







THE CATHOLIC RECORD

The Catholic Record

Published Weekly at 594 and 606 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17, 1900.

London, Saturday, May 4, 1901.

THE CHRISTIAN SCIENTISTS.

Judge Lumpkin, of the Superior Court of Georgia, on April 19, delivered judgment on an application for a charter for the 'Atlanta Institute of Christian Science.'

As Christian Science has for its foundation the principle that all medicines are to be rejected as diabolical and illusory, it is clear that the conditions will not be fulfilled, and the decision will outlaw Christian Science methods.

MORE VIOLENCE.

Another irrepressible row has arisen at Dover, England, arising out of what is termed 'the Ritualistic practice of Confession.'

In Dover, a clergyman who had a number of boys to prepare for confirmation insisted that they should previously confess; but as some refused to do this, by instruction from their parents, they were not present for confirmation.

A MANLY UTTERANCE.

The Rev. Joseph Parker, pastor of the City Temple, which is the principal Congregationalist Church of London, England, said at the annual conference of the Congregational Union last week, that he 'sympathizes with Roman Catholics who are wounded by the pitiable insults heaped upon their religion by the antiquated and despicable oath put into the Sovereign's mouth. This oath must be improved off the face of the earth.'

Dr. Parker's broadness of mind and liberality stand in pleasing contrast to the narrowness of views expressed by several Canadian clergymen of different denominations who have shown by their advocacy of the continuance of the oath, that they are animated by the same persecuting spirit which inspired the people of England so far back as the seventeenth century when the objectionable and false oath was framed.

the outburst of public opinion which is irresistible in the demand for the abolition of this gross insult to Catholics.

A FATAL RESULT.

Deaths arising directly out of the so called Christian Science mode of treatment have occurred so frequently as to have become a real danger to the community.

An instance of this which is peculiarly distressing occurred a few days ago on the fourth concession of the Township of West Luther, five miles from Arthur, and has caused much indignation among the people.

About twelve days before her death Mrs. James Gardiner gave birth to a child, there being neither nurse nor doctor present. The mother, as a consequence, was not properly attended to, and she was quite ill, but as the family belonged to a sect of some kind which is averse to employing doctors, no medical man was sent for, and the mother died of septic poisoning, leaving a family of seven small children.

The facts were placed before Mr. Peterson, the County Crown Attorney, and he has ordered High Constable Merryweather to have an investigation, which is now being made into the matter.

THE NOTORIOUS MARGARET SHEPHERD.

The notorious Mrs. Margaret Shepherd has come to grief in New York, and is now in the eyes of the law a criminal fugitive from justice.

The International Catholic Truth Society took up the challenge thus given, and, procuring one of Mrs. Shepherd's books, submitted it to a number of lawyers for examination.

Some of the officials, including the District Attorney of Brooklyn, and the City Magistrate, discouraged a prosecution, as it might stir up religious hatred, but the Truth Society was not to be easily deterred, and the prosecution was entered.

As a result, a warrant was issued for Mrs. Shepherd's arrest, whereupon it was found that she had fled the city, though she had a course of lectures promised.

At Trenton, N. J., similar action was taken by the Truth Society of that city with a similar result, and now the pretended ex nun dare not show herself in either of these two cities.

Mrs. Shepherd's evil courses are well known in Canada, having been made public, not only by Catholics but also by Protestants, among whom are Mrs. Ballington Booth and the Rev. A. J. Macdonald, now Editor in chief of the Westminster, one of the organs of the Presbyterian Church, published in Toronto.

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But many, many have leaden feet because their hearts are far heavier than lead.—Hawthorne.

ON 'GRAVEN IMAGES AND LIKENESSES.'

A ceremony highly interesting to Methodists was performed in the Metropolitan Methodist Church of Toronto on the 22nd inst., being the unveiling of three artistic portraits representing respectively 'Susanna, John, and Charles Wesley, or the mother, the founder, and the poet of Methodism.'

On the platform were gathered the most prominent ministers of the Methodist Church in Ontario, and the unveiling was done by Mrs. Hart A. Massey and Rev. Drs. Carman and Briggs.

John Wesley is represented by a life-sized portrait, holding in his left hand his field-preacher's Bible, and with his right hand raised in the attitude of exhortation.

Dr. Carman said that John Wesley should be revered, not because he was faultless—for he was not—but because of his fearless stand in the face of opposition, because of his character, his strong moral fibre, because of the doctrines he taught.

Wesley's evangel is evidently that 'other gospel' referred to by the same apostle in Gal. 1: 6:9.

Some would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you, beside that which we have preached to you, let him be anathema.

We are impelled to make another remark in regard to this ceremony of unveiling. We do not indeed charge our Methodist friends with idolatry for their exhibition of the three portraits in their principal church of Toronto.

The following version of the Jesuit oath is given by a correspondent of the London Standard, who sensibly says: 'Just now, when there is so much discussion as to whether the King's oath shall be altered to please his Roman Catholic subjects the form of oath taken by the Jesuits is taken to heart by every English man and woman.'

The editor of the Mail and Empire who has charge of the department in which this 'oath' appears seems indeed to be a sort of compound of Margaret Shepherd, John Konsit and Baillykilb Johnson, with a little N. Clarke Wallace sprinkled over it for cooling purposes.

The enthusiasm of funkyness in general for the wearing of the shamrock on St. Patrick's day, which was manifested last year in consequence of the Queen's order to soldiers to wear the shamrock in memory of the South African victories won by the bravery of the Irish regiments, has been short-lived.

It should be remembered that thousands of the saints whom Catholics revere have fearlessly stood up for the doctrine and teaching of Christ in the face of opposition and persecution, and have even suffered death under cruel tortures for His name's sake; and surely they deserve to be honored and revered by Christians much more than the three Wesleys whom Methodists delight to honor, and whose only title to reverence is that they created a new schism in the already too much divided Christian community.

THE WEARING OF THE GREEN.

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How often has it not been dinned into our ears that it is a grievous sin and a violation of God's commandment to make 'the image or likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth?'

Another point which surprises us in Dr. Carman's speech is that he belittles Luther's teaching along with that of St. Augustine. The doctrine of Luther thus belittled is a fundamental teaching of Protestantism in almost all its forms, and is contained in the 9th article of religion as found in the Book of Methodist Discipline.

A MEAN BIGOT.

There are many sorts of bigots in this Canada of ours, but perhaps the meanest specimen is the salaried official who has the management of the Saturday anti-Catholic page of the Toronto Mail and Empire.

The completeness of the work of redemption is certainly held by Catholics, who have always believed that Christ's atonement is of infinite value, being the perfect propitiatory sacrifice offered by the Son of God to His Heavenly Father.

Some weeks ago there appeared in the Toronto Telegram what purported to be the oath taken by Jesuits at their ordination, but any person gifted with even ordinary intelligence could see that it was a clumsy forgery.

Not every one that saith to me, 'Lord, Lord' shall enter into the kingdom of Heaven, but he that doth the will of my Father, who is in Heaven, he shall enter into the kingdom of Heaven. (St. Matt. 7, 21.)

The fact that commandments are given to mankind at all is a complete vindication of the Catholic doctrine in regard to this, and a refutation of Wesley's evangel which Dr. Carman calls 'the evangel of truth,' whereby all that is needed for man is to be convinced that he is saved.

Some would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you, beside that which we have preached to you, let him be anathema.

The Jesuits take no such oath and showed clearly that the document is the work of some fanatic who wished to create animosity in the minds of Protestants towards the Jesuit order.

The editor of the Mail and Empire who has charge of the department in which this 'oath' appears seems indeed to be a sort of compound of Margaret Shepherd, John Konsit and Baillykilb Johnson, with a little N. Clarke Wallace sprinkled over it for cooling purposes.

The Count de Mun, the Catholic leader, very properly told him: 'You have begun a religious war, which will weigh heavily on you. As to us, we shall continue to combat you, and we hope to find in this Chamber a sufficient number of friends and lovers of justice to aid us.'

lily ordered by their officers to take them off. Mr. Broderick, the War Secretary, when questioned on the subject in Parliament, justified this public outrage against the National emblem of Ireland, by saying that its exhibition on so solemn an occasion as the church parade, was calculated to excite levity and disturb the Divine service.

It is true that Mr. Broderick explained that the wearing of the shamrock on St. Patrick's day, would be allowed on any occasion except church parade but surely the national emblem worn on the helmet would not desecrate the House of God, and it is not usually considered as a desecration.

But Mr. Broderick gave another excuse, that these shamrocks were remarkably conspicuous and caused much merriment and jibing among the soldiers.

So far as the merriment and jibing of the other soldiers are concerned, it is only to be said that this would be the natural result of the slur thrown upon Irish Nationalist sentiment by the past discouragement shown to that sentiment, and amounting to absolute prohibition of its display.

THE FRENCH RELIGIOUS ORDERS. Fairfax, of Moncton, N. B., says: 'Reading an article in one of the papers lately, I see that the French Government does not propose to suppress the Religious Congregations. They only want them to pay their just proportion of taxes like any other incorporated society; and why should they not? This is a case of "Render to Caesar the things that are Caesar's." There seems to be a total misunderstanding on this point.'

The Premier, in the discussion which took place on the bill on the 21st of January, denied that it is an attack upon the Church, and asserted that the measure was necessary 'to assure peace and the regular development of the institutions of the country.'

The Count de Mun, the Catholic leader, very properly told him: 'You have begun a religious war, which will weigh heavily on you. As to us, we shall continue to combat you, and we hope to find in this Chamber a sufficient number of friends and lovers of justice to aid us.'

Without costing the State one cent, the Religious Orders are carrying out a work which would require annually \$50,000,000 if it were done by the State, a work which the State could not even do for this sum, for experience has shown that the State could never supply the spirit of mercy and religion which dominates in the institutions conducted by the good religious. It will be noticed also that

be ruled by governments which openly wage war on religion; but such a state of things is not unprecedented. In the turmoil of politics, where really religious issues are at stake, the politicians are frequently able to keep them in the background while the electoral campaign is going on, and this trick has had remarkable success in France, but it cannot endure.

The French Premier admits that he is aiming a severe blow against the religious orders, and one of the Socialist deputies who are sustaining him, M. Rene Viviani, said openly in his speech on the present bill: 'It is only a skirmish in the series of battles of the past and of the future! An engagement, in fact, between the society founded by the will of man, and the society founded by the will of God.'

The religious societies were governed by special laws passed during the nineteenth century, and custom had brought the law of the reign of terror into desuetude in regard to associations in general. Under these conditions, very many religious societies were organized which have a status under existing laws as de facto organizations, though they are not recognized by any special act of the Government.

Not until 1899 was the old law of the reign of terror revived by the Government, which made use of it for the suppression of the Assumptionists, a religious order, and for two other associations which were political, one being monarchical, and the other revolutionary.

There are in France 100 Religious Congregations of men to the number of 35,000, living in 874 houses, and 373 congregations of women, numbering 135,000 in 2,838 houses. These maintain 60,000 orphans, 110,000 sick and infirm people, 12,000 pentitent girls, 68,000 deaf and dumb persons, and teach 2,000,000 pupils in the primary schools, without counting the higher Academies.

these figures belong to France and do not include the Protestant young men and women for missions, and the expenditure of millions of francs for the in which the French Government is interested, because by its of them in the East, the France is greatly increased council of nations.

From all this our correspondence see that the question at issue is the question of paying a tax the maintenance of good or of 'rendering to Caesar that are Caesar's.'

The clergy and the religious of France are already being and much more heavily corporations. They have the tyranny without of the present persecution resist. The schools will and if the communities they will live as individual houses, continuing their they can. Confidence that even if it be final proposed law cannot be similar laws have soon letter, owing to the fact dignant people would n enforcement.

We are obliged to defer Fairfax's other queries question called for some treatment.

NEW SEPARATE SCHOOLS.

We are pleased to see Catholic Separate schools in the town of Sandwell, Belle River, Paincourt, and other places are progressing, and giving excellent results. The Catholics of Sandwell have become a new Separate school, their good sense and few parishes where have been organized, learn that there are who have not yet in schools. In this they the schools, however, by established with and excellent teachers.

We understand that establish Catholic Schools several other parishes of London. We McEvay is now directed to the Huron Tracts are several large parishes without properly so called may be mentioned forth, Irishtown, Du Kinkora. In the localities, more than needed, or schools. These parishes a everything requisite fishes except Catholic have no doubt this supplied.

Rev. Father Fla his characteristic has characterized the town.

The religious in the Separate schools the Catholics of O so highly prized the United States similar advantages themselves by vol for the maintenance while they are ob lic school taxes.

At the same t schools furnish education, they tion equally good lic schools, as the ricium or out teachers pass their and their pupils High schools and on the same school pupils.

MARK TWAIN'S ESE MI.

The Methodist angry at Mark scathingly critic D. Ament, one aries in Pekin, of the American sions. Rev. M the story told boasted of hav Chinese an ind the damage do party, which M what excessive command of t shalt not steal. of the Americo mands an app on the ground ed only one amount lost, and the widows a

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CXXXVI.

I will not at present press this subordinate matter of the diaconate further, except to say that I am neither...

Luther, as I have said more than once, having scandalously slandered Duke George of Saxony, and being determined not to recant, found it...

Now I have seen a piece of reasoning in a Methodist paper of India which may well stand comparison...

It is this. The Methodists had been busy trying to gather into their own churches converts of Low Church...

Happy is the heart to whom God has given enough strength and courage to suffer for Him to find happiness in simplicity, and the happiness of others.

should be a man that would not look at a Methodist minister. The next president again turned out a Methodist...

This zeal for bending the interests of the state to the advancement of Methodism is certainly not wanting in innocent strength...

Remember that I have heard all sorts of irritated expressions from ministers and members of other denominations...

Remember that I have heard all sorts of irritated expressions from ministers and members of other denominations...

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS ON THE SACRED HEART.

Everyone whose love of Christ is sincere cannot be indifferent to His Heart's wish, cannot be unconcerned about the eternal salvation of those for whom He died...

Happy is the heart to whom God has given enough strength and courage to suffer for Him to find happiness in simplicity, and the happiness of others.

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HONEST PRAISE.

The Rev. Dr. Ament, of Pekin, American Protestant missionary, who has been accused by Mark Twain in others of collecting extortionate money...

When poor Bishop Ames finds himself entangled in the long fingers of Bishop Simpson he is as helpless as a child...

FIVE-MINUTE SERMON.

Fourth Sunday After Easter.

THE HOLY GHOST THE ADMONISHER OF SINNERS.

"He will convince the world of sin, and of justice, and of judgment." (John 16, 8.)

In the gospel of this Sunday, our Lord promises us the Holy Ghost as Paraclete, i. e., as comforter in our tribulations and as one who will prove to us the misery of sin...

And truly, the love of the Divine Consoler is inextinguishable, for what has He not done to recall the erring son and call him incessantly by the inspirations of grace...

Oh, goodness and mercy! "What is there that I ought to do more to My vineyard that I have not done to it?"

There is no more sublime and meritorious work of mercy than to recall sinners from their erring ways and lead them to God and to eternal life...

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ASK FOR Labatt's (LONDON) TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

I'm no priest; rather say, I will love my neighbor with my whole heart, mind, will, therefore, do all that the grace of God enables me to do...

WHEN A CONFESSION IS GOOD.

For two reasons only can a confession be bad, to wit:

- 1. If for any reason whatever a mortal sin is willfully concealed in confession. 2. If true and sincere sorrow (at least for the mortal sin committed) and the firm purpose of amendment are wanting...

ATTITUDES AT MASS.

"The laity who assist at the Holy Sacrifice of the Mass ought to observe the same rules, as far as kneeling, standing or sitting are concerned, that are laid down for ordinary members of the clergy."

- 1. Standing during the "Asperges." 2. Kneel from the beginning of Mass till the celebrant sits at the "Gloria in Excelsis." 3. Stand during the collects.

(It is more in harmony with the ceremonial all to stand after the Elevation except at Mass for the Dead and when all kneel till "Pax Domini" has been sung.)

PROTESTANT TESTIMONY.

Prejudice Prevents the Spread of the Doctrine of Purgatory. Rev. W. T. Lardge is a Nonconformist minister of Preston, England...

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Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine and only requires touching the tongue with it occasionally.

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THE NEW TESTAMENT - CLOTH LIMP cover 75c. Translated from the Latin Vulgate, diligently compared with the original and first published by the Holy See...

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MY NEW CURATE - A STORY GATHERED FROM THE STRAY LEAVES OF AN OLD DIARY, by Rev. P. A. Sheehan. Price, 10c.

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COFFEINE'S INSTRUCTIONS ON THE SACRAMENTS, by Rev. P. A. Sheehan. Price 10c.

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PETERBORO REAL ESTATE EXCHANGE. 50 farms for sale all sizes and prices. 20 garden lots from 1 to 20 acres. 100 building lots from \$50 up.

FAMILY BIBLE - FOR THE SUM OF \$1 we will mail to any address charges for carriage prepaid a Family Bible (large size) illustrated throughout...

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When you lose flesh, it brings the plumpness of health. When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

Scott's Emulsion of Cod Liver Oil is the food that makes you forget your stomach.

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THE SWEETEST

BY B. F. DE CO... Sweet is the fragrance of the flower of all flowers...

Sweet is the music of the voice that times the heart to go. When first the magic days...

Sweet is the ozone of the air distilled by waves of ocean. The white capped move and in swan like beauty tower...

Sweet is the ozone of the air distilled by waves of ocean. The white capped move and in swan like beauty tower...

OUR BOYS A LITTLE

He was a fair, fragile little curly hair, and looked straight at you. "Buy a paper, sir?"

Yes, Roddy was a ve with no one to love for him; a poor was seemed to imagine y stuff that flesh and...

There was a tim neither had a little mother, who to each night in warm kissed him, whisper my own boy, Roddy...

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THE SWEETEST NAME.

BY B. F. DE COSTA.

Sweet is the fragrance of the summer rose, The flower of all sweetest things...

OUR BOYS AND GIRLS.

LITTLE RODY.

He was a fair, fragile little urchin, with light curly hair and clear blue eyes that looked straight at you when he cried.

Yes, Rody was a veritable street Arab, with no one to love him, no one to care for him; a poor wretch, that the world seemed to imagine was made of tougher stuff than flesh and blood.

There was a time when Rody was neither a thief nor an outcast, when he had a little cot and a fond mother, who tucked him away each night in warm blankets, as she kissed him, whispering softly, "God bless my own boy, Rody, God love my own boy."

One bitterly cold week in January that kind father died, and the doctors said pneumonia had claimed another victim as its own.

Even when the hard-faced, black-eyed woman, who called herself Aunt Ellen, lifted him into a third-class carriage, which was to bring him away from the sweet, wild country and the home he loved to a crowded tenement-house in a dismal back street in the Liberties, still dimpled with his father's smile, he was, Rody soon found there was no good in fretting or howling for his dead mother.

Uncle Joe was in the habit of spending the greater part of his week's wages in the public-house, and his slatternly wife was very little better in this respect.

Very soon Rody's dimpled cheeks lost their roses, and a hunted, hungry look stole into his great dark eyes.

One dark winter night, when the child had been maltreated more severely than usual, he fled from his wretched home to return no more.

Rody did not seek pity, or wait out his distress. He bore his privations with a mute callousness which might have been mistaken for a stronger soul.

Such was the train of Rody's thoughts one cold winter evening as he stood at Grafton street corner with a few ungodly "Evening Telegraphs" in his hand.

"Come, my boy, get on now! You can't stand here," cried a voice by his side.

"I hear them, they are coming, coming, nearer and nearer—they are crying, crying, and I can run no farther!"

At last, however, the plaintive cry grew lower and lower, and then died away altogether. The fever had gone, and weak, white and wasted Rody lay, his great blue eyes wandering from bed to bed.

Gradually Rody began to lose his sense of loneliness. He knew God cared for him and watched over him even more tenderly than his own long lost mother.

One day, when Sister Winifred asked him where she should send for his father and mother, he replied, raising his eyes to Sister Winifred's sweet face in amazement.

He was always very shy and reserved against the many who were kind to him, but he was very true to Sister Winifred, and did not spend ten years nursing little boys in vain.

"I am listening, Rody," the nun answered, gently.

"I don't cry, my poor little Rody," whispered the nun, softly. "You are very sorry for stealing the shilling, and Jesus will forgive you. He knew Him-rodly, he thought, and he knew every-thing."

"I understand, Rody, darling," her own answers, "as she wiped away her own tears. "You wish whatever God wishes?"

He looked at her, and she returned his gaze, and he received his blessed Lord many times. In the child, when he learned his touching story, kindly came and confirmed him.

Which shall it be, lady? which shall it be? God, or the devil, bond or free? Will you boldly and cheerfully take your stand?

It is false humility for a young man to indulge the notion that he is too insignificant to be influencing others.

The President Grover Cleveland is the author of this article.

It must be admitted that after full recognition of the honor due to those who have broken away from the temptations of ease, and participation in the valuable accomplishments of the hard school of the great world, it is not surprising that the graduates are trained and developed.

"I would you find it very hard to die, Rody?" Sister Winifred asked one day.

"I don't cry, my poor little Rody," whispered the nun, softly. "You are very sorry for stealing the shilling, and Jesus will forgive you. He knew Him-rodly, he thought, and he knew every-thing."

education and as much social and moral cultivation as came within his reach. If the lack of these is caused by unavoidable or excusable privation, and if the disadvantages resulting from this lack are borne in a modest, manly manner, they need not cause any diminution of the respect and esteem otherwise deserved.

Peace and plenty, or ruin and rage? Which shall it be, lady? which shall it be? God, or the devil, bond or free? Will you boldly and cheerfully take your stand?

PERMANENTLY CURED. After Seven Years of Great Suffering.

MR. HAMILTON WATERS OF RIDGEVILLE, TELLS OF HIS RELIEF FROM NEURALGIA, RHEUMATISM AND STOMACH TROUBLE THROUGH THE AGENCY OF DR. WILLIAMS' PINK PILLS.

For years Mr. Hamilton Waters, the well known cattle buyer of Ridgeville, Ont., was an acute sufferer from neuralgia, which was later complicated with rheumatism and stomach trouble.

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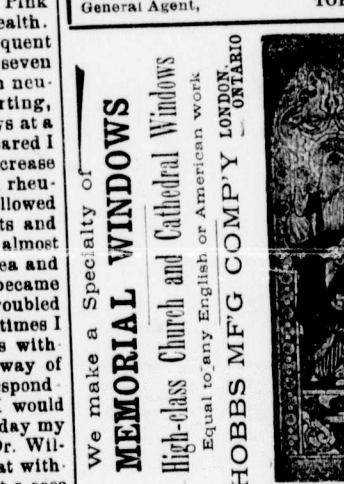
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THE CATHOLIC RECORD

ARCEBISHOP OF KINGSTON.

Letters received from His Grace Archbishop Gauthier on his way home to Canada, state that His Grace is much improved by his journey to the south and that his health is restored to its former vigor.

The Rev. Father Constantine has just returned after a sojourn of some five months in the United States.

ferred by His Grace, the Archbishop, on the children of St. Joseph's parish on the 5th May, and first Communion will take place on the 20th June.

DIocese of Hamilton.

In reference to the beginning and ending of the Jubilee, the following is taken from His Lordship's letter:

The Jubilee will begin on the 29th of June in the morning after Mass, or if more convenient for the pastor and people, on the first day of May devotionally.

A few months ago, when Miss Eddy, Miss Sophie Riley and Miss Knudsen took with them a letter from His Lordship to the Reverend Father.

Many readers of the RECORD will be glad to learn of the death of the Rev. Father Slavio, pastor of Dundalk.

The devotion of the church on the 26th inst., was a close Sunday evening Mass.

Rev. Father Lacasse continues to give, at Rev. Father Leduc's house, at St. Emile, a series of successful lectures.

On Easter Monday there was a grand concert and lecture in St. Michael's Church.

The concert consisted of choruses, solos, and other pieces of music.

ARCEBISHOP OF OTTAWA.

Friday, the 26th inst., was the first anniversary of the terrible conflagration which destroyed so large a portion of Ottawa and Montreal.

Very Rev. Canon Baillouin, the priest, returned from his pastoral visit on the 26th inst.

The Catholic Order of Foresters are preparing to hold a picnic on the 11th inst.

OBITUARY.

NICHOLAS BLUNDY, NEW GERMANY, ONT. On April 24th St. Joseph's parish, New Germany, were laid to rest the remains of Nicholas Blundy, who has taken with him the respect and esteem of all who knew him.

The last year of his life was a very happy one. He was contented with his position in the agricultural district, and his home was a place of peace and industry.

He was a man of high character and noble mind. His death is a great loss to his family and to the community.

He was a devoted member of the church and a faithful observer of its precepts.

His family consists of a wife and several children. They are all well and regret his death very much.

He was a man of great energy and industry. He worked hard and was successful in his business.

He was a man of great faith and devotion. He lived his life for God and his neighbor.

He was a man of great kindness and sympathy. He helped those in need and was always ready to lend a hand.

He was a man of great courage and fortitude. He stood up for what was right and was not afraid of opposition.

He was a man of great wisdom and discretion. He gave good advice to all who sought his counsel.

THE LATE FATHER SCOTT.

Dear Sir:—I enclose you a poem in memory of the late Rev. Father Scott, M.S.G., who died on the 26th inst.

He was a man of great piety and devotion. His death is a great loss to the church and to the world.

He was a man of great charity and love. He helped those in need and was always ready to lend a hand.

He was a man of great courage and fortitude. He stood up for what was right and was not afraid of opposition.

He was a man of great wisdom and discretion. He gave good advice to all who sought his counsel.

He was a man of great kindness and sympathy. He helped those in need and was always ready to lend a hand.

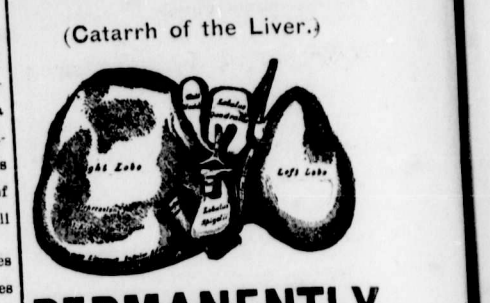
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