**VOL.** 6.

## FOR THE WEEK ENDING SATURDAY, SEPT. 27, 1884.

NO. 311

## CLERICAL

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Bishop's Palace, London, Sept. 20th, 1884.

We beg to call the attention of the revd. clergy of the diocese to the Encyclical Letter which our Holy Father Leo XIII. has recently addressed to the uni-VIII. has recently addressed to the dar-versal Church, a copy of which will be found published in the present issue of the Catholic Record. In this encycli-cal letter our Holy Father decrees that mediocri consolatione leniisse profitemur, mediocri consolatione leniisse profitemur, secrated to the devotion of the Rosary in the same manner as last year. The very same causes that induced the Supreme Pontiff last year to appeal with the united prayers of Christendom to the powerful protection of God's holy Mother in defence of the Church and her menaced rights and liberties, are still in active and destructive operation, and have impelled him, this year also, to exhort the faithful to "persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God." The Holy Father decrees and makes order that (1) "from the 1st of October to the 2nd of November following, in all parish churches, curialibus templis, and in all public churches dedicated to the Mother of God, five decade of the Rosary, together with the Litany of Loretto, to be daily recited.

2. The Rosary and Litany may be recited either in the morning at Mass or in the evening at Benediction of the Blessed Sacrament.

3. The Holy Father grants the follow ing indulgences to the faithful on the prescribed conditions :-

(a) To all those who on the appointed days shall have assisted at the public recital of the Rosary and have prayed for the Pope's intentions; and to all those also who from legitimate causes shall have been compelled to recite the Rosary and Litany in private, is granted for each occasion an indulgence of seven years and seven times forty days.

(b) To those who in the prescribed time shall have performed their devotions at least ten times, either publicly in the churches, or from just causes in the privacy of their homes, and shall have worthily received the sacraments of Penance and the Blessed Eucharist, is

granted a Plenary Indulgence. (c) A Plenary Indulgence is also granted to those who, either on the feast of the Holy Rosary or on any day within the following eight days, shall have worthily received the sacraments of Penance and the Blessed Eucharist and shall have prayed in any church to God and His Most Holy Mother for the Holy Father's intentions.

4. In virtue of the authority of the Holy See we hereby extend the time for gaining the aforesaid indulgences to the months of November and December in favor of the faithful in country missions, who, owing to legitimate and sufficient causes, such as their agricultural labors, have not been able to attend the devotions and to receive the sacraments during October.

The foregoing observations, together with the authorized translation of the Encyclical which we append, shall be read by the revd. clergy in the churches of the diocese on the first Sunday after + JOHN WALSH, their reception.

Bishop of London.

SANCTISSIMI DOMINI NOSTRI Leonis DIVINA PROVIDENTIA Papae XIII EPISTOLA ENCYCLICA
PATRIARCHAS PRIMATES ARCHIEPI

SCOPOS ET EPISCOPOS CATHOLICI ORBIS VNI VERSOS GRATIAM ET COMMVNIO-NEM CVM APOSTOLICA SEDE HABENTES. VENERABILIBVS FRATRIBVS PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS ET EPIS-COPIS CATHOLICI ORBIS VNIVERSIS GRATIAM ET COMMUNIONEM CVM APOSTOLICA SEDE HABENTIBUS. Venerabiles fratres
Salutem et Apostolicam Benedictionem.

Salutem et Apostolicam Benedictionem.
Superiore anno, quod singuli novistis,
per litteras Nostras Encyclicas decrevimus, ut in omnibus catholici orbis partibus, ad caeleste praesidium laboranti
Ecclesiae impetrandum, magna Dei
Mater sanctissimo Rosarii ritu, Octobri
toto, coleretur. In quo et indicium
Nostrum et exempla sequuti sumus
Decessorum Nostrorum, qui difficillimis Ecclesiae temporibus autco
pietatis studio ad augustam Virginem
confugere, opemque eius summis preciconfugere, opemque eius summis preci-bus implorare consueverunt.—Voluntati vero illi Nostrae tanta animorum alacritate et concordia ubique locorum obtem-peratum est, ut luculenter appar-uerit quantus religionis et pietatis ardor exstet in populo christiano, et quantam in caelesti Mariae Virginis imo animum addidisse ad graviora quoque si ita Deo placeat, perferenda. Done enim spiritus precum effunditur super domum David et super habenim itatores Ierusalem, in spem certam adducimur, fore ut aliquando propitietur Deus, Ecclesiaeque suae miseratus vicem,

officii Nostri duximus, Venerabiles Fra-tres, hoc quoque anno hortari populos christianos, ut in huiusmodi precandi rati-one et formula, quae Rosarium Mariale dicitur, perseverantes, sibi validum magnae Dei Genitricis patrocinium demerean tur. Cum enim in oppugnatoribus chris-tiani nominis tanta sit obstinatio propositi, in propugnatoribus non minorem esse oportet constantiam voluntatis, ubum praesertim caeleste auxilium et collata nobis a Deo beneficia, perseverantiae nostrae saepe soleant esse fructus.—Ac revocare iuvat in mentem magnae illius Iudith exemplum, quae almae Virginis typum exhibens stultam Iudeorum re-pressit impatientiam, constituere Deo vol-entium arbitrio suo diem ad subveniendum oppressae civitati. Intuendum item in exemplum Apostolorum, qui maximum Spiritus Paracliti donum sibi promissum expectaverunt perseverantes unanimiter in oratione cum Maria Matre Iesu.—Agitur enim et nunc de ardua ac magni momenti de inimico antiquo et vaferrimo in elata potentiae suae acie humiliando; Ecclesiae eiusque Capitis libertate vindi-canda; de iis conservandis tuendisque praesidiis in quibus conquiescere oportet ecuritatem et salutem humanae societatis. Curandum est igitur, ut luctuosis hisce Ecclesiae temporibus Marialis Rosarii sanctissima consuetudo studiose pieque servetur, eo praecipue quod huiusmodi preces cum ita sint compositae ut omnia ex ordine salutis nostrae mysteria recolant,

maxime sunt ad fovendum pietatis spiritum comparatae. Et ad Italiam quod attinet, potentissimae Virginis preesidium nunc maxime per Rosarii preces implorare necesse est, quum nobis adsit potius, quam impendeat, nec opinata calamitas. Asiana enim lues terminos, quos natura posulsse videbatur, Deo volente, praste vecta, portus Gallici sinus celeberrimos, ac finitimas exinde Italiae regiones pervasit.—Ad Mariam igi-tur confugiendum est, ad eam, quam iure meritoque salutiferam, opiferam, sospitat-

meritoque salutiferam, opiferam, sospitatricem appellat Ecclesia, uti volens propitia
opem acceptissimis sibi precibus imploratam afferat, impuramque luem a nobis
longe depellat.

Quapropter adventante iam mense
Octobri, quo mense sacra solemnia Mariae
Virginis a Rosario in orbe catholico aguntur, omni ea, quae praeterito anno prae-cepimus, hoc anno iterum praecipere statuimus. - Decernmus itaque et mandamus, ut a prima die Octobris ad secundam con sequentis Novembris in omnibus curiali bus templis, sacrariisve publicis Deiparae dicatis, aut in aliis etiam arbitrio Ordinarii eligendis,quinque saltem Rosarii de cades, adiectis Litaniis, quotidie recitentur: quod si mane fiat, sacrum inter preces peragatur; si pomeridianis horis, Sacramentum augustum ad adorandum propon atur, deinde qui intersunt rite lustrentur Optamus autem, ut Sodalities Sanctissimi Rosarii solemnem pomam, ubicunque per civiies leges id sinitur, vicatim publicae religionis causa ducant.

Ut vero christianae pietati caelestes Ecclesiae the auri recludantur, Indulgentias singulas, quas superiore anno largiti sumus, renovamus. Omnibus videlicet qui statis diebus publicae Rosarii recitationi interfuerint, et ad men-

tem Nostram oraverint, et his pariter qui legitima causa impediti privatim haec egerint, septem annorum itemque septem quadragenarum aquid Deum in-dulgentiam singulis vicibus concedimus. Eis vero qui supra dicto tempore decies saltem vel publice in templis, vel iustis de causis inter domesticos parites eadem perceprint, et criminum confessione exde causis inter domesticos parites eadem peregerint, et criminum confessione expiati sancta de altari libaverint, plenariam admissorum veniam de Ecclesiae thesauro impertimus. Plenissimam hanc admissorum veniam et poenarum remissionem his omnibus etiam largimur, qui vel ipso beatae Virginis a Rosario die festo, vel quolibet ex octo insequentibus animi sordes eluerint et divina convivia sancte celebraverint, et pariter ad mentem Nostram in aliqua sacra aede Deo et sanctissiruae eius Matri supplicaverint. Iis denque consultum volentes qui ruri vivunt et agri cultione, praecipue

Iis denique consultum volentes qui ruri vivunt et agri cultione, praecipue octobri mense, distinentur, concedimus ut singula, quae supra decrevimus, cum sacris etiam indulgentiis octobri mense lucrandis, 'ad insequentes vel novembris vel decembris menses, prudenti Ordinariorum arbitrio differri valeant.

Non dubitamus, Venerabiles Fratres, quin curis hisce Nostris uberes et copiosi fructus respondeant, praesertim si quae Nos plantamus, et vestra sollicitudo rigaverit, iis Deus gratiarum suarum largitione de caelo afferat incrementum. Procerto quidem habemus populum

largitione de caelo afferat incrementum. Procerto quidem habemus populum christianum futurum dicto audientem Apostolicae auctoritati Nostrae eo fidei et pietatis fervore, cuius praeterito anno amplissimum dedit documentum. Caelestis autem Patrona per Rosarii preces invocata adsit propitia, efficiatque, ut sublattsopinionum dissidiis et re christiana in universis orbis terrarum partibus restituta, optatam Ecclesiae tranquillitatem a Deo impetremus. tranquillitatem a Deo impetremus.— Cuius auspicem beneficii, Vobis et Clero vestro, et populis vestrae curae concred-itis Apostolicam Benedictionem pera-manter impertimus.

Datum Romae apud S. Petrum die XXX Augusti MDCCCLXXXIV, Pontificatus Nostri Anno Septimo. LEO PP. XIII.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII., BY DIVINE PROVIDENCE POPE.

TO ALL OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN THE GRACE AND COMMUNION OF THE

APOSTOLIC SEE. LEO PP. XIII.

Venerable Brethren, Health and the Apostolic

Benediction: Last year, as each of you is aware, We decreed by an Encyclical Letter that, to win the help of Heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy Rosary during the whole of the month of October. In this We fol-lowed both Our own impulse and the example of Our predecessors, who in times of difficulty were wont to have retimes of difficulty were wont to have re-course with increased fervor to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such a willing-ness and unanimity that it is more than ever apparent how real is the religion and how great is the fervor of the Chris-tian peoples and how great is the trust and how great is the tervor of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. For Us, weighed down with the burden of such and so great trials and evils, We confess that the sight of such intensity of open wister and faith has been a great consolar. that the sight of such intensity of open piety and faith has been a great consola-tion, and even gives Us new courage for the facing, if that be the wish of God, of still greater trials. Indeed, from the spirit of prayer which is poured out over the house of David and the dwellers in Jerusalem, we have a confident hope that God will at length let Himself be tou and have pity upon the state of His Church, and give ear to the prayers com chosen to be the dispenser of all heav-

enly graces.

For these reasons, therefore, with the same causes in existence which impelled Us last year, as We have said, to rouse the piety of all, We have deemed it Our duty to exhort again this year the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. Inasmuch as the enemies of Christianity are so stubborn in their aims, its defenders must be equally staunch, especially as the heavenly help and the benefits which are bestowed on us by God are the more usually the fruits of our perseverance. It is good to recall to memory the example of that illustrious widow, Judith—a type of the Blessed Virgin—who curbed the ill-judged impatience of the Jews when they attempted to fix, according to their own judgment, the day appointed by God for the deliverance of His city. The example should also be borne in mind of the Apostles, who awaited the supreme gift promised unto them of the Paraclete, and persevered unanimously in prayer with Mary the Mother of Jesus. For it is, indeed, an arduous and exceed ing weighty matter that is now in hand it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society. Care must be taken ing for the Church, the most holy devo tion of the Rosary of Mary be assiduously and piously observed, the more so that

this method of prayer being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to toster

our salvation, is eminently fitted to toster the spirit of piety.

With respect to Italy, it is now most necessary to implore the intercession of the most powerful Virgin through the medium of the Rosary, since a misfortune, and not an imaginary one, is threatening—nay, rather is among us. The Asiatic cholera, having, under God's will, crossed the boundary with in which nature seemed to have confined it, has spread through the crowded shores of a French port, and thence to the neighspread through the crowded shores of a French port, and thence to the neighbouring districts on Italian soil.—To Mary, therefore, we must fly—to her whom rightly and justly the Church entitles the dispenser of saving, aiding, and protecting gifts—that she, graciously hearkening to our prayers, may grant us the help they besought, and drive far from us the unclean plague.

We have therefore resolved that in this coming month of October, in which

We have therefore resolved that in this coming month of October, in which the sacred devotions to Our Virgin Lady of the Rosary are solemnised throughout the Catholic world, all the devotions shall again be observed which were commanded by Us this time last year.—We therefore decree and make order that from the 1st of October to the 2nd of Normalor following in all the perish that from the 1st of October to the 2nd of November following in all the parish churches [curialibus templis], in all public churches dedicated to the Mother of God, or in such as are appointed by the Ordinary, five decades at least of the Rosary be recited, together with the Litany. If in the morning, the Holy Sacrifice will take place during these prayers; if in the evening, the Blessed Sacrament will be exposed for the adoration of the faithful; after which those present will receive the customary Benediction. We desire that, wherever it be lawful, the local contraternity of the Rosary should make a solemn procession Rosary should make a solemn procession through the streets as a public manifestation of religious devotion.

That the heavenly treasures of the Church may be thrown open to all, We hereby renew every Indulgence granted by Us last year. To all those, therefore, who shall have assisted on the prescribed days at the public recital of the Rosary, and have prayed for Our inten-tions—to all those also who from legititions—to all those also who from legiti-mate causes shall have been compelled to do so in private—We grant for each occasion an Indulgence of seven years and seven times forty days. To those who, in the prescribed space of time shall have performed these devotions at least ten times—either publicly in the churches or from just causes in the pri-vacy of their homes—and shall have ex-piated their sins by confession and have received Communion at the altar. We received Communion at the altar, We grant from the treasury of the Church a Plenary Indulgence. We also grant this full forgiveness of sins and plenary provided the state of remission of punishment to all those who, either on the feast day itself of Our Blessed Lady of the Rosary, or on any day within the subsequent eight days, shall have washed the stains from their souls and have holily partaken of the Divine banquet, and shall have also prayed in any church to God and His most holy Mother for Our intentions. As We desire also to consult the interests of those who live in country disc ests of those who live in country districts, and are hindered, especially in the month of October, by their agricultural labours, We permit all We have above decreed, and also the holy Indulsences gainable in the month of October. be postponed to the following months

f November or December, according to he prudent decision of the Ordinaries. We doubt not, Venerable Brethren, that rich and abundant fruits will be the result of these efforts, especially if God, by the bestowal of His heavenly graces, bring an added increase to the fields planted by Us and watered by your zeal. We are certain that the faithful of Christendom will hearken to the utter ance of Our Apostolic authority with the same fervour of faith and piety of which they gave most ample evidence last year. May our Heavenly Patroness, invoked by us through the Rosary, graciously be by us through the Rosary, graciously be with us and obtain that, all disagree ments of opinion being removed and Christianity restored throughout the world, we may obtain from God the wished-for peace in the Church.—In pledge of that boon, to you, your clergy, and the flock entrusted to your care We lovingly bestow the Apostolic Bene-

Given in Rome, at St. Peter's, the 30th of August, 1884, in the Seventh Year of Our Pontificate. LEO PP. XIII.

## LECTURE

DELIVERED BY HIS GRACE THE ARCH BISHOP OF TORONTO, IN ST. MICHAEL'S CATHEDRAL, SUNDAY, 14TH SEPTEMBER,

"Blessed are you when men shall say

all manner of evil against you falsely for my sake."—Matt. v., Ch. ii v. Whilst we enjoy a certain amount of this blessing pronounced by our Divine Redeemer, yet we grieve that our faith is misrepresented, and that our fellow-citizens, with whom we wish to live on terms of friendship and commercial sociality, are often tempted to mistrust our friendship and commercial reliability on account of our alleged faith. It is sad commentary on the culture and civi lization of civic life that party spirit tol-erates lying, misrepresentation, distorting of facts, evil intentions attributed to the opposite party. Alas in Ecclesiastical affairs we fear that there is too much mis-

representation!

We have found in our pleasing intercourse with our Protestant fellow-citizens a great misapprehension of our doctrines A very respectable Protestant gentleman

lieve that he was to be lost as a heretic. He was under a false impression. We will return to this subject in proper

Now what do Catholics not believe? In the first place they do not believe that any saint, angel, archangel or even the mother of God can save them as of themselves. All salvation must come from the merits of Our Divine Saviour, through whose sacrifice on the cross we were redeemed. Saints may help us, through their intercession with God, but grace and mercy must come from Christ. There is no other name under Heaven whereby we must he saved, but in the name of our Lord Jesus Christ.

Catholics do not adore images or relics of the Holy Cross or Saints. They ven-erate them and hold them in greater re-spect than other so-called profane things. We hold churches and the Bible in We hold churches and the Bible in greater respect than our own houses, or our own scientific books. We hold our parents in greater respect than other people. 'Honor to whom honor is due,' When we bow or kiss the cross or the images of the Blessed Virgin, or Saints, we pay them the same token of relative reverence and affection as others do to the photographs or likenesses of their

reverence and affection as others do to the photographs or likenesses of their loved ones.

The child of a loving mother's heart was taken from her by death. Her grief was inconsolable. Every week on a cer-tain day the desolate mother found a sweet solace in her grief by a visit to her dear child's wardrobe, taking out even the little playthings and kissing one after the other and laying them by rever-ently until next week. The mother after the other and laying them by reverently until next week. The mother could not give up this melancholy pleasure. Leave the mother alone. She has her peculiar instincts and affections known only to mothers. So, good friends, on Fridays, especially in Lent, and on Good Fridays, leave the good and pious Catholic to indulge in a loving sorrow over the image of Christ crucified, and call him not an idolater. The mother's love and grief would be the more intense in kissing the relics of her child, if that child had lost its life in rescuing her from a watery grave. So ought the love from a watery grave. So ought the love of a Christian be the more intense on the

recollection of the death of the Son of God suffered in rescuing us from eternal Catholics do not believe that a priest, Catholics do not believe that a priest, or any man, by his own power can forgive sins committed against God. We can and ought, as far as we are concerned, forgive the injuries received from our fellow-creatures, as we hope for forgiveness of our own transgressions against God. But God alone, directly by Himself, or indirectly through the Sacrament of Penance, administered by the Priest, can forgive sins. God blessed ment of Penance, administered by the Priest, can forgive sins. God, blessed be His name, acts through agencies, and this must not be overlooked. He gave the ten commandments through the ministry of angels. He protected His own chosen people in the desert through the ministry of angels. He priests each and their enemies and His through the ministry of angels. istry of angels. He protects each and every one of us through the ministry of angels. He has given His angels charge over thee to keep thee in all thy ways,— Psalms. So in the Sacrament of Penance the grace of forgiveness passes through that channel. It is falsely supposed that a sinner can say to a priest,
'Father, forgive me my sins,' and forthwith the priest can say, 'I forgive, and
immediately God must forgive.' This is a false notion, altogether, of the Sacrament of Penance by which sins are for

Catholics do not believe that an indulgence means the forgiving of sin or a permission to commit sin. It simply means a remission or commutation of a severe sentence of punishment to a less severe one, as a commutation of a death sentence to the incarceration for life. When the sin is forgiven as to its guilt and the eternal punishment there is often at temporary punishment enacted, as in the case of King David. He was assured by the Prophet that his sin was

forgiven, yet as a temporary punishment on the father's heart and affections his child must die. The Drunkard may obtain, in the morning, through sincere repentance forgiveness for the sin of a night's debauch, but, yet, the money illspent will not return to him, or his headache be cured. Catholics do not believe that all who die apparently outside their communion are lost. Catholics do not believe that all are Protestants who are named so. They believe that all who live and die protesting against the truths revealed by our Lord, which they could have known by using ordin-ary diligence, and who live disobeying his commandments, are lost. From this category are excluded: 1st, All baptized children who die before they embrace error, and are free from other sins. 2nd. All baptized adults, who are in good faith, and free from mortal sin, and who believe in the principal doctrines of Christianity, but through no negligence, indifference or malice, had not sufficient means of knowing the whole truth, which they would have embraced, could they have discovered it. These, though apparently attached to some sect, in reality belong to the soul of the true Church. But persons who, through human respect and worldly motives, do numan respect and worldly motives, do not embrace the true Church are not of their number. Many belong merely to the body of the Catholic Church and are counted as members, but do not belong to its soul. To belong to the soul of the Church one must be, besides being baptized free from mortal sin and believe tized, free from mortal sin and believe implicitly at least all the doctrines of Christ. When occasions present themselves, we exhort all Christians to make an act of Faith in all the revealed truths said to us the other day, that though we were personal friends, still we had to be-

sense of erring man; and to pray in the language of the Apostles, 'Lord increase our faith.' (Luke xvii, 5.)
Catholics do not believe the Pope is impeccable. He can sin like any other child of Adam. They believe that he is infallible only under certain restricted conditions. Too many people believe in their own infallibility when they are interpreting the Bible.
Catholics do not believe that any man, or number of men, has power to divorce

or number of men, has power to divorce a lawfully married man and wife. What Christ forbids we cannot sanction. For Christ has said, "Whom God has joined together let no man put asunder." And again, St. Paul says of a woman, put away by her husband, "He who marrieth away by her husband, "He who harbent the woman so put away commits adult-ery," which he could not do if the mar-riage tie was broken by the divorce. Catholics do not believe that everyone

Catholics do not believe that everyone has the right to pronounce upon his own predestination, or to be sure of his own salvation, because he thinks so himself, "No man knoweth whether he is worthy of love or hatred." So says the Book of Ecclesiastes, (ix. 1); and St. Paul advises the Philippians to work out their salvation with fear and trembling (Phil. ii. 12.), which a person need not do, if he could be sure of his salvation. God does not usually reveal this to anyone

not usually reveal this to anyone. Catholics do not believe that it is lawful to break faith with heretics or those

Catholics do not believe that it is lawful to break faith with heretics or those opposed to them in religion.

Now let us say in a few words, what it is the Catholics believe. They believe that there is one God, and three Persons in God; and the second Person of the most adorable Trinity took flesh by the operation of the Holy Ghost in the womb of the Blessed Virgin Mary; that He suffered and died on the cross for our salvation: that He rose from the dead: that He established His Church on earth, which was to last till the end of time, against which the gates of Hell or error could not prevail: that He conferred certain rights and privileges upon His apostles for the salvation of the people: that they were to go forth to preach His doctrine to the whole world, and as they could not personally go to all parts of the world, and to preach the gospel to the end of time, He empowered them to ordain successors with the same powers and privileges which they had received from Christ. This is called the Aroestolic and privileges which they had received from Christ. This is called the Apostolic Ministry, which holds the place of Christ on earth. "He that hears you, hears Me." That this Church is one, with one faith, one Lord and one baptism: that Christ established seven sacraments in His Church, as means of combatting the world, the devil, and the flesh, and of securely arriving at eternal reward.— Baptism, by which original sin and all actual sins are remitted, and sanctifying grace infused into the soul with the right to receive other graces at proper times, when imploring help. Confirmation, by which the gifts of the Holy Ghost are infused into the soul, conferring the grace of spiritual manhood. These graces are Wisdom, Understanding, Counsel, Forti-tude, Knowledge, Piety and Fear of the

The sacrament of Reconciliation or

The sacrament of Reconciliation or Penance by which sins, truly repented of with change of heart and morals, with a firm purpose of amendment, with res-titution of ill-gotten goods, or of character; moreover, with a condign penance on the part of the penitent, and absolu-tion on the part of the priest, sins are forgiven by Almighty God. The Sacrament of our Lord's body called the Holy Eucharist. Catholics believe that in this crament there is truly, really, and substantially, the Body and Blood of our Lord Jesus Christ, in their glorified state, together with His soul and Divinity; and that receiving it under one kind or species alone, Christ is received whole and entire in His glorified state. Catholics believe also with St. James the Apostle, that the sacrament of Anointing the Sick confers grace and remits sins. See St. James, fifth chapter.—that Matrimony is a sacrament giving grace, as also Holy Orders. The Catholics also believe that there is a transitory state after this life called Purgatory, where souls not pure enough to go to Heaven from the imperfections and miseries of this life, nor wicked enough to go to Hell, are purified, so as to be worthy to be engulted in the infinite sanctity of God, and fit associates to the Immaculate Mother of God, and the angels and saints of Heaven. Were there not a temporary place or state of purification after this life, God would not be just, for He will render to every one according to his works done in the flesh. Some are less sinful than others. That there is a state of life, neither Heaven or Hell, is amply proved by the descent of Christ after His death amongst those who had died in certain favour with God, but who could not enter Heaven before Christ could not enter Heaven before Christ had redeemed them. This place or state is called Limbo, Hades, or in the shady. We should trespass too long on our audience to mention other points of faith, and to prove all our doctrines by Sacred Scripture and tradition, but we hope God will permit us to address other audiences as respectable and intelligent as the present.

An anti-Masonic league has been founded under the patronage of Our Lady of La Salette, and recently a number of Parisian members joined in a devotional pilgrimage to the patronal shrine. At various shrines on the route from Paris special services were held and blessings upon the object of the league prayed

The number of colored Catholics, children and converts, confirmed in St. Mary's County, Md., alone, this last spring, was 480. There were confirmed in St. Francis Xavier's Church, Baltimore, 108 colored persons, of whom 37 were adult converts from Protestantism.

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