

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 3.

LONDON, ONT., FRIDAY, APRIL 22, 1881.

NO. 132

CLERICAL.

WE have received a large stock of goods suitable for clerical garments. We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

APRIL, 1881.
Sunday, 21—First Sunday after Easter. 1 Cl. Double.
Monday, 22—St. Mark, the Evangelist. 2 Cl. Double.
Tuesday, 23—St. Cletus and Marcellus, Pope and Martyr. Double.
Wednesday, 24—St. Anastasius, Pope and Confessor. Double.
Thursday, 25—St. Paul of the Cross, Confessor. Double.
Friday, 26—St. Peter, Martyr. Double.
Saturday, 27—St. Catharine of Senoia, Virgin. Double.

Two Fishers.

One morning when Spring was in her teens—
A north to a poet's wishing,
All tinted in delicate pinks and greens—
Miss Bessie and I went fishing.
In my rough and easy clothes,
With my face at the sun's shining mercy,
She with her hat tipped down over nose,
And her nose tipped—*vice versa*.
I with my rod, my reel and my hooks,
And a hamper for lunching recesses;
She with the bait of her comely looks,
And the smile of her golden tresses.
So we sat down on the sunny dike,
Where the white pond lilies teetered,
And I went to fishing like a quiet old fish,
And she like white-poll.
All the noon I lay in the light of her eyes,
And dreamily watched and waited,
But the fish were cunning and would not rise,
And the baiter alone was baited.
And when the time for departure came,
The bag was flat as a boarder;
But Bessie had nearly hooked a game—
A hundred-and-eighty-pounder.
JOHN BRIGHT, M. P.

CATHOLIC PRESS.

Isn't that Canadian paper, Captain Kirwan, who "warns his countrymen in the United States belonging to the Fenian party, against their rumored invasion of Canada," a little too previous? We commend to Mr. Kirwan a piece of sage advice that is current in some parts of this country: "D-n't jump till you come to the fence."—*Phid.*

PROTESTANTS who are not bigots are often compelled to bear testimony to the worth of the Catholic faith. In the German letter of the *Christian Intelligencer* we find the following:—"In comparison with the unity and power of the Roman Catholic Church, the dissensions and doctrinal disputes of the Protestants make a very sad impression."—*Catholic Review.*

MISS PARNELL has been making quite a triumphant tour in the south of Ireland. Her speeches are very clever. No rabid "woman's-rightism," but downright sober common sense. She appeals to all who feel for the suffering of the wives and children of the evicted tenants and of the "coercion" prisoners to come at once to the rescue, and to aid in what is really and truly the cause of charity and humanity. Priests are beside her on every platform to show that her work has ecclesiastical sympathy.—*Univers.*

O'CONNELL appeared in 1834 to the friends of Ireland in England and Scotland, and made quite a triumphal progress through Great Britain to ask for British aid for his fellow-countrymen. His speeches in Lancashire, Yorkshire and in Scotland were most impressive, and produced good fruit. Mr. Parnell also now thinks that England ought to be appealed to for Ireland. We wish him all success in this crusade, and we think that it will do good for England to understand Ireland well.—*Univers.*

A WRITER in the *Congregationalist* describes the edifying death of an American in the south of France, who departed this life in the full confidence that a seat was already prepared for him in heaven. The departed saint was a fugitive from his own country's justice, but that made no difference in his spiritual conceit. Indeed, had the narrator taken the trouble to question him on the state of morals in Europe, he would no doubt have heard still more edifying remarks concerning the benighted condition of the poor Papists amongst whom he dwelt.—*Phid.*

SOME person once said that the sun never sets on the glorious British Constitution, and, however this may be, or whatever it may mean, it certainly is only plain, unfigurative prose to say that in latter chronology it is very seldom that the sun of peace shines down on England without one or more eclipses. It is peace now all round in Afghanistan, in the Transvaal, and at the Gold Coast, wars and rumors of wars having passed away from these three infested or threatened places, and no other small place requiring a thrashing having since turned up.—*Dub. In Freeman.*

SOME of the complaints made by Catholics who make claims to "culture," about the inferiority of Catholic literature generally and journalism in particular, but who, when driven into a corner, profess that they have never subscribed to a Catholic paper,

are amusing. They seem to expect bricks to be made without straw, or, to use a more American phrase,—to find "silk umbrellas in ten-cent plates of hash." This is the more unreasoning because, in most cases, they decline to pay even ten cents and prefer to borrow their hash.—*Freeman's Journal.*

SOME years ago the papers of the world were full of the so-called Antonelli scandal. Few papers were without offensive and glaring headlines demonstrating the wickedness of the Cardinal and the corruption of Rome. Now when the disgraceful chameleon is finally hooted out of court, we can only find this three line item in an obscure corner and in invisible type: "The lawsuit brought by the self-styled daughter of the late Cardinal Antonelli to get possession of his property has been finally dismissed by the courts."—*Catholic Review.*

KNOW ALL men by these presents, that it is a dreadful thing for Presbyterian preachers—as it was for Cromwellian troopers—to take to themselves Catholic wives. Quite recently, a Rev. Mr. Ramsdell, of Washington, has had the audacity to commit this flagrant crime, but the spirits of Knox and of Calvin are abroad and the poor parson is getting well walloped for the *adulterous* alliance. Meanwhile the congregation is going to smithereens. Eighty seven members protest against the removal of the reverend gentleman, albeit he has a "Romanish" wife, while others rise up against him in wrathful rebellion. Parson Ramsdell manfully defended himself before the Presbytery of Washington, bravely admitting that his pretty wife "went to mass and to confession also"; whereupon Elder Drake reminded the parson that in his ordination vows he had denounced the pope as anti-christ, and declared that "no Presbyterian Minister has a moral right to marry a Catholic woman." At last accounts, however, Rev. Mr. Ramsdell with his fair "idolator" held the fort.—*Buffalo Union.*

MR. PARNELL has inaugurated the Land League in London in a speech not unworthy of an occasion from which may date, if not a social revolution, at least a considerable change. Mr. Parnell's strength is essentially moral. He does not hesitate to recant where he finds it necessary. He disdains not to copy when a good example is before him. One or two years ago, as he himself confesses before the commencement of the Land Movement, he had said that Irish politicians ought not to take into any account English public opinion because it was so difficult to reach. After explaining what he meant at that time, Mr. Parnell has now the courage to come forward and say that experience, the growth of the Irish Party case, and, amongst other things, the counsel of Mr. Michael Davitt, who also confessed that he had made a mistake in this matter, have taught him that one of his best roads to victory is through the English working classes, through the cultivation of opinion amongst them, by the aid of meetings and branches of the organization.—*Dublin Freeman.*

THERE is a publisher of a weekly story paper in this city, who occasionally does a little advertising of his publication. How much does he spend on it, excellent "patrons" of the Catholic press? Over sixty thousand dollars at one stroke. That is done more than once a year. One of his methods is to distribute the early chapters of an exciting story. To print these takes ten thousand words of paper and to distribute them costs about thirty thousand dollars. Judging from the titles of many of his stories his patrons are largely among the Irish. Now, all the Catholic papers in America combined could not spend sixty thousand dollars in advertising and it would do them little good if they could. Not that it might be profitably invested in Catholic literature, but because the ground is not as well tilled for the growth of good wheat and corn; weeds grow apace with tillage or culture and simply by seed sown hither and thither, after the manner of the story paper men. To any of our readers interested in the future generation, we suggest some attention to the question of the hour, Catholic and anti-Catholic reading, and we ask them to consider how it is that these publishers can profitably spend such sums.—*Catholic Review.*

ZION'S HERALD, a Methodist paper published in Boston, very truly says of the public school system that "it is a powerful disintegrating force in a Catholic population." And it adds, "An educated childhood, not prejudiced by dogma, is a very unmanageable element in the Roman Church." This Protestant testimony to the value of the public schools in making perverts is corroborated by every-day occurrence. Methodists ought, however, to be observant. If they were, they would know that the public school system helps to dis-integrate their sect, as well as to weaken the faith of a Catholic child. It is true that the whole influence of the present public school system is anti-Catholic. The text-books used are tinged with all the falsehoods that have floated down the stream of history since Wycliffe's time, and the most conscientious Catholic teacher can only illuminate the darkness in that semi-apologetic manner which hampers a man in a false position. It would be untrue to assert that the public school always changes a Catholic child into an open infidel. If the child be extraordinarily well-instructed and unusually strong-minded, he may develop a spirit of antagonism and combativeness,

and try to defend his religion against open assaults and burn with silent indignation against a thousand indirect insults. But this fire does not burn long. No child can long resist the influence of the intense materialism which pervades the schools. He becomes accustomed to conceal his religion—to regard it as a matter of no importance—an inherited prejudice—and this ends in that indifference which is becoming very common among Catholics "educated" in the public schools. Associates, literature—everything is against their faith, and they soon fall into the ranks of nominal Catholics, and finally into infidelity. Zion's Herald is right in saying that "the public school system is a powerful disintegrating force in a Catholic population." The other sentence, "an educated childhood not prejudiced by dogma, is a very unmanageable element in the Roman Church," is to be interpreted by its spirit rather than its letter. It seems to mean that children that can read and write and perhaps spell who are so free from "prejudice" as not to believe in anything, "are an unmanageable element in the Roman (Catholic) Church." But it seems plain that such children are little better than heathens and also plain that Zion's Herald, in advocating the public schools against Catholics, is only cutting off its nose to spite its face. Surely, the average Methodist—and the brilliant and humorous editor of Zion's Herald is more than the average Methodist—does not believe that the weekly singing of "I want to be an angel and sing the little sainted hymns" will counteract the dogmatic public school influence, in which that "prejudice of dogma," the Miraculous Birth of Our Lord, is never alluded to. Zion's Herald pretends to advocate Christianity, and it shows its faith by imploring the public to send their children to the "prejudiced" Mexican who will persist in venerating the "other God." At the same time, this "Christian" journal does its best to make little heathens at home by applauding a system which, at its best, tends to the destruction of the Catholic faith. The "Catholic" parent who imagines that "the public school is good enough for his children" think over the effect that an allusion to the Real Presence would have, if made in a public school. This belief, which is a vital part of the daily life of every Catholic, and dearer to him than his own life, would sound monstrous to "educated children," and the Catholic parent need not be surprised if his child blushed to give his adhesion to such an "unreasonable" dogma. Are God, the Church, the Most Adorable Sacrament, to be kept out of the daily life of our children? Are they to believe in them and think of them only on Sundays?—*Catholic Review.*

THE RELIGION OF GUSH.

"There came to me," said Mr. Beecher recently, "a member of my own church, the mother of a young woman, who said that her daughter had become fascinated with the Roman Catholic worship, and I wanted to unite with that Church." I said to her, "Tell your child to wait one year until her own mind and judgment are settled, and if at the end of that time she shall find that she is drawn nearer to God and to heaven through that Church, let her come to me and I will take her by the hand and carry her to the door." At the end of the year she was still anxious to enter that Church, and I sat down and wrote a letter to an honored Catholic pastor of this city and said, "This lady has found greener pastures in your fields than in the Roman Catholic Church, and she is to-day a happy Christian girl in that communion."

This is all very liberal, and full of sweetness and light, and calculated to let people understand that one religion is as good as another—that does not make any difference what they believe, so that they are respectable and "feel happy." But, if the young person had expressed a desire to adopt the opinions of Joe Smith or had wanted to worship Joss or had yearned to enter the Mohammedan fold, could Mr. Beecher have so readily and so pleasantly been so complaisant? Having fraternized with the persecuted Hyacinthe and shaken hands with Ingersoll, Mr. Beecher now turns around and beams on the Catholic Church. It was amiable and quite pastoral for Mr. Beecher to lead the young woman into greener pastures, indeed the episode is touching and picturesque, and a little weeping by somebody is all that is needed to give the picture the true Plymouth tone. The honored Catholic pastor must have been rather astonished by Mr. Beecher's gushing letter, and no doubt Mr. Beecher, all around him a select circle and wept over this foreboding gleam of the millennium. If religion be a matter of opinion and "feeling happy," Christianity has no reason to exist, and many persons of Mr. Beecher's "rational" school are gradually coming to that belief. Mr. Beecher evidently believes that the young convert was "fascinated" by the worship of the Catholic Church as many of his congregation are fascinated by him—that with her it was a matter of feeling rather than faith—a sentiment rather than grace—hence all coming to that belief. Mr. Beecher evidently believes that the young convert was "fascinated" by the worship of the Catholic Church as many of his congregation are fascinated by him—that with her it was a matter of feeling rather than faith—a sentiment rather than grace—hence all coming to that belief. 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TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

LETTER FROM HIS LORDSHIP BISHOP WALSH. London, Ont., May 23, 1878.

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 principle, that it 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.

Mr. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record. LONDON, FRIDAY, APRIL 22, 1881.

EASTER.

The great Christian festival of Easter was this year celebrated with even more than accustomed joyousness. It is indeed pleasing to note that with the decadence in many quarters of real, genuine, lively faith in the mysteries of the Christian religion, there should be such manifestations of Catholic devotion as the festival of Easter brings forth.

THE JUBILEE.

It was indeed with heartfelt pleasure that the Catholic world received the first tidings of the Jubilee proclaimed by our Holy Father Pope Leo XIII. The apostolic letter of the Pope proclaiming the Jubilee is now at hand. This letter recites the causes which have prompted the common father of the faithful to grant this inestimable favor to the Christian world.

The Holy Father points out in particular the course of the Italian government in the matter of education, interference on the part of the State with the manifest right of the Church in reference to education is unfortunately not restricted to Italy. It is common in America, and even in France itself has lately assumed a character of the most unchristian aggressiveness.

THE SCHOOL QUESTION.

We cannot compliment the Advertiser on its recent attempted reply to Richard Grant White's article in the Nineteenth Century on the American Public School System. Our worthy contemporary had a very bad case in hand, and instead of argument had recourse to verbosity, which always leads to absurdity.

THE SCOTT ACT.

The Scott Act has been defeated by a very large majority in Hamilton. We did not, we must confess, expect any other verdict from so intelligent a constituency. The friends of prohibition have done their own cause more good than they imagine by bringing as they did the subject before a public which viewed it in every light, and from every available standpoint.

enable the latter to fulfill its duty. But the State cannot, without serious detriment to the cause it proposes to subvert, usurp the place of the Church as the moral regenerator of mankind. But then it will be said that the Church, as may be seen by the spread of intemperance, has failed to accomplish the liberation of man from the thralldom of this vice.

THE FRENCH IN AFRICA.

Ever since the acquisition of Algeria by France, there has been in the French mind a decided purpose to extend the sway of their country further eastward in northern Africa. The government of France has certainly done much to give peace and happiness to Algeria. The people of that country are no longer ground down by enormous burdens of taxation to support inhuman despots.

TROUBLE IN THE CAMP.

The republican party in the United States is threatened with dissensions of a very grave character by the attitude assumed towards the new administration of Senator Conkling. We were told previously to the Garfield inauguration that the old quarrel between Messrs. Blaine and Conkling had been buried, and that these statesmen, forgetting the animosities of the past, would unite to make the pathway of the new President smooth, even, and flowery.

COMPLIMENTARY.

The following letter we have received from Prof. McCabe, Principal of the Normal school, Ottawa. DEAR SIR.—In renewing my subscription for the Record, I wish to express my warm approval of the paper. It is one of the most welcome of those which come to my house.

over our people, securing them the enjoyment of peace and true happiness.

EDITORIAL NOTES.

"BLACK PRINCES" is the title by which the Irish Canadian wishes the Bishops of the Catholic Church to be known.

The Catholic World for May has been received. It is an exceptionally good number, containing very carefully prepared articles on interesting topics.

The Toronto morning papers have announced that hereafter their subscription price will be raised to \$7 per annum.

BRADLAUGH, the infidel, has again been elected to represent Northampton in the House of Commons.

OUR Rochester contemporary thinks it a pity that there is a quarrel between two Canadian contemporaries on the same side of the Irish question.

OUR enterprising and excellent contemporary of Detroit, the Home Journal, has moved into new quarters in the Post and Tribune building.

OUR esteemed contemporary the New York Tablet wants to pick a quarrel with Mr. A. M. Sullivan.

THE Catholic Columbian, of Columbus, Ohio, comes to us considerably enlarged and in a neat new dress.

O'CONNELL, as everyone knows, once dubbed the British House of Parliament "a gang of six hundred scoundrels."

THE affecting burial-service of the Catholic Church was recently performed in Philadelphia over the widow of the late Lewis C. Levin.

There is a fair prospect at last of a systematized effort being made to remove a portion of the Irish people from places where they are worse than useless.

It is rather unreasonable to expect that people who are treated as serfs in Ireland will have much regard for the power of the Empire.

THE Archbishop of Cashel has written a letter to the Dublin Freeman, in which he says it is utterly impossible for him to reply to each and every one of the friendly letters

he has received within the last few days, or to acknowledge the resolutions passed in his regard at the various public meetings that have been recently held throughout the country.

"Why are girls so injudicious in their toleration of dissipation and young men? It is very often the case that a thoroughly good girl will deliberately marry a man who makes no secret of his bad habits.

The Most Rev. Dr. Nulty, Bishop of Meath, has just published an essay on the land question, which is creating consternation in England.

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nature, or whose common sense is entirely obliterated by his buncalony and nonsensical jingoes cannot help expressing the hope that were a general election held our contemporary would be convenient to be more circumspect in his language.

The Irish Church Missions Society for the Scripture Readers' Society for the last week held a joint meeting at Midway Park Conference Hall.

A. Denny, who presided, spoke of the work done by the agents and societies, and first introduced the Rev. J. O'Rourke, who delivered an address on Irish Church Missions.

These missions are devoted to Catholics, amongst whom at present is a spirit of enquiry, and a desire to see the truth, which fairly gave rise to the hope of a brighter day for Ireland.

Some few weeks since we were publishing the "Humorous" ment. We intend to supply it by occasionally inserting tracts as the foregoing. To the public mind there is in this lugubrious parody a taint of genuine

The Irish World of this week in the Skirmishing Fund business, reading six columns of what we call "white washing bluster," confess that we were as wise as a serpent when we contributed to the cause of Ireland in its hands and if it is not in hands has become of it? In a grand flourish of indignation he denounces "slanders to prove him a scoundrel confess themselves victims of a scandal." The profits are all in the hands of Mr. Ford, or in the hands of the trustees. It is for you and then your innocence of the grave charge against you by Ross, a row, Philadelphia convention. Both nations will neither frighten anybody anyone. It is the Skirmishing counts are subjected to any of men you name we will abide by. Until this or something of the kind the public will not and exonerate you will neither money for themselves. The little emblem of Irishness has too often been used as a board for adventurers and politicians, who keep political brokers' shops, who sell new and old second-hand political bought, sold or exchanged most reasonable terms. At traffic is carried on in the Ireland and Irish nationality

WHAT would be thought Canadian Government seriously to consider the possibility of passing a coercion present time? We would them madmen. Well, when the verdict which candid pronounce against the Government for passing such Ireland? Oh! but Ireland disturbed state, it will be Is it? We have often assailed the "disturbance" manufactured by the late scattered before the public English press, for the prejudicing the cause of League? We cannot have unmistakable proof of this case than the opinions expressed by the judges of Ireland. In Freeman's Journal appears: "The criminal business county and city of Cork sizes closed on Monday, and we have referred in general the matter before it is while to take a detailed proceedings there, what the reality was, "outrages" on which receive legislation was group population of the great city of Cork consists of lion of people, and the created at the assizes over of over three months, which included that very fore the introduction of the Bill which was relied on

nature, or whose common sense is entirely obliterated by his humbug...

The Irish Church Missions Society and the Scripture House Society for Ireland, last week held a joint meeting at the Midway Park Conference Hall...

Some few weeks since we stopped publishing the "Humorous" department. We intend to supply its place by occasionally inserting such extracts as the foregoing...

The Irish World of this week is full of the Skirmishing Fund business. After reading six columns of what we would call "white washing bluster" we must confess that we were as wise when we commenced reading the articles when we finished it...

What would be thought of our Canadian Government were they seriously to consider the advisability of passing a coercion act at the present time? We would consider them madmen. Well, what will be the verdict which candid men will pronounce against the English government for passing such an act for Ireland?

At last a system is to be removed from places useless, to the extent, where they are intended to achieve success for themselves towards the Empire...

What, then, let us ask, did the tale of crime come to for this vast county and populous city? In the first place, it is noticeable that neither in the detected nor in the undetected crimes of the period is there a single case of murder, a fact showing pretty plainly that in this great population of half a million of people human life is regarded with a sanctity which must astonish those honest people in England who take their ideas of Ireland from newspaper lies and policemen's inventions.

HOLY WEEK IN LONDON.

On Palm Sunday High Mass was sung at the usual hour by Rev. Father O'Mahony. His Lordship, vested pontifically, blessed the palms which were prepared in front of the throne, assisted by Monsignor Bruyere, Rev. Father Tierman and Father O'Keefe...

Some few weeks since we stopped publishing the "Humorous" department. We intend to supply its place by occasionally inserting such extracts as the foregoing...

The services in St. Peter's Cathedral on Easter Sunday were of an unusually impressive character. Pontifical High Mass was celebrated by Mgr. Bruyere, with Fathers O'Mahony and O'Keefe as deacon and sub-deacon, and Father Tierman director of ceremonies...

WHAT would be thought of our Canadian Government were they seriously to consider the advisability of passing a coercion act at the present time? We would consider them madmen. Well, what will be the verdict which candid men will pronounce against the English government for passing such an act for Ireland?

from the steeples of the seven-hilled city. Nothing short of divine power could have brought this about. Tender youth, decrepit old age—all stations of life gave their martyrs to the Church of God.

The singing of the choir was unusually good and much praise is due the organist, Mrs. Cruikshanks, and the singers for the very creditable manner in which they rendered the different pieces, as also the gentlemen comprising Mr. Chadwick's band, who kindly volunteered their services for the occasion...

HAMILTON LETTER.

Holy Week in Hamilton. St. Mary's Cathedral, St. Patrick's and St. Joseph's Churches—Description of the Ceremonies of Holy Thursday, Good Friday, Holy Saturday, the Ten Brac and Easter Sunday—Explanatory Notes on the Same—The Passion Sermons—Concert in Waterdown-Brevities.

Although the Church throughout the whole ecclesiastical year reminds her children, regularly, of the object and circumstances of our Saviour's Passion, Death and Resurrection, yet during the season of Lent, and particularly in Holy Week, she introduces into her services a special degree of solemnity, in order to strike her members in a peculiar manner with a due sense of that sublime Tragedy whose consummation on Calvary nineteen hundred years ago deprived the grave of its victory and death of its sting...

The great ceremonies of the church being essentially the same all the world over, and possessing an unchangeableness extending throughout all time, it is impossible to say anything new in reference to them. Each year, as in the opinion of Catholics these ceremonies always possess an inextinguishable spiritual value, a short explanatory description of them may not be uninteresting. The Catholics of Hamilton have reason to feel gratified with the full and precise manner in which the offices of the Holy Week were conducted last year, with all its awful accompaniments, having awakened in their bosoms sentiments of compunction for that human iniquity which was the cause of this great event, the church exhorts them anew, with language and action intensified by the magnitude of the occasion, to sink the cares and pleasures of the world in the hope of a happy eternity.

On this day the church commemorates the Last Supper of our Lord, on which occasion He instituted the Sacrament of the Eucharist. It is known by various names, such as, Abolition Thursday, from the ancient custom of pronouncing absolute pardon to public penitents; and Monday Thursday, from the ceremony of washing the feet. Mandatum or Commendation being implied in the words, "I have chosen you, and have washed your feet, that you may be clean."

Today the gloom and sorrow of the Passion week reaches its height. Last year, as it were, our Saviour had suffered the buffets, and insults, and lashes of His enemies; today He is to die—apparently to gratify the savage demands of the Jews, but in reality to expiate the sins of men, for He is our Redeemer who is able to wash the feet of His inferiors. The Mass celebrated on this day is called the Mass of the Holy Eucharist, and notwithstanding the solemn nature of the times the church rejoices at the possession of this inestimable sacrament, and she inhibits joy for as the words of the beginning of the Mass by the white vestments of the priest, the pealing of the organ, and the ringing of bells. But as during these days her great business is the Passion of our Lord, the due celebration of the establishment of the Blessed Sacrament is postponed until Good Friday, and so at the beginning of the Mass the organ and bells are suddenly hushed. The Passion of Christ has commenced, and it is fitting that His Spouse should sympathize in His sufferings. To honor the wonderful silence of our Saviour during His Passion, the organ and bells are still from Good Friday on Thursday until the recurrence of the same angelic hymn on Saturday. Two Hosts are consecrated—one to be preserved for the next day, Good Friday, on which, as there is no sacrifice then, there is no consecration. The second Host is consecrated in solemn procession from the grand altar to an altar near at hand gorgeously fitted up with a flowered and illuminated altar, elegant hangings and tapestry, there to remain until next day. This transfusion is made, because as the sanctuary is to be denuded of its ornaments and dressings for the office of Good Friday, it is not fitting that the Host should be left to rot in the grand altar, and a scene of desolation. Besides, the sanctuary being an image of the Holy City, it exhibits itself all lonely and dreary when the Saviour has been carried away to Calvary. As the procession moved through the aisles the hymn "Pange Lingua Gloriosa" was sung.

Sing. O my tongue adore and praise The depths of God's mysterious ways; How Christ, the world's Great King, bestowed His flesh, concealed in human food, And hid mankind the blood that paid The ransom for the souls He made.

On this day are consecrated the Holy Oils, used throughout the year in the various ministrations of the church. The ceremony is performed by the bishop, with numerous assistants. The first to be blessed is the Oleum Infirmitatis (oil for the sick). The bishop prays that "by the grace and blessing of God, whoever is anointed with this oil of heavenly virtue may receive a protection of soul and body, and deliverance from all pains and ills of body and soul, in the name of our Lord Jesus Christ."

Reference has already been made to the beautiful altar, wherein is kept the consecrated host to be used on Good Friday. Many devout persons all day and evening look at this opportunity to visit this little sanctuary and to thank God for the possession of this inestimable sacrament. The beauty and richness of the Grotto is intended to give an idea of the glory that attends the presence of God. According to the Ritual and canon of the Sacrament, the whole of Thursday night, and watch kept throughout, generally by two of the sisters. What must be the thoughts that pass through the minds of these lonely watchers as the still hours of night wear away! Everything within and without the church bears the witness of the tomb; the world is as if dead, yet these silent watchers feel that they are not alone. Their Catholicity teaches them that there before that little altar, they kneel in the immediate though invisible presence of God; and with minds bowed in awe and hearts inflamed with Divine love, they ask themselves, if this humble Sacrament is capable of producing such sentiments, what must be the feelings of those happy beings who stand face to face with the Sovereign Lord in the Kingdom of His power and glory!

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gospel side of the altar. When well done this is sublimely beautiful. One chanter adopts the solemn tones of the evangelist, as they would be when vocalized, grand in expression and lofty in sentiment, another the calm, plaintive tones of our Saviour arduous in the bosom of the hour, the sentiments of sorrow and compassion, and the third, the miscellaneous cries of the populace, including the expostulations of Pilate, the treacherous words of Judas, and the fierce clamor of the Jewish rabble Crucify! Crucify! In the cathedral, Vicar-General Heenan was the celebrant; in St. Patrick's Rev. Father Keough.

There were two Passion sermons delivered on Good Friday—one in St. Mary's, the other in St. Patrick's. Rev. Father Slaven, who delivered the one in St. Mary's, chose as his text, "And they took Jesus and led Him forth to that place which is called Calvary, where they crucified Him. From the beginning of the world there had existed a conflict between justice and mercy. The sin of Adam from its magnificent nature demanded the visitation of Divine Justice, and the condemnation of the human to the moral and physical punishments of disease, death, and exclusion from heaven. Divine Mercy looking down in pity upon the self-wrought miseries of humanity, resolved to afford it the means of recovering from its iniquity, and to the moral and physical punishments of disease, death, and exclusion from heaven. In order to satisfy the Divine Justice and remove the moral barrier to heaven, a greater sacrifice than anything that was within the reach of human power must be made. Divine Mercy then exhibits itself in offering up of to all the events of the Passion and Death, from the agony in the Garden to the closing scene on Calvary. Among the finest parts were his striking description of the terrible mental sufferings of our Lord on that painful night just before His seizure, when, contemplating the terrible dishonors he was yet to endure, was intensified by the thought that but few comparatively would profit by His sacrifice; and the heart-rending dole of the Blessed Virgin on seeing her Divine Son mocked, scorned, dragged through the streets and finally crucified on the cross. The Rev. Father Keough, the pastor, was the chief celebrant.

The office of this day is divided into three parts: Blessing the New Fire and Paschal Candle, reading the Prophecies and celebrating the Mass of the Resurrection. The bare appearance of the Paschal Candle, the sign of the Saviour's not yet risen and the emblem of mourning still retained. In the morning a procession is formed which proceeds to the porch of the church and begins the ceremony of lighting and blessing the New Fire, which is to be suspended from the Tabernacle by the celebrant in the presence of the assistants, after which the procession re-enters the church and advances towards the Sanctuary. Three times it stops, and all kneel, at the door, in the middle of the aisle, and at the altar steps, while the triple canticle, emblematic of the Resurrection, is sung. The Mass, which is the Mass of the Resurrection, is now read, and immediately after the order Sanctorum lights—the Redeemer has returned to life both in head and members. Next in order follows the reading of the Prophecies, with a prayer appended to each, containing an epitome of Sacred History down to the exodus, with extracts from the Prophecies of Isaias, Baruch, Ezekiel, Jonas and Daniel—representing in all the 4000 years of Probation, which the world spent in preparation for the coming of Christ. This ceremony over, that of blessing the Baptismal Font succeeds. After a prayer the celebrant divided the water in the Font in the form of a cross, with his hand—all grace comes from Christ crucified. He made the sign of the cross invoking the Blessed Trinity. He cast some of the water to each of the four cardinal points of the East, West, North, and South, and in addition some of the most able musical artists of this city, together with the celebrated city band, have kindly consented to give their services for the occasion. Professor D. J. O'Brien will preside at the piano, and Mr. Theo. Stock, ex-Warden of the county, will be chairman of the evening. Besides a first-class literary and musical treat, presented from the foregoing references, the object (aid of the Catholic Church in Waterdown) will certainly attract a large attendance from the city and all parts of the surrounding country. Tickets are only 50 cents each, and may be obtained from Messrs. T. J. Newman, secretary, and Mr. Theo. O. Egan, treasurer of committee.

On the afternoons of Wednesday, Thursday, and Friday of Holy week, the office of the Tenebrae is recited. Tenebrae signifies darkness and is emblematic of the gloom that should prevail in the minds of the faithful contemplating the sufferings of the Redeemer. The altars are bare, carpets taken from the floor of the Sanctuary, and the statues veiled—all in keeping with the desolation portrayed in the office which declares the trouble and concern of the Church on these occasions. Six burning candles on the altar typify the light of the old law, and fifteen others, ranged along the sides of a triangle placed in the sanctuary, symbolize the tripartite idea of Faith implied in the mystery of the Trinity. Fourteen of these candles represent the disciples—those lights of Christian belief, and the brilliant fifteenth at the summit typifies the Redeemer himself, the light of the world, a fitting capital for so noble a column. The lessons are chiefly taken from the Lamentations of Jeremiah, and the psalms from the Davidic Category, the whole forming what is called Matins—and recited by a number of priests in union. Then followed the Lauds, containing, besides the canticle of Moses and that of Zachary called Benedictus. Fourteen antiphons are included in all this, and at the extinction of each a candle is extinguished on the triangle until the last one is left burning alone. The disciples have one by one deserted the Redeemer, Master and left him in the hands of his enemies. During the Benedictus the six on the altar are successively extinguished, and the candle still remaining at the apex of the triangle is concealed under the altar. The Jews having lost the God's favor, are now in darkness, and the splendour for a time veils the brightness of the world's light. Deep solemnity has characterized the exercises all through, but now in a subdued, and if possible, still more solemn tone, is recited the *Memento*, for as the Saviour is in the tomb, all nature is hushed, darkness prevails the universe, and the sense of the Tenebrae is completed. Finally the lighted candle is restored—the resurrected appears, dispelling mental darkness and diffusing spiritual joy into the hearts of men.

The Resurrection of our Saviour was commemorated with becoming splendor in all our churches—St. Mary's, St. Patrick's, and St. Joseph's. The Grand Mass celebrated with due religious ceremony, was expressive of the joy and exultation of the Church at the triumph of her Divine Founder over sin and death, and the completion of man's redemption. In the cathedral, Vicar-General Heenan, assisted by Fathers Maguin and O'Leary as deacon and sub-deacon, celebrated the Mass, *in capite*, his Lordship Bishop Crummin, notwithstanding his illness, being present, and administering the Papal Benediction at the close. The sermon was preached by Rev. J. J. O'Brien, the music as usual was of the highest order, and a full choir with organ and other instrumental accompaniments, all under the direction of that veteran choir leader, Mr. F. L. Cherrier. In St. Patrick's, Rev. Father Keough was celebrant, assisted by Father Craven. Besides the excellent singing of the choir under Mr. F. A. Elzinger, the performance of several fine vocal solos by a choir of altar boys at first Mass attracted marked attention. Father Craven preached the sermon in St. Joseph's, Rev. Father Bergmann celebrated High Mass. The choir sang the different parts with remarkable ability.

His Lordship the Bishop, who has been very ill and has been staying at the House of Providence, Dundas, during the past week, has returned to the city, much improved. Father Lennon of Dundas, though able to go about, has not yet recovered his former strength. The attendance at the evening devotions, at the Way of the Cross on Fridays, and at the ceremonies of Holy Week, especially on Easter Sunday, was always very large. The devotion of the Way of the Cross has been referred to in a recent issue.

The Easter collections taken at the doors of the several churches are said to show a marked improvement over previous years. As this is one of the chief sources of the support of the church, it is only right that the donations should be by no means small. The Catholics of Waterdown and vicinity are making extensive preparations for the holding of a grand concert and lecture in that village on Wednesday evening, the 27th instant. The popular orator, Very Rev. Father Dowling, of Paris, will deliver a lecture on the "Poets and Poverty of Ireland," and in addition some of the most able musical artists of this city, together with the celebrated city band, have kindly consented to give their services for the occasion. Professor D. J. O'Brien will preside at the piano, and Mr. Theo. Stock, ex-Warden of the county, will be chairman of the evening. Besides a first-class literary and musical treat, presented from the foregoing references, the object (aid of the Catholic Church in Waterdown) will certainly attract a large attendance from the city and all parts of the surrounding country. Tickets are only 50 cents each, and may be obtained from Messrs. T. J. Newman, secretary, and Mr. Theo. O. Egan, treasurer of committee.

HOW IRELAND IS GOVERNED.

An Eviction Scene.

Loughrea, Tuesday Night. At an early hour this morning this town was thrown into a state of great excitement owing to the appearance of nearly one hundred policemen proceeding through the streets in military order...

literary work. This, in the doctor's opinion, would, if conceded, be of the utmost benefit to him. It would have a tendency to relieve his mind of that melancholy or mental depression which, he believes, will otherwise ultimately affect him.

A MIRACLE. An Account of a Wonderful Cure at Lourdes.

The following account of a miraculous cure at Lourdes, in September, 1850, is furnished to the Journal de Lourdes by the Abbé Vachin, Cure of La Motte St. Jean, par Digoin (Saone et Loire).

should wait a few minutes to say a thanksgiving Mass, for I feel she will be cured. But soon THE STAGES WERE IN VIOLENCE. I knelt down by the litter of the dying girl, and said to her: "My child, have confidence; you will be cured. I will go and say Mass for you in the Basilica at St. Joseph's altar."

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BETTER THOUGHTS. Genius at first is little more than a capacity for receiving discipline.

Beautiful are the admonitions of whose life records with his teaching. How truly, says St. Thomas Aquinas, 'A friend is better than a hundred; loved is better than to be honored.' There is no sorrow greater than to be great, and try to reach it, and to fail.

MAR'S CARE. When St. Thomas of Canterbury an infant, his mother used to place a scale, and give to the poor in his name.

A NATION OF BOASTERS. If things go on much longer have progressed under the Gladstone, Englishmen will possibly outnumber of their country, and institutions which they have established, we are being found out and abroad.

ST. DOMINIC. A recently published work 'Trials of the Church' by the Rev. G. Gleeson, of Toronto, in the one century, from 1234 to 1235, a total of 3,370 members of the St. Dominic died for the faith, 1500 to 1600 no less than 26, same order were martyred, 42 years 55 Dominicans, death, in the year 1290 20,570 converts in Japan were martyred.

BETTER THOUGHTS.

Genius at first is little more than a great capacity for receiving discipline. Beautiful are the admonitions of him whose life accords with his teachings. 'A friend is better than honors; to be loved is better than to be honored.'

WHAT READING SENSATIONAL STORIES DID FOR ONE BOY.

The Paris correspondent of the London Tablet relates this incident in real life: Last week a boy named Lemaître, a lad of 14, who had been fed on the wholesome food of naturalistic novels, was walking quietly through the streets, when he saw a little child of six years old trotting along with his books under his arm coming home from school.

The crime was discovered in a few hours, and Lemaître was arrested. He confessed the murder with the most cynical effrontery, and declared his sole motive in committing it had been the desire to enact a scene of the sort which he had read recently in a novel.

When asked if he was not afraid of the consequence of his horrible experiment, he replied: 'No; they never gall me now, and besides, I am under the age.' He continues in prison to boast of what he has done, and asks if the newspapers are making a great talk about him, and if they are selling his photograph in the shop window.

The design of Divine Providence, which had assigned to the Roman Pontiff a temporal dominion, in order that he might enjoy secure liberty and true independence in the exercise of his supreme religious power, was broken by the series of acts of violence which were successively consummated to the detriment of the Apostolic See, acts by which the Pontiff remained manifestly despoiled of all freedom and independence.

Could not our Lord have lived without pain? Could He not depend on His father and mother from painful toil? Was it not in His power to procure for them the lightest, most agreeable and safe occupations? If He did not do so, it was to give us a lesson. In subjecting His father, and submitting Himself to hard labor, He did not intend to rebuke the laboring classes, but He wished to encourage and honor that kind of labor which least flatters our self-love.

MARY'S CARE.

When St. Thomas of Canterbury was an infant, his mother used to place him in a scale, and give to the poor in honor of our Blessed Lady an alms of food and clothes equal to his weight. Mary in return became the guide and patroness of his life.

A NATION OF BOASTERS.

If things go on much longer as they have progressed under the Gladstonian régime, England will speedily become ashamed of their country, and of those institutions which they have idolized. In short, we are being found out at home and abroad.

It is a recently published work, entitled 'Trials of the Church,' by the Rev. W. Gleason, of California, we read that in one century, from 1234 to 1294, as many as 13,370 members of the Order of St. Dominic died for the faith, and from 1294 to 1600 no less than 26,000 of the same order were martyred.

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J. J. GIBBONS WOULD respectfully inform his customers and the public that he is receiving his New Stock of SPRING DRY GOODS! Which in a few days will be complete in every department.

POWELL'S Is the Only House where a GREAT DRY GOODS SALE IS GOING ON. The Sale will be continued during the present month.

A. B. POWELL & CO. KID GLOVE HOUSE WINLOW BROS. BOOTS AND SHOES! We are offering some lines of Ladies' Prunellas at extremely Low Prices.

PETHICK & McDONALD'S Canadian Tweed Suits, \$14.00. ' " " " 15.00. Scotch " " 16.00. " " " 17.00. " " " 18.00.

DOMINION SAVINGS & INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and Others Wishing to Borrow Money Upon the Security of Real Estate.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED). Authorized Capital, \$2,000,000. BOARD OF DIRECTORS: HON. FRANK SMITH, Senator, Pres.

EDW. E. HARGREAVES York Street, London, July 25th. AGRICULTURAL SAVINGS & LOAN CO. AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS.

BUCKEYE BELL FOUNDRY. W. L. CARRIE'S, 417 Richmond Street. WILL BE FOUND THE LATEST VOCAL AND INSTRUMENTAL MUSIC.

AGENTS. THE ORGANIST'S FRIEND. NEW MUSIC ordered 2-3 weeks. WANTED, Big Day, Light Work, Capital employed. No Capital Required. JAMES LEE & Co, Montreal, Quebec.

Too Man.

It is said that our fashionable Sartoga Beau Brummel had fifty suits of apparel...

MR. DONOVAN DEFENDED.

While your correspondent in this city and Mr. John Barry were tilting at each other...

As to Mr. Donovan's having reached his present position by the "assistances" and "with the applause of all general Irish hearts..."

QUEBEC LETTER.

Nowhere outside of the Eternal City itself, possibly, are the ceremonies of the Church carried out with greater pomp and grandeur...

On Sunday morning at eight o'clock the solemn blessing of the palms took place...

The services on Easter Sunday were grand and solemn, as became the great feast...

A short time since I wrote you that Nicholas Nolan, jr. had been stricken with paralysis...

On the 4th of April Mr. Timothy Sheehan almost lost his left hand by contact with a circular saw in the Grand Trunk works...

BRANTFORD LETTER.

On Wednesday morning the Office commenced in the Basilica (where His Grace officiated) and in the other parish churches at eight o'clock...

On Monday morning the Bishop's palace presented a gay and more lively appearance than of late...

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BRASSNAGH.

The services on Easter Sunday were grand and solemn, as became the great feast...

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On the 4th of April Mr. Timothy Sheehan almost lost his left hand by contact with a circular saw in the Grand Trunk works...

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W. D. BUCKLE.

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CONSUMPTION BE CURED!

DETROIT THROAT & LUNG INSTITUTE.

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DETROIT THROAT & LUNG INSTITUTE.

CATHOLIC PRESS.

ENGLISH measures for Ireland in which have been viewed as gifts from the Government...

On Monday morning the Bishop's palace presented a gay and more lively appearance than of late...

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PORT LAMBTON.

DEAR SIR.—A holiday ramble which I had planned to make...

On Monday morning the Bishop's palace presented a gay and more lively appearance than of late...

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CONDENSED ITEMS.

The branch of the C. M. B. A. established here is increasing in members and gives evidence of prosperity...

On Monday morning the Bishop's palace presented a gay and more lively appearance than of late...

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HYMENEAL.

On Monday morning the Bishop's palace presented a gay and more lively appearance than of late...

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W. J. BRYANTON.

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GREAT CASH SALE!

OUR LARGE STOCK OF FURNITURE.

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JUST RECEIVED.

MONITOR PEN (L.S. Shifting Lead-New) AT PATENT COPYING MACHINES...

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W. J. LIVERY'S.

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VOL. 3.

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

Sunday, 1st—Second Sunday after Easter...

Written for the Record.

King Henry to his Queen.

Down the fair turrets fall the rubied rays...

Death-drops of dying day: Dost see Queen?

Art thou impatient, Margaret, my Queen?

They hunger not on earthly things, I ween...

More sweet to me one hour with God than all the splendours of my kingly throne...

Christ's own of heaven! I'll lay it down...

Those beautiful eyes, methinks, are heaven's...

What aileth thee, my fair pret, Margaret?

Say the proud curls, King Henry's handmaid...

Too weary to hold the scepter? (His own crown queen.)

For me, I'm weary of the troublous strife...

Warring ambitions, pride and greed of soul...

Too brief the moments of this troubled life...

Too faint the golden web of earthly joys...

From thee, my Rose of Lancaster, how wilt thou...

How wilt thou dream of the grief and pain...

The traitor-friend—far worse than mine...

When England's chivalry with glad acclaim...

Thou art my true friend, my true friend...

Let us go hence, my Queen, for faint I hear...

Thy heart's in heaven, my Queen, thy heart's in heaven...

Find rest, April 10th, 1881.

FINISHED AT THE PRESS OF J. B. PIERCE.

CATHOLIC PRESS.

ENGLISH measures for Ireland in which have been viewed as gifts from the Government...

Always every measure, thus far put into the form of law has proved a fraud...

delusion. It may turn out that Mr. Stowe's Law Bill is no better than a fraud...

which have been tried and found wanting.—Pilot.

We have received a letter from the Duke of Bavaria, the proprietor of the service...

announcing the formation of an Universal Telegraphic Agency for the Catholic Press...

The head office of the Agency is already opened and will in due time...

commence its operations. The regular cable news from Rome is desired, falsified, and it is the desire of the Agency...

Father that this Agency should be in the transmission of the authentic news of the Holy See with regard to current topics of the day.—Catholic Graph.

MR. ASHMEAD-BARTLETT, the American who married Baroness De Courtes, is a member of the House of Commons, and apparently a pretty one. He has just given notice of intention to ask the Government...

it intends to issue medals commemorating its three great martial achievements, the relief of Boycott, the demonstration, and the glorious campaign with the Boers. He should have omitted another gallant feat, the Gladstone administration—the capture of the one-armed consumptive, Davitt.—Pilot.

WHILE all the foreign potentates tremble on their thrones and usurp the right to protect their lives against attacks of revolutionists, the ruler on earth, the Vicar of Christ, is spending a sainted and holy life within the Vatican, with no hand threatening to strike him down...

millions of subjects throughout the globe defend him with the vigour as powerful as the legions of angelic Christ could have called to his aid...

life within the Vatican, with no hand threatening to strike him down...

protection, knowing that his dynasty is not of this world, and has eternally triumphed over its enemies...

spirits of darkness.—Catholic Colonist.