Labor movement. I had read much in the Toronto papers of the sermons of the Rev. Father Kenny and must confess to a faint hope that I should be so fortunate as to hear that distinguished preacher—which rendered me rather disappointed when at the stroke of eight the sacristy door opened and a tall young priest with an unmistakably French Canadian face entered the sanctuary. After kneeling for a moment before the altar he rapidly ascended to the pulpit, and stood gravely contemplating his large and attentive audience with a comprehensive glance which took in every corner of the well-filled church. Then from brow to breast and shoulder to shoulder he traced the sacred sign and began his sermon. After a few remarks on the feast of the day, the Patronage of St. Joseph, he went on to explain how the honor paid by Catholics to the saints is a practice most congenial to human nature, resting on that powerful feeling of the human heart which clings to the past and seeks to commune with those who have glided from this world of trial to the only real, everlasting world of sorrow or of joy. Such, he said, was the feeling common to all and which expands into a general outburst of respect and veneration in the hearts of nations towards those heroes who have won by their noble deeds the title of great and good, whose statues are unveiled now and then amidst the enthusiastic cheers of vast multitudes. He expressed wonder at the conduct of men who pretend to exalt Christ's divine mediatorship, by depreciating the glory of those true heroes, the brightest ornaments of Christianity. Repelling indignantly the charge of idolatry laid upon us by men whose ignorance of our doctrines is equalled only by their unwillingness to inquire into them, he dwelt on the slender reasons which serve to substantiate this odious charge. He showed the clear, explicit teaching of the Church which attributes to saints in heaven no other power than that possessed by them while on earth, that of ministering to the wants of their suffering brethren by the fervent prayers which they pour forth before the throne of God, through the passion and death of Him who is the one and only mediator between God and man, Jesus Christ.

He rose indignantly against the consequences of a doctrine so uncongenial to

the human heart, as that which restricts the saints of God to the enjoyment of their own happiness and renders them utterly unconcerned about the woes or the happiness of others.

"Why," he exclaimed, "must sweet charity be stifled in the last throes of the death agony? Shall the beatings and pleadings of those most loving hearts answer no more to the voices of woe and suffering which unceasingly ascend from this vale of tears to the regions of bliss above?"

"Oh speak not to me of such strange, cruel egotism in the hearts of saints! Leave me rather to the sweetness of that Faith which unfolds before my eyes the beautiful and consoling spectacle of saints prostrate before the throne of God and pleading for their brethren upon earth; for such was the faith of ages both before and after Christ."

After dwelling for some time on proofs drawn from the old and new testaments, and the writings of the Fathers, he expressed his wonder that notwithstanding this, so often repeated and clear statement of our belief, many should persist in the charge of idolatry, and add to it the filth of their own gross and obscene imaginations, but he wondered still more that those non-Catholic, and these were many, who repudiate these charges, should still be unwilling to share our belief and avail themselves of the consolation it affords to the soul.

Finally confronting the spirit of the world with that of Christianity, the shallow greatness of the former with that which springs from the constant and heroic practice of Christian virtues, he dwelt on the high degree of power and glory enjoyed by St. Joseph in heaven, where his close union with the source of all sanctity and consequently of true and imperishable greatness, is second to none but that of his loving spouse, Mary the Mother of God.

Speaking of those who lately in pulpit and newspaper blasphemed the things of which they know not, he insisted on St. Joseph's title of foster-father of the Son of God, as commanding our highest respect and veneration, for as we are forced to admit that Mary is really the Mother of God; to avoid the blasphemous conclusion that there are two persons in Christ, one divine and the other human, so also we must admit that Joseph filled the high office of foster-father to Him who as God and man is the second person of the Holy Trinity. He ended by claiming for those great heroes, the saints of heaven, the honours paid to common heroes of sword and blood by the erection of public monuments and statues, saying that the pictures and statues of saints serve only to recall to the mind of a Catholic true Christian virtue and heroism.

The sermon which I have thus rapidly outlined, filled up the allotted hour. It was delivered in faultless English, without the faintest touch of accent or provincialism of any kind, and in a voice of exceeding sweetness and persuasive tone. Judging from his pronunciation, I should have taken the preacher for a native of Albion, but, in spite of his fair waving hair, the cast of his countenance was decidedly French Canadian, so that I am at a loss, as the Yankee say, "where to place him." Like so many of the Jesuit Fathers he has something of the lawyer in his style and in his gestures, and were it not for his extremely youthful appearance one would suspect that his "midnight speeches" had been made in the roll of a barrister.

As the Father gracefully descended the rather ungraceful stair case the organ rolled its sweet sounds through the church, and the Rev. Father Jonez, well known to Upper Canadians, came out to give the Benediction.

Solemn and sweet was the music, and pious prayers floated up beyond the starry apex of the golden altar, to the God of Christians, and the blessing which passes all understanding was imparted to us by the hand of the priest, and still we knelt on and on, thinking possibly of God's goodness to his children, or some of us, I for one, of the dear ones at home, and the power of Catholic faith and Catholic prayer to bridge distance and make light of space.

"Far away! we meet in prayer, You know the altar and the shrine, Before it bows the brow of care, Upon its towers dimly shine 'tis mercy's home, and yours and mine.

Far away! I sing its songs, But while the music moves along From out each word an echo clear Falls trembling on my spirit's ear 'Far away,' means 'Far more near'!"

CYRUS MALLET, Sarnia, 25th April, 1888.

J. M. B. A.

Another new Branch. On April 23rd John O'Meara, Esq., C. M. B. A. deputy, Peterborough, organised Branch No. 77, at Lindsay, Ont. The Branch starts with eighteen charter members. The following is list of officers:

Spiritual Ad.—Very Rev. Fr. Laurent, V. G. President—Richard P. Spratt First Vice-President—James P. Hurley Second Vice-President—John Flurey Recording Secretary—Michael O'Brien Assistant Sec.—Wm. Valentine Lynch Financial Secretary—John Simons Treasurer—Thomas Joseph Brady Marshal—Joseph Patrick Clumma Guard—Michael E. Condon Trustees for one year, Michael O'Halloran, Patrick J. Murphy, Denis M. O'Leary; for two years, William Louis White, Patrick M. Condon. Representative to Grand Council—William Valentine Lynch Alternate to Grand Council—Michael O'Brien.

Show thyself kind and affable, never familiar; familiarity is generally followed by contempt.—St. Thomas Aquinas.