

# The Catholic Record.

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#### PASTORAL LETTER

OF THE  
**RIGHT REV. JAMES VINCENT CLEARY, S. T. D.,**  
BISHOP OF KINGSTON,  
To the *Rev. Clergy of his Diocese,*  
ON  
**CATHOLIC EDUCATION.**

James Vincent Cleary, S. T. D.

BY THE GRACE OF GOD AND FAVOR OF THE  
APOSTOLIC SEE, BISHOP OF KINGSTON  
—TO THE REV. CLERGY OF HIS DIOCESE.

#### DEAR REV. FATHERS:

The preservation of Ireland's faith throughout three centuries of the direct persecution which has ever witnessed was a miracle of God's right hand. Human causes are utterly inadequate to explain it. Of all the multitudinous forms of penal legislation to which Catholic Ireland was subjected, the most odious and most trying was that which aimed at enslaving the mind and starving out its life by the persistent denial of the food of intelligence, without which it cannot live, its faculties must remain undeveloped, it is dwarfed, enfeebled, brutified. This diabolical system of persecution for conscience sake was invented, 1500 years ago, by the wicked Emperor, Julian the Apostate, who, seeing that the Bishops and Apologists of the Church were the most learned men of their age, issued an edict forbidding Catholic schools to teach Grammar, Rhetoric or Philosophy, that is to say, the branches of education corresponding to the Arts curriculum in our modern Universities; and by a subsequent decree prohibited the study of the classic authors of Greece and Rome in the Catholic schools, because, as he loved to say derisively, "Luke's Greek is good enough for the Nazareans." Annumian Marcellinus, the Pagan panegyrist of this bad Emperor, does not hesitate to qualify this anti-educational policy as a most base and unjust contrivance of tyranny. Nevertheless, the oppressors of Ireland, in the hey-day of their boasted enlightenment, were not ashamed to renew and intensify these methods of religious persecution. Need you be told how the grand institutions of learning, which adorned the Holy Isle and had been for ages the centre of attraction for the youth of many countries who thirsted after the fountains of sacred and profane knowledge, were seized, plundered, dismantled in the name of religious liberty, their students, numbering several thousands in some colleges, were dispersed at the point of the sword, their professors exiled or massacred, and all education thenceforth interdicted to the children of Catholic Ireland.

#### ANTI-EDUCATIONAL PENAL LAWS IN IRELAND.

In the country that had sent forth its learned sons, Clement and John, at the request of Charlemagne, in the eighth century, to found the first two universities in the world, those of Paris and Pavia, and had supplied good King Alfred with counsellors in his projects for the promotion of learning in England, a Catholic parent had no alternative, if he wished to live and die in the faith of his fathers, but to allow his lovely boy, his bright-eyed, talented boy, grow up in besetting ignorance, his mind stunted, his natural cravings for knowledge unsatiated, and every high and honorable career closed against him all the days of his life. There was no university, no college, no high school, no grammar school, no school of any kind open for Catholics, or tolerated in any part of the island for Catholic children's education in conformity with their faith. The Catholic schoolmaster was hunted down as a wild beast, and a price was set upon his head, the same as upon the head of a wolf. Good men had found means indeed to establish numerous bourses for Irish boys in France, Spain, Italy, Austria and the Netherlands; but a series of Acts of Parliament forbade any parent to send his child across the sea for education under pain of fine, imprisonment, and, eventually, of death. Although the endowed schools, provided by the piety of our Catholic forefathers for the Catholic training of Irish youth, had been transferred to the stranger, professing an alien creed, a Catholic boy would have been gladly welcomed to their halls, and might have passed thence to Trinity College, to prepare himself for the higher walks of professional and civil life, were he only to declare himself a Protestant. But father and son and grandson and ten generations of Irishmen in succession, preferred ignorance with soul-saving faith to learning purchased by the forfeiture of the hope of heaven. It was not in vain they had imbibed at their mothers' breasts the love of God, the Virgin and St. Patrick. In their boyhood they had been taught by parent and priest the divine maxim, "what doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" (Mark 8 c. 28 v.) And amidst the dreariness of their Irish presidencies, throughout the long night of persecution, parent and child, brother and sister, often cheered each other by the soul-sustaining words of the

good Tobias in the days of the Captivity, "We are the children of saints, and we expect that life which God shall give to them who never change their faith from Him." (Tobias 2c. 18v.)

Many and various were the causes that led to the gradual relaxation of those anti-educational laws. One thing is certain, not the smallest link in the chain of Catholic servitude was loosened by English bigotry in acknowledgment of the claims of justice between man and man or equality of rights before the law, much less through love of Christian brotherhood or generosity towards the vanquished. Considerations such as these, in respect of Catholic rights and interests, never reach the English Protestant mind, except through the agency of fear infused into Cabinets by loud and earnest agitation or the proximate danger of some Imperial calamity. Unhappily for Ireland, and for England also, this lesson is too plainly written in the pages of our national record. It was not till England had suffered grave humiliations and found herself surrounded by unwonted dangers a hundred years ago, that she bethought herself of the necessity of conciliating Irish Catholics by conceding the minimum of mitigation of her penal atrocities. Her army under Cornwallis had just surrendered in America, France and Spain were actually engaged with her in war. Their fleets were coursing freely through the British Channel. The Irish volunteers, many thousands of whom were Catholics, had formed into brigades, and were unopposed by British regiments in Ireland. At this juncture it was, that the very cautious and modest bill introduced by Mr. Gardiner in the British House of Commons in 1774, asking among other things, that liberty be given to Irish Catholics to educate their children, after having been several times defeated, was brought forward again on the 15th of February, 1772, the day of the Convention of the volunteers in Dungannon and the adoption by them of Grattan's resolution in support of Catholic rights. Then, and only then, the bill received favorable consideration and was passed into law.

#### SYSTEM OF PRIMARY EDUCATION IN IRELAND.

At first the privilege was conceded to Catholics of opening private schools for instruction in the principles of Christian morality and the rudiments of secular knowledge, on condition of a permit being procured from the local Protestant bishop's Consistorial Court. We have had in our hand the document whereby the plans of the Presentation Order, at their first introduction into the city of Waterford for the gratuitous education of the female poor in 1798, were authorized by the Protestant Bishop to conduct a school, two Catholic clergymen and a Catholic merchant having been required previously to give bail for their good behaviour. By the same document all other persons were inhibited from teaching within the city, "in violation of the law and contempt thereof." In view of these humiliating restrictions, how thankful should not we be to Almighty God for the change he has wrought in the spirit of the age and the comparative freedom enjoyed by our brethren in the old land and ourselves in this country of our adoption. Let us pray that His Divine Spirit may continue to operate upon society for the more copious diffusion amongst all classes of the principles and sentiments of true liberty and natural and civil right, entailing every citizen to his just share of the undivided patrimony of the family of freemen.

The Catholic Relief Bill having been passed in the year 1829—though not until the Duke of Wellington had declared that its rejection would result in a civil war—it was fairly expected that the right of citizenship would entail the right of education to the emancipated children of Ireland. The rich Protestant minority had ample means of giving their sons the best literary and scientific education in Trinity College, the most wealthy University in the world, and in the Endowed schools, founded by pious Catholics bygone days, but now converted by Government to Protestant uses. Some system of popular education should of necessity be established by Government for the great mass of the people, whose impoverished condition left them helplessly at the mercy of their English rulers. Should not they be educated in accordance with the doctrine and discipline of their religion, that its holy influence might season and sanctify their intellectual food and mould their moral nature in harmony with the vating its character, its aims, its hopes, its tastes and aspirations? If Protestants had Protestant teaching in all its grades, provided for them by the State, why not Catholics—the poor, despoiled Catholics—have Catholic teaching provided for them at least in the elementary grades? But it must not be. Traditional bigotry could not tolerate it. The sole education permissible to the Catholic poor man's child under the National School system, about to be provided by Parliament, shall be based on the undenominational principle, and shall be hampered by a variety of vexatious restrictions and suspicious conditions. No dogma, no discipline, no book, no symbol, in the least degree tainted with Catholicity, shall be tolerated in the school during school hours. Even the sacred sign of redemption must not be seen within the school or upon its exterior, lest, it be pretended, the Protestant children should be offended, although there are 2,500 National schools in Ireland, attended by nearly half a million Catholic children, in which no Protestant child has ever, and probably none shall ever, set foot. Moreover, the entire working of the system shall be entrusted to a Board of Commissioners, ten in number, seven of them Protestants and only three Catholics, for the mental and moral training of nearly 900,000 Catholic boys and girls, varying

from four to fourteen or fifteen years of age. No wonder that suspicion was aroused against the system in all quarters. The Bishops, desirous to maintain their strength in unity, referred the question of its acceptance or rejection to the Holy See, "from which," St. Cyprian declared 1600 years ago, "sacerdotal unity is derived." (Ep. 56 ad Cornel.) After two years' deliberation the Sovereign Pontiff decided to leave every bishop to his own discretion as to the fitness of the system for its safe practical working in his diocese, laying the gravest obligation upon his conscience to keep jealous watch over the books to be used in the schools and the observance of certain restrictions upon the office of teachers, because on these two points would chiefly depend the safety or danger of the National System in its relation to religion. In its practical working, however, it was found that, with the connivance of the Commissioners, the grossest injustice was in many parts especially in Ulster, done to the poor Catholic children, whose poverty did not enable them to erect schools of their own, and who were, therefore, compelled to attend the mixed schools under Protestant patrons and teachers. Parliamentary investigations revealed the shameful fact that Godly Protestant teachers availed themselves of their position to enforce upon the poor Catholic children their Protestant Bible and their own peculiar interpretations thereof. The startling disclosure is made by Archbishop Whately's daughter, in her father's biography, that he, who had been one of the Commissioners,—in fact the very soul of the Board,—had confessed (in his own handwriting, authenticated by his daughter) that his whole aim and object in the working of the National System of education was "to undermine the vest fabric of Popery in Ireland," and he adds that, whilst aiming at this end, and fearing to avow it, he was "like a man fighting with one hand, and that his best one tied behind his back." The result of these exposures has been a complete stoppage to the system of proscription in the schools, and the practical conversion of what is legally termed the united secular and separate religious education into thoroughly denominational teaching in most parts of the country. Thus far the action of priests and people with their Bishops, and the unity of the Bishops with the Pope, have saved the poor Catholics of Ireland from the danger of perversion in the primary schools.

#### HIGHER EDUCATION IN IRELAND.

The higher education of the Catholic people formed no part of the first Governmental project of national education in Ireland; but Archbishop McHale and others foretold from the beginning that, if the Government should get hold of the elementary education of Catholic children, the next step would be to establish colleges without the guarantees against proscription which the primary schools had secured. The Queen's University, consisting of three colleges richly endowed, and offering to Catholic youth tempting bribes in the form of scholarships and prizes, were established on the principle of Godless education, no guarantee whatever being given to Catholic parents that the text books might not be irreverent, immoral, or blasphemous (what some of them avowed themselves to be) dogmatic and infidel. This system was likewise referred to Rome, and was condemned as "intrinsically dangerous to faith and morals." The Bishops of Ireland were strictly forbidden to take any part in the formation or working of those Godless institutions, and priests were ordered to accept no office, educational or disciplinary, in them. The result is their absolute failure, despite the hundreds of thousands of pounds expended upon the buildings and the immense annual revenues by which they are are fed from taxes of Catholics and Protestants alike. The next project of the Government for undermining the Catholic faith of Ireland was the creation and endowment of Model Schools, in the cities and large towns, on the same principle of peremptory denial to Bishops and parents of all right and title to examine the character of the text-books or to have a voice in the election or dismissal of teachers. These institutions were accordingly condemned by the Holy See for the same reasons that led to the condemnation of the Queen's colleges; and like the fig tree cursed by the Saviour, (Mark 11 ch.) they have withered before the eyes of mankind. The elegance of the buildings, erected at a cost of three hundred thousand pounds sterling, and the superior collegiate apparatus and staff of teachers provided for them at an annual expense of twenty-eight thousand pounds, have been allowed to tempt Catholic parents to the violation of the Episcopal interdiction laid upon them in every Diocese, conformably to the instructions of the Holy See. This is the glorious faith of Ireland, defending its unsullied purity against the artifices of its traditional foe. It is the standard of God upheld against the standard of the world. It is the unity of people with priest, of priest with Bishop, of Bishop with Christ's Vicar, effectually resisting alike the anti-educational policy of the past and the more dangerous policy of anti-Catholic education in the present "for the sake of the hope of Israel." (Acts 28c. 20v.) Let us take to heart the lesson of Ireland's unextinguishable faith, her fervent piety, her lofty wisdom, her dauntless courage, always remembering the admonition of the prophet, "Look to the rock whence you are hewn," (Isaiah 51c. 1v.), "For we are the children of saints, and we expect that life which God shall give to those who never change their faith from Him." (Tobias 2c. 18v.)

#### REASONS OF THEIR CONDEMNATION.

It is of the utmost importance, dear

Rev. Fathers, that you keep your attention fixed upon the radical difference between the system of Primary Education, tolerated by the Church in Ireland, and the systems of the Queen's University and Model Schools, condemned by the Supreme Pontiff and the Irish Bishops. The former concedes to the divinely-appointed guardians of faith and morals the right of management, involving the right of election and dismissal of teachers, wherever the schoolhouse is Catholic property; and in those parts of the country, where Catholics are few, and are accordingly necessitated to attend schools under Protestant management, satisfactory guarantees against proscription are afforded by the rules of the Board and the right of visitation regularly exercised by the priest. The books used in these schools have more over been compiled with cautious regard to the doctrine and discipline of the Catholic Church and the religious feelings of her children, this right being asserted by the law, both in its letter and its spirit. On the other hand, the charters of the Queen's Colleges and the Model School expressly exclude all interference with their management on the part of the Church's pastors or the children's parents. The right of election and dismissal of teachers, the censorship of the books, and the entire regulation of the course of instruction, are vested exclusively in the University Senate for the Queen's Colleges and in the Board of Commissioners for the Model Schools. Neither priest nor bishop has the right of visitation or censorship, nor control of any kind whatsoever. Hence the condemnation of the latter and the toleration of the former system of education.

#### IN WHAT DOES THE ONTARIO SYSTEM DIFFER FROM THE SYSTEMS CONDEMNED IN IRELAND?

Such being the case, we are led naturally to investigate the difference between our systems of higher education in Ontario and those reprobated by the Church in Ireland. The principle of their constitution seems to be one and the same. Their statutes do not, so far as we know, exhibit any essential difference. Why, then, do we tolerate here what the Holy See forbids the bishops to tolerate in Ireland? For our part, we cannot explain it otherwise than by reference to the spirit that governs their practical working. In Canada the spirit of peace happily prevails among the influential men of the various religious bodies. The Government, whether Liberal or Conservative, exhibits a disposition to deal, in the main, fairly between Catholics and Protestants, to recognize equal rights, and in transactions affecting religious interests to avoid all needless irritation and all appearance of partiality for one denomination to the prejudice of another. There is no traditional hostility to the Catholic religion in Canada, nor any hereditary claims of Protestant ascendancy supplying pretext for unfair advantage. There has been no confiscation of the land here, nor any agrarian war between the despoilers and the despoiled, deepening in strife from generation to generation, and constantly evoking new penal enactments for the defense of the territorial and religious supremacy of the former and the heavier oppression of the latter. The chief pastor must guard his flock against the danger of being over-political power in the Provinces, the dominant Catholicity of the Lower Province countervailing the dominant Protestantism of the Upper, whence the minority in Ontario may, with good show of reason, demand the same social and religious consideration that is accorded to the minority in Quebec. The great variety of races which Catholicity contributes to the general peace in this country by rendering sectarian combinations more difficult, the intermixture of nationalities in the settlement being admittive of their dependence on one another and the manifest advantage of their mutual forbearance for the quiet ordering of life. These are among the causes that operate in Canadian society favorably to peace, and justify our sense of security against any formidable combination for the purpose of anti-Catholic aggression. It is true, the High Schools and Collegiate Institutes of Ontario do not supply Catholic education. They are not what the Church desires for her children. They do not accord with her spirit. Their non-Catholic character renders them ineffective for the moral and spiritual training of youth. They inform the intellect, but they do not fashion the man, much less the woman, in the perfect mould which the constant influence of religious teaching, combined with the secular, alone imparts; for it is only the Divine stamp impressed upon the mind and heart of man, "prone to evil from his youth," (Gen. 8c. 21v.) that shapes the thought, the judgment, the fancy, the tastes and principles and motives of conduct in the fitness of the life of the children of God, destined for something better and more enduring than the best chances of earthly prosperity. In other respects also our Ontario system is defective, more so than defective. They are not without their dangers. But we are not devoid of hope that whatever grieves we as present endure shall in due time be taken into high consideration and honestly remedied. Our confidence rests upon the social basis. We have no grave apprehensions that the little ones of our flock shall be robbed of their faith or undetermined in their morals by their acceptance of instruction in the High Schools and Collegiate Institutes of Ontario. It is not by the statutes written on parchment, but by the practical working of the system, that the judgment of the Hierarchy is determined; and the liberty hitherto allowed to Catholic parents to send their children to those educational centres is proof before the world of the Bishops' belief that the system is, on the

whole, free from any grave danger that would render it intolerable. Were things otherwise—were the conditions of civil society and the spirit of governmental action in Ontario the same as in England with respect to Catholicity, then the same well-founded suspicion of contemplated proscription and the same apprehensions regarding the operation and development of the systems of high education in Ireland, referred to by the Popes in their condemnation of them, should, it seems to us, attach to the systems of Ontario likewise, and call for their condemnation by the same Sovereign authority. The Church cannot uphold in one country what she condemns in another, the conditions, theoretical and practical, being the same in both. If, therefore, the peace we have hitherto enjoyed should be rudely broken, and the confidence of the Chief Pastors be forfeited by acts of aggression on Catholic faith or discipline, whether by the sanction of anti-Catholic teachers or the offensive action of anti-Catholic teachers, the question for the Bishops then would be: Should they not imitate the example set them by their Irish brethren and ask the Holy See to decide whether the systems of Higher Education in Ontario are not "intrinsically dangerous to faith and morals?" It must be obvious in every case that the result of an affirmative decision would be the compulsory withdrawal of our children from those institutions, and thenceforth Ontario would resound with the tumult of war and the fierce battle-cries of creeds and races.

#### CAUSE OF RECENT UNEASINESS.

A wave of anxiety has recently passed over the public mind by reason of the extremely bitter anti-Catholic tone of a series of editorial articles in a Toronto journal which is supposed to reflect the sentiments of the great Conservative party in the Dominion. We must here premise that since our advent to Canada We have carefully abstained from interference by word or act with political affairs. We have known no party but our own people and their spiritual interests. We confess, however, that we entertain the highest respect for the Conservative party, and from individual members within it we have received nothing but courtesy and kindness, impressing us with the conviction that their principles and high social character guarantee their freedom from all desire to willfully trespass upon the religious rights of the Catholic people, or offend their feelings by words of insult. What, then, was our surprise upon reading in the paper, supposed to be their organ, editorial articles abounding with insult and the vilest ribaldry against the highest ecclesiastical dignitary in the province. And what for? Because, forsooth, His Grace had dared to exercise the first and most important duty of his office by respectfully exposing to the Minister of Education the introduction into the schools frequented by Catholic children of a book extremely offensive to the Catholic religion, its discipline and conventional institutions. On this ground he has been attacked as an intermeddler and a dictator, and vituperation in all forms has been heaped upon him. His Grace's venerable age, his exalted position in the Church, his eminence as a pious, his great public services, his representative character, were no safe-guard against obloquy and derision the moment he appeared as a defender of his children's innocence. Here is war proclaimed against a first principle of the Catholic religion, against a paramount right of the Episcopate, a right which no bishop can renounce under any threat or any compulsion. The chief pastor must guard his flock against being seduced into poisonous pastures, and, above all, the little ones of the fold must have their innocence protected by the special vigilance of him to whose care they have been entrusted by the Pastor of Pastors.

#### THE AUTHOR OF "MARMION."

Consider the character of the book entitled "Marmion," to which objection has been made. We may be permitted to state at the outset that we do not regard Sir Walter Scott as an enemy of Catholicity. Scott did not profess religious zeal in any form. His religion was what may be called a political religion—he followed the views of his party. His writings were directed chiefly to the illustration of the manners of society, and had regard generally to the middle ages, the times of feudalism and chivalry. If "Marmion" offends our Catholic feelings, we readily condone the offence, because of the many beautiful pictures of Catholic life, animated by lofty Catholic inspiration, and developing in the formation of noble characters, with which the author's elegant writings abound. "Marmion" was not composed by him with any special spite against us, but the traditional prejudices of English society, carefully fostered by the holders of the Abbey lands which Henry VIII. had confiscated on pretence of immoral practices among the holy inmates, had thoroughly imbued the mind of the poet; and the wonder is that Scott, living in the midst of this fog of English prejudice, and straitened by financial difficulties, did not indulge more frequently in that species of writing calculated to gratify the morbid taste of anti-Catholic society in England ninety years ago.

It has been said, and repeated ad nauseam, that this poem is not of its nature "offensive" to Catholics. We must claim the right to doubt the sincerity of the gentleman who says so, and lay our put forth this opinion. Remember always that the author has explicitly declared the poem to be an illustration of the manner of life in the early part of the 16th century. In his Preface to the work he writes as follows:—"The design of the author was, if possible, to apprise his readers, at the outset, of the date of his story, and to prepare them for the manner of the age in which it is laid." . . . . . An attempt

to point the manners of the feudal times will not be unacceptable to the public." Is it not, therefore, exceedingly "offensive" to represent to the youth of this Province Catholic institutions of superior sanctity, and religious men and women under manifold forms of abominable vice? Is not the typical priest—the real pastor—offensively represented as more rude and profane than any trooper in his habits of swearing, stabbing and brawling? Is Catholic feeling not justly "offended" and grievously hurt by the picture of a friar, the man of humility and prayer and self-imposed mortification, going about as set and buffoon through towns and castles and villages, whosoever the wine and ale flowed freely, and violating the sacred rights of hospitality by the most atrocious of all crimes, the foul dishonouring of his host's wife? Are not our boys, the virgins espoused to Jesus Christ in poverty, chastity and obedience, "offended" and justly and most painfully typified in the trio selected for portraiture of their Order, of whom one indeed is a virtuous nun, but the second is a love-lorn maiden, wearing the holy habit of religion, whilst her heart and mind are abroad in the world; and the third is a creature of sin, a perjured impure. Is it not an "offensive" and shamefully untrue and indecent picture of Catholic life that is set before the minds of pure boys and girls, both Catholic and Protestant, in Canada, when the whole plot of the poem is an impure and scurrilous intrigue between a voluptuous young chieftain and a consecrated nun, resulting in this week creature's abandonment of herself to his lust, her flight from the convent, her companionship with him for three years in this loathsome turbulence of life, her sex all the while disguised by her dressing in male attire? Is it not "offensive" to our dearest religious feelings to have the convents, the homes of holiness, represented as places where murder was practised in dungeons 100 feet below the surface of the earth, into which neither light nor air could enter? Are we to take no offence" for abbots of the great Benedictine monasteries that have done such wonderful things for civilization, for the conversion of the heathen, and the sanctification of Christian society, whose life-long labor in the intervals of prayer were devoted to the transcription and preservation of the glorious classic writings of ancient Greece and Rome—that these benefactors of society are represented as the natural foes of mankind, fired with spite and envy, and driven by despair into the cloister, or again as men whose early life was marked by some foul crime and were drawn by remorse of conscience to the penitential life of the convent? We would respectfully ask those gentlemen who proclaim "Marmion" innocuous as a school-book, what they would think of the guardians of education in the province of Quebec appointing as a text book for the high schools and university Dryden's poem of "The Hind and the Panther," or Collett's "History of the Reformation?" Or, to make the case more parallel, suppose that instead of the scene of the plot being laid in the Middle Ages, it were laid in the 16th century, and, for precision's sake, in the year 1620; and that it was not in northern England but in Germany; not a fiction of the poet's brain but an incontrovertible historical fact, and that the two principal characters portrayed were not Marmion and Constance, but Martin and Anne, would any prudent listener to a Catholic clergyman solemnly assuring his congregation that it was exactly the book to be placed in the hands of the male and female children of Canada?

#### THE QUESTION OF "MARMION'S" IMMORALITY.

It has been asked, "Is 'Marmion' immoral?" We answer, "No, not in intent. Is it of its nature likely to awaken impure emotions in the readers' minds? No, if the reader be a man of educated feeling and well balanced judgment and steady, virtuous disposition. But for boys and girls, arrived at the critical period of adolescence, when nature has awakened a new sense within them, and they have begun to recognize an order in society and a relation between their great classes in human life, hitherto conceived by a wise Providence, and as yet their feelings and ideas have not been definitely brought under the control of self-denial and the chastening of the imagination, will any parent say that the picture of the turbulence of life represented in Marmion and Constance is proper to be set before them for close continual study and analysis of every sentence, line and word? "I made a covenant with my eyes," said holy Job, "that I would not so much as think upon a virgin." (Job 31c. 1v.) St. Paul would have "the married woman and the virgin be holy both in body and spirit." (1 Cor. 7c. 34v.) The Saviour of mankind has, moreover, classified "evil thoughts" with murder, adultery and fornication, and of them he says, "These are the things that defile a man." (Matt. 15c.) How shall we reconcile this exalted doctrine of chaste restraint upon the mind and imagination, so dear to the heart of the Catholic Church, with the severe critical study by our boys and girls of such pictures as "Marmion" draws of the "gentle paramour" in page's garb; of the hurried flight of the surprised admirer; of Lord Heron at the head of his banquetable party; and his noble guest returning with scornful reproach of cuckoldom; of James in his camp indulging in royal amours, and the "wily Lady" of alien charms, bewitching him with harp and song, with laugh and blush and "pretty o'ud" in presence of his courtiers? . . . . . One needs not to be a very profound moralist to know what a powerful sup-

CONTINUED ON FIFTH PAGE.

Forgotten Among the Lilies.

BY THE AUTHOR OF "CHRISTIAN SCHOOLS AND SCHOOLS." "I fainted away abandoned: And amid the lilies forgotten There all my cares away."

OUR YOUNG MEN.

The True Position of Catholics. RELIGIOUS KNOWLEDGE ESPECIALLY NECESSARY—IMPORTANCE OF ENLIGHTENED FAITH. The following sketch is the substance of a sermon preached at a recent mission by a Dominican Father...

CHARLEMAGNE, St. Louis, King of France, were all men of deep and abiding faith in Christianity; and no thoughtful man that reads history will deny their beneficial influence on the ages in which they lived.

ARCHBISHOP AFFRE HIS ASSASSINATION MEETS HIS FATE.

The following account of the horrible fate of the unfortunate Archbishop of Paris is taken from the French journal of late date: Archbishop Affre was assassinated June 22, 1848, by an insurgent named Lafarge, who was a cabinet-maker living in faubourg Saint Antoine.

WILL A Simple Theism Satisfy the Hearts of Men? Catholic Columnian. More than half a century ago Felix de Campanis published his famous treatise in which he contended that the malady under which the age suffered was indifference. Christianity, he said, has been in the world for eighteen hundred years—

NATURAL RELIGION.

WILL A Simple Theism Satisfy the Hearts of Men? Catholic Columnian. More than half a century ago Felix de Campanis published his famous treatise in which he contended that the malady under which the age suffered was indifference.

face. To us it seems an irrefragable position that religion is an integral part of man's nature; and equally irrefragable does the position appear that religion, if not up to something higher than sense or reason, supply. Religion of some sort man must have.

WHO'S WHO?

New York Freeman's Journal. Last week the daily papers announced that we have an aristocracy among us. So far outside of the multitudinous descendants of the Mayflower passengers, the numerous great-grandchildren of Pocahontas, and the mysterious pre-eminence which, having been born in Baltimore, gives to certain favored persons the comports of aristocracy, we are unacquainted.

ring of the royal bird of freedom in their voices. It is hoped that the American aristocracy will have the politeness to leave one whole field officer for Mr. Lowell, who has so successfully represented the British Government.

A BEAUTIFUL INCIDENT.

A youth recently ran away from the galleys of Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He arrived next morning before a cottage in an open field, and stopped to get something to eat, and get refuge from the weather.

For The Pilot. The Unhappy One. BY JOHN ROYLE O'BRIEN. "He is false to the heart!" she said, "lippled; he is all untruth."

A CONVERT'S EXPERIENCE.

The Misapprehensions Which Protestants out of the Many Things Sincerely Formed—Some Points on Which Might Readily be Disillusioned. To the Editor of The Catholic...

DECEMBER 1, 1882. For The Pilot. The Unhappy One. BY JOHN ROYLE O'BRIEN. "He is false to the heart!" she said, "lippled; he is all untruth."

DEC. 1, 1882.

For The Pilot. The Unhappy One.

By JOHN BOYLE O'HEILLY. "He is false to the heart!" she said, sternly...

But why unhealed must the spirit endure? There are drugs for the body's dole: Have we wholly lived for the lower life? Is there no heaven for the soul? O, Night, cry out for the healer of woe, For the priest-physician cry...

CONVERT'S EXPERIENCE.

The Misapprehensions Which Keep Protestants out of the Church—Many of Them Sincere but Uninformed—Some Points on Which They Might Readily be Disillusioned.

To the Editor of The Catholic Record. It is barely seven years since I became a Catholic. God, in His goodness, has given me a great thirst to help others who are groping in the darkness in which I floundered for over fifty years.

PERSECUTIONS.

Without going back to early days of Christianity, or even so far as the Reformation, I can, even in my own lifetime, see an appreciation of the darkness in which Protestants are shrouded, as those who have been in a like position.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected all remedies having failed and Dr. H. J. WISE was experimenting with the many herbs of California, he accidentally made a preparation...

Archbishop Gibbon's "Faith of Our Fathers."

LETTER FROM A PROTESTANT TO ONE WHO IS NOW HAPPILY A CONVERT TO THE ONLY TRUE RELIGION—VIEWS THAT WERE MODIFIED BY KNOWLEDGE. "MY DEAR FRIEND,—When I visited you last summer, we had several conversations about our respective churches, and I expressed myself quite freely, showing my indignation at your leaving the Protestant Episcopal Church, to join the Roman Catholic, and my wonder that a man of your intelligence could so far forget himself."

CONVERTS TO YOUR CHURCH.

Hateful as it is to us to see them go from our midst, still so far as my observation extends, I must confess that, unlike those who have come over to us, with rare exceptions, I observe that they show an earnestness in their new faith far exceeding what they had before, and proceed themselves good citizens in every respect.

MARRIAGES.

Whether it be a sacrament or not, I must confess I prefer the way your Church manages these matters to ours. We are not more solemn in many instances, in our proceedings, and the facility of obtaining divorces is entirely too great—in fact, it is a disgrace to our religion and our country, the loose way these things are permitted to be done.

PRIESTS.

As a body, I acknowledge them to be highly educated, hard-working, self-sacrificing men, and indefatigable in their duties. No contagious diseases or sickness of any kind deters them. They are ever to be found where there is the greatest poverty—in fact, the poorest and the most depraved have their particular care.

VIRGIN MARY.

You have not yet convinced me of the utility of such extraordinary devotion to her, still I do not see why it should be so obnoxious to us. It seems certainly harmless, since you only ask her to intercede for you. Saying the "Hail Mary" is always supposed to be for those who could not pray, but now you have convinced me that all Catholics, even the most intelligent, from the Pope down, use them, what should we have to say against it?

INSTITUTIONS.

You refer me to your institutions. It has often been a matter of wonder to me how people so poor as the bulk of the Catholics are, can not only build such fine churches, but also build and support so many and magnificent charitable institutions. It certainly shows the splendid organization of your Church, and the power it has over its people.

INFALLIBILITY OF THE POPE.

I cannot bring myself to believe in that—but as you say, every institution must have a head or final place of appeal, I have been thinking who, or what is the head of my Church. When in England, I acknowledged the ruling monarch as such; now that I am in the United States, I profess to belong to the same Church as Queen Victoria as the head—besides I have always objected to the power the Pope has over you Catholics, and which he might use, if your body was larger, to undermine this or any other government—and why might not the same objection be applied to her, under similar circumstances, presuming us to be equally obedient to all that she says, and to all that she does?

CREED.

Our creed is the same as yours, in which we say, "I believe in the Holy Catholic Church," as you do, but we certainly do not mean your Church. Our Church is in every part of the world as well as yours, and if our numbers are not so great at present as yours, it is none the less Catholic or universal, and the fact that when a person inquires for a Catholic Church, he would seldom or never be directed to ours, does not make it less so. I can't give way to you in that; if I did, I should be compelled to extend my belief on other points, which I am not prepared to do.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected all remedies having failed and Dr. H. J. WISE was experimenting with the many herbs of California, he accidentally made a preparation which cured his only child of CONSUMPTION, which she is now in this country enjoying the best of health. This cure is permanent and permanent. The doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. The great price is \$1.00. Address CRADDOCK & CO., 1882 Race St., Philadelphia, naming this paper.

THOUGHTS IN SOLITUDE.

A Philosopher Gives our Readers the Benefit of his Musings.

We said that we would come back from pagan lands to Christian realms to find—what? Christ's glory thrined? His law—the supreme law? His teachings holding sovereign sway? His name held by all in adoration? Himself loved by all? His Bride, the Church, honored as virgins are honored, and revered as the spiritual Mother of men? His representatives and his guardians winning the obedience and loyalty of all Christian hearts? The peace of Faith in the tranquility of hope? and the sacred thrill of love? Governments that crown Christ with the diadem of deathless devotion? Rulers that reign in His name? Peoples whose every hour is an homage to God? Laws that are in harmony with the will of Christ? Sciences and arts that wear the benediction of His hand? And all the world His worshipper? Alas!—and so.

THE FIRST MASS IN AMERICA.

Columbus, in his life, beautifully illustrated the faith he professed. Catholic not only in name, but in the fervor of his practice, he sought in every action the greater glory of God and the interest of religion. Having at length, after years of disappointment and delay, obtained the sanction of the Spanish Government to his undertaking, he hastened to prepare the benediction of the Sovereign Pontiff upon his voyage, and made Heaven the object of his enterprise; and when it pleased a benign Providence to crown his efforts with success, his first thoughts were to return his grateful acknowledgments to Him who had preserved him amid the innumerable dangers to which he had been exposed.

Among the companions of Columbus there were not a few of those who were actuated by motives of interest or fame; the high-spirited cavalier bound on a romantic enterprise; the roving adventurer seeking novelty and excitement;—but the Church, which had blessed the undertaking, sought in the enterprise a higher and nobler end. Beside the robust and hardy mariner stood the meek and zealous missionary, whose sole ambition was to extend the domain of religion, and to carry the glad tidings of salvation to the inhabitants of the regions that might be explored.

As the last act of the pious navigator before leaving the port of Palos, in Spain, was to invoke the blessing of Heaven upon his expedition, his first act on setting foot upon the New World was an offering of thanksgiving to God, who had conducted his voyage to so happy an issue. Falling to the ground, which he had so long and so anxiously looked for, he kissed it with tears of joy, and raising his eyes and hands to heaven, devoutly beautiful prayer began. *Domine Deus, altissime et omnipotens,* which was subsequently repeated by all Catholic discoverers. His example was followed by his companions, who, in the fervor of their hearts, thanked Heaven for their preservation, and moistened the earth with their tears.

The August Sacrifice of the Mass was offered for the first time on the shores of America by Father Juan Perez, who accompanied Columbus in his second voyage to the New World. Selecting an elevated spot, an altar was erected beneath a rude canopy, and here, for the first time on this vast Continent, the priest of the Most High repeated the mystic words of consecration, and broke the Bread of Life. There, amidst the beauties of nature, was laid the foundation of Catholicity in the Western World. Around this solitary altar, and at this first Sacrifice, Columbus and his mariners knelt in humble adoration, and poured forth their most fervent prayers. At a distance, grouped upon the ground, the rude natives gazed upon the scene in mute astonishment. At the conclusion of the Holy Sacrifice, the benediction of God turned to the venerable Columbus and his companions, who knelt before him. How solemn must have been that hour! how pleasing to the heart of the great navigator, who sought in all his enterprises rather the conversion of the heathen, and the extension of religion, than honors or wealth! How would it have pleased him to impart a solemn benediction to the venerable Columbus and his companions, who knelt before him. How solemn must have been that hour! how pleasing to the heart of the great navigator, who sought in all his enterprises rather the conversion of the heathen, and the extension of religion, than honors or wealth! How would it have pleased him to impart a solemn benediction to the venerable Columbus and his companions, who knelt before him.

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YOUR TRULY, THOMAS J. MEEHIV.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets"—or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

"Evil Dispositions are Early Shown."

Evil tendency in our systems are to be watched and guarded against. If you find yourself getting bilious, head heavy, mouth foul, eyes yellow, kidneys disordered, symptoms of piles tormenting you, take at once a few doses of Kidney-Wort. It is nature's great assistant. Use it as an advance-guard—don't wait to get down sick. Head aches.

Diamond Dyes will color any thing black, and never fail. The easiest and best way to economize. 10 cents, at all druggists.

Fortunately valvular disease of the heart is not very common, its disturbed action may be due to indigestion, liver irregularities, &c. A stomach disturbed with wind or indigestible food will cause the heart to flutter by crowding on the nerves of the heart. Barlock Blood Purifier will speedily remedy all such difficulties.

CATHOLIC YOUNG MEN.

Address of Rt. Rev. J. J. Keane, D. D., Bishop of Richmond, Va.

The Right Rev. President of the National Union of the Societies of Catholic Young Men has issued an address to the Union, from which we extract the following important points: The address of the Rt. Rev. President to the Societies of the Catholic Young Men's National Union: The office of President of the Union, which your eighth annual convention has imposed on me for one year more, makes it my duty to address to you some words of counsel in regard to the aims and the work now before us.

The first work to which I must invite your earnest attention is the circulation of the address to Catholic young men, and the pamphlet entitled "Catholic Grievances in Relation to the Administration of Indian Affairs," which the convention ordered to be printed. The present Indian policy is so flagrant an injustice, and its foundations are therefore so insecure, that nothing ought to be needed for its overthrow, save to bring the true state of the case clearly and convincingly before the minds of our legislators and of the people at large.

You will not, I trust, lose sight of the warning uttered by the convention concerning the dangers which your youth are exposed from the theatres and sensational papers. Use all your influence to suppress such evils in your localities, or to save young men from their contamination. Labor especially to make your reading-rooms, your literary exercises and your public entertainments, a powerful counter-action. Make them so interesting that they will draw so pure that they will chasten, so refining and elevating in matter and style that they will be a real school of genuine Christian culture.

In all things bear in mind the noble ideal placed before you by our Holy Father, Leo XIII, in the Encyclical which gave direction to almost the entire current of thought in our last convention. He appeals to our Catholic associations, and especially to the associations of Catholic young men, to be a bulwark against the evil tendencies and influences that would sweep our generation into the abyss of illegality, immorality and contempt for all legitimate authority.

Be a bulwark too against the tendency to immorality, which goes hand in hand with the tendency to loss of faith. Faith is a salutary restraint on the unruly passions of the human heart; therefore who loses faith, naturally loses the restraint upon his passions; and, conversely, he who seeks to fling off the faith which restrains them. Guard the faith, therefore, that morals may be pure; and guard purity of morals, that the lustre of faith may not be dimmed.

And be equally a bulwark against that tendency to contempt of authority, which, whether on a great or small scale, seems everywhere endeavoring to lay the foundations of all social organization, whether civil or ecclesiastical. In the true Catholic there must be no servility, but there must equally be no lawlessness. Legitimate authority, whether in church or in State, has God's authority for its sanction. As true Catholics, therefore, in all your works and acts, the most dutiful children of the Church. And in all your dealings, especially, with the ecclesiastical authority immediately above you, aim at being the chief comfort of your pastors, and the most docile to their guidance and holy instructions, and their right arm in all their good works.

"Be a Sound and Well."

HATCHER'S STATION, Ga., March 27, 1876. R. V. PIERCE, M. D.: Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, and had found them all unavailing, was cured by your "Favorite Prescription." My niece was also cured by its use, after several physicians had failed to do her any good.

Little by Little.

The constant dripping of water will wear away even the hardest stone. So the constant irritation of a cough will wear upon the lungs as to induce incurable Consumption. Hagar's Pectoral Balsam will cure the worst cough, speedily and effectually.

The Catholic Record

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

Dear Mr. Coffey:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles that will remain what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

MR. THOMAS COFFEY, Editor of the "Catholic Record."

LETTER FROM BISHOP CLEARY.

Dear Sir:—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature. I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the RECORD among their congregations. Yours faithfully, JAMES VINCENT CLEARY, Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, DEC. 1, 1882.

DEATH OF BISHOP CRINNON.

A sadder duty it has never yet been our lot to perform than to announce the death of Bishop Crinnon, of Hamilton, which took place at Jacksonville, Florida, on Saturday last. No sooner had the doleful intelligence arrived from Florida, whither he had gone in quest of that rest and recuperation which the labor—alas, too steady and unremitting of an arduous apostolate—rendered necessary, than a deep, overwhelming, inexpressible feeling of sorrow came over all who had known this good, this gentle, this pious and self-denying prelate. Who had known him but loved him? And who had loved him but revered him? In him shone resplendent the qualities which the apostle Paul had predicted of bishops, for he was "meek towards all, fit to teach, patient, with modesty admonishing those who resisted the truth."—Tim., II., 24, 25. Was he not also, as a bishop should be, "without crime as a servant of God?" Was he not also, "given to hospitality, gentle, sober, just, lordly, continent, embracing the faithful word which is according to doctrine, that he might be able to exhort in sound doctrine and convince the gainers."—Titus, 7, 8, 9. The deceased prelate was indeed a man endowed with admirable parts, and lived as one after God's own heart. Throughout his whole priestly career, and his episcopal administration, he spent himself in the work of saving souls. In season and out of season, he went about, as did He whom he served so faithfully, doing good. He had a father's heart, and every where he lived and labored the Catholic youth were the object of his special care and predilection. What marvel, then, if so many thousands in Western Ontario, where he was best known, and throughout this whole broad country upon which his virtues shed such lustre, now mourn his unexpected demise? What marvel if every heart be grief-stricken, every tongue speechless, every eye tear-bedimmed under this affliction? But who mourn that his gentle spirit has quitted its earthly tenement for bliss superior, must bow in this, as in all other trials and sorrows, to the will of God; for God giveth and God taketh away. We may question in vain; still responded the lower. "Man knows not the day nor the hour. He was mine and I took him; why question ye Me. On the secrets I hide in My breast, like the dove children of faith: why bewail ye the lost?" Bishop Crinnon, though an Irishman by birth, spent the greater part of his life in Canada, and was no idle spectator of its growth, but took the lively interest of the devoted citizen in all matters and measures tending to the welfare of the people. He was born at Collon, Co. Louth, Ireland, in 1818, and came to Canada in 1850, when he entered the seminary of St. Sulpice, Montreal, to follow a course of philosophy and theology. This he did with such diligence and success that in 1854 he received the holy order of priesthood at the hands of Bishop de Charbonnel, of Toronto. Immediately after his ordination he was appointed assistant pastor of London, Dean Kirwan being Parish Priest. He lived here for some months, and is yet affectionately remembered by many in connection with his ministrations in this city. Promoted in 1854, to the pastoral charge of Biddeford, he ministered to Catholics scattered throughout a vast expanse of country. Some idea may be formed of the extent and arduous character of his labor while in that position, when it is known

that he was for many years one of the three priests who had charge of the faithful in the whole Huron Tract.

In 1858 Father Crinnon was transferred to Stratford, and had, besides that place, charge of St. Mary's, Mitchell and Kinkora. As Parish Priest of Stratford he accomplished an incalculable amount of good. Always a tireless advocate and promoter of Catholic education, he lost no opportunity to place his benefits within reach of his people. He built many schools and took lively interest in their working and success. But for men of such apostolic zeal as that of the lamented Dr. Crinnon, what, indeed, would have become of the Catholic children of Ontario?

The crowning work of his pastoral career in Stratford was the erection of the magnificent church which is to-day one of the brightest ornaments of that progressive town. This church was built at a cost of almost \$35,000, and was left upon Dr. Crinnon's departure for Hamilton with little or no debt. Shortly after Bishop Walsh's appointment to the episcopacy he raised Father Crinnon to the dignity of Vicar General, to the great satisfaction of the clergy and laity of his diocese. In the spring of 1874 Vicar General Crinnon was selected to fill the vacant See of Hamilton and consecrated in his own parish church of Stratford on the 19th of April in that same year. That was indeed a memorable day for Stratford. Never before had any town west of Toronto witnessed such a gathering of prelates, and of clergy—and on few occasions in the history of the Canadian Church has there ever been such a representative gathering of church dignitaries from all parts of the Dominion and the adjacent states of the American Republic. Amongst those present were

- ARCHBISHOP: His Grace Archbishop Lynch, Toronto, consecrating prelate. BISHOPS: Bishop Walsh, of London; Bishop Horan, of Kingston; Bishop Fabre, of Montreal; Bishop McQuaid, of Rochester; Bishop Gilmour, of Cleveland; Bishop Burgess, of Detroit; Bishop McNeirny, of Albany; Bishop Foley of Chicago.

- PRISBS: Toronto Diocese—Very Rev. Father Rooney, V. G.; Very Rev. Father Vincent, Superior of St. Michael's. London Diocese—Very Rev. Dean Laurent, Rev. Fathers O'Connor, Wagner, and Murphy. Hamilton Diocese—Very Rev. Vicar-General Heenan, and Rev. Father Lennon, (secretary to Bishop elect). Kingston Diocese—Very Rev. Father Farrelly. Montreal Diocese—Very Rev. Father Bailie, Superior, Seminaire St. Sulpice; Rev. Fathers Hogan, and Therien. Ottawa Diocese—Rev. Dr. O'Connor. New York Diocese—Very Rev. Father O'Farrell, St. Peter's, N. Y., now Bishop of Trenton. Albany—Rev. Fathers Conroy, Hannett. Halifax—Very Rev. Canon Walsh. Portland, Me.—Rev. Father Goodwin. Burlington, Vt.—Rev. Father McCauley. Cleveland—Very Rev. V. G. Hannon, Rev. Father Gauthier. Detroit—Rev. Father Joos. Chicago—Very Rev. Dr. McMullen, now Bishop of Davenport, Ia.

The sermon for the occasion was preached by the Right Rev. Bishop McQuaid of Rochester. It was one of lofty eloquence, befitting the solemnity of the occasion, and worthy the ability of the gifted speaker. Amongst other things, the learned Bishop said:—"One had been taken to-day from his brethren in the priesthood and inducted into the order of Bishops. A crown had been placed on his head, and a ring on his finger. Strange things had been uttered in his ears, which, unless he was more than mortal man, must make him tremble at the responsibility which God had thus placed upon him; but he had also heard words of comfort and reassurance. He had heard read the Gospel of the Sunday of his consecration—"I know my sheep, and am known of mine. I lay down my life for the sheep." His was a position of authority, dignity, and grandeur. His priests and his people will kiss his ring, kneel at his feet, and crave his blessing; and when the weight of his responsibility crushes his soul, he will remember the Good Shepherd and take comfort and strength. He will be the ruler, guide, and constant friend of his people. He has been consecrated to rule over a widowed Church, and when he goes there the people will lay aside their mourning and hold a great day of rejoicing. He will there be a ruler in God's Church, and a teacher of God's truths. He could not go astray when joined, as he had been to-day, with Peter's successor."

It was, indeed, with the hesitancy of true humility that Dr. Crinnon accepted the episcopal dignity, but how fully did he verify the words of the preacher, that he should be a ruler, guide and constant friend to his people? The good people of Stratford, proud as they justly felt at the honor done their pastor, were, however, loath to part from him, whom they had so deeply loved and revered. On the evening of the day of his consecration,

after an eloquent sermon had been delivered by Rev. Father O'Farrell, of New York, now Bishop of Trenton, N. J. Mr. James Corcoran, on behalf of the congregation, presented the newly-consecrated bishop with an address and a purse of \$1,300.

"In this world of many sorrows," said the Catholics of Stratford in their address, "parting from those we love is one of the keenest of all griefs; and you, my Lord, know that you carry with you to the exalted station you now fill, the heartfelt affection and regret of your old parishioners. You are bound to us, my Lord, by many ties which we had hoped would not be speedily severed, but that you would be permitted to close the calm eye of your earthly warfare a great portion of that life has been so earnestly devoted."

We do not murmur that the Holy See has otherwise ordained, but with the congratulations which we tender our co-religionists of your Diocese we cannot but mingle our own grief at your departure. You came amongst us some sixteen years ago, to find us disheartened and crushed with debt. You leave us to-day justly proud of the position to which your pious zeal has raised us, and full of hope for the future. Few of those who then knelt in the humble wooden chapel where you first offered for us the sacrifice of the Mass, dreamed that on its site would soon arise, "Ad Majora Dei Gloria," the grand sacred edifice in which thousands worshipped to-day, and which speaks in its own silent language of the holy relations that existed between you and your flock. You bequeath us this church as a memorial of your pastoral love. We will reverence and guard it as did our ancestors the hallowed cloisters and consecrated temples of Ireland, and when the deep tones of its bell swelling over town, field and forest, summon us to prayer, we will think of and pray for the loving Pastor to whose untiring zeal we are indebted under God for its construction.

We know my Lord that you are poor in this world's wealth, but for the fruit of your labor has been given to us with a generous hand. We ask you then to accept from our full hearts the modest offering which we present you with these words of farewell, and crave in return your Episcopal blessing and a remembrance in your pious prayers. The reply of the Bishop was eloquently touching and beautiful:—"In the goodness of your hearts," he said, "you attribute to me the merit of your praiseworthy deeds. Whatever has been done in this mission in behalf of our holy religion, has been done by you, not by me. I was the mere agent, you were the real actors; and therefore to you the credit and honor are due. The erection of this church is not the only good work which you have accomplished, for the old church, which must now be regarded as a very humble structure indeed, was in its day considered a great work. You have also erected a comfortable residence for your pastor, and the land on which the church rests, and all that surrounds it, have been purchased foot by foot at considerable expense. This noble edifice which you have now completed, cost you the large sum of thirty-three thousand dollars, and the funds for all these have been contributed by you without a murmur."

"I was glad to hear you say that you would guard this sacred temple as your fathers did the venerable ruins of Ireland. In those memorable days, when Ireland was free and happy, great and glorious your forefathers erected magnificent churches, colleges, and monasteries. Their crumbling walls are a living testimony of the faith and zeal of your sainted ancestors. Then their bishops and priests went forth to evangelize Europe, to bring the light of our holy faith to those who sat in darkness and in the shadow of death. And it is still the mission of Ireland to send forth bishops, priests, and people to propagate the same holy faith throughout the world. This mission, destined by Providence for Ireland, is an arduous and a sublime one; and you, my dear friends, in the backwoods of Western Canada, are faithfully fulfilling it."

You say that our separation is painful to you. Let me assure you that to me it is doubly so. I leave you with a sad heart. In bidding you farewell my continual prayer will be, that the God of peace and charity may always abide with you. On Monday, April 20th, Bishop Crinnon left for Hamilton, where, amid general rejoicing, he took possession of his Cathedral church. He at once entered on the discharge of his episcopal duties. Perceiving that the diocese was greatly in want of a larger number of priests, he proceeded, a few weeks after his installation, to Ireland, that fruitful nursery of ecclesiastical vocations, and there obtained the services of many worthy young levites who, now as priests of the diocese of Hamilton, reflect honor on the religion whose interests they so unceasingly promote, by their zeal, their energy, their piety and their varied and distinguished talents. Three years ago the clergy of Hamilton, with friends from many parts

of Canada, assembled to celebrate the twenty-fifth anniversary of Bishop Crinnon's ordination as priest. On that occasion the priests of the diocese of Hamilton presented their chief pastor with an address and a purse of \$2,000. In the address they bear testimony to the wonderful progress made by religion since the appointment of Dr. Crinnon to the See of Hamilton. "We know," they said, "that as priest, from the morning you first took the chalice in your hand to the day on which, in obedience to duty, you sorrowfully severed your connection with parishioners that were devoted to you, your life was one of sacrifice and edification. It was your lot to endure the hardships incident to early missionary life, and it was your joy, in all humility to practice the virtues of a good pastor and to render service to religion such as were fittingly rewarded by your subsequent promotion to a higher sphere."

We are happy also to be able to affirm that your Lordship's administration of the diocese has been a happy one and attended with marked success. Coming amongst us at a time when, in the large field marked out for you, the laborers were few, you showed at once your clear perception of the pressing wants of the diocese, and your readiness and ability to supply those wants. The address was signed on behalf of the clergy by Vicar-General Heenan, and Rev. Fathers O'Reilly, Dowling and Keough.

Bishop Crinnon made a feeling reply, in which, with the humility characteristic of the man, he said, "with regard to the many churches which have been erected in this diocese these last five years, you gentlemen, and to your generous people, the credit is due. I have been a looker on, rejoicing, no doubt, in the good, but there is one thing and one thing alone on which I can have any claim, and that is the increase of the number of priests in the diocese, which is, as you know, the special work of a bishop, and even that work could not have been accomplished had I not been supported by you and your generous people. You see, therefore, gentlemen, how little is my share."

It is but three years since the priests of Hamilton addressed their bishop the words of congratulation which elicited such a response. But brief as is the period covered by three years, it witnessed substantial progress in the diocese of Hamilton. Before his death, Bishop Crinnon could count in his diocese eighty churches and chapels, fifty priests, eleven convents, three academies for young ladies, five eleemosynary institutions, giving sustenance and relief to nearly 500 persons, and Catholic schools in large numbers throughout his jurisdiction. A short time before his death Bishop Crinnon purchased an eligible site for a church in the northern portion of the city, and at the very moment of his death improvements undertaken by his order were being made to St. Mary's Cathedral, which when completed will, exclusive of the organ, cost \$16,000. These improvements, together with the new cemetery and St. Patrick's Church, an imposing structure on King St., completed in 1877 will ever remain standing monuments in the ambitious city of its second bishop—the Most Rev. Peter Francis Crinnon. He will long be mourned, and his name will never be mentioned but in grateful remembrance. His friends will often recall the thought so well expressed:—"One by one life robs us of our treasures; Nothing is our own except our blood. Give for ever, and all they took away. Cruel life can never stir that sleeping. Cruel time can never seize that prey."

Need we speak here of the qualities which distinguished the late bishop of Hamilton. His character was marked by a mildness happily blended with firmness, a courage enabled by devotedness, generosity exalted by charity, piety that knew no relaxation. His administrative capacity was of the very highest order. As priest and bishop, he knew how to rule men without that constant invocation of authority which often makes it odious and always powerless. He was also endowed with a singular power of prevision, as evidenced by his every action in the course especially of his episcopal career. His self-abnegation was truly apostolic in its saintliness and sincerity. For such a man death could have no terrors, it could never find him unprepared. He looked not on it as the end of life, but the harbinger of unending happiness. Towards it he held the sentiments that one of his own gifted countrymen has clothed in immortal verse.

God's creature: Death! thou art not God's compeer! An Anarch seeped in a mortal night. Immortal life's eternal opposite: Nor art thou some new Portent sudden and dread. Boiling, like sea-born cloud, a noon-tide sphere: Thou art not Adam's forfeit by the night of Calvary sunset-steeped, and changed to light: To God man's access, through the gates of penance thou art for them that penance need: To souls detached a gentle ritual: His was indeed a spirit detached from things of earth. It was the spirit of apostolic fervor and self-sacrifice. It was that spirit of zeal for saving souls which has carried the light of faith and the blessings of religion to the furthest countries of this new world. God has now called his servant to his rest. That it may be rest

THE LATE JUDGE DRUMMOND.

The death of Judge Drummond, of Montreal, which took place on Friday last, removes from life a gentleman who, for many years, occupied a foremost position in Canadian public life. Hon. Lewis T. Drummond was born in Coleraine, Ireland, on the 28th of May, 1818, and was the son of Mr. Thos. Drummond, a prominent attorney of that place. He came to Canada in 1825, and entered upon a collegiate course at St. Nicholas College, under the Rev. M. Leprohon, the venerated mentor of a whole generation of distinguished men. He graduated with credit, came to Montreal, and entered the office of the Hon. Judge Day in 1836. He rose at once to a prominent position in his profession, especially in consequence of his being retained to defend the political offenders of 1837-38, in which memorable trials he gave evidence of distinguished abilities. He contested Montreal in the moderate Reform interest with the Hon. George Moffat, and was returned. He did not however, take his seat, owing to the dissolution of the House, and by a singular coincidence was returned by acclamation, without his knowledge, for Portneuf. He continued to follow the banner of the Reform party as borne by the Hon. Robert Baldwin, not identifying himself with the extreme party. He represented Shefford from 1852 to 1858, during which time he was in the Ministry, first as Solicitor-General, and subsequently as Attorney-General. He remained in Parliament, representing Lotbiniere, from 1858 to 1861, and Rouville from the latter date to 1863, when he was defeated at the general election and retired from political life on being elevated to the Bench, in March, 1864. He resigned his judicial duties in October, 1873, owing to the illness which has now culminated in his death. He was a member of St. James' Parish Church, on St. Denis Street, in which the last rites were performed on Monday. In 1841 he married Miss J. E. Delartch, who survives him. He leaves besides two sons, one of them for the past fourteen years in the Jesuit order, while the other follows mercantile pursuits in the city. He leaves also one unmarried daughter. His death is immediately attributed to inflammation of the bronchial tubes, and was not anticipated at the time, but he sank rapidly, and passed away quietly on Friday night. On Saturday morning, on motion of Mr. J. M. Loran, Q. C., the Superior Court adjourned still Monday out of respect to the deceased gentleman.

Let us go further, and ask, has not the real advancement of civilization been procured by men of faith, by Saints of God? Montalembert in his "Monks of the West," gives a magnificent recital of the benefits which the world owes to these monks, those monks now despised and persecuted by heresy and infidelity. Lands that were abandoned and uncultivated they cleared and made yield abundant harvests. Their monasteries were the very foci of civilization whence learning and charity disseminated their numberless blessings on whole communities. What riches have, for instance, gone forth from the order of St. Bernard? Who could enumerate the treasures divided among men by the humble Cistercians, who themselves live in absolute poverty?

As an actual living example of that whereof we speak, we need only cite the case of the Trappists of the Abbey of the Three Fountains near Rome. Do they not accomplish without burdening the public treasury a work in presence of which the Italian government was powerless. To render the Roman Campagna salubrious and give it over to cultivation is a marvellous work that the Trappists, and they alone, could accomplish. The Italian government knows so well the benefits they confer that it has renewed the financial subvention accorded them by Pius IX., and exempts them from the general prosecution of religious orders for the reason that the places of these holy monks could not be supplied. By their labors fensers disappear, and sterility bears fruit. But at the same time that they clear and make lands cultivable, they devote themselves to the salvation of the galley slaves whom they employ in their works. There are triumphs over nature that have no counterpart, there are benefits unminged with evil. Who could reckon the benefits conferred on humanity by St. Benedict, St. Francis of Assisium, St. Dominic, St. Ignatius, St. Francis Xavier, St. Bernard and St. Teresa? They were not mere speculators, and not only ruined no one, but conferred on the world inconceivable wealth by dressing and healing the wounds of the human soul. All that is done in the name of Christ contributes to the welfare of man. All that is done without that Holy Name confers benefits, at best doubtful, always open to question, and often purely imaginary.

Men of science have the enduring strength and beneficent power of men of virtue. By uniting sanctity with science they can lay lasting claim to recognition and gratitude. Thanksgiving services were held in all the Catholic Churches at Montreal on Monday, the occasion being the 60th anniversary of Bishop Bourget's ordination.

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EDUCATIONAL WANTS.

The Scientific American calls attention to an article from the Atlantic (Ga.) Constitution on the educational wants of the South. We believe that the very same wants which the Constitution declares to exist in the South, and which the Scientific American affirms to be felt as a typically widespread evil in the northern States, are also to be met with in Canada. The Constitution says: "we have over-supply of clerks, lawyers, and politicians, and we always will have but we are sadly deficient in mechanics and civil engineers, foremen and managers of machinery. If we gather enough money to start a factory, we have to send other States to get men competent to guide the machinery and conduct the inside operations of the factory. If we build a railroad, we must employ outside import engineers, and afterward men skilled in operating the railroad."

Who will not say that we in Canada are also afflicted with a superabundance of clerks, lawyers and politicians, and that we are sadly deficient in men of cultivated hands as well as brains. We have, indeed many intelligent mechanics and civil engineers, foremen and managers of machinery, but we have all we require of them, and are, besides, wanting in that supply skilled agriculturists of which rapidly growing needs of the country render the requirement more and more imperative.

The Constitution continues: "young man of the future in the South—the best in the land—should study as soon as he leaves school, some partment of manufacturing. He must first, of course, make him a skilled mechanic—learn a trade in other words—and he need not should not dislike the phrase. It is certainly as honorable and as profitable to set a horse's shoe as to put a case in a justice's court, or a ribbon in a retail store, or serve any other half-paid and precarious employment. We must get rid of shabby gentility that despises labor, and especially labor in which skill and are harmoniously and actively united."

We give hearty endorsement to the views of the Southern journalist, and are as applicable to Canada as to the state south of Mason and Dixon line. The very idea of learning a trade shocks the nerves of many our youth, urban and rural. We aim at something, in their estimation, loftier—mediocrity or failure with starvation on a most respectable scale—in a profession or occupation where skilled manual labor is not required. Is it not youths of this description that criminal classes are largely recruited? If in every town, we can find that living street corner state of lazy repulsive looks, of blasphemous speech and treacherous trade, we owe it to the honor, which so large a proportion of youth is permitted to hold in labor and the learning of respectable trades. We are in hearty accord with the belief that the better educated, the better mechanic, superintendent, engineer or agriculturist he will make; and that the school is as useful and essential to the future mechanic and agriculturist as to the future lawyer or merchant. But to effect this, we need our contemporary justly point to a change in public sentiment.

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We believe that public sentiment could be very beneficially influenced in this regard by judicious training and the inculcation notions in all our schools of the necessity of labor, its value and its power to command respect. Only should such notions be incul-

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We give hearty endorsement to the views of the Southern journalist. They are as applicable to Canada as to any state south of Mason and Dixon's line. The very idea of learning a trade shocks the nerves of many of our youth, urban and rural. They aim at something, in their estimation, loftier—mediocrity or failure, with starvation on a most respectable scale—in a profession or some occupation where skilled manual labor is not required. Is it not from youths of this description that our criminal classes are largely recruited? If in every town, we can boast of that living street corner statuary, of lazy repulsive looks, of blasphemous speech and treacherous attitude, we owe it to the horror in which so large a proportion of our youth is permitted to hold honest labor and the learning of respectable trades. We are in hearty accord with the belief that the better a boy is educated, the better mechanic, superintendent, engineer or agriculturist he will make; and that the school is as useful and essential to the future mechanic and agriculturist as to the future lawyer or merchant. But to effect this, we need, as our contemporary justly points out, a change in public sentiment. "We need," he says, "a sentiment that will condemn the folly of the past in this respect. We need a sentiment that will recognize the fact that the great industries furnish the best field for the young man who has a career to make—that in them is to be found both good wages and the most promising and desirable employment that the land affords. If we can once secure such a public sentiment, we can safely trust the remainder of the problem to the courage and good sense of our young men."

We believe that public sentiment could be very beneficially influenced in this regard by judicious home training and the inculcation of just notions in all our schools of the necessity of labor, its value and unfailing power to command respect. Not only should such notions be inculcated

in our male but also in female schools, for it is not to the stronger sex alone that the youthful idleness and disdain of skilled labor is confined. Farm and country households have unfortunately too many female representatives of ornamental (?) uselessness. The ornamentation which they afford is of a character too costly to be maintained. Let it then, in the interests of society and of family peace and happiness, be got rid of.

**PASTORAL LETTER OF BISHOP CLEARLY.**

CONTINUED FROM FIRST PAGE.  
port to virtue in youth is the atmosphere of holiness encompassing daily life. The conviction that virtue reigns supreme all round in stern, exacting reality, exercises a mighty influence for the steadying of the undisciplined mind of the gay stripling with downy cheek. Shall Canadian youth be taught to forfeit this conviction and look upon all classes of society with suspicion of inner vice being concealed under the outward forms of conventional reserve? For, if the nun and friar be impure, and the military chief be impure, and the Lord's Lady too, and the King in camp and court be impure, may not the scanning student of "Marmion" say to himself as he surveys the drawing room, "Perhaps here, also, is plotted some impure intrigue?" It is unquestionably dangerous to inure the boyish mind to general suspicion of evil.

Concerning this particular vice, the Apostle St. Paul admonishes all Christians, old and young, "Let it not so much as be named among you, as becometh saints." (Eph. 5. 3.) What shall become of this rule in Canada, if the poem of which we complain, be a subject of public reading and private study with a view to examination? The school-book will be a common topic of conversation among the classmates: for if the mind be full, the mouth must speak. We repeat that, how innocuous soever this book may be to a man matured in virtue, it is decidedly injurious to youth, especially if it be used as a class-book and made the subject of examination for honors and matriculation. The impressions made upon the mind by class-books under these circumstances are, we all know it, absolutely ineffaceable. It does not require any sensuous coloring of sin by the pen of fancy to give an immoral tendency to a poem placed in the hands of youth for daily study. The danger is perhaps all the greater by reason of the attractive dress in which vice is disguised, the glamour of romance and chivalry surrounding the infamous characters in portraiture, the picture of beauty, elegance of form, "matchless constancy" and elevation of spirit, with which the fallen female, the woman of sin, is presented to the unsteady and easily fascinated youthful mind.

IS "MARMION" JUSTIFIED?  
To offer to the public of Canada the poem "Marmion" as a faithful delineation of Catholic life in our conventual institutions, whether in the Middle Ages or any age, would be the foulest of historical injustices ever perpetrated upon the Church of the Crucified. The pagan satirists upheld the gods of the Empire, and acquired the power of evoking the demon of persecution at will, by calumniating the Christian worshippers, whom they had charged with festing upon the flesh of slaughtered infants and committing shameful impurities in their religious assemblies. The sacrilegious intrigues and dungeon-scenes of "Marmion" are not very dissimilar in their nature, their origin and their purpose. Not that Sir Walter Scott invented them. He treats them as portions of the great Protestant Tradition of England, the truth or falsehood of which he was not concerned to investigate, whilst its supreme influence in social and political circles, no less than its exclusive possession of the richest treasures of classic British literature, overcame his better instincts and led him to offer occasional sacrifice to the popular idol. The following extract from the writings of England's greatest scholar and truest critics, John Henry Cardinal Newman, forcibly illustrates the position:

"Verse and prose, grave and gay, the scientific and the practical, history and fable, all is animated spontaneously, or imperiously subdued, by the spirit of Henry and Elizabeth. I say 'imperiously subdued,' because the tradition of Protestantism is strong enough, not only to recommend, but to force, its reception on each successive generation of authors. It compels when it cannot persuade. There is Alexander Pope, a Catholic, and who would discover it from the run of his poems? There is Samuel Johnson, born a Protestant, yearning for the Catholic Church, and bursting out into fitful defences of portions of her doctrine and discipline, yet professing to the last that very Protestantism which could neither command his affections nor cure his infirmities. And, in our own time, there was Walter Scott, ashamed of his own Catholic tendencies, and covering before the jealous frown of the tyrant tradition. There was Wordsworth, obliged to do penance for Catholic sonnets by anti-Catholic compliments to them. Scott, forsooth, must plead antipathism; Wordsworth must plead Pantheism; and Burke, again, must plead political necessity. Liberalism, scepticism, infidelity, these must be venial errors, under plea of which a writer escapes reprobation for the enormity of feeling tenderly towards the religion of his fathers, and of his neighbors around him."—Newman's "Present position of Catholics in England." (Lecture II.)

That human nature may have sometimes, throughout the 1800 years of the Church's existence, yielded to the impulse of passion in not a few of her elect children from amongst the hundred millions consecrated by her to God under religious vows, is quite possible, it is more than probable. That regenerated souls may fall from grace is a dogma of Catholicity, whose denial is heresy. That the Church of Jesus Christ shall consist of good men and bad, of sinners and saints, of those who shall be crowned with

glories and those who shall be condemned to the torments of hell on the Day of General Judgment, is also a dogma of Catholic faith, written in lines of moon-day distinctness in every page of the New Testament. But the "Marmion" story of "Bloody Home and Priests' cruelty" and the "Vault of Penitence excluding air and light" and "living tombs" underneath the convents; of the cowed assassin skilled in the use of "bow and knife"; of the Benedictine Abbot, on whose brow

"Nor rub, nor mercy's trace, is shown" holding "Council of life and death in secret aisle beneath."

"To speak the Chapter's doom On those the wall was to enclose Alive, within the tomb?"

of the "haggard monks," the church's chosen executors, "vassals of her will" standing motionless, torch in hand, "And building tools in order laid," beside the fatal niche's grisly door—this mass of ghastly horrors, associated with the uncharity of Constance de Beverley, and the farrago of silly superstitions scoffingly typifying the religious mind—the whole plot of the story and all its vicious embellishments, are indeed a true expression of England's cherished Tradition of Prejudice, but, at the same time, a cruel, heartless libel upon the Monastic life of the favored children of the Church of God. The constitution of our religions Orders is the brotherhood of peace and holiness and Gospel council and charity towards God and man. If discipline must be upheld in the cloister, and faults expiated, the imposition of penance must be tempered by mercy and ordained to the correction of the delinquent, not to his destruction. You will search in vain through the whole code, ancient and modern, of ecclesiastical law for the institution of monastic tribunals empowered to inflict the death-penalty. On the contrary, dear Rev. Fathers, as you well know, the Catholic Church has, from the remotest ages, repelled from her Sanctuary the speller of blood; not alone the murderer, but every man who has participated in the taking of human life, albeit in strict accord with the established rules of public justice, be he accuser or witness or executioner, erined judge upon the bench or Crown counsel pleading for the protection of society. And yet the aged Benedictine Abbot, "the Saint of Lindisfarne," is, wearied, fitly represented to Canadian youth in solemn judicial character.

"In long black dress, on seat of stone," "In front of death in most barbarous form two of his subjects by virtue of 'the Statutes of his Order strict' laid upon before him on an 'iron table!' We may smile at the poetic elegance of the 'iron table' and the 'seat of stone,' but we should be more than men, or very much less, were our souls not fired with indignation at the revolting picture of exalted Christian sanctity transformed into worse than Pagan vice, and the Evangelical Councils of poverty, chastity and obedience, the favorite virtues of the "Word made flesh," personified in living characters unutterably odious. Place this poem in the hands of youth as a subject of study for academic honors, to be read, ruminated, digested and assimilated to their hearts' content, and you will find that it has the effect of creating an early horror of the cloistered religious life fashioned upon the divine model of the Virginial association of Jesus, Mary and Joseph in the first Christian Convent, the holy home of Nazareth! Is not this unjust to the Church? Is it not unjust to Catholic youth? Oh! yes; but this is precisely the end to which the foul calumniation of the religious Orders was directed, not by the prevailing author of "Marmion," but by the rapacious King who procured scurrilous libels, indecent pictures and suborned testimony of paid accusers to be scattered among the English people from end to end of the island, impressing them effectually with the ideas which for three centuries have been embodied in the Tradition of Prejudice transformed into worse than Pagan vice, and the Evangelical Councils of poverty, chastity and obedience, the favorite virtues of the "Word made flesh," personified in living characters unutterably odious. 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THE CATHOLIC RECORD

FATHER ANDERSON, S. J., ON BIBLE CHRISTIANITY.

On Sunday evening last, at the Church of the Holy Name, Manchester, the Rev. Father Anderson continued his series of sermons on the subject of Bible Christianity.

part must he possess? He must take the holy and mysterious book, made up as it is of various materials, mysterious prophecies, psalms, proverbs, sacred poetry, documentary epistles, and in studying all these he must have the most unprejudiced mind, and go to that book without a bias.

must be met. Hence the church fair is resorted to to coax out of the pockets of diffident or unwilling parishioners the share which they have an undoubted right to pay toward the church's maintenance.

Mr. Abraham Gibbs, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief."

Good Lilly Lynch was a charming child of eight when with her father and mother, and little sick brother, scarcely two years old, she was thrown out on the road-side to perish.

Worth Knowing. The best household remedy known for Coughs, Colds, Bronchitis, Asthma, Whooping Cough and all throat and chest troubles.

Mr. Thomas V. Race, editor and proprietor of the Mitchell "Recorder," writes that he had a prejudice against Patent Medicines, but being induced to try Burdock Blood Bitters, for Biliousness that occasioned such violent attacks.

THE MICH ABUSED CHURCH FAIR. In most of the old countries of Europe the Church is supported by the Government—from taxes levied on the people.

Various Causes. Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray.

W. M. MOORE & CO. REAL ESTATE AGENTS. Have a large list of Farms, Wild Land and City Property of every description for sale.

DO NOT MISS THIS CHANCE. Choice Farms, Village and City Property. First time offered for Sale. Write at once for List and secure your pick.

ENGLAND'S CRIMES AGAINST IRELAND UNPARALLELED. A recent issue of the Berlin Germania, one of the leading papers published in Germany, says: "The most frightful and deliberate murder of a whole nation recorded in history is the way in which England dealt with the Irish."

ROUGH ON RATS. Flies, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats."

THE GREAT GERMAN REMEDY FOR RHEUMATISM. Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains.

THE MODEL PRESS-BEAT-ALL. For the little cost, nothing makes so much of a grand holiday present as a Model Press.

REID'S HARDWARE. 116 Dundas St., (North Side), LONDON.

NELLES & GRANT. Have been appointed Sole Agents, in London and the Continent, for the sale of the LANCASHIRE INSURANCE CO.

CITY OF LONDON (ENG.) FIRE INS. CO. CAPITAL, \$10,000,000.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure.

Grand BAZAAR AND DRAWING OF PRIZES. In London, Canada, to aid in the erection of the new St. Peter's Cathedral.

When you INSURE. Remember the great fires in Chicago, Boston, St. John and Quebec, and lately in Ottawa.

UNRECORDED ATTRACTION! OVER HALF A MILLION DISTRIBUTED. LOUISIANA STATE LOTTERY COMPANY.

GRAND PROMENADE CONCERT. during which will take place the 15th GRAND MONTHLY Extraordinary Semi-Annual Drawing.

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CHEAP BOOKS. Albi's Dream and other stories. 25c. Crucifix of Baden and other stories. 25c.

GALT CARD CO. 50 Ladies' & Gents' Chromo Visiting CARDS. No two alike—one name printed in Gilt, 10 cents.

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BUCKEYE BE. Buckeye Brand Pure Copper Wire, Fire Alarm Bells, Fire Alarm Bells, Fire Alarm Bells.

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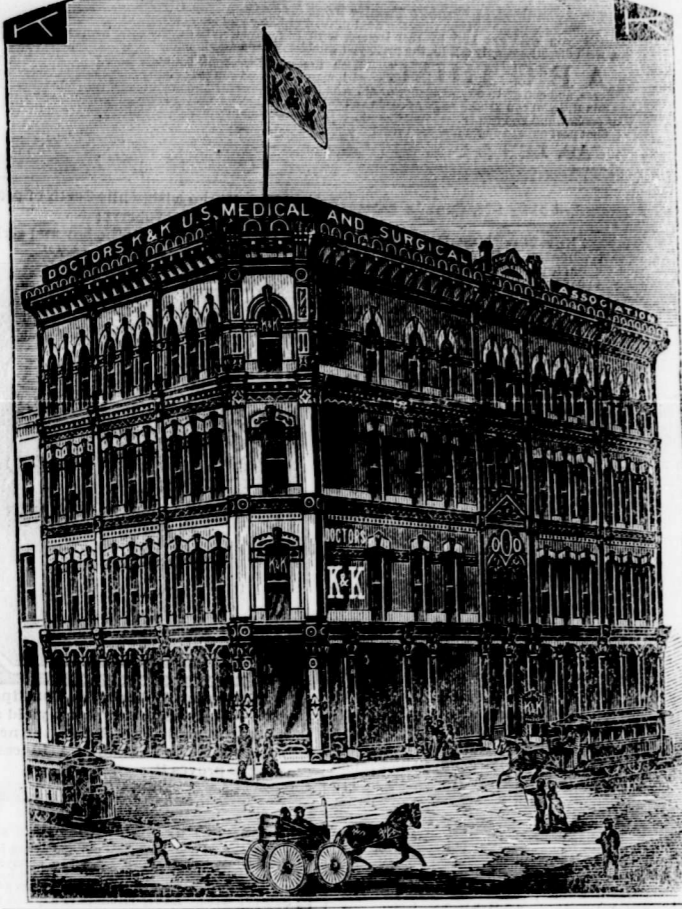
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MAILS AS UNDER.	CLOSE.		DUE FOR DELIVERY.	
	A.M.	P.M.	A.M.	P.M.
Great Western Railway Going East—Main Line, New York, & T. R., Buffalo, Boston, Eastern States.	5.00	1.00	8.00	1.30
New York, & T. R., Buffalo, Boston, Eastern States.	5.00	1.00	8.00	1.30
G. T. R. East of Toronto, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces.	5.30	1.30	8.30	1.30
For Toronto.	5.30	1.30	8.30	1.30
For Hamilton.	5.30	1.30	8.30	1.30
G. W. R. Going West—Main Line, Toronto, Windsor, Detroit, St. Louis, St. Paul, Chicago, St. Paul, Chicago, St. Paul, Chicago.	5.00	1.15	8.00	2.45
Toro Bags—Windsor, Detroit, St. Louis, St. Paul, Chicago, St. Paul, Chicago.	5.15	1.15	8.15	2.45
St. Paul, Chicago, St. Paul, Chicago.	5.15	1.15	8.15	2.45
St. Paul, Chicago, St. Paul, Chicago.	5.15	1.15	8.15	2.45
St. Paul, Chicago, St. Paul, Chicago.	5.15	1.15	8.15	2.45

**St. Patrick's Benevolent Society.**—This Society meets every Wednesday evening at eight o'clock, in their rooms, Albion Block, Richmond St. The objects of the society are many, the principle ones being to cultivate a literary taste among its members, and to grant pecuniary aid to those who may be taken sick. The rooms are open every Monday, Wednesday and Friday evenings, and the society has provided all kinds of games and amusements to enable its members to pass a pleasant evening. Every Catholic young man in the city should belong to it, as it is worthy the approbation of all. **CORLIS, HEVLY, PIES, THOS. GOTTLEB, Secy.**

**CATHOLIC MUTUAL BENEFIT ASSOCIATION.**—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. **RAY, W. O'MAHONY, Pres. ALEX. WILSON, Rec. Sec.**

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His Lordship Bishop Walsh Officiates Here on Sunday—Interesting Ceremonies and an Impressive Sermon.

Sacra Observers. On Sunday last His Lordship Bishop Walsh officiated at the Catholic Church here, conferring the rite of confirmation upon a large number of members of the congregation. There was an immense crowd in the sacred edifice, at High Mass, numbers being content with standing room. Prior to the commencement of the service the juvenile candidates for confirmation, about 125 in number, marched into the church and took their seats on chairs in front of the altar rails, the girls being arrayed in white with wreaths of flowers on their heads, etc. The service was full of prayer, the choir acquitting themselves well on the occasion. The Mass was celebrated by Rev. Father Tierman, of London.

The bishop chose his text from the gospel of the day, taken from St. Matthew, and addressed the congregation as follows:

They had assembled there to hear mass and assist at the Confirmation. The sacrament he was about to administer was instituted by the Son of God to enable them to inherit the kingdom of heaven. All the sacraments were instituted with the same end in view—to enable them to save their souls and be forever happy. It was not for any benefit to himself that God created man, for He is always happy and nothing can add to his glory or detract from it. There was a time when nothing existed but God alone—not a voice broke the awful silence of that celestial eternity in which He existed, and God was as happy then as He is now—surrounded by the works of His hands. The happiness of God consists in Himself and He need never have created anything, but in the infinity of His wisdom He made this earth and peopled it with intelligent creatures in order that He might communicate to them the happiness He Himself enjoyed. He created this world and placed the masterpiece of His hands here and destined them to be happy and peaceful. But man, who was created in happiness and justice, did not long remain in possession of these gifts. He broke the command which had been imposed upon him and involved himself and his posterity in utter ruin. The one sin wrecked his happiness and peace and destroyed his hopes of sharing in the blessings of God's Eternal Kingdom. The Son of God came down to repair the ruins in which man's disobedience had involved him and to save that which was lost, and He shed His blood upon the cross of Calvary in order to open to us the gates of Heaven. He rose from the dead and created His church, which He endowed with the prerogative of salvation and He created the sacraments, in order that the church might comfort humanity. The church inherited His powers and was instructed to preach the divine word and labor to enable men to reach the state of happiness for which God intended them. Men were placed here under the guidance of the church for the purpose of enabling them, by their holy life, to merit heaven, for the citizenship of which they were all created, and the inheritance of which was purchased by the blood of Christ. The language of man was lost when it tried to express the beauties revealed by the contemplation of the happiness of God's blessed kingdom. Loaded down with this material body we cannot form any idea of the happiness to be enjoyed here. St. Paul, who was walled to the third heaven, tells us that he hath not seen; the ear hath not heard, neither hath it entered into the heart of man to understand these things. We cannot form any adequate idea of it, neither can the imagination of man reach or form a notion of the happiness God has prepared for those who serve Him and love Him. Catholic writers have described it as the communion of the just made perfect; a state which excludes the sorrows of life and the pains that afflict humanity; these are unknown in the Kingdom of God. The world is full of miseries and trials which would not last long, for we were not intended to remain here forever; we were not made for this place, but were merely passing through it, as through a valley darkened by sorrow and care. The life of man at best was a checked existence terminating with death. Sorrow and never enter the Kingdom of God; there no tears will be shed; there will be no sickness; no cruel separations from loved ones, where the wicked cease from troubling and the weary are at rest; the poor will be eternally rich and the sick and aged will put on the freshness of youth; the orphans will meet their parents and the widow her husband, and God will wipe all tears from their eyes. But the happiness of heaven will not consist merely in this. It is not a mere negative thing, but something positive and good. It is something that is beyond description. Men and women rush across oceans and continents and over mountains to view some beautiful scenery, but this would be nothing compared to the beauty of the city which God has prepared for his children. The church writers, in order to give us some idea of the Kingdom of Heaven, have used various figures to describe the beauties of the eternal city. St. John describes it as having gates of pearl and streets of gold and crystal, with the river of light and the tree of life upon its banks. He also tells us that there was no sun there, nor moon; neither was there any darkness, for God illuminated it with his bright presence. The royal prophet also sang of the beauties of the eternal city, which had been prepared for the blessed. These privileged persons were allowed to enter in and walk the golden streets, which led to the tree of life, whose fruit conferred immortality upon those who had laid up for themselves treasures there and had not loved the things of the world. The happiness would consist in a great measure in the association with holy persons. A great deal of the happiness of this world consists in the society in which we live—what then must be the happiness of those who live in the celestial city, and are in the society of those who rest in it and are to be found there. He was inclined to think that one of the worst punishments of the damned in hell will consist in the horrible society in which they are condemned to dwell. They have to live forever with robbers, murderers, the lewd, the wicked and the monsters which in

every age have cursed society here and have ever expressed a mean nature itself. What an awful thing it would be for men and women to dwell amongst such a cursed crew as this; by the contrast they would see how happy persons would be in heaven with the angels and the spirits of the just made perfect, together with all those who were great and high and noble amongst mankind. That they would meet Jesus Christ, the God-man whose brilliancy would illuminate the heavens. If society can influence human happiness what must be the happiness of those who enter into the kingdom of God and enjoy the society of the Mother of God and Jesus Christ Himself. These were only a few illustrations to give some idea of the kingdom of glory and when compared with them, how paltry are the honors and riches of this world. Dives in hell would have given all his wealth for a drop of water to quench his burning thirst. Our honors were only of a fleeting, unsatisfactory character. In heaven they would be crowned with a crown of glory which would give all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to the lips, it flowed with a bitter taste by which we could see all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to the lips, it flowed with a bitter taste by which we could see all the beauties and perfections of the Godhead. Earthly happiness is embittered by the knowledge of its uncertainty and our joys here were like Dead Sea apples—beautiful to the eye but when we pressed to the lips, it flowed with a bitter taste by which we could see all the beauties and perfections of the Godhead.

Those who had been prepared for confirmation now came forward and His Lordship addressed them as soldiers of Christ who had come forward, to be confirmed and have a seal set upon their souls by which the angels would see who was prepared on earth for the glories of heaven. If they were to go to hell after this, the seal would still be there as a testimony against them for breaking the resolutions formed prior to their confirmation and to show that they had denied their faith. There were two ways of denying their faith; it might be done by apostasy, but he was thankful to see so few Catholics ever do that. There was another way, and how many were there who denied their faith by their conduct; the drunkard by his life denies the faith and scandalizes himself and his religion, and many others accomplished the same end by violating God's commandments in different ways. He hoped none of these before him would ever be guilty of this; he anticipated better things of them and trusted they would remain good Catholics to the end. He then explained that the Latin words he repeated and addressed to those before him were consecrated by the laying on of hands and anointing in the name of the Father and of the Son, and of the Holy Ghost, while the blow on the cheek, which closed the ceremony, meant that they must expect to suffer in the cause of Christ. At the conclusion of this ceremony the Bishop called upon the boys to stand up and take the temperance pledge. Raising the right hand they promised to abstain from all intoxicating drink until they were 21 years of age.

The impressive ceremonies being concluded, His Lordship retired. The closing prayers were then said by the pastor Rev. Father Bayard, and repeated by the children who had been confirmed. Service was also held in the evening at seven o'clock. His Lordship presided over the congregation. The ceremony of raising the Stations of the Cross was also conducted by His Lordship. The services on both occasions were largely attended. Collections were taken up in aid of the fund for paying for the Stations of the Cross, which had been painted to order by a Montreal artist, at a cost of \$280. The stations are fourteen in number, and were beautifully executed. Several of them were presented by members and friends who joined together according to the plan of the Holy One between them. The amount raised reflects great credit on the liberality of the congregation.

On the 21st His Lordship confirmed 90 persons at the altar, and on the evening of the same day preached to a crowded congregation in the Catholic Church, St. John's. The subject of the sermon was "Patience, Christian Life." His Lordship strongly recommended the congregation to make immediate preparation for the creation of a new church—the one now in use having, through long years of service, become, in his judgment, unfit for the worship of God. His Lordship's advice will likely be acted on at once. The next day His Lordship visited some of the adjoining missions and then started for the west to give confirmation in Middle and Leamington. The latter is the most remote mission in the diocese. The Catholics forming it being few in number, poor and scattered, the church was built through the Jubilee alms obtained a year ago. It is likely to become the nucleus of a large and active Catholic growth in that neighborhood. After leaving Leamington His Lordship proceeded to Sandwich College to hold ordinations.

Dr. Scott's Christmas Gift. Headache is almost a universal complaint, and why is it that tens of thousands of people permit their suffering to continue until it is almost insupportable? The Doctor has just reduced the price of his "Electric Hair Brush," and also his famous "Electric Hair Dressing." This is no excuse why every person should not have both of them at home. The articles are valuable and as necessary in every dwelling as a medicine chest. See advertisement in another column.

Mechanical Organs. Play any tune, reduced from \$8 to \$3 to agents. Music in 100 ft. rolls, 5c per foot. Catalogues free. MASS. ORGAN CO., 57 Washington St., Boston, Mass.

OBITUARY.

Chatham, N. B. World, Nov. 18th. Died, calm, peaceful, fortified by the sacraments of the dying and the kind attentions of her sisters in religion, her parents and family friends, at the convent of the Congregation of Notre Dame, Newville, on Thursday evening, at 9:30 o'clock, Sister Mary of the Purification (family name, Miss Margaret Bannan), daughter of our respected townsman, Mr. John Bannan, in the 30th year of her age and the 10th year since her entrance into the Congregation of Notre Dame, Montreal.

This estimable young Religious was born in Chatham, and grew up from childhood a model of every maiden virtue. Her piety and literary tastes led her to embrace the religious life in the illustrious teaching Congregation founded in Montreal two centuries ago by the Venerable Margaret Bourgeois; and after perfecting her studies in the novitiate at Montreal, and pronouncing her religious vows, she passed the remaining years of her life in the various missions of her order, in P. E. Island, St. Albans, and Sorel, beloved by her pupils, by the Sisters of her Congregation, and by all who knew her. Her career was short but full of merit. Soon after going to Montreal, she was elected to the episcopate, then prevailing in that city, snailpox, which proved fatal to many, but from which she recovered, although she never after enjoyed her former robust health. Last spring she was attacked by bronchitis, which finally ended in consumption, of which she died.

The "McTammany Organette" manufactured at Worcester, Mass., is the most wonderful musical instrument that you could select. Price, only \$5.00 with music.

Striking irritation, inflammation, all Kidney Complaints, cured by "Buchupalpa." \$1 per bottle.

FROM BRANTFORD.

The news of the death of Bishop Grignon was received here on Saturday evening, with astonishment and sorrow. When His Lordship was last in this city his appearance indicated he was in poor health; some time later we heard that he had gone to Florida; and nothing more until word of his dissolution reached us. At first mass on Sunday Rev. P. Lennon, P. P., in breaking the news to the congregation, labored under intense grief. He told how Bishop Grignon had been more than a father to him from boyhood, and spoke of the great good he had been instrumental in accomplishing in this diocese and elsewhere. The reverend gentleman started for Hamilton on Monday morning. Our curate, Rev. James Lennon, who is now in the north, Scotland, feels his death deeply also. On Monday morning at nine, a solemn requiem mass was sung in the church for the eternal repose of his soul, which was attended by a large congregation.

CATHOLIC PRESS.

Banulo Union. In Scotland, also, "the ridges of abandoned cultivation and the blackened stones of roofless dwellings" mark the beneficent ruin of landlordism. But the Scottish landlords, unlike their Irish brethren, do not manure their tenants out. They merely fatten them out, by depriving them of grazing ground for their cattle. The population of Scotland is forty thousand less than it was ten years ago. And yet, when Mr. D. H. MacFarlane, a Scotch landowner, is now in the north, Scotland, he is supplementing the constitution of the people said to be worse off even than the poor cottiers of Munster and Connaught.

Catholic Review. Mr. T. W. M. MARSHALL, the well known English author, speaks as, follows from a Catholic point of view of Walter Scott, one of whose works, "Marion," the Catholic Bishops of Canada object to being read in the Canadian public schools. "We cannot say that Scott is licentious, but he is offensive and unjust to Catholics. He misrepresents their belief, perverts intentions, and caricatures their practices. His saints are madmen, his monks half-fool and half-beast, his by Catholics, more than once he speaks of what he calls a 'hunting mass,' purposely abbreviated for the convenience of hasty worshippers, being totally ignorant that no ecclesiastical has power to suppress a single word of the mass!"

It has often been remarked, and it is true as it is true, that every principle of the Catholic Church is founded in reason and corresponds with the dictates of common sense. This was well illustrated by a remark made by a Canadian object to being read in the Canadian public schools. "We cannot say that Scott is licentious, but he is offensive and unjust to Catholics. He misrepresents their belief, perverts intentions, and caricatures their practices. His saints are madmen, his monks half-fool and half-beast, his by Catholics, more than once he speaks of what he calls a 'hunting mass,' purposely abbreviated for the convenience of hasty worshippers, being totally ignorant that no ecclesiastical has power to suppress a single word of the mass!"

London Universe. What especially, and naturally annoys the conspirators in Rome is the ever-growing conviction in the minds of all the self-governing Governments of Europe, that the Italian ruler is powerless to enforce order, and is only left in peace by the people upon whom he has been foisted, so long as he obeys every whim of those who, behind the scenes, are pulling at the strings. Prince Humbert, of all men, is deserving of our trust.

All glory to the gallant "Six Hundred." Their charge at Balakava has been well honored so far as poetry and annual banquets are concerned. So far, they have had plenty of glory attached to their names. Pity that their bodily comforts have not been better seen after. Private. Their charge at Balakava was one of the "Six Hundred," and was badly injured on the occasion. He was buried on Satur-

day with much ceremony. A detachment of Hussars escorted the deceased, and the spectators numbered thousands. Poor Roberts had been allowed almost to starve, and at the time of his death he had scarcely the bare necessities of life. This is the sort of reward usually doled out to the rank and file of our army. But, 'tis all for glory—British glory.

A crumb of comfort has fallen to the share of the Catholics of France. The election of two senators for the department of Finistere was appointed for last Sunday. In France, the Lord's Day is always set aside for riot and party strife. However, on the present occasion the combat was one between Catholicity and infidelity, the candidates of the former being MM. Hahnault Frety and Le Guen, and those of the latter MM. Roussseau and Morvan. The Catholic "ticket," as our Transatlantic cousins would term it, came out triumphantly from the contest, the lowest Catholic vote being 197 and the highest Radical vote 187. This is a small majority, and most men, and the last Sunday. In France, the Lord's Day is always set aside for riot and party strife. However, on the present occasion the combat was one between Catholicity and infidelity, the candidates of the former being MM. Hahnault Frety and Le Guen, and those of the latter MM. Roussseau and Morvan. 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