

The Legend of the Aspen-Tree.

BY JOHN LOCKE.

Soft the amber light of evening
Tints the hills in fallow
And makes one gleaming top
Of green's rich shimmering top...

FABIOLA: OR THE CHURCH OF THE CATACOMBS.

BY HIS EMINENCE CARDINAL WISEMAN.

When Paneratus arrived at the Villa of Statius he found the little community already excited by the rumors which had reached it of the edict's publication. He was welcomed most warmly by all; and Sebastian's letter of advice was received with deep respect.

He proceeded to the school-house when filled with scholars; shut the doors, and reproached Cassianus, who advanced with open hand and countenance to greet him, as a conspirator against the state and a perfidious Christian. A shout arose from the boys and boys; and by its tone, and by the look which he cast around, Corvius knew that there were many present like himself—young boys' eyes, with full-grown hyacinth hearts within them.

Chains of supposed culprits arrived each day from the port of Luna, from Sardinia, and even from the Crimea, or Cerasus, where they had been engaged in quarries or mines; and were put to labor in the harder departments of the building art. To transport the materials, to saw and cut stone and marble, to mix the mortar, and to build up the walls, were the duties allotted to the religious culprits, many of whom were men little accustomed to such manual toil.

He would not in the amphitheatre. The people are not to be put off with decrepit old creatures, whom a single stroke of a bear's or tiger's paw kills outright. They like to see young blood flowing, and plenty of life struggling against wounds and blows before death comes to decide the contest.

Jesus Christ our Saviour."
"What sort of learning and studies dost thou pursue?"
"I have endeavored to master every science, and have tried every variety of learning. But finally I adhered to the doctrines of Christianity; although they do not please those who follow the wanderings of false opinions."

POPE LEO XIII. ON WOMAN'S MISSION.

The Roman Correspondent of The Pilot writing on December 12th, says:
"In his recent discourse to the Pious Union of Catholic ladies in Rome, Leo XIII. said:
'Your work may bring immense advantage to the cause of God and of the Church...'

NATURAL HISTORY.

THE FIG.
DETROIT FREE PRESS.
"Is this a pig?"
"Is this a pig?"
"Is this a pig?"
"Is this a pig?"

THE CATHOLIC RECORD,

Published every Friday morning at 288 Richmond Street, opposite City Hall, London, Ont.

Annual subscription \$2.00 Semi-annual 1.00

RATES FOR ADVERTISEMENTS.

12 cents per line for first, and five cents per line for each subsequent insertion.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

WALTER LOCKE, PUBLISHER, 288 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, JAN. 24, 1879.

TO SUBSCRIBERS.

We hope that all our subscribers who have not yet paid their subscriptions will do so as soon as they conveniently can.

Mr. Boone, 186 St. Paul Street, St. Catharines, is our authorized agent for St. Catharines and district.

Mr. Dan'l. Fisher is our appointed agent for Stratford.

We beg to caution our subscribers in the neighborhood of Granton against paying any money to one McBride.

OUR PREMIUM PHOTOGRAPHS.

Some of our subscribers have neglected to avail themselves of the opportunity afforded them of procuring one of our grand Premium Photographs, by paying up their subscriptions in full on the 1st of January.

COMMENTING upon the death of the Princess Alice, of Unicers, which always speaks in the name of Catholic France, said: "Although a Protestant, the Grand Duchess warmly interested herself in Catholic charities, and showed many marks of kindness to the religious communities so numerous prior to the Kulturkampf in the Grand Duchy of Hesse.

The House of the Good Shepherd, New York, has received an appropriation of \$1,820 from the New York Board of Charities for the year.

REASON AND THE REAL PRESENCE.

On our first page we publish a sermon delivered by Rev. Father Molphy, in his Church, at Stratroy, in answer to "certain objections against the doctrine of Transubstantiation." It will be remembered that in our issue of the 13th December last there appeared a sermon, proving most ably and eloquently the Catholic doctrine, that "the bread and wine used in the Holy Sacrifice of the Mass are truly and substantially changed into the body and blood of our Lord and Saviour Jesus Christ."

That our readers may understand this allusion we may state that it was only in the M. E. Church of Stratroy that the same Toronto convict who drew large audiences in the M. E. Church in London ("Grace" church to wit) was received as a brother clergyman of the same rank as the incumbents themselves; and the W. M. clergyman associated himself with him on the occasion of his lectures.

The argument that God's love for man, as exhibited in the Incarnation, affords a strong proof that God will do for man whatever is best for us, is an excellent one, and as His continued bodily presence must be of great benefit, we may well infer that God in His infinite wisdom, mercy and love, has conferred this favor upon us.

Almighty God declares (Is. xlix; 15) that His love for man is as that of a mother for her child, but more intense: "Can a woman forget her infant so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee."

God's delight is to be with the children of "men." (Prov. viii, 31.) Is it not reasonable then to believe that as His love for mankind led him to "dwell amongst us" (St. Jno. i, 14) for thirty-three years in poverty and suffering, it should likewise lead Him for our sake to continue His dwelling with us in a form in which His communication with our souls would be most intimate? Of course we do not assert that these considerations by themselves prove the particular manner in which our Lord might choose to dwell amongst us continually, but they prepare us to expect Him to do so in some way, and as Holy Scripture declares, and as the tradition and constant teaching of the Catholic Church and as all Christian writers from the earliest date attest that Christ established the Blessed Eucharist for this purpose, we readily believe a doctrine so consistent with God's unlimited love for man.

When the full time decreed above Was come to show this work of love, The eternal Father sends His Son, The world's Creator from the throne; Who on this earth, this vale of tears, Clothed with a virgin's flesh appears, And then the Son of Man decreed For the lost sons of men to bleed, And on the cross a victim laid, The solemn expiation made.

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"this most worthy sacrament, frequently receive a great grace of devotion and love of virtue. O the wonderful and hidden grace of this Sacrament, which only the faithful of Christ know; but unbelievers and such as are slaves to sin cannot experience! In this Sacrament is conferred spiritual grace; let virtue be repaired in the soul, and beauty, disfigured by sin, return again." (B. iv., C. 1.)

Protestants will scarcely gainsay the authority of this work in matters of pious affection, for many sectaries have published it for the use of their brethren, but they have carefully mutilated it by leaving out of their editions the fourth book, which is full of such sentiments as these.

But a mother's love is not satisfied with the love she entertains for her children: she wishes that love to be returned. So also God is not satisfied with loving man: He wishes us to return His love. "The Lord preserveth them that love Him." [Ps. cxliv., 20.] The great Apostle of the Gentiles says: "If any man loves not our Lord Jesus Christ, let him be anathema." [1 Cor., xvi., 22.] Our Blessed Lord therefore absolutely commands: Thou shalt love thy Lord thy God with thy whole heart; and with thy whole soul, and with all thy strength, and with all thy mind. (S. Luke x., 27, &c.)

Man is to a wonderful extent guided and controlled by his feelings, and among those feelings none exercises so much influence as love. Hence the Holy Scripture says; Love is strong as death. (Canticle viii., 6.) Now as God made all things for himself, (Prov. xvi., 4) and as He is "the beginning and the end" of all things, (Apoc. i., 8) it is a necessary consequence that He should require us to make Him the first and principal object of this all-controlling affection.

So God's love for us does not consist in mere pity. He desires the closest union between Himself and our souls; and to such a degree does He desire it that we may try to conceive the means which will effect the closest union possible between ourselves and God, and when we have conceived that means, we may expect that God will put it within our reach. It is not merely fear or awe that God desires from us, but love: love such as was exhibited by the early saints and martyrs, who were ready to sacrifice everything for His sake.

It might be said that God's omnipotence and goodness are sufficient motives to excite this love, but the generality of men seek a more direct appeal to their hearts than this. A personal presence is required in such a form that we can say: "This is God: At this present moment I am in His company. At this moment His union with me is most intimate." This want of our soul is supplied by the Blessed Eucharist, and therefore we believe that it is truly the body and blood, soul and divinity of our Lord really present there.

The disciples on the road to Emmaus in company with our Blessed Lord felt their "hearts burn within them." [S. Luke xxiv., 32] on account of His corporal presence, though they did not know that He was their companion: How much more then will His presence in the tabernacle of a Catholic Church excite piety in the hearts of those who are conscious that He is there? Will any one doubt this? Enter into any Catholic Church and witness the fervor which the consciousness of the divine presence excites in the hearts of the devout adorers. It is a sight which, even Protestants acknowledge, cannot be witnessed in any Protestant Church.

Who will say after seeing this that the real presence does not excite love for God? Who will dare deny that it is a wonderful means of intercommunication between God and man? Witness the devotion with which Catholic children approach their First Communion, after most careful preparation. It is because they know that they are about to receive their God in a known place and at a certain time. Could anything but this knowledge produce such sentiments of devotion as are found in some of the hymns sung on such occasions, as in the following extracts:

My Jesus from His throne above A radiant look casts down on me, And seems to say with fondlest love, "My child, prepare, I go to thee. Then, Saviour, come do not delay, Descend with speed from Heaven above, And on this great and glorious day Consume my heart with thy pure love.

Thy words, sweet Lord, ring in my ears, As strains of sweetest melody; They raise my hope, they calm my fears, And make me long to approach to thee. Behold me, Lord, beneath this dome, And at this great and solemn hour, Implore thee to make Thy home Within my young heart's nuptial bow.

My happy soul I'm happy soul! How should I then my love control? O sweet Communion, feast of bliss! When the dear Host my tongue doth kiss, What happiness is like to this? Oh! heaven, I think, must be always quite like a first communion day. With love so sweet and joy so strange— Only that heaven will never change.

Witness the devotion and care with which Catholics always prepare themselves for holy Communion, and say is not the thought of Christ's presence therein the greatest of incentives to make us love God, and above Him, and serve Him? And are not these the means by which we are to fulfil our end on earth and thus secure salvation? Certainly they are. Then the real presence is an incentive to man to love God. It is, if true, a wonderful means of salvation; and this, considering God's intense love for us, is induc-

ment enough for Him to make it true. They who deny it on supposed grounds of reason forget that the works of the Lord are wonderful [Ps. 25, 7] and that all His ways are mercy and truth. [xxiv., 10.] Again, on this point, may we quote the admirable St. Thomas a Kempis [B. iv., 4]:

"For in this Sacrament thou hast given many graces, and Thou continuest to grant many more to Thy well beloved ones, who communicate with devotion, O my God, the protector of my soul, the strengthener of human weakness, and the giver of all interior consolations! In fine, Thou dost grant to them abundant consolations in their various labors. Thou dost raise them from the deepest depression, to hope in Thy protection, and Thou dost gladden and enlighten them in certainty by a new grace, so that they who at first and before Communion were troubled and wanting in devotion, find themselves changed for the better after being nourished by this heavenly flesh and drink."

"Thou dost deal with Thy elect in dispensing Thy graces, that they may know truly and by sensible experience how weak they are of themselves, and how great are the virtues and graces they receive from Thee: because being of themselves cold, tepid and indevoted, they are made by Thee full of fervor, zeal and devotion. In fine, who can approach humbly the fountain of heavenly sweetness without receiving some drops thereof on his face? Thou art this fountain, feeding some of the heat? Thou art this fountain, always full and super-abundant, Thou this fire always burning and never being extinguished."

The Mystery of Transubstantiation is in every respect similar to the Mystery of the Incarnation, and is equally consistent with reason. The Incarnation is a wonder of God's mercy and love, therefore the Holy Scripture says: "God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish." [St. Jno. iii., 16.] So is the Blessed Eucharist whereby His only begotten Son continues daily the benefits of the Incarnation, by His dwelling still amongst us. As "for us men and for our salvation He came down from heaven," and was buried, so "for us men and for our salvation" He continues to remain with us in the Blessed Eucharist, and to renew the memory of his death as often as this admirable Sacrament is consecrated. "Do this for a commemoration of me, for as often as you shall do this you shall show forth the death of the Lord until He come." [St. Luke xxii., 19—1 Cor. xi.] The Incarnation is a wonderful manifestation of God's infinite holiness and wisdom; and so is the Blessed Eucharist: for human boldness would never have dared to expect so great a condescension on the part of God as both these mysteries reveal. So St. Augustine compares together these two mysteries; declaring the dignity of priests to be most venerable, because in their hands the Son of God, as it were, becomes incarnate again, as often as the holy sacrifice of the Mass is offered up. But we have God's word for both of these mysteries, therefore we believe both. Precisely on the ground of this humiliation of the Godhead, there are scoffers who refuse to believe in Transubstantiation: there are also scoffers who take the same stand as their excuse for rejecting the Incarnation, who ridicule the idea that an infinite God should appear as an infant in the cave of Bethlehem, that he should be struck and spit upon in the house of Caiaphas, that he should be treated as a culprit, and that finally he should be nailed as a criminal on an ignominious cross and be thereon scoffed at and ridiculed. Greater ignominy than this he does not endure in the Blessed Eucharist; but he bears all for love of mankind.

It was our intention to have answered other difficulties derived from reason against the real presence, such as those advanced against the presence of Christ in so many places at once, and the like; but as we have already made this article sufficiently long, we shall leave the consideration of these subjects for a future issue.

LITERARY RUFFIANISM.

The relaxation of manners amongst the monastic orders . . . and a swarm of worse vermin, the mendicant friars, who filled Europe with stupid superstition are assigned by Meiners and Heeren as the leading causes of the return of ignorance. (Hallam History of Literature I. 79.)

This is literary ruffianism with a vengeance. Hallam, if he is anything is a critical writer collecting everything, examining everything and weighing everything in a calm and judicial spirit. And yet in this remarkable passage the critic forgets his cunning, and throwing aside all education, good breeding, refinement, literary taste, gentlemanly feeling and christianity, (if that is not too much to expect from Hallam) he descends at once and without previous warning to the unwholesome atmosphere of the slums and dens of vice and infamy of a large city. Whatever faults may be laid at the door of the mendicant friars, whatever relaxation of manners may have taken place in the monastic orders in the eleventh century, neither were the monastic orders "vermin," nor the mendicant friars "worse vermin." No amount of relaxation of manners could convert men, who were practising, teaching and preaching Christianity to the world into vermin; no amount of superstition could make men, who had given up all, even to scrip and staff to follow Christ, into worse vermin. Even from a Protestant

stand point; that is to say, granting all that Protestantism in its insane hate for the Catholic Church has ever urged or conceived against the monastic orders (and that is granting much) this expression "vermin" as applied to them is an outrage on facts as it is a throwing aside of common decency. The only excuse that can be offered for it is, that it must have been written in a moment of irreligious frenzy, or of mental aberration. Either implies a crime of the highest order in a literary man. It is no palliation of Hallam's crime to say that he only guides. Even if Meiners and Heeren ever used the expression (which we doubt and which the context appears to disprove) to quote such an expression without earnest reprobation is to endorse it. The excuse only leaves the case worse than before, since it gives us three literary ruffians or one.

So far we have looked at the matter from an aesthetic point of view, as a matter of good or bad taste on the part of a literary man writing of one of the most venerable institutions of Christendom. Let us now examine the logic of the affair. What is this ignorance whose return Meiners and Heeren and Hallam attribute to these vermin, the monastic orders, and those worse vermin, the mendicant friars. Hallam is writing of the debasement of the Latin language in the eleventh century, and accuses all the writers of that period, poets, historians and scholastic philosophers, of using "a hybrid jargon, intermixed with modern words." We fear Hallam is as unclassical in his English as he accuses the mendicant friars of having been in their Latin. To say the least of it, "a hybrid jargon, intermixed with modern words," is tautology of a very strong order; whilst if the use of modern words in the Latin of the 11th century is so gross a fault, is it not an equal fault to use Latin words in classical English.

We fear there are more candidates for the honorary title vermin than the mendicant friars. Be this, however, as it may, the ignorance which, according to Hallam, those vermin and worse than vermin, the monks and friars of the 11th century, are guilty of causing is an ignorance of classical Latin. Well, for mendicant friars not to write Latin like Cicero is undoubtedly a grave crime, just such a crime, we suppose, as for a modern Englishman not to write or speak in Johnsonian English or Edmund Burke's highly rhetorical style. And for this crime the mendicant friars are "a swarm of worse vermin!" We fear we have here a most decided case of strong conclusions from very weak premises. How far laxity of morals and looseness of Latin go together as cause and effect we know not, though Hallam does, and we bow to Hallam. The Ingoldsby legends, if they be any authority, attribute looseness of Latin to hurry and fright, in the case of a certain holy personage when he saw the devil.

"The fact was the Saint was uncommonly flurried, And apt to be loose in his Latin when hurried." But we have never yet, before reading Hallam, found any sane author attributing looseness of Latin to laxity of morals and superstition. But then we live and learn to the last of our lives.

We object in toto to this habit in literary men of laying down one standard of excellence and judging all ages and nations by it alone. There is a narrowness of view in this conduct worthy of the tanner, who thought there was "nothing like leather." We object to classical Latinity being the standard of admeasurement for any age or nation. This is mere snobishness, and we have too much literary snobishness in these our days to be enamoured of it in Hallam's. Now-a-days it is physical science which is the sole standard of admeasurement. There is nothing like physical science, says the modern tanner. But there is a just retribution in all this, since by this rule Hallam himself sinks as low in the scale of merit as he would place Albertus Magnus and St. Thomas Aquinas for their lack of classical latinity, for even Thomas Aquinas is discussed by men who would not have been fit to tie the latchet of his shoe, Fleury tells us of Albertus Magnus that there is nothing "great" about him but his volumes. Hallam, in a note that may be either a quotation or the author's own assertion, tells us that "Abelard, Peter of Blois, and others, might pass for models in comparison with Albertus, Aquinas and the rest of the thirteenth century." After that the deluge. Certes: There is nothing like leather.

We cannot understand this objection to the introduction of modern words in the Latin of the time. It was the necessary consequence of living men using a dead language Albertus Magnus and St. Thomas must have been as unprogressive and dead as the language they used, if they avoided it. St. Thomas Aquinas was a scholastic philosopher and a theologian—he treats of a philosophy and a theology the most abstruse and sublime. Christianity had taught the world an entirely new and most exalted class of ideas. The commonest word of classical latinity had changed their meaning under its influence. Virtues, from meaning manliness

granting all that... had become to mean Christian morality...

had become to mean Christian morality... Slavery, which, under Pagan ideas, had been a state of most abject inferiority and degradation...

SIXTH LETTER FROM DR. KILROY.

TO REV. MR. MACLEOD.

ST. PETER STILL SUPREME.

To the Editor of the Stratford Herald.

Sir,—From the closing sentence of my reverend opponent's reply to my letter on the question of the supremacy of St. Peter, it would appear that he is in some doubt of having proved what in the sentence immediately preceding he states he has proved, viz., "that the supremacy of St. Peter has no ground in the Scriptures," and an anxiety to reach another stage of the controversy, is discoverable.

I call attention to the fact that on St. Peter's first appearance in the Scriptures his name was changed by our Lord and this, in view of other instances which I gave from the sacred volume, where God in selecting his faithful servants was pleased to change their names, I considered a sign that heaven intended St. Peter for some special dignity, taken in connection with what is related in St. Matthew xvi. the meaning of the change was clear, viz., that Jesus was to give Peter a distinguished pre-eminence and authority.

To this the Rev. Mr. MacLeod replies as follows:—"In Mark's Gospel, iii. 16, 17, we read:—"And Simon he surnamed Peter, and James, the son of Zebedee, and John, the brother of James, and he surnamed them Boanerges, which is the sons of thunder."

Nobody disputes the privileges and powers of these Apostles as sons of thunder, and thus being granted, why, in like manner is not the meaning of Peter, the rock, granted? Why dispute Peter, the foundation; Peter, the representative of the church? Why dispute the efficacy of Peter's endorsement in his Master's service to use the keys in their fullness of jurisdiction and power, and rock-like to support the brethren? If Boanerges is to be considered much more is Peter. Did our Lord ever say to St. James or to St. John, "I will give thee the keys," or did he ever say to them, "Feed my lambs, feed my sheep?"

Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

How the EARLY FATHERS INTERPRETED THE TEXT. "The Fathers, in regular series, teach that the rock was Peter, and the church was founded on him. Tertullian teaches this twice; Origen, four times; St. Cyprian, nine times; St. James of Nisibis, once; St. Epiphanius, once; St. Gregory of Nyssa, once; St. Epiphanius, three times; St. Basil, twice; St. Pacian, once; St. Epiphanius, twice; St. Ambrose, four times; St. Hilary, once; St. Jerome, three times; St. Chrysostom, twice; St. Agostino, twice; St. Maximus, twice; St. Cyril of Alexandria, once; St. Leo, five times."

cular when quoting outside of them. We are next told that "there have been four ways of interpreting this passage. First that our Lord spoke of himself as the rock on which His church should be built. Second, that our Lord addressed Peter as the type or representative of the church. Third, that the rock was not the person of Peter but his confession of faith. Fourth, that Peter himself was the rock on which the church would be built as the representative of the Apostles, as professing in their name the true faith, and as entrusted especially with the duty of preaching it and thereby laying the foundation of the true church," and that the Catholic Church will not accept any of the four ways! But the rev'd gentleman forgets to give us the reasons that justify the holding of any of these four ways against her interpretation of the word rock? Nor does he appear to be aware of the fact that some of the ablest English and German Protestant scholars are in favor of the literal meaning of the word against the figurative. I will give a few examples.

The Lutheran and the Calvinist divines, from the very commencement of the Reformation had recourse to the unscriptural expedient of torturing the words of our Saviour to a meaning which they cannot convey. Those learned divines could not divest themselves of a notion that St. Peter was a sort of tutelary saint, because he was claimed by Rome, it seems a desperate undertaking to prove that our Saviour alluded to any other person than St. Peter, for the words of the passage can indicate no one else."

Comparative view, appendix D. Marsh, (late) Bishop of Peterborough. "Others again—indefinitely modern expositors of note—refer it to Peter himself, and with reason." Bloomfield. "That it was in consequence of the confession, and in reference to it, that the name was bestowed, thus agreeing with the probable origin of the only other name bestowed on any of the apostles (Luke ix. 54) there can be little doubt. But as the name epaphras has regard not merely to the particular act, but (John 14:2) to the general character of which it was the expression, so it seems certain that the words themselves, "upon this rock," occasioned by the confession, refer to Peter himself."

Sermons and essays on the Apostolic Age, Page 118. Stanley. "Thou art Peter by name, that is rock, and upon thee, who art the rock, I will build my church, and I will give thee the keys of the kingdom of heaven, the power of making laws for my church." Paraphrase on Matt. xvi. Vol. 1, Page 143. Whitely. "Seeing thou hast freely confessed me thy Lord and my men, I will confess thee also, thou art Peter, and my church shall be built on thee, founded on thee, so it shall never be destroyed." Annotations on the New Testament. Hammond. I need not further multiply Protestant testimonies on this point.

The first opinion "Christ is the rock," is also unsound, for it supposes that "and on this rock," means "but on this rock, or that Christ indicated himself by some gesture when he was uttering the words "on this rock." Such a supposition confounds and destroys the sense of the scriptures and gives direct sanction to the system of modern rationalism. If I have a right to suppose such a gesture to make out a meaning different from the natural one supplied by the text, a rationalist has as good a right to suppose not only gestures but other equally unauthorized hypotheses as modifications of Scripture texts. This is as we all know their favorite mode of proceeding in Germany, Strauss' Life of Jesus.

The Catholic Church is quite willing to accept the interpretation "Christ is the rock of the Church," but not the "therefore" that St. Peter is not also the rock of the Church, and could not have been so delegated by our Lord."

As to the interpretation "the church was built upon Peter's faith not his person," I have given the verified testimony of the Fathers, agree with a quotation from an almost unknown French writer, not verified by title volume or page. I did not say that all the Fathers agreed in the interpretation proving the church to be built on St. Peter's person, but I did say that with a remarkable unanimity they so agreed, and when any of them speaks of the rock as Peter's faith, or the church founded on his faith, not only do they not exclude his person, but more or less expressly include him. The other two opinions about the interpretation of the rock I pass over, as any of the Reverend Gentlemen's Conferees can tell him how feebly they are supported by commentators. The reverend gentleman next takes up the following:—

31.—And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32.—But I have prayed for thee, that thy faith fail not; and thou being once converted confirm thy brethren.

Now, is it not evident that our Saviour intended that Peter should be the head of the Apostolic college, not only in honor but in jurisdiction, else why the sudden transition from the plural to the singular? Satan desires to sift all the Apostles, but Jesus prays for Peter in particular, that his faith should not fail, and then being once converted confirm—whom? brethren the Apostles unquestionably.

LOCAL GLEANINGS.

SACRED HEART ACADEMY.—A few sessions commenced at the above-named institution on Monday, Feb. 3.

ON SUNDAY last Rev. Father TIERHAN announced that the Christmas collections taken up at St. Peter's amounted to \$955.00, and at St. Mary's \$178.00, making a total of \$1,133.

THE GLASS SKATING MEDAL.—The skating competition for the gold medal, presented by Mr. D. Glass, took place on Blackfriars Rink Wednesday afternoon. Miss Lizzie Gallena, the holder of the medal since last year, was the only lady who put in an appearance, and there was virtually no contest.

NEW PATENTS.—The following are the latest granted:—W. J. Ingalls et al., rotary cutter; D. B. Nicholls, animal trap; J. E. Riley, lamp extinguisher; J. Patnaude, axle cutter; J. E. Cooley, burner for petroleum; H. Watkeys, valve seat; F. Klein, self-extinguishing lamp; T. Fairchild et al., door fastener; D. Campbell, chair; W. N. Lovell, wringer.

TO ADVERTISERS.—Last week we inserted an advertisement in the Record for Bennet Bros., church and school furniture manufacturers, and as a consequence they received three orders direct through this medium. We may here mention that this firm are so pushed with orders that they are taking on fresh hands, and are running full time, while other manufacturers have had to suspend altogether, or only run part time.

ELECTION OF OFFICERS.—At the last meeting of St. Patrick's Benevolent Society, Branch No. 13, I. C. B. U. St. Thomas, Ont., the following officers were elected for the year 1879:—President, Thomas Power; 1st vice, John Loney; 2nd vice, John Hallis; Sec. Sec., Michael Mulvey; Cor. Sec., John Doyle; Financial Secretary, Peter Reath; Treasurer, John Magrin; Tyler, John Finlay; Stewards, Stephen Corbett, Edward McCaffery and John Clarke.

Many of our city merchants growing serious in the matter of their gas bills, are converting their gas chandeliers into receptacles for oil lamps, and find their ideas of economy fully realized by a saving of more than one-half in cost. The Gas Co. had better make a note of this and sell out to the corporation before shares fall too low to be relished by monopolists of their mild nature.

We have received several communications congratulating us upon the success achieved in procuring artistic life-like pictures of the Archbishop and Bishops of Ontario. As a sample we publish the following concerning the picture of His Lordship the Bishop of London.

Dear Sir,—Your card and photograph duly received and handed to parties named. I congratulate you on the success obtained in securing such a true, vivid picture. It is finely executed, and quite a handsome Christmas gift to your subscribers. Long and successful career to the Record. Yours truly, JOS. BAYARD, P. P.

CONCERT AT ALVINSTON.—A lecture and concert was given on the 15th inst. in the new brick hall, Alvinston, the proceeds of which are to be devoted towards the new Catholic Church, and which was in every sense a decided success. The lecturer, Mr. J. B. Watson, is a fine elocutionist, and in his lecture entitled "Society Unmasked," brought out some very forcible points. He showed the weakness of some of those individuals who help to make up society, in a very ludicrous manner, and was frequently and deservedly applauded. In a word, Mr. Watson's motto is, "Fun without vulgarity; life without licentiousness, with truth underlying all." The lecturer was assisted by Mr. Savegna, a gentleman possessing a remarkably fine tenor voice, and who sings with great taste. It is needless to say he was rapturously encored in the "Flag of all Nations," as well as his other selection. Mr. Graham sang the "Dear Little Shamrock," and received an encore. Miss Little Shamrock presided at the organ in her usual graceful manner and played the accompaniments with great taste. The Alvinston Brass Band played several selections during the evening contributing greatly to the enjoyment of all present. Mr. Locke, of the Record, occupied the chair. Father McGrath is to be congratulated on the general success of his many undertakings.

CORRESPONDENCE.

[We wish it to be distinctly understood that we are not responsible for the opinions of our correspondents. All correspondence intended for publication should be addressed to the editor of the Catholic Record—and the publisher, and should reach this office not later than Tuesday morning.]

PORT LAMINGTON.

TO THE EDITOR OF THE CATHOLIC RECORD: It is with feelings of sorrow that I, in communion with the inhabitants of the Township of Sombra, announce to your many readers the death of Mr. John Murray. The deceased has been a resident of this township since his birth and for the last two years has been a member of our Municipal Council, and on Monday last was elected to his former position, and from his many friendly supporters received the congratulations pertaining to a man in his position. But alas! ere Monday again dawned upon us those many friendly supporters in municipal matters were again assembled together around the death bed of their honored friend, there to offer to their Heavenly Father their most fervent prayers for the happy repose of the soul of their departed friend. Preparations being made for the interment of the body on Wednesday, 15th inst., at Sombra, at an early hour together to pay their last respects to their deceased friend. After the usual ceremonies of such occasions, our Rev. Father Walters in his usual masterly manner delivered a beautiful and very effectual sermon, frequently appealing to his hearers to take warning of the example before them. Deceased was 39 years of age and leaves behind him a fond mother, a loving wife, and six small children to mourn his loss. Requiescat. A NEIGHBOR.

OBITUARY.

On Sunday afternoon, the 19th instant, after a lengthened illness, there died, at his residence, on Clarence street, Mr. Cornelius Gorman, one of the oldest settlers in this city. Mr. Gorman first came to London in 1843 with his regiment, the 23rd Royal Welch Fusiliers, and, after serving here for about two years, removed to Lower Canada. He received his discharge in 1847, after serving his country for 28 years, and returned to London, where he settled in the house in which he died, residing there almost continually for thirty-two years. Deceased always lived a quiet, retired life, taking very little part in municipal or public affairs, and was therefore but little known outside his own immediate circle of acquaintances, most of whom were old residents like himself. Among those who knew him he was greatly respected, and it may be truly said that he died leaving more but some few friends behind him. He leaves a wife and three children, one son—Mr. H. Gorman, for many years a prominent journalist of this city, now proprietor of the Stratford Observer—and two daughters. The funeral left his late residence and proceeded to St. Peter's Cathedral where a solemn requiem mass was celebrated, after which Father Tiernan preached an eloquent and touching sermon, paying a glowing tribute to the Christian life, which had just departed from this world of trouble to meet its eternal reward.

BUSINESS NOTICES.

JUST RECEIVED—500 barrels choice, hand-picked, winter apples, which I can sell at \$2.50 per barrel. A. MOUNTJOY, City Hall Building, Richmond Street.

It will pay you to buy Boots and Shoes at Pocock Bros. They keep a full line of ladies and gentlemen's fine goods. No trouble to show goods. Written orders promptly attended to. Pocock Bros., No. 133 Dundas street, London, Ont.

We are prepared to fit up public buildings churches and private residences with Brussels Carpets, Velvet Carpets, Turkey Carpets, Tapestry Carpets, 3-ply Carpets, Kidderminster Carpets, Union Carpets, Dutch Carpets, Stair Carpets with rods, Cocoa Matting, Fancy Matting, beautiful Window Curtains, Repps and Fringes, English and American Oil Cloths, Bed and Pillow Cases, and Oil Cloths, cut and matched free of charge. Every other article, suitable for first-class houses, and at low price as any other house in the Dominion. Call before purchasing. R. S. MURRAY & Co., No. 124 Dundas Street, and No. 125 Carling Street, London.

MARKET REPORT.

CORRECTED TO THE HOUR OF GOING TO PRESS.

Table with columns for Market, London, and various commodities like White Wheat, Red Fall, Spring Wheat, Oats, Barley, Rye, Buckwheat, Beans, Flour and Feed, Eggs, Store Lots, Butter, Fat, etc.

Table with columns for Market, Liverpool, and various commodities like Mutton, Beef, Pork, Turkey, Dried, Onions, Hay, Live Hogs, Ducks, Turkeys, Carrots, Apples, Potatoes, Clover seed, Sheepskins, Catskins, Hides, Tallow, Wool, etc.

Table with columns for Market, Toronto, and various commodities like Flour, S. Wheat, R. Wheat, White, Corn, new, Barley, Oats, Lead, Pork, Lard, Beef, Bacon, Tallow, Cheese, etc.

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IN CANADA,

And on a par with any published in the STATES.

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CATHOLIC READING

And as we are untrammelled by any political party, we are enabled to give that attention to Catholic interests so much needed.

ATTENTION.

In order to give the RECORD a wide circulation from the start we will give to all those who pay the yearly subscriptions in full when ordering a Splendid Premium Photograph of any of the

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Mounted on fine cardboard, making a picture 8x10 inches, executed in the best style of the art by EDY BROTHERS, London. Value of Photograph, \$1.00. Photographs are now ready of His Grace the Archbishop, and of their Lordships Bishop Walsh and Bishop Crinnon.

CLUB RATES.

All parties sending us FIVE names and TEN DOLLARS will secure all these advantages to their subscribers, with the addition of a free paper for themselves for twelve months from the date of order.

[Continued from 5th page.]

out of them a people for his name—and to this agree the words of the prophets; wherefore my sentence is that we trouble them not," &c.

From the above sketch of the council no man can gather who opened or closed the debate, save by inference, and then all the argument is on the side of Saint Peter, as we have shown him, in every other instance recorded in the New Testament after Christ's departure, acting as head of the disciples. There is not a particle of evidence against the extreme probability that he opened and closed the council at Jerusalem. St. Luke simply records Saint James' speech last, as he did Peter's first. Where does he tell us that none of the other apostles spoke after St. James? He does not tell us a word of all that was said by the apostles before St. Peter rose up and proceeded to decide that question in plain terms, by reproving those who would tempt God by putting an intolerable yoke on the disciples, and yet "there had been much disputing." That the assembly looked upon St. Peter as the highest authority is evident from their respectful submission to his decree, for when he ceased to speak, "all the multitude held their peace," and listened to Paul and Barnabas, who illustrated St. Peter's words by relating what great wonders had been wrought by their ministry among the Gentiles, whom the opposite party sought to impede and control by insupportable restraint. Then St. James spoke; for as bishop of Jerusalem it was for him to second the decision of St. Peter. His speech is in fact a confirmation of the decree of the supreme pastor, and the fact of St. James having spoken after St. Peter is merely an exemplification of the common right and practice of every legislative assembly, where each member is allowed to express his concurrence in the decision of the president. The judgment of St. James can in no way derogate from the previous decision of St. Peter, or affect the question of supremacy. Nor is it invalidated by the decree of the council being drawn up in the general name of the apostles and ancients; for this proves indeed that it was the act of the whole concourse Church, but it does not show that the head of the Church had not the principal part in the decision.

STILL ANOTHER OBJECTION.

My rev. opponent points out more than once in his sermon and letters to three facts connected with St. Paul, which he considers positive Scriptural evidence against St. Peter's supremacy. First—St. Paul labored perfectly independent of St. Peter. Second—St. Paul carefully intimates that he derived his authority from Christ alone. Third—That when he met Peter at Antioch, he withstood him face to face, because as he assured the Galatians, he was to be blamed.

ANSWER.

No more can be collected from the words or conduct of St. Paul than we readily grant, viz.: He was like St. Peter and the others, made an apostle immediately by Christ himself, and he was not inferior to any of them in the gifts and graces conferred upon to all the apostles; but so far from St. Paul intimating that St. Peter was not his superior in the primacy of both honor and jurisdiction, he acknowledged the same by going expressly to visit St. Peter and remaining with him fifteen days, before he began his apostolic ministry among the Gentiles.—(Galatians I. 18.)

"Then after three years I went to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother."

As to St. Paul's withstanding St. Peter face to face when he deserved blame, this is no argument against St. Peter's supremacy. St. Paul had erred not in faith, but in his imprudent dissimulation, for fear of giving offence to the Jews, by being seen to eat with the Gentiles. Saint Paul considering it one of those occasions when an inferior may justly admonish a superior, reproved him. But was not David King of Israel when severely reproved by Joab? Was not Theodosius a mighty Emperor when St. Ambrose rebuked him in three different times? Were either of these noble characters arrogant or disrespectful to their acknowledged superiors, because they rebuked them on occasions when their conduct was detrimental to the public weal? In the present controversy if some of the Rev. Mr. McLeod's Elders rebuked him "as St. Paul did St. Peter face to face," for his recalcitrant sermon, would it be logical ten or twenty years hence to argue on that account that Rev. Mr. McLeod was not chief pastor of the Presbyterian church in Stratford?

PENTECOST OBJECTION.

"Peter stood up jointly with the eleven,"—and the multitude spoke unto Peter and unto the rest of the Apostles." There is no doubt about it,—Peter stood up with the eleven—but the text says, "HE LIFTED UP HIS VOICE;" it does not say or insinuate that the other apostles spoke at the same time. Saint Luke testifies, Peter spoke in one tongue, and by miracle was understood by all. This is evident from his address which is directed to the whole multitude, "Ye men of Judea, and all you that dwell in Jerusalem." That he stood up jointly with the other apostles and that the multitude replied not to him alone, but to the rest of the apostles, was natural enough since they found the eleven standing up with their chief, and giving their concurrent approbation to his words, and since as vast a number could not be supposed to have addressed themselves to St. Peter alone. But we should observe that it is St. Peter alone who replies to the multitude in continuation of his sermon—"But Peter said to them: do penance and be baptized; and with very many other words did he testify and exhort them." They therefore that received his words were baptized—three thousand in number. From all of which it is evident that St. Peter spoke alone in the name of the rest, as their chief, whose privileged office it was to be the first to make a solemn pronouncement of the gospel.

Yours, &c.,

E. B. KILROY, D. D.

Stratford, Jan. 13, 1879.

Mr. Curran was once engaged in a legal argument behind him, stood his colleague, a gentleman remarkably tall and slender, who had originally intended to take orders. The Judge observed that the case under discussion involved a question of Ecclesiastical Law. "Then" said Curran "I can refer you to a high authority behind me, who was once intended for the church though in my opinion he was fitter for the steeple.

The man who never makes any blunders is a very nice piece of machinery,—that's all.

The things that I can't prove I believe the most, I believe that one apple is sour, and another one is sweet, but I will give any highly educated man a span of matched mules who will tell me what makes them so.

I have lived just long enough to find out how little I know, and no man who throws away his faith is ever going to be very wise.

The smartest thing about any man is his conscience, he may outargue his reason, or outwit his faith, but he can't beat his conscience.

In courtship I lay always advised the oblique rather than the vertical process, your mistress discovers to much anxiety in you she is sure to discover less in herself.

Law between woman is impossible, even friendship is only practical.

NOTICE.

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by the architect, our
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will be promptly given
when requested.

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of upholstering, and
shall be pleased to fur-
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tions of the throat, from hoarseness to diphtheria.

Prepared by Wyeth Bros., of Philadelphia, whose
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HARKNESS & CO.

London, January, 1879.

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London, December 21st, 1878.

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It is a fact known to
every church-goer that
the seats in a large
majority of churches
are constructed with
very little regard to
comfort, and that the
formation of the seats
is such that a person
cannot sit for thirty
minutes on them with-
out positive discom-
fort. This results from
parties making them
who have never given
the formation of a seat
any particular thought
or attention. Now this
is one of the most im-
portant features to be
taken into considera-
tion in furnishing a
church. If you were
to purchase seats for
your residence, you
would get them as
comfortable as possi-
ble; how much more
attention ought to be
paid to comfort when
seating a house of wor-
ship. You seat your
church but once. Why
not seat it nicely, and
above all comfortably?
If you put in an un-
comfortably formed
seat, it is ever a source
of annoyance. While,
on the contrary, if you
have a properly form-
ed and comfortable seat,
it is always in-
viting and a source of
pleasure.

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