# he Catholic Record.

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

### **VOLUME 8.**

3

or

DLA

go

see, per-

OR

FB NA.

A11

Agt.

pT

lock.

ability

N.Y

C.

NTS.

\$2.35.

trated.

BLACK. Grace, "A For-

Long

IEF,

Agente.

ERS

See, LOUIS

S

SM

RS.

neir own Mectael Adults

PAYS

LEGE

, \$12;

### LONDON, ONTARIO, SATURDAY, DECEMBER 19, 1885.

NICHOLAS WILSON & CO. 186 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

KINGSTON'S JUBILEE.

Bishop Cleary's Fifth Anniversary ..

ELOQUENT SERMONS OF THE BISHOP OF

Bishop Cleary's Fifth Anniversary. ELOQUENT SERMONS OF THE BISHOP OF EUDOCIA AND FATHER KELLY. On Wednesday evening, the 9th inst, there assembled at the Episcopal resi-dence, Kingston, one of the largest and most representative gatherings of pre-lates and priests ever witnessed in this Province, to celebrate the fifth anniver-sary of the consecration of Bishop Cleary. The following were the bishops and priests who assisted at the celebration : Its Grace the Most Rev. Archbishop lynch, of Toronto; His Lordship the Right Rev. Dr. O'Mahoney, Bishop-Aux-iliary, of Toronto; His Lordship the Right Rev. Dr. Walsh, Bishop of London; His Lordship the Right Rev. Dr. Mc-Quaid, Bishop of Rochester, N. Y.; His Lordship the Rt. Rev. Dr. Duhamel, Bishop of Ottawa; the Very Rev. Vicar-General Rooney, Toronto; the Revs. John F. Coffey, L. L. D., London; D. O'Connell, Douro, Peter-boro duocese; E. J. Murray, Co-bourg do.; W. J. Keilty, Ennismore do, together with the following priests of Kingston diocese. - Right Rev. Mg. J. Farrelly, V. G. Belleville; Rev. J. O'Gormaa, Asst. Belleville; Kev. F. P. Roche, Smith's Falls; Rev. J. Mackey, Narysville; Rev. C. B. Murray, Con-Nerth; S. Falls; Rev. J. P. Kelly, Asst, Smith's Falls; Rev. J. S. O'Connor, Perth; Rev. A. McDonell, Alexandria; Rev. J. Matterson, Prescott; Rev. J. O'Korke, Asst, Prescott; Rev. J. Stanton, Westport; Rev. C. H. Gauthier, Williamstown; Rev. J. J. Connolly, Asst, Williamstown; Rev. J. J. Connolly, Asst, Williamstown; Rev. J. Connolly, Asst, Williamstown; Rev. J. Connolly, Asst, Williamstown; Rev. J. J. Connolly, Asst, Williamstown; Rev. J. J. Connolly, Asst, Williamstown; Rev. J. Connolly, Asst, Williamstown; Rev. J. Connolly, Asst, Williamstown; Rev. J. Molonagh, Napa-nee; Rev. T. Davis, Madoc; Rev. F. Me-Ker, M. J. O'Donoghue, Carlton Place; Rev. M

ruin, and despair. How often have we seen the very worst consequences follow upon such folly as this. Thus pride, even in its lesser degrees, leads to ruin always, because it "is the beginning of sin : he that holdeth it shall be filled Sacrament, which was preceded by a sermon from Father T. Kelly delivered to the Ladies of the Confraternity of the with maledictions, and it shall ruin him in the end." Holy Family, who had assembled in great numbers in St. Mary's Cathedral to pray for the intentions of their beloved Oh! brethren, what are we banded ogether for? What name is invoked In truth, pride is a falling away from God, and the creature imbued with it hath departed from Him who made her, and, bishop. We are happily enabled to pre-sent our readers with a full report of Father Kelly's discourse : In the Book of Ecclesiasticus we read upon our holy association? Are we not to be imitators of the Holy Family of Nazareth, where Jesus, Mary and Joseph week content ourselves with an imperied synopsis. He took for his text these words from the 26th psalm : "O Lord I in aversary, and sustaining ourselves, in ave loved the beauty of Thy house and the place where Thy glory d welleth." He alluded briefly to David's vision of the lives. bereft of Him, she is miserable, and poor, and blind, and naked, the sport of pasand blind, and naked, the sport of pas sion and the slave of the enemy of God. But there are done to be an end of the enemy of God. lived, and prayed, and proclaimed to mankind the virtues which God wills sion and the slave of the enemy of God. But there are degrees in this vice of pride. The Christian whose soul has been washed in the regenerating waters of baptism, which infuses the divine gift of faith into the soul, seldom fully and absolutely apostatizes from her bap-tismal promises, and therefore does not forfeit her faith. Yet woe to us if we allow an entrance to pride into our hearts. It will bring, at the least, serious risk: and, if it be not repressed, mayshould adorn the homes, and hearts, and fall off from God : Because his heart he and de offenty to David evision of the house of God and to the destruction of the temple of Solomon and the establish-ment of the church of God, and then he spoke at length of the sactifice offered by Melchisadec, proving by the writings and may be attached to it, but that it may It is then with feelings of the greatest is departed from Him that made him, for pride is the beginning of all sin; he that holdeth it shall be filled with mallives of men and women, until this world has fulfilled its mysterious destiny? Consider Nazareth, the holy home of God and His Virgin Mother. What rethat holdeth it shall be filed with man-edictions, and it shall ruin him in the end." (Ecc. x, 14.15.) Let us make these words of the Holy Spirit the foun dation of our meditation this evening. freshment to let our thoughts dwell upon statements of various prelates that it was statements of various prelates that it was typical and figurative of the sacifice of our Lord-His last supper. The speaker then explained what a racrifice was, sey-ing that when it was made the maker M.E. Brennan E. W. Mullin that peaceful, quiet, humble home, away among the hills of Galilee! The Think of the appearance of that little home. Everything about it simple, plain and rude, betokening poverty—almost the In this passage is set before us the cause, the fountain-spring of pride; and then is described its work of disaster in the risk; and, if it be not repressed, may-hap bring that disastrous and final ruin of which our text prophesies. P. H. McGuire M. Lambert John Brick abjection of extreme poverty; and yet the court of angels, silent worshippers of acknowledged that God was the J. F. Crimmins creator and sovereign of all things; John McDonal human soul. "The beginning of the pride of man is to fall off from God John McDonald creator and sovereigh of an things, John McDonato also that when human lives were not offered, substitutes were secured, so that God's leniency and mercy could be claimed. Christ at His last supper changed the bread into His body and the did. Ut his body and the did. Ut his body and the did. Ut his body and the did. Nolan Parents must watch their children, and carefully guard their virgin hearts from the hidden Divinity, rested there slways. Because his heart is departed from Him that made him." Here is the first origin The sunshine of the peace of God never Thomas Mooney Hy, Andrieu that made him." Here is the first origin of pride—falling away from God; with drawing my heart from Him who made me, and setting myself, and my own ex-cellence, in the place of God. Pride is, then, a turning away from God, an act of apostacy, an act of infidelity. God, the Creator, the Supreme Being, the begin-ning and the final end of man, is cast off from the provid man whose heart departs the first beginnings of this fatal sin; and all the more because the poisonous germ of pride is within the human heart ever left that humble home uncheered and left that humble home uncheered and unillumined with its heavenly radiance. And was it not made holy by the per-sonal presence of the Holy One, whom patriarchs and prophets had sighed to see ? Long ago, in the first days, the garden of Paradise was made holy and beautiful to unfallen man by the visits of the Greaten and the avies of Gad was hn Slater Wm Busso wine into His blood, so that in reality He did not exist; He was utterly destroyed. It was a marvellous sacrifice. Moses at Sinai created twellow sources at Wm. Crowley since the fall of our first parents. Therefore it behooveth parents to cor-Jas Rigney C. McCambridge Jas. Kelly Chas. McCarthy Chas. Corrigan Therefore it behaviour parents to con-rect the first symptoms of self-will and disobedience in their children, those little acts of self-conceit, which, if left unchecked, may grow into a pertinacious will, and lead in the end to the worst It was a marvenous sacrines. Jusses at Sinai erected twelve posts representing the twelve tribes and sprinkled them with blood, saying: This shall be to you an eternal memorial,' and Christ at His last supper sprinkled His twelve apostles in-teriorly with His blood, saying, Do this in memory of me.' Mark the semblance of F J Christlay nell Tim. Rigney F. Malefont of the Creator; and the voice of God was from the proud man whose heart depart from Him that made him, and the weak of the Creator; and the voice of God was as music in the ears of our first parents, when they walked with him, beneath the shades of Eden. But this was only a shadow compared with the peaceful and hallowed beauty of Mary's house in Nazareth, which always re-echoed sweetest music—the voice and the marker of leaves How that voice Oliver Lynn Jos, Brennan miserable, mortal being, born of earth and doomed to death, is erected in the stead of the Supreme Being. corruption consequent upon pride, when the passions grow and develop themteriorly with his blood, saying, Do this in memory of me. Mark the semblance of the sacrifices. The speaker then pointed out that it was not on Calvary that the new alliance between Christ and man was con-cluded, but at His last supper. But it M. Lawless Hy. Leahey F. McNeil H. Hamilton selves. For this end the mother herself needs the grace of Christian humility. The proud mother cannot inculcate the What folly greater than this can be imagined? Yet, this is truly the essence of pride. Pride is the inordinate love of more area than the love of Felix Kavanagh Pudding, "de. to own s Model andsone little eral bundred 000 peeple who Business men, Boys, Girls, everybody in-d Outfit com-fi0.00 and up-dress. Co. Limited, indelphia, Pa. L Mallon gentle spirit of Christ's humility in her children. Pride is an especial danger A. Hanley R. Hanley the words of Jesus. How that voice sounded in the depths of Mary's being, one's own excellence; that is, the love cided, but at his last supper. But he might be asked what was the necessity of Christ sacrificing Himself in the presence of His apostles, when He knew that He would die on Calvary shortly after. The answer was, because He did not wish to to woman of its very nature; because the habit of faith, whereof humility is the guardian, exercises, by the tender-John Braddow M. Braddon and homage of our hearts, of our intelli-gence, which reason and faith ordain should possess our hearts for our God and Vivian Doran Francis Milne Fred Hamilton F. Flannigan the guardian, excluses, by the triat ness of Divine arrangement, a more in-timate and subtler influence upon woman than upon man, for the discharge of her great functions of motherhood. H Branitt snotid possess our nearts for our God and our Creator, are expended upon our own selves, to the rejection of God, whom the proud man abandons. "The just man liveth by faith;" but pride is the destruction of faith by this abandon-ment of God which it implies, direct unbelief: "and, therefore, ruining and To the boys' address, which was accom answer was, because if and the wish of leave any doubt regarding the liberty of His sacrifice, and to show that He would not be offered up on Calvary against His will. At the supper Christ consti-tuted the apostles priests of the new law, panied by a fine writing case. His Lard-ship made a very feeling reply, imparting at its close his episcopal blessing to all fair herald of man's forgiveness, beauti-ful as the morning rising ; of this earth The vividness of faith seems greater in woman than in man, and she leans more naturally upon the instincts of belief than man. Religion enters more readily into woman's heart, and into woman's Iargest in as a thorough USINESS yet immaculate, wholly sanctified by present. her singular privilege vouchsafed her in view of the merits of her Son, holiest of unbelief; and, therefore, ruining and corroding the foundations of justice, it After Mass His Lordship of Kingston and commanded them to perpetuate the sacrifice in His memory. But how could there be a perpetual sacrifice without a perpetual priesthood ? On that occasion, then, Christ established a priest entertained the Bishops and visiting clergy to a sumptuous banquet in the Palace, at Per Cent. PROFIT. ajts. Previous S2.25 Outfit week on only oome St., N. Y view of the merits of her Son, hollest of the creations of God; humble, withal, and lowly, the handmaiden only—the veriest slave of the Most High, with God in her heart by faith, and visibly fronting her always His eternally begotten Son in the flesh, she gave him of her pure substance, even so was the Mother of the Holy Family of Nazareth. The patriarch Logenb foreshadowed in prophecy. selecengenders sin, and fulfils the prophecy of the Holy Ghost, that "pride is the beginning of all sin." Faith should to a sumptious barquet in the Palace, al-which speeches were made by His Lord-ship himself, His Grace the Archbishop, Bishops Walsh, McQuaid, Duhamel and O'Mahoney, Mgr. Farrelly, Father Gauthier, Williamstown; Vicar-General Rooney, Toronto; Rev. Dr. Coffey, Lon-don, and Rev. Father Murray, Cobourg. In the explore a very pleasing and life, and we are more struck with the steadfastness, and hope, and reality of woman's faith than man's. Faith ennobeginning of all sin." Faith should reveal to us continually the consoling vision of our God; His presence should be our light to brighten and cher this vale of tears and death; His law should hood which is not linked with carnal suc-cession, and which is perpetuating the sacrifice to day. There shall be no other priesthood because there shall be no other woman's faith than man's. Faith enhot bles man : it spiritualizes and consecrates woman. By faith man is strength-ened; by faith woman is uplifted into a sphere where the intensity of her belief Lamps. sacrifice to-day. There shall be no other priesthood because there shall be no other sacrifice. The sacrifice of Christ is the grand sacrifice of the altar, which gave thanks, explated sin, obtained the blessings the people were in need of, and is the most perfect form of worship. It binds WICKS, for week with-box, which cepted. AGER, England. be a lamp to our feet to guide our steps ; but pride dissipates this lovely vision, sphere where the intensity of her belief makes strength unnecessary; she lives within the very embrace of God. Where-fore, if pride enters the woman's heart, and possesses it, and rifles it of the sacred Joseph, foreshadowed in prophecy, selec-ted by the Omnipotent to be the guardian of the Mother and the Child of promise, In the evening a very pleasing and varied entertainment was given in His Lordship's honor by the young a tes of but pride dissipates this lovely vision, extinguishes God's presence, and His holy laws are despised, and fail to exer-cise their kindly influence upon the hearts and the lives of men. Behold the St. Mary's Academy. recent illness.

vice of pride in its essential evilness. What wonder that he who is possessed with it "shall be filled with maledictions,

with it "shall be filled with maledictions, and it shall ruin him in the end." The nature of pride, therefore, is the withdrawal, the apostacy of our hearts from God, and substituting for Him, the great God, the mighty and the Just One, the Infinite, Eternal, our own selves, our own vain conceits, our own corrupt wills, our own nothingness. In one word, pride is faith in ourselves, and unbelief in God, and hence pride is said to be the inordinate love of our own excellence. Since God is banished from the proud man's heart, it naturally follows that the man's heart, it naturally follows that the wholesome laws of God are banished also, and thus the first and principal effect of the sin of pride is disobedience to the Creator's law. The Scripture teemswith dismal examples of this woefu yet necessary consequence of pride, which we ought to remind ourselves of which we ought to remind ourselves of always and so warn our own hearts against the assaults of pride. But above all we ought ever to remember the prom-inent figures portrayed in the inspired volume, who, abandoning themselves to the fatal spell of pride, sent upon God's creation a very flood of malediction and vengeance which yet overflows upon this sinful world.

creation a very nood of malediction and vengeance which yet overflows upon this sinful world. Consider the fallen angel, the devil, the arch-enemy of God and man. Wit-ness what pride wrought upon him. Carry your minds back beyond time— before our creation—and imagine the magnificent beauty of the unfallen Angel Chief, who was throned in the heavens, and outshone his fellows by the splendor and dazling brightness of his loveliness. Lucifer, the morning star of God's creation, the prince and ruler of the hosts of heaven, whose desting was highest and mightiest in the designs of the Eternal, reigned once in heaven next to God. Behold the change. One deliberate thought of defiant, dis obedient pride changed that glorious sun of God's home into utter darkness. The of God's home into utter darkness. The curse of the Omnipotent fell upon him; that awful example of the run of pride and treasure it in your memories. Con-sider the pride of Adam, unlawfully, disobediently seeking to have all know-ledge, and thereby be forsooth the equal of God. This image of his own greatness so dazzled his mind, enlightened though it was with grace and primal justice, that he forgot all he owed to his Maker ; forgot the one law laid upon him to be forgat the lorget an he when to his makes, it forgat the one law laid upon him to be a test of his gratitude and obedience; he broke the Creator's law, he eat of the torbidden tree, and for his disobedience we, and the world, have become the in-heritors of the maledictions, far-reaching, in the challence of the detunction of mighty, Godlike, of the destruction of our being in death and its moral destruction by sin, and also, but for the merciful intervention of Christ's explation, of an everlasting heritage of ruin beyond the grave. These scriptural examples and warn-

These scriptural examples and warn-ings of the evil results of pride should be kept always before us, and from time to time made the subjects of particular and serious thought; because they prove to us the appalling strength, the fatal fas-cination which pride exercises over creatures, over the greatest minds, over the brightest intellects, since it weakens and finally overthrows that principle of right government within us, faith in God. In truth, pride is a falling away from God, ruin, and despair. How often have we

faith in God is annihilated ; that divine presence, which ought to be the atmos-phere of her life, disappears ; then ruin and malediction inevitably follow, and a human demon is let loose upon the world, whose power for evil is only par-alleled by the demons of the abyss. This age is a proud age; by consequence it is an infiele age; and any one can wit-ness the degradation of woman, which is the legitimate outcome of the sin of this age. Her holy place in the home, the queen of the domestic world, ruling with alleled by the demons of the abyss. This age is a proud age; by consequence it is an infidel age; and any one can wit-ness the degradation of woman, which is the legitimate outcome of the sin of this age. Her holy place in the home, the queen of the domestic world, ruling with absolute sovereignty in that God given kingdom, moulding men and manners within the sacred precincts of the family, is subverted with the rude savsgery of men's passions, by means of the un-steady, vicious principles governing the marriage contract in this age. The vile record of the divorce court summarizes woman's degradation, offspring of defi-ant pride, the ruling spirit of our time, which wrests from woman her dignity, which wrests from woman her dignity, her purity, her honored sceptre when it destroys within her heart her faith in God, and withdraws her from the beauti-ful and irrevocable and holy custody of the sacramental consecration, whereof the Catholic Church, the Church of faith undefiled, is alone God's dispenser. Be-ware, then, of the demon of pride. It hath entered and ruined greater beings; mightier and holier destinies have by it heap made frustrate, therefore must rebeen made frustrate ; therefore must we watch and pray, lest its blight blast our immortality with the curse of wrath un-Guard well, then, your homes from the

mockery of its inevitable and victorious power over everything of flesh—let not this foul air poison your homes, and blight your hearts, and hide from you the ineffable beauty of things immortal, and of the home which our God has pre-pared for us when this life is at an end. Wherefore, in conclusion, cherish and guard God's presence within you, enliven your faith in His restraining law; each day beg of Him grace and light to streng-then and guide you, so that pride may advances of pride. If you be mothers, or have households to take care of, be heedful not to exhibit any foolish pride, the north and west, where that same spirit, unity, harmony, and co-operation, has pro-duced marvellous results. May that blessed spirit continue." The bishop, looking at the windows, said: "I congratulate you on the magnifi-cent transfiguration of your church I see around me, and in it I recognize the efforts of people, individuals and families, who have set an example, which I trust will be fol-lowed in the future. While we honor those who made these sacrifices we can-not forget the people who are continuing to make small sacrifices for the comple-tion of your glorious church. Never tire needful not to exhibit any foolish pride, which shows itself chiefly in your con-tempt of your neighbors, in rash and inconsidered judgments of their actions, in your uncharitable tongues, and those, various forms of self-conceit which find various forms of self-conceit which find expression in manner, and word, and act from day to day; and thus an evil exam-ple is given in your homes. If you be daughters, living with your parents, be docile and obedient to them. Check any thought of disrespect for your father or mother which might enter your mind, for they hold the place of God in your regard, and with them God shares His authority over you, so that if you resist then and guide you, so that pride may not enter and diminish the wondrous gift which the outpouring of His Blood in the curse of the Omnipotent fell upon htm; changed his beauty into agliness, and see the hideous demon pursuing his fearful work, wrecking God's creation with the fiendish malignity of his hatred for His maker, gloating over the wretched souls he has made to share his own hapless fate forever. Bethink you, brethren, of that awful example of the ruin of pride and traceurs it in your memories. Con-Sacraments ever renew and the spirit of Nazareth our souls. O may the spirit of humility, rest upon us always; a spirit of humility, the angel custodian of faith, the God-given opposer of pride, which is, as the scripture saith, the beginning of all sin, a prolific mother of evilness and corruption, bringing fatal and irremediable and ever-bringing fatal and irr Sacraments ever renews and increases in our souls. O may the spirit of Nazareth regard, and wish them fod shares His authority over you, so that if you resist them through pride and self-conceit you resist Him and disregard His law. Place a gate of prudence before your lips, that you may not ever offend your parents with tongue or give them cause of anger or distress by your expressed disdain. Be modest and careful in your dress, avoiding extravagance and needless expense, and wasteful, sin-ful display. What sin, after all, is com-parable to this ain of extravagance in a young girl? Dressing herself up with firvious and thoughtless vanity and con-ceit, thus depriving her parents of many your hearts which you must strive to purity, perfect, beautify and embellish with the gold of charity, the pearls of purity and the rubies of sacrifice, in order that some day bishop, priest and people may rejoice in the revelation of His everlasting glory." After Mass His Lordship was presented by the Cathedral Sanctuary Boys with the following address :--On Thursday morning, the 10th, at 8 a. m., Pontifical Mass was celebrated by His Lordship the Bishop of Kingston, assisted by the Rt. Rev. Mgr. Farrelly, V. G., as assistant priest, Rev. Fathers E. H. Murray and C. B. Murray, deacon and sub-deacon of the Mass; and Rev. John F. Coffey and Rev. John Masterson as deacon and sub-deacon of honor; Rev. Joseph It was so even now. Christ was in our midst, and we knew Him not. The rev. father then went on to quote by the Oathead States and the Dy's which the following address : To the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston, on the Anniver-sary of his Consecration.
 MAY IT PLEASE YOUR LORDSHIP :-- We, things of which they have sore need, sometimes perhaps leaving them in actual want, for the sake of a miserable self condemning pride. Alas! ungrate-ful daughters such as these are a curse which are a blacking to their permut and sub-deacon of honor; Rev. Joseph McGrath, master of ceremonies. His Grace the Archbishop was attended in the sanctuary by Very Rev. Vicar-Gen. Rooney and Rev. Thomas Spratt. His Lordship the Bishop of London by Rev. Fathers Mackey and J. Brennan. His Lordship the Bishop of Rochester by Rev. Fathers O'Connor and A Mac-donnell. and sub-deacon of honor ; Rev. Joseph the members of the sanctuary of St. Mary's Cathedral, take this, the anniver-Mary's Cathedral, take this, the anniver-sary of your elevation to the Episcopal Throne, as a most fitting opportunity of giving expression to the very sincere sentiments of veneration and respect enrather than a blessing to their parents, and they are sowing seeds of evil which in after time will produce a bitter meed of retribution, when that pride they now so giddily nourish, will bring misery, and tigan, Frankford; with the priests of the Cathedral, Rev. P. A. Twohey, chaplain of the Penitentiary; Rev. Thomas Kelly, Secretary; Rev. D. A. Twomey, Rev. J. McGrath, Rev. D. MacKae. At 7.30 p. m. the bishops and clergy having met for organization in the sac-risty, proceeded into the sanctuary, to assist at Benediction of the Most Holy Savarmost which was preceded by a

the church triumphant to the church mili-tant, and is the august seal of the holy Catholic religion. The bishop then allu-ded to the sacrament within the tabernacle on the altar, and said that Christ is in truth in the tabernacle, and it should be a source of great joy and rapture to the people to know that upon the altar is the living Christ, and from Him (the sacra-ment) streams the light which is the beauty and glory of God's house. Take the sacrament out of the church and there would be nothing left but a gorgeous hall. THE PEOPLE OF KINOSTON. revealed to then by angelic embassage in a vision of the night !-even so was the father of the Holy Family of Nazareth. The Child Jesus, divine and human, the Saviour of men, the Man-God, whose life is but a continued protest against human pride, and a perpetual lesson of humility; born in a stable, living in poverty, dying in shame and ignominy-even so is the Child of the Holy Family of Nazareth. Where is there one shadow in this poor life of the household of Nazareth to give a color to the pride of ma Y THE PROFLE OF KINGSTON. The bishop then alluded to the love the Catholics of Kingston had for the house of God, saying that the many religious institutions spoke eloquently in that regard. The beautiful windows and sur-roundings also seminated his of the

regard. The beautiful windows and sur-roundings also reminded him of their love. "Thrice blessed people of Kingston--blessed in faith, hope, charity and close communion of people, priests and prelate," said the speaker, "you have set an ex-ample to the whole world of what Chris-tian faith and lova can do what chris-What made Nazareth holy ? The pres-ence of the Divine Child. Let faith, pro-tected by humility, keep Him present in our homes also ; so that the air of Naza-

ample to the whole world of what Chris-tian faith and love can do under the guidance of an able, wise, zealous and apostolic bishop. You show to men the wealth of Catholic property and the faith and here there is your best. our homes also; so that the air of Naza-reth may surround us, and we may breathe the atmosphere which Mary and Joseph lived upon in the olden days. Let each home be another Nazareth; each heart another Nazareth, with Jesus within slways. Let not the pestilential atmos-phere of this proud world—so foolishly proud—the vain and empty display of earthly wealth, or greatness, upon which death casts its fateful breath, in the mockery of its inevitable and victorious power over everything of flesh—let not wealth of Catholic property and the faith and love there is in your hearts. You show a faith that could be moulded into ingots of gold; you show a charity that could be coined into rubies and pearls, to honor and beautify the house of God and the piace where His glory dwells. This example will be followed by your co-re-ligionists in the future, as an example of the past has been followed in every por-tion of this province, more particularly in the north and west, where that same spirit, unity, harmony, and co-operation, has pro-

### CHRIST THE MEDIATOR.

NO. 375.

The Rev. Father Pardow, S. J., of New York, addressed a very large congrega-tion in St. Peter's Cathedral on Sunday evening last, on this vital and ever inter sting subject. Father Pardow said that the most cur-

ranner Parlow said that the most cur-sory reader of Holy Writ would be struck by the magnificence and the exactitude of the preparations for the coming of the Messiah and the apparent fruitiessness of the results when He did come. St. John, in the first chapter of his genuel, land it down that Christ come into the world it down that Christ came into the world and the world knew Him no'; bat He

and the world knew Him not: bat He was the light of the world, and bat the darkness thereof did not understand Him; that He came smongst His own and His own received Him not. In the reception of the Messiah by the world there was first defect of intellect. The human intellect did not know Christ. That intellect had been darkened by the sin of our first parents, and was therefore unable to grasp the gigantic and overshadowing figure of and was therefore unable to grasp the gigantic and overshadowing figure of Christ, the Mediator. For 4,000 years God the Father had prepared the world for the coming of His Divine Son. Even when He had cursed the human race and banished them from Paradise, and His curse had fallen upon all creation, He held out a ray of hope that comforted human kind even in the midst of its sorrow for its parting from God. But sorrow for its parting from God. But after a time even this ray of hope seemed after a time even this ray of bope seemed to lose its brightness, and finally ceased altogether to have any influence over the children of man. Then it was that God selected the race, which He called His own, from which the Messiah was to be born. This Messiah was pre-figured and prophesied for over 2,000 years to this race, and yet, according to St. John, when He did come to His own, His own received Him not. It was so as the present day. Christ came to His own and His own rejected Him. In the Gospel for the day it was related how John the Baptist, who might be termed the prophet of the old and the martyr of the new law, sent His disciples to Christ to ask Him if He was the one that was to come, and Carist, answering, Christ to ask Him if He was the one that was to come, and Christ, answering, said: "Go tell John what you have seen. "The blind see; the deaf hear; the lepers are cleansed and the dead arise." Christ did not give a mere affirmative answer to the question of the disciples of John, but asked to be judged by hrs works, it was a even pow. Christ was in our

The rev, father then went on to quote from the sixth chapter of St. John's tios-pel, which ne referred to as one of the grandest portions of the Scriptures, where Christ, after feeding the multitudes with the bread and fishes, rebuked the people who followed Him, telling them that they sought Him not because they saw the miracles, but because they did eat of the layes and were filled. He then of the loaves and were filled. He then went on to speak of Himself as the bread of life, and to teach them the most wondrous doctrines of the communion and the resurrection. The people murmured

the resurrection. The people murmured amongst themselves, and He who knew all that was passing in their hearts said, "Murmur not among yourselves." He repeated the statement six times in all—"I am the bread of life," but did not explain it, though many of His Disciples, as we were told in the chapter, "went back and walked no more with Hun." it was the teaching of fath. If they had donnell.
His Lordship the Bishop of Ottawa by
Rev. Fathers Gauthier and E. Walsh.
His Lordship Bishop O'Mahoney by
Rev. J. H. McDonagh and Rev. John
Twomey.
The clergy of the diocese were as on the previous evening present in full strength.
After the first gospel His Lordship the Most Rev. Dr. O'Mahoney ascended the pulpit and preached an able and closely
Inductive previous evening of which we must this and his agents; when the occasion would be afforded us of putting in practice, the good counsels received from your Lordship.
It is to the first gospel His Lordship the weak content ourselves with an imperfect synopsis. He took for his text these principle of faith that Corist was incur-cating, and faith was the first requisite of the Christian life to day. The sub-limity of Christ's character was never better shown than when He turned o better shown that when the turned of the twelve with the question, "Will ve also go away?" These men whom He had chosen from the whole world to carry on the work after His departure, the Disciples whom He loved and trasted, He was willing to lose if they were found wanting in that test. It was of more int-portance that faith should be taught than portance that faith should be taught than that Peter and James and John and An-draw and all the Disciples should remain to carry the Gospel through out the world. This was an extremely busy see Men devoted themselves with ardor to every pursuit and study, but they found no time to study Him who is in their midst. The world had no desire to know Christ or to understand Him, but Christians who were not of the world, but were specially placed and chosen by God, should strive to know and under-stand Him. They were now at the very stand Him. They were now at the very eve of Christmas and they should pre-pare for Christ's coming with all care and assiduity. The world had its Christ-mas without Christ. Their Christmas should be one made happy by the preence of Christ, the mediator. THE NATIONAL LEAGUE IN GUELPH To the Editor of the Catholic Record : DEAR SIR :- As I have not seen in the Record any notice of what we are doing here towards the Irish Parliamentary fund I concluded you had not heard any-thing about it. I will, therefore, tell you what we have done. About a wonth are what we have done About a month ago a few of us had an informal meeting and formed a committee to take up subscrip-tions for that purpose. I must say we have done very well, considuring the have done very wen, considering the hard times and the many calls on us. We sent off a check yesterday to Mr. Parnell for the Irish Parliamentary fund, of fity-two pounds sterling. The list was head-ed by two good Irishmen : Michael Doyle, of Puslinch, gave \$20, Patrick Ryan, of Guelph, \$10. Yours, etc., NATIONALIST. PERSONAL. We are delighted to hear of the rapid recovery of the Right Rev. Mgr. Grandin, Bishop of St. Albert, N. W. T., from his

# THE CATHOLIC RECORD.

Who BIDES HIS TIME. BY J. W. RILRY

2

Who bides his time, and day by day Fases defea fail patiently. And life a mirthful roundelay. However poor his fortunes be-Hawli not fail ta any qualm O'poverty-the piltry dime, It will good solien that he palm, Who bides his time.

Who bides his time -he tastes the sweet Of honey in the saltest tear; And though he fares with slowest feet Joy runs to meet him drawing near; The birds are hersids of his cause, And, like a newer ending rhyme, Tae roadsides bloom in his applause, Who bides his time.

Who bldes his time and fevers not In the hot race that none achieves Shall wear cool wrethen chapiels, wrow With orimon berries in the leaves. And he shall reign a goodly king. And sway his hand o'er every clime, With peace writ on his signet ring. Who blies his time.

### STORY OF SEVEN DEVILS

The negro church which stood in the pine woods near the little village of Oxford Cross R ads, in one of the lower counties of Vuginia, was presided over by an elderly individual, known to the com-munity in general as Uncle Pete; but on Sundays, the members of his congregation addressed him as Brudder Pete. He was an expressed and energetic man, and addressed him as Brudder Pete. He was an earnest and energetic man, and, although be could neither read nor write, he had for many years expounded the Scriptures to the satisfaction of his hearers. His memory was good, and those portions of the Bible which from time to time he had heard read were used by him, and frequently with powerful effect, in his cerarons. His interpretations of the Scriptures were generally entirely original, and were made to suit the needs, or what he supposed to be the needs, of his congre-gation.

Whether as "Uncle Pete" in the garden Whether as "Uncle Pete" in the garden and corn field, or "Brudder Pete" in the church, he er j yed the good opinion of everybody excepting one person, and that was his wife. She was a high-tempered and somewhat dissatified person, who had conceived the idea that her husband was in the habit of giving too much time to the church, and too little to the acquisi-tion of corn-bread and pork. On a certain Saturday he gave him a most tremendous scolding, which so affected the spirits of the good man that it influenced his decision in regard to the selection of the subject for his sermon the next day.

In regard to the selection of the subject for his sermon the next day. His congregation was accustomed to being astonished, and rather liked it, but never before had their minds received such a shock as when the preacher an-nounced the subject of his discourse. He did not take any marticulae text for this nounced the subject of his discourse. He did not take any particular text, for this was not his custom, but he boldly stated that the Bible declared that every woman in the world was possessed with seven devils; and the evils which this state of things he knowld unon the world he devils; and the evils which this state of things has brought upon the world he showed forth with much warmth and feeling. Subject-matter, principally from his own experience, crowded in upon his miad, and he served it out to his audience hot and strong. If his deduction could have been proved to be correct, all women were creatures who by reason of their have been proved to be correct, all women were creatures who, by reason of their seven-fold diabolic possessions, were not capable of independent thought or action, and who shou'd in terrs and humility place themselves absolutely under the direction and authority of the other sex. When he approached the conclusion of his sermon, Brother Peter closed with a bang the Bible, which, although he could not read a word of it, always lay open before him while he preached, and deliv-cred the concluding exhortation of his sermon :

cred the concluding exhortation of his sermon: "Now, my dear brev'ren ob dis congre gation," he said, "I want you to under-stan' dat dar's nufin in dis yer sarmon wot you've jus' beerd ter make you think yousefs angels. By no means, brev'ren; you was all brang up by wimmen, an' you've got ter lib wid 'em, an' ef anythin' in dis yer wold is ketchin', my dear brev'-ren, it's habn' debbils, an' from wot I've seen ob some ob de men ob dis worl' I 'spec' dey is persest ob 'bout all de deb-bils dey got room fur. But de Bible don'

so many. Their prescher's explanation of the manner in which every woman came to be possessed of just so many devils appeared to them of little importance. What they objected to was the fundamental doctrine of his sermon, which was based on his assertion that the Bible declared every woman had seven devils. They were not willing to believe that the Bible said any such thing. Some of them went so far as to state it was their opinion that Uncle Pete had got this fool notion from some of the lawyers at the court-house when he was on a jury a month or so before. It was quite noticeable that, although Sun-day afternoon had scarcely begun, the majority of the women of the congrega-tion called their minister Uncle Pete. This was very strong evidence of a sudden decline in his popularity. Some of the more vigorous minded women, not seeing their minister among the other people in the clearing front of the log church, went to look for him, but he was not to be found. His wife had ordered him to be home early, and soon after the congregation had been dismissed he departed by a short cut through the woota. That afternoon an irate com-mittee, composed principally of women, but including also a few men who had er-pressed disbelief in the new doctrine, arrived at the cabin of their preacher, but

pressed disbelief in the new doctrine, arrived at the cabin of their preacher, but found there only his wife, cross grained old Aunt Rebecca. She informed them that her husband was not at home. "He's done 'gaged hisse'f," she said, "ter cut an' haul wood fur Kunnel Martin there with the state of a whole a shear the state.

"ter cut an' haul wood fur Kunnel Martin ober on Little Mount'n for de whole ob nex' week. It's fourteen or thirteen mile' from h'yar, an' ef he'd started ter-morrer-mawnin' he'd los' a'mos' a whole day. 'Sides dat, I done tole him dat ef he git dar ter-night he'd have his supper trowed ia. Wot you all want wid him ? Gwine ter pay him fur preachin ?' Any such intention as this was instan-taneously denied, and Aunt Rebecca was in-formed of the subject upon which her vis-itors had come to have a very plain talk gregation.

tan sously denied, and Aunt Rebecca wasinformed of the subject upon which her visuit it it is a source of the subject upon which her visuit it is a source of the new and startling dogma had appartent.
ently no disturbing effect upon Aunt Rebecca. On the contrary, the old woman seemed rather to enjoy the news.
"Reckin he oughter know all 'bout dat," he said. 'He's done had free wives, an'he said to distor be ad when abe made this remark, it might be imagined that Aunt Rebecca was rather proud of the fact that her husband thought her capable of explored in the marked, "11' splatin de subject with a source of the said thought her capable of explored in the mere the stand of diabolism every day in the week.

In the don' want text how what do tree is not precisely correct, we near enough to a same fail main of precisely correct, we near enough to any my dear brev'ren, "and the same area to post of post of post of the same area to post of post of the post of the same area to post of post of the post of the same area to post of post of the po

at the pleasure of the Archbishop. Thus was Wyclif, at an early period in his career, brought into collision with the monastic Order, which he afterwards attacked with the bitterest hatred. He refused to submit, appealed to Rome, and the cause was heard at Viterbo before Cardinal de Rocha, formerly abbot of Cluny. Judgment was given in favor of the Archbishop, and the monks succeeded the secular clergy at Canterbury Hall. This was a bitter disappointment for the evarden, the more so as he had wished to pose as the champion of the seculars in a quarrel with the regulars, and perhaps as a "Northern" against Kentishmen. Wyclif hoped to console bimself by obtaining the vacant See of Worcester. At least, so we are floid by more than one English writer within a quarter of a century after Wyclif's death. If so, he met with a second disappointemt. From this time he began the warfare against the teaching and authority of the Catholic Church, which he continued unceasingly to carry on till his death. Were we wrong in sur-mising that his ennity to Rome had its if art source in disappointed ambition ? We have thought it well by the above summary to call special attention to the fore portion of Father Stevenson's work, because it relates to the fact less univer-sally known than the general character of Wyclif's heresize. As to these latter, they savor strongly of Calvinism, while on morals they have a great affinity with the doctrines of Socialists and the advocates of "Free Love." In a word, his blaphem-ous utterances would abox't the great ing what Father Stevenson has given us from contemporary sources, we think it would not be easy to deny that the brutal excess of the Kentish revolutionaries, in 1382, were in great part traceable to Wyclif's influence. Here we are forcibly reminded of what we have read about while bolder men were engaged in the would not be easy to deny that the brutal excess of the Gordon riots, though Wyclif, unlike his successor, though til zefest to remain tranquil in his Leicestershire rec-tor JOHN WTCLIF IN HIS TRUE LIGHT. This was good logic, but the feeling on the subject proved to be even stronger. To the mothers in the company became to angry at their children being condiced derils that for a time there seemed to be derils that for a time there seemed to be thing ought to be done to show we neuced, and it was the great feeling this some thing ought to be done to show we neuced, and it was the great feeling this some thing ought to be done to show we neuced, and it was the great feeling this some thing ought to be done to show we neuced, and it was the great feeling this some the ongregation had been met. Many volcant propositions were made, some of the younger men going as far as to offer to barn down the church. It was finally sgreed, quite unanimously, that olf Peter should be unceremoniously outed from his place in the pulpit which he had filled to many yens. As the week passed on, some of the offer dip feeling to wards their did com panion and preacher talked the matting to explain himself, and give his grounds to explain himself. Toring all this time of angry discussion, good old Peter was quisity and calmy the benipit, and sit for the rest of his life on a back seat of the church. This pro-god old Peter was quisity and calmy good old Peter was quisity and calmy good old Peter was quisity and calmy the been able to rik himself. Mountain. His mind was in a condition of great comort and peece, for not only the been able to rik himself, in his lats sermon, of many of the hard thoughts con-covering wormen that had been gathering the ablics is togener for him as hold able are form home was give down from the pulpit, and sit for the rest of his life or a lack seat of the church. This pro-god old Peter was quisity and calmy discussing the been able to rik himself, in his lats sermon,

had its rise in the Caesarism of the Con-queror and his descendants. Its principles were embedded in the teachings of John Wyclif.

abeence from home had given him a holt-day from the harrassments of Aunt Rebecca's tongue, so that no new notions of women's culpability had risen within him. He had dismissed the subject alto-gether, and had been thinking over a sermon regarding baptism which he thought he could make convincing to cer-tain of the younger members of his con-gregation. Probably there never was a time when it could be said that our country was absolutely free from error, either as regards its ecclesiastical politics or its religious belief. From the time of the early Normans there had always been in England a party which looked with undisguised suspicion on the dealings of the Papal Curia, as far as they were sup-posed to tranch on the pivileges and libertics of the sovereigu. Many of the no bility, and even some of the Bishops, would gladly have made the king inde-pendent of the Pontiff in all matters save those which were of a purely dogmatic it could be said that our country was gregation. He arrived at home very late on Satur-day night, and retired to his simple couch without knowing anything of the terrible storm which had been gathering through the week, and which was to burst upon him on the morrow. But the next morr-ing, long before church time, he received wereing ecouch of what was going to pendent of the Pontiff in all matters save those which were of a purely dogmatic nature. Here it is enough to refer to the aggressions of William Rufus and the two Henrys, which were resisted by St. Anselm and St. Thomas of Canterbury. From the king the anti-Papal feeling descended to the nobility, and from the nobility to their tenants. This unfortun-ate irritation was kept alive by the sys-tem of Papal provisions, whereby patrons of benefices complained that they were deprived of their civil privileges, of which they loudly clamored for their restitution. Such were the predisposing causes, and when we find the yoke of authority irk-

when we fit the yoke of au ority irk dar." This advice was not promptly acted upon, but in the course of half an hour nearly all the villagers and loungers had gone off to the church in the woods; and some we try at once to persuade ourselves that the said authority is an usurpation. To efface the distinction between human and supernatural element in the Papal jurisdiction, and set it all down as when Uncle Peter had put on his high black hat, somewhat battered, but still sufficiently clerical looking for that con-gregation, and had given something of a a mere earthly institution, was the next step, and along with this the whole system of Church discipline, nay, the whole Christian priesthood and sacramental principles, must needs be overturned. This is exactly what was done by the Wycliftes, and it forms the mainspring of the Protestant system, if system it can olish to his cowhide shoes, he betook himself by the accustomed path to the log building where he had so often held forth to his people. As soon as he entered the church he was formally inforth to his people. entered the church he was formally in-structed by a committee of the leading members that before he began to open the services, he must make it plain to the congregation that what he had said on the preceding Sunday about every woman being possessed by seven devils the to the congregation that what he had said on the preceding for a seven devils the congregation that what he had said on the preceding Sunday about every the to the total seven devils the congregation that what he had said the congregation that what he had said the preceding for a seven devils the congregation that what he had said the preceding for a seven devils the total sevents now as clear as caylight on the faith of records of unquestioned authen-tion for the preceding the sevents now as clear as the sevents now as the sevents the congregation that what he had said i on the preceding Sunday about every woman being possessed by seven devils was Scripture truth, and not mere wicked nonsense out of his own brain. I If he could not do that they wanted no more praying or preaching, from him. Uncle Peter made no answer, but n ascending the little pulpit, he put his hat on the bench behind him where it was used to rence took out his red faith of records of unquestioned authen-ticity. Archbishop Islip, in founding Canterbury Hall at Oxford, had impru-Canterbury Hall at Oxford, had impru-dently attempted to unite Benedictine monks and secular priests in one and the same collegiate establishment. The un-dertaking did not work harmoniously, as might have been foreseen. The Arch-bishop removed the monks and made over the college to the secular priests, with Wyclif, then master of Baliol, as warden. This was done without the authorization from the crown needed for its legality, and was subsequently held to be invalid. was used to repose, took out his red cotton handkerchief and blew his nose in his accustomed way, and looked about him. The house was crowded. Even Adut Rebecca was there. After a deliberate survey of his audi-After a deliberate survey of his audi-ence the preacher spoke: "Breveren an'sisters, I see afore me Brudder Bill Hines, who kin read de Bible, an' has got one. Ain't dat so, Brudder ?" Bill Hines having nodded and mod-estly grunted assent, the preacher con-tinued: "An' dar's Aun' Priscilla's boy, Billes, who kin read de Bible, an' has got one. Ain't dat so, Brudder ?' Bill Hines having nodded and mod-estly grunted assent, the preacher con-tinued: "An' dar's Aun' Priscilla's boy, Jake, who ain't a brudder yit, though he's plenty old 'nuf, min,' I tell ye; an' he kin read de Bible, fus' rate, an' has read it ter me oher an' oher acin. Ain't dat rules for the new college. No one shall be eligible as a fellow who has any notable mark on his face. The cost of gowns, furs, etc., is minutely regulated. Latin is to be spoken in the house, "out they are not migny good lookin apples, too-led an you git two dollars a bai' fur at de store. But Ebe, she wouldn't hab neider ob 'em, an' when she done took one bite ou do cach one, she frew 'em away. Dend eod debuil-arpent, he scratch his head, an' he says to hese'i: Dis yer Ebe, she pow'inl 'ticklar 'bout her apples. Reckin l'llia fiter fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a real good one. An' he done wait till after fros', an' den he fotch her a tabemarie he' jus' go 'long an' eat it all up, core, seeds, an' all. 'Look hy'ar, sarpint,' says the, 'hab you got anudder ob dem aphes canced as a set of a back of an old letter and much interest was shown in the sud of a back of an old letter and a piece of pencil furnished by Suan. The result was at last announced as three sund red and nineteen, which, although it ter me ober an' ober agin. Ain't dat

### A RESOLUTION TO TAKE AT THIS RENEWAL OF THE ECCLESIAS-TICAL YEAR.

Advent began last week, and the pres-ent article, translated from an old num-ber of the *Echo de Fourviere*, is therefore a little late, but it is nevertheless good, in the original,—TH. XR. K. There is a work, ever ancient and ever new, which surnames all other which

the original,—TH. XR. K. There is a work, ever ancient and ever new, which surpasses all others, which is their foundation and their crowning, which is within the capability of every-body, but which is nevertheless more than ever neglected; it is daily attendance at the holy sacrifice of the Mass. As for other works there may be hesita.-tion as to choice, as to measure; it is rash to follow one's own judgment or that of an irresponsible friend; it is indispensible to consult a wise director who has the grace of his state. For this, there is no need of delibera-tion or of advice, no fear of going astray. In practiang it, one is sure of following the call of Him who is the Way, the Truth, and the Life. What has become, in our modern society, of this practice, once so faithfully exercised ? In the country, Mass on days that are not holydays is heard by only a few attendants, and sometimes the priest celebrates alone, with his server. In the cities, where there is extreme facility, where one may choose between the early morning hours and later hours, it is always the same little band, of whom the men form the least part. The real a pretty large number of fer-

morning hours and later hours, it is always the same little band, of whom the men form the least part. There is a pretty large number of fer-vent Christians who are regular in their fulfillment of essential duties, who totally neglect attendance at daily Mass. And yet, what is easier than this inestimable act of piety? "Alms rever makes one poor, mass never makes one late," says an old pro-verb. The busiest man takes time to est ; he knows that his head would be unfitted for the management of business if he were to carry it on with a weakened body. How is it that he cannot under-stand that his soul has still more need of being frequently plunged in the Fountain of life? Oh! let him not fear that he will lose time : he will make its value tenfold as great by devoting half an hour every morning to this salutary exercise. The one who has contracted the habit of it will find it so sweet that every day deprived of this ray of sunshine seems dark to him, that every labor from which this aid has been taken is insupportable to him. The Sunday Mass, excent perhame on to him.

to him. The Sunday Mass, except, perhaps, on some great feasts, is foreaken by many of those men who are baptized, who have made their first communion, and who do not want to die without the secraments. not want to die without the sacraments. Such carelessness, such ingratitude should cause extreme grief to those who observe this obligatory practice. With the pur-pose of reparation, why should they not feel an imperious yearning to do more than their strict duty, by frequenting the sacred altars during the week i

sacred altars during the week i It is not necessary to be a theologian to affirm that this is the chief work to be undertaken in these sad days in which we live. This being resolutely embraced all the others will follow from it as from

mon than to find men of this calibre even-tually in arms against the cause of which they had once been hot defenders. We could quote living instances by the score. So Peacock drifted into Wyclifism, and on November 28th, 1457, was condemned as a heretic by the Primate. He retracted at St. Paul's Cross, and for the rest of bis days was committed to the custody of the abbot of Thorney, in Cambridgeshire. He was but one of many condemned by the eccleslastical courts for Lollardism, the result of whose history our author sums up as follows :

the others will follow from it as from their sources. Besides, has not the Holy Father invited the faithful to join in the prayers which every priest recites at the foot of the altar at the close of the holy sacrifice ? Of all the motives of confidence which enable us to endure present trials and make us foresee a happier future, this is certainly the sweetest and surest. In his tender solicitude for the freedom of the Church and for the salvation of souls, the Vicar of Jesus Christ has ordered that every priest in the world, at the moment when his heart is inflamed with the sacred fire, shall thrice recite the angelic salutation followed by the Salve Regima and a prayer whose terms his great soul has dictated. How can the faithful join in those supthe result of whose history our author sums up as follows: "We begin to understand at length the cause of that startling rapidity with which Henry VIII. was able to carry into execu-tion his plans for the establishment of the reformation. England was prepared it. Cranmer offered scarcely any doctrine to his coun-trymen which was a novelty to them. They had long renounced the doctrine of the Sacraments; the supremacy of the throne had long been familiar to them, and every other innovation as it followed

is the most ardent wish of the venerated Pope Leo XIII. Pope Leo XIII. Oh! what a shame to leave lonely the priest who celebrates the august sacrifice for us! Thousands of angels surround the altar and deplore our indifference. Let us go to Mass, let us make it easy for our children, our employees, our ser-vants, to practice this devotion. Happy the father of a family, happy the master who esteems his own service less than the service of God and who believes that, for the people of his household, as for himself. the people of his household, as for himself, prayer is the first duty of their state. He has sought, from the very first, the king-dom of God and His justice ; all else shall be added unto him in abundance. Habituated to daily mass, his children are respectful and obedient, his employees are honest, his servants are industrious and devoted. He does not regret the half hour which his workmen are said to have lost, since he sees order and peace prevail in his house. If we had faith as great as a mustard seed, said the Lips which never deceive, we

DEC. 19, 1885

A LEAVE-TAKING.

She will not smile; She will not stir; I marvel while I look on her. The lips are chilly And will not speak And will not spe The ghost of a lily In either cheek.

IA

6

Her hair-ah me ! Her hair-her hair ! Her hair-ner hair i low helpleasly My hauds go there ! But my carcases Meet not hers, O golden treases That thread my tean

I kiss the eyes On either lid, Where her love lies Forever hid. I cease my weeping And smile and say, I will be sleeping Thus, some day ! JAMES WHITCOMB R

LEO TAXIL ON FREEMASON

A DISTINGUISHED FRENCH EX-MASO POSES THE ORDER. Special Correspondence of the Pl

PARIS, NOV. The celebrated anti-clerical whose conversion, or rather rett Catholicity created such a sensation a of months ago, has undertaken t "Complete Revelations on Freemas the object of which is "to tear all its form a sect too formous for its p

"Complete Revelations on Freemas the object of which is "to tear all its from a sect too famous for its p and other crimes, established to com Catholic religion." The first volut this important work has just app and a second and concluding voli promised in a few days. Believing that the best method . quering "the mysterious soldiers darkness" is to throw light upon and thereby weaken the force of masonry by withdrawing the peopl its occult power, the author address self to the persons who come in a work will demonstrate unquest that Freemasons when they put selves forward as disareet philanth are hypocrites, that they lie wi most audacious impudence when present their tenebrous sect as a anodyne association having no ne politics and religion, that when it that liberty, equality and fraternit will amongst them, they are imp "Freemasonry," he says, "with its pa tic liturgy of chapters and its ex evocations of the Areopagi, is nothi-than the worship of Sata." The work begins with an extract the encyclical of Leo XIII., Hu genus, wherein the Holy Father or ahowing of it as it is ; the instruct the people, making known to the artifices employed by that sect to w men and attract them into its and perversity of its doctrines and the of its acts. The author confesses, shame, that he belonged to Freemas and by the special study of it to wi devoted himself, he was enabled to trate all its secrets. He, a repenta ner, makes a solemn reparation

rate all its secrets. He, a repents trate all its secrets. It is a repeate ner, makes a solern reparation Church for his responsibility for the ment he brought to it in this pe implety; he would die happy if he give his life for the holy and dearly to religion of his childhood, and he ji religion the recent which his reve confronts the rage which his reve cannot fail to raise up against hi the effects of which may, perhaps,

in execution. The most important chapter i The most important chapter is which furnishes a summary of Un Masonry, giving, in most cases, the ber of lodges of the several rites a number of members in the severa tries of the world. England, Sc Ireland, the United States, Ger France and Italy stand high in this society. The Grand Lodge of E York Rite, has as its Grand Master Rite called Herodom, Albert J Prince of Wales; as its substitute Grand Master Earl Carnaryon, Arch; it was established in 1717, he lodges dependent on it, and n lodges dependent on it, and n about 105,000 Masons. The same Edward is Grand Protector of the Lodge of St. John of Scotland, and Grand Lodge of Ireland, of Duke of Abercorn is Grand Maste Marquis of Headford, Royal Arc Earl of Bandon, Grand Secretan which was constituted at Dublin i has 1,014 lodges and about 75,000 bers. This practice of having roy sonages at the head of the great lo also seen in Denmark, where Christi King of Denmark, is Grand Prote the National Grand Lodge of De the National Grand Lodge of De and where the Prince Royal C Frederick William Charles is Master. Oscar II., King of Swed Norway, is Regnant Grand Mast Gustavus Adolphus, Prince Royal Master. Alexander, Prince of Ora National Grand Master of the Lodge of the low countries ; Prince Frederick William of Prussia is Frederick William of Prussia is Master Protector of the Mother L the three globes, and fills a like lodges of minor dignity. The United States have many, which are of the York rite. The Lodge of Massachusetts was constit Boston in 1733; it is very anci powerful, and has the direction lodges, comprising about 25.250 l lodges, comprising about 25,250 i The Grand Lodge of Pennsylvania lished since 1764, is one of the important in the United States, the direction of 379 lodges with Masons. The most important United States is that of New York United States is that of New 10 New 10 lished since 1781, which has the d of 713 lodges with 72,000 Masons. The general total, gathered fn official records, of Masons through world in 1885 is, according to M  $1,06^{\circ},095$ , divided into 17,016 loc round figures, 17,000 lodges and 1 of Masons. In the opinion of this who are active members. The cas to get rid of Masonry is to case ance at the lodges and to neglect ment of the usual fees. But if a useful to the sect every means use of, even solicitations which resemble threats, to retain him. A resemble threats, to retain him. A of Masons frequenting the lodge ciently serious a peril without in it by fears of others. If only r twentieths of these were to kn purpose of those who deceive t turn them to account they would their leader. If the people kn their leaders. If the people kn

DEC. 19, 1885.

bils dey got room fur. But de Bible don' say nuffin p'intedly on de subjee' ob de number ob debbils in man, an' l'spec' dose dat's got'em—an'we ought ter feel pow'ful thankful, my dear brev'ren, dat de Bible don' say we all's got 'em—has 'em cordin' to sarcumstances. But wid de wimmin it's diffrant dear 'en time aban an' blean we dif'rent; dey's got jas' seben, an' bless my I think dat's 'nuff.

"While I was a-turnin' ober in my min' de subject ob dis sarmon, dere come ter me a bit ob Scripter wot I heerd at a big bout ten year' ago. One ob de preachers was a-tellin' about ole mudder Ebe a-eatwas a tellin' about ole mudder Ebe a-eat-in' de apple, and says he : De sarpint fus' come along wid a red apple, an', says he : You gib dis yer to your husban', an' he think it is so mighty good dat when he done eat it he gib you anything you ax him fur, if you tell him whar den tree is. Ebe, she took one bite, an' den from dat expla expan. Wot den she frew dat apple away. Wot you mean, you triflin' sarpint, says she, a fotchin' me dat apple wot ain't good fur nuffin but ter make cider wid! Den de sarpint he go fotch her a yaller apple, an' sarpint he go totch her a yaller apple, an' she took one bite an' den says she : Go 'long wid ye, you fool sarpint, wot you fotch me dat June apple wot an't got no taste to it? Den de sarpint he think she like eunpin' sharp, an' he fotch her a green apple. She takes one bite ob it, an' den she frows it at his head, an' sings out : Is yon 'sneartin' me to gih dat apple to yer you 'spectin' me to gib dat apple to yer Uncle Adam au' gib him do colic ? Den de debbil he fotch her a lady apple, but she says she won't take no sich triftin' nubbins as dat to her husban' an'she took nubbins as dat to her husban' an'she took one bite ob it, an' frew it away. Then he go fotch her two udder kin' ob apples, one yaller wid red stripes, an' de udder-mighty good lookin' apples, too-de kin' you git two dollars a bar'l fur at de store. But Ebe, she wouldn't hab neider ob 'em, an' when she done took one bite out ob each one a he fraw 'em away. Den de ole

hibiting a different kind of diagonism every day in the week. The leader of the indignant church members was Susan Henry, a mulatio woman of a very independent turn of mind. She prided herself that she never worked in anybody's house but her own, and this immunity from outside service cause her a certain preeminence among her

gave her a certain preeminence among her sisters. Not only did Susan share the general resentment with which the startl-ing statement of old Peter had been received, but she felt that its promulgation had affected her position in the community. If every woman was possessed by seven devils, then, in this respect, she was seven devils, then, in this respect, she was no better nor worse than any of the others; and at this her proud heart rebelled. If the preacher had said some women had eight devils and others six, it would have been better. She might then have made a mental arrangement in re-gard to her relative position, which would have somewhat consoled her. But now there was no chance for that. The words of the preacher had equally debased all women.

A meeting of the disaffected church members was held the next night at Susan Henry's cabin, or rather in the little yard about it, for the house was not large enough to hold the people who attended it. The meeting was not regularly organ-ized, but everybody said what he or she had to say, and the result was a great deal of clamor, and a general increase of indig-nation sgainst Uncle Pete. "Look h'yar!" cried Susan, at the end

"Look h'yar !" cried Susan, at the end of some energetic remarks, "is dar enny pueson h'yar who kin count up figgers ?" Inquiries on the subject ran through the crowd, and in a few moments a black boy, about fourteen, was pushed forward as an expert in arithmetic. "Now, you Jim," said Susan, "you's been to school, an' you kin count up figgers. 'Cordin' ter de chu'ch books dars forty-seben women b'longin' to our meetin', an ef each one ob dem dar has got seben debils in her, I jus' wants you ter tell me how many debils come to chu'ch ebery cl'ar Sunday to hear dat ole Uncle Pete preach 7" This view of the case created a sensation,

and every other innovation as it followed was welcomed as an old familiar friend. For long the eyes of the crown and the greater lay lords had been fixed on the greater lay lords had been fixed on the property of the religious houses. We wonder that the reformation did not happen a century before the time when it really occurred. England seems to have

really occurred. England seems to have been ripe for it, and, if it may be per-mitted us to speculate, we should probably have had it during the century previous to that in which it burst upon us, but for the turmoils connected with the wars of York and Lancaster. When Henry pro-claimed war against the Head of the Church, he must have had the conviction strong upon his sould that in the strungele strong upon his soul that in the struggle upon which he was about to enter he

would be supported by a very large body of his subjects by whom the announce-ment had long been anticipated."

fortune to engage. Nothing is more com-mon than to find men of this calibre even-

### HE REMEMBERED.

"And you pretend to say," remarked a lawyer to a witness, "that you remember the exact words this man said to you ten

"I do." "Well, if my memory serves me, I met you at Saratoga about five years ago, and I should like to know if you can swear to any expression which I then made ?" "I can."

"Now, Mr. J., I want you to remember that you are under oath. Now, under oath, you swear that you can quote with great accuracy a remark I made to you at Saratoga five years ago ?" "I can."

"Well, what was it ?" "You met me in the hotel corridor." "Yes, quite correct." "And you shook hands with me." "Naturally I did."

"And you said to me: 'Let's go and ake something.' " The crier of the court had to call silence

for ten minutes, and the lawyer confessed that the witness had a remarkable memory

### The Best Cough Cure.

The best remedy for Cough and all Throat and Lung troubles, is one that loosens and dislodges the tough mucous, clears the bronchial tubes, and allays irritation. This is what Hagyard's Pectoral Balsam does in every case.

would move mountains. Now it is faith which leads us to the

Now it is faith which leads us to the holy sacrifice. Let us hasten to respond to the call of the morning bell, let us bring by our example and our invitations all good Christians over whom we have all good Christians over whom we any influence to the foot of the altars.

any influence to the foot of the altars. Behold the sovereign remedy for our ills! It is simple like that which comes from God ; it is efficacious, since it pos-sesses the infinite merit of the adorable Victim ; it is of perfect sweetness and, better than the Manna of the Hebrews, edants is left to all texter and all needs. better than the Manna of the Hebrews, adapts itself to all tastes and all needs. Let us go to Mass, as the thirsty deer hastens to the fountain, as the child which throws itself into its mother's arms, like the warrior who bows, before a battle, beneath the blessing of a priest. Let us tear ourselves from the false sweetness of an enervating sleep, to forestall the hour of absorbing occupations. By this custom we shall gain health of body, peace of soul, the salvation of society. Let us go to Mass ; it is the most beau-tiful of all deeds.

### Horsford's Acid Phosphate IN LIVER AND KIDNEY TROUBLES.

Dr. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

DEC. 19, 1885

A LEAVE-TAKING. She will not smile ; Bhe will not stir ; I marvel while I look on her. The lips are chilly the dist are chilly ;

And will not spectrum The ghost of a lily In either cheek.

Her hair—ah me ! Her hair—her hair ! How helplessly My hauds go there ! Meet not hers, O golden tresses That thread my tears !

I kiss the eyes On either lid, Where her love lies Forsver hid. I cease my weeping And smile and say, I will be sleeping Thus, some day ! JAMES WHITCOMB RILEY.

10

6

he

py ter the for elf, He

g-

ees ous alf

weail

ard

the

nd

ons ave

mes ble

nd, ws,

leer

ike

tle,

of

tom e of

au-

able t of LEO TAXIL ON FREEMASONRY.

A DISTINGUISHED FRENCH EX-MASON EX-POSES THE ORDER. Special Correspondence of the Pilot.

PARIS, Nov. 12. The celebrated anti-clerical leader, whose conversion, or rather return, to Catholicity greated such a sensation a couple of months ago, has undertaken to issue "Complete Revelations on Freemasonry," the object of which is "to tear all its masks form a seat too formous for its molitical from a sect too famous for its political and other crimes, established to combat the Catholic religion." The first volume of

and other crimes, established to combat the Catholic religion." The first volume of this important work has just appeared, and a second and concluding volume is promised in a few days. Belleving that the best method of con-quering "the mysterious soldiers of the darkness" is to throw light upon them and thereby weaken the force of Free-masonry by withdrawing the people from its occult power, the author addresses him-self to the persons who come in contact with the people. He declares that his work will demonstrate unquestionably that Freemasons when they put them-selves forward as discreet philanthropists are hypocrites, that they lie with the most audacious impudence when they present their tenebrous sect as a sort of anodyne association having no need for polities and religion, that when they say that liberty, equality and fraternity pre-vail amongst them, they are impostors. "Freemasonry," he says, "with its pantheis-tic liturgy of chapters and its execrable exocations of the Areopagi, is nothing else than the worship of Sata." The work begins with an extract from genus, wherean the Holy Father counsels the unmasking of Freemasonry and the showing of it as it is ; the instruction of the people, making known to them the artifices employed by that sect to kin over

the initial of it as it is ; the instruction of the people, making known to them the artifices employed by that sect to win over men and a thract them into its marks, the perversity of its doctrines and the infamy of its acts. The author confesses, to his shame, that he balonged to Freemasonry, and by the special study of it to which he devoted himself, he was enabled to pene-trate all its secrets. He, a repentant shn-mer, makes a solemn reparation to the Church for his responsibility for the detri-ment he brought to it in this period of implety; ke would die happy if he could give his life for the holy and dearly beloved religion of his childhood, and he joyfully confronts the rage which his revelations cannot fail to raiss up against him and the offect of mich war mathems he nut cannot fail to raise up against him and the effects of which may, perhaps, be put

The meets of which may, perception of particle in excentical. The most important shapter is that which furnishes a summary of Universal Masonry, giving, in most case, the number of lodges of the several rites and the ber of lodges of the several rites and the number of members in the several coun-tries of the world. England, Scotland, Ireland, the United States, Germany, France and Italy stand high in this secret society. The Grand Lodge of England, York Rite, has as its Grand Master of the Rite called Herodom, Albert Edward Prince of Wales; as its substitute acting Grand Master Earl Carnarvon, Royal Arch; it was established in 1717, has 2,019 lodges damendent on it. and numbers lodges dependent on it, and numbers about 105,000 Masons. The same Albert Edward is Grand Protector of the Grand Lodge of St. John of Scotland, and of the Grand Lodge of Ireland, of which the Duke of Abercorn is Grand Master; the Marquis of Headford, Royal Arch; the Earl of Bandon, Grand Secretary, and was constituted at Dublin in 1729, has 1,014 lodges and about 75,000 members. This practice of having royal per-sonages at the head of the great lodges is also seen in Denmark, where Christian IX. King of Denmark, is Grand Protector of the National Grand Lodge of Denmark, the National Grand Lodge of Dennark, and where the Prince Royal Christian Frederick William Charles is Grand Master, Oscar IL, King of Sweden and Norway, is Regnant Grand Master, and Gustavus Adolphus, Prince Royal, Grand Master. Alexander, Prince of Orange, is National Grand Master of the Grand Lodge of the low countries ; Prince Royal Frederick William of Prussia is Grand Master Protector of the Mother Lodge of the three globes, and fills a like office in lodges of minor dignity. The United States have many, most of which are of the York rite. The Grand Lodge of Massachusetts was constituted at Lodge of Massachusetts was constituted at Boston in 1733; it is very ancient and powerful, and has the direction of 227 lodges, comprising about 25,250 Masons. The Grand Lodge of Pennsylvania, estab-lished since 1764, is one of the most important in the United States, and has the direction of 379 lodges with 34,350 Massace The most important in the Masons. The most important in the United States is that of New York, estab-United States is that of New York, estab-lished since 1781, which has the direction of 713 lodges with 72,000 Masons. The general total, gathered from the official records, of Masons throughout the world in 1885 is, according to M. Taxil,  $1,06^{\circ},095$ , divided into 17,016 lodges—in round figures, 17,000 lodges and 1,000,000 of Masons. In the opinion of this author, there are no real Masons expent these there are no real Masons except those who are active members. The easiest way to get rid of Masonry is to cease attend-ance at the lodges and to neglect the pay-ment of the usual fees. But if a man be useful to the sect every means is made use of, even solicitations which greatly resemble threats, to retain him. A million of Masons frequenting the lodges is suffi-ciently serious a peril without increasing it by fears of others. If only nineteen-twentieths of these were to know the purpose of those who deceive them and turn them to account they would abandon their leaders. If the people knew how

they have been imposed upon by a hand-ful of individuals, whose stincipal force lies in the mystery which surrounded them, they would themseless overthrow this tenebrous power—that power which their ignorance of facts has established, and which their blind simplicity main-tains

their ignorance of facts has established, and which their blind simplicity main-tains. The third part of this strangely inter-esting work is occupied entirely with a voluminous account of the organization of Masonry in France, its constitutions, statutes, and official regulations. This, of course, is technical and practical, and therefore less generally interesting to the casual reader, though of the most profound interest to the student of the history of human error, folly, and malice. The revelations which are yet to be made, and which are the more important, will show how false are those pompous declarations which Freemasonry affects to put at the head of its constitutions, which it displays to the eyes of the "profane" world by means of journals drawn up by its members, and which it has the effrontery to speak of in its lodges wherein the Masons of recent initiation can comprehend nothing of the odious farce which is played. In con-clusion M, Taxil writes: "If on the one hand the confusing cremonies which

clusion M. Taxil writes: "If on the one hand the confusing ceremonies which have been plentifully adopted for the simpleton who enters the sect do not satisfy him, he has the joyful satisfaction on the other hand of hearing a "vener-able," who is often notoriously known in the town as a hardened atheist and materialist, speak with compunction of a Supreme Being and invoke the grand architect of the universe. Finally, if this sweet confraternity of persons who mingle in a fashion, fantastic at the very least, has succeeded in extracting from the pocket of the initiated 150 or 200 franca, as a recompense, it has taught him how as a recompense, it has mught him how he may win applause by saying Houze three times and by spelling letter by letter J.A.K.I N.

### ENLIGHTENED CATHOLICS.

"Thon art a blessed fellow," said Prince Hal to Poins, "to think as every man thinks; never a man's thought in the world keeps the roadway better than thine." The praise which Shakespeare puts in the mouth of the English prince could fall as properly on the heads and sound as sweetly in the ears of a large alass of our brethren in the faith, who receive from the world the dubious compliment of being "enlightened" Catholics. Their enlightenment is a peculiar gift, coming on being "emightened" Catholes. That enlightenment is a peculiar gift, coming as it does from the regions of darkness instead of descending from the "Father of Light." An enlightened Catholic, accord-ing to the classification of the word, is one who knows but half of the traths of relig-ion and practices lear who knows ion, and practices less-who knows the laws of the Church, but applies them, as Laws of the Church, but applies them, as it suits his convenience, or as it pleases the world, with which his thoughts are always in harmony. He lives in mortal terror of falling into any practices of devotion which the Church has blessed, but at which the world sneers as super-stitious. He won't believe, though he has God's Word for it, that a mortal sin will send his soul to perdition, because this send his soul to perdition, because this "enlightened" world has long since dis-carded this folly of saints and penitents. He accepts as much of Christian morality as the world approves. Passion he believes is an evil thing, when it injures health destrout sentition destring bin health, destroys reputation, deprives him of the comforts of life, or lowers him in of the comforts of life, or lowers him in the social scale. Upon these evils of sin the world frowns—this excess the world condemns. And since he thinks as every other man thinks, with the submission of a pagan slave, our enlightened Catholic abhors such sins, not because God is offended, or his soul imperiled by their commission, but because they are not respectable and are not allowed by the laws of good society. There may be other sins which the Decalogue most solemnly forbids, or the laws of God's Church prohibits. But the "enligh-tened" Catholic, whose intelligence the God's Church prohibits. But the "enligh-tened" Catholic, whose intelligence the world praises, "keeps dark" about them —he doesn't want to know them. Public opinion is the great god whom he wor-ships, and that divinity knows nothing about them. So he decides that the fast-ings of Lent, annual confession, the Pas-chel communion and encoded encoded the state of the

admonition of the Church, may obtain the dishonoring respect of the world that hates his creed but he is the greatest fool that crawls between heaven and earth,—Cincinnati Telegraph.

"PENNY COLLECTIONS."

### WHERE REFORM IS NEEDED.

Church-goers need not be told as a piece of information, that at every public ser-vice the box, the basket or poke is passed into every pew. People call it taking up the "Penny Collection," and we suppose it will be known by that sinister appella-tion to the last chapter of the Church's history. This taking up of collections is as old as the Church, but we have grave doubts about its having been called dur-ing the past ages "a penny collection." IN THE APOSTOLIC FERIOD OF THE CHURCH. Church goers need not be told as a piece

IN THE APOSTOLIC PERIOD OF THE CHURCH, before the offering was made in the Mass, the officials went around through the assemblage of the faithful with large basket-like or tray like portables, and received the donations of everyone pres-ent of bread, winc, coin, etc., and carried them to the altar, where they were offered together with the Eucharistic Sacrifice. From these donations the clergy were sus-tained. It was the "living" they received. From these donations the clergy were sus-tained. It was the "living" they received. But when the Church increased in mem-bership, we may well suppose that what remained over and above the amount required to meet the wants of the clergy, was distributed to the poor by the deacons and the pious hands of women known in history as Deaconeeses. In the course of time, the Church became the religion of the State and the possessor of land and other property. From that date, the donations of bread, wine and other comeatibles fell off, and contribu-tions in coin alone were made. The cus-

other comeatibles fell off, and contribu-tions in coin alone were made. The cus-tom of presenting the coin with the obla-tions of wine and bread at Mass, fell also into disquietude. But the collection still survived in the shape of money, and the so called "Penny" collection is a relic and continuance. We will not here enter UFON THE NEEDS OF SUCH COLLECTIONS. Every instructed Catholic is aware of their object. They should not be regarded as nuisances and distractions. They afford the faithful the time and occasion of ful-filling the duty they have to support reli-gion materially. It was on the collection alone that the priests managed to subist during the periods of persecution, and in our own land were enabled to build tem-ples suitable for the service of God, and maintain their suitableness. maintain their suitableness.

BUT THE COLLECTIONS DWINDLED down in the course of time. From a collection in a true sense and amplitude, it has now arrived at the lowest fraction it has now arrived at the lowest fraction of coinage in the land. It is in name and reality a penny collection. Even the wealthy have been misled by the name and spoiled. It now seems a breach of an honored custom to put into the basket, poke or plate a coin of higher denomina-tion. If they think further contribution than a penny to be a reprehensible affair, they are certainly in error. It is true that the priest cannot add to or take from the ceremonies and prayers of Mass, or the Breviary, for the law of the Church for-bids entailing or curtailing. But the law which binds a man to give neither more which binds a man to give neither more nor less than a penny when the collection is taken up is not written. WE ONCE HEARD A PASTOR

going over the details of one such penny collection. He knew every one in the congregation. He knew the exact number of people present. He found out the sum of the contribution, and then proceeded to parcel it out to the credit of the con-tributors. There were a large lot of pennies, a spare number of dimes and nickels, and one twenty-five cent piece. He showed from the returns that so many ave nothing at all, for the number of people present outran the returns; so many gave a penny, a few dimes, and a fewer still gave nickels. The twenty-five cent coin now remained—the contribution of a single person. "The person who gave that," declared the pastor, "must have been a stranger to the customs of this con-

gregation."

### CATHOLIC PRESS. Marshall, Ill., Church Progress

THE CATHOLIC RECORD.

Marshall, Ill., Church Progress. To us there seems a wonderful change in the history of Protestantism. Since its first start it has protected against all modern miracles performed or supposed to be performed in the Catholic Communion. Protestantism has heralded the ignorance and superstition of Catholics in believing some unknown freaks of nature to be miracles, but lo and behold ! now they come themselves. Yes, the Protestanti-who all his life yelled fraud at Catholics for their belief, holds a "faith cure" con-vention and sanctifies the "faith cure" fraud" as a miracle-worker in the hin-teenth century. From every part of the teenth century. From every part of the country comes the news of some wonder-ful physical change operated on some old woman. It would seem too rdiculous, Wo suproce to here some the thread of woman submit themselves to the "faith cure" preacher. It is queer, anyhow, women submit themselves to the "faith cure" preacher. It is queer, anyhow, what changes take place among the "pre-destined" and how singular that what was deemed always superstitious in and among Catholics, should now be suddenly believed as coming from the Almighty down upon the superified craniums of

believed as coming from the animaty down upon the sanctified craniums of Protestant old women, and be designated by the euphonious name of "faith cure," a Protestant word for miracles. Milwaukee Catholic Citizen.

Labor organizations ought not to be lightly condemned. Our American trade unions are among the most salutary associations that we have. In Chicago, recently, they incurred the displeasure of recently, they incurred the displeasure of the Socialists, because they would not allow socialism to flaunt itself at one of their demonstrations. They all tend to promote providence, social union and independence. They "keep the wolf away from the door" of hundreds. The case of the Brotharbood of Locomo-tive Engineers is one in point. During the twenty years of its existence the brotherhood has paid out nearly \$2,000,-000 in insurance to the families of engin-eers who have been killed or permanently disabled. The mote of the brotherhood is: "Sobriety, Truth, Justice and Moral-ity." The more stress that is laid upon sobriety in all labor organizations, the better. It is to be regretted that some trade unions take the form of secret socie-ties and thus tempt Catholic workingmen, (of whom there are thousands) to violate

(of whom there are thousands) to violate dictates of conscience. Labor leaders ought to reason that this is not right. These organizations need Catholic arti-sans, and Catholic workingmen need these organizations, provided they are honestly, soberly and candidly conducted.

Catholic Review.

The execution of Louis David Riel was not unexpected, but it is none the less a disgrace and a danger to British rule north of the St. Lawrence and rule north of the St. Lawrence and northwest of the American Mediterran-ean: His last days and his death were most edifying. If he wavered at any time in his attachment to the Catholic Church, the approach of the awful moment of death brought him, as it will bring most men, to a desire to make peace with the only power that can rob death of its terror. His latest utterances and his will showed that he died faithful and penitent, as well as a political marand penitent, as well as a political mar-tyr. He was the victim of the Orange lodges, and his death makes a new peril to British power in Canada.

N. Y. Freeman's Journal. SCHOOL FURNITURE. A correspondent asks about Salmi Morse and his proposed Passion Play. Salm Morse, who intended to exhibit, amid the Salmi atrical accessories on a public stage, with out religious intention, the spectacle of an imitation of our Lord's Passion and Death, committed suicide. The Fifth Regiment, which occupied the armory in which Morse intended to have his show, has been disbanded. The building is no longer oc-

### FROM PETERBORO'.

a single person. "The person who gave at," declared the pastor, "must have eran astranger to the customs of this con-egation." We have no doubt many pastors could in the town hall, by Mr. T. O'Hagan, M. A, were a decided success. The audience greeted the talented reader with marked make the same comment. It may be amusing, but it is ad. When a man gives the Church only a penny, he is certainly "The Romance of a Hammock," and his unique and excellent interpretation of "Excelsior." In the recital of the last named piece Mr. O'Hagan surpassed all his former efforts and gave evidence of the very finest voice culture. Nor did "The very finest voice culture. Death of Little Joe." from Dickens, which was given on a former occasion by Mr. O'Hagan, lose anything by repetition. The musical portion of the programme was pleasant throughout. Mrs. McKinnon was deservedly and vociferously encored in "The Star of Glengarry," to which she responded by singing in a very sweet voice "The Wood Nymph's Call." The instrumental duet (cornet and piano), by Mr. M. J. Dowsley and Mrs. McKinnon, was well received and elicited an encore. piano solo "Amour et Fanatisme," The by Miss Denison, was given with excellent effect. Mr. O'Hagan, at the close, sang in a fine voice "The Cruiskeen Lawn." We must not omit a recitation, "Out o' the Fire," given by Mr. Norris, in which that gentleman gave evidence of no mean talent as a reciter. In every particular the "Evening of Recitation and Song"

-BENZIGER'S-

### LOOK AT ITS CONTENTS THIS YEAR :

More than a Mother's Love. A Tale of noble The Religious Element in Our American sacrifice and heroic devotion. 2 lilustration. By His Grace, The Most Rev. James Gibbons, D. D., Archbishop of Bal-timore.

The Miser of the Mountain. By Anna T. Sadlier. An Irish Story. Illustrated. The Irish Grandmother. A Poem of the Famine.

More than a Mother's Love. A Tale of noble 7 sacrifice and heroic devotion. 2 lilustra-tions. A Little Boy's Greeting. An exquisite full-page Illustration. A Locky Thought. A Funny Incident of the Zulu War. Gregory XIII. With full-page Illustration. A Guard of Honor. By Maurice F. Egan. A delightful Story in this popular author's best vein. With 2 lilustrations. Good Reading. From the Pastoral Letter of the Third Plenary Council of Baltimore. With 2 Illustrations.

Hernando Cortes. By Archbishop Spalding. With full page illustration. Andre's Enemy. By Christian Reid. A Charming Tale of Breton Faith. With full-page Illustration.

Charming Tate of Breion Failer fuil-page Illustration. The Lioness and the Hermit. By Mrs. M A. Stace, A Legend in Verse. Illustrated. The Stone-Cutter of Brest. By Raoul de Navery. A Touching Story. Illustrated. Hush. By Adelaide Anne Proctor. A Poem, With large Illustration. With large Illustration. dost Rev. Peter Richard Kenrick, D. D., Archhlishop of St. Louis. With Portrait, Archhlishop of St. Louis. With Portrait.

The Legend of Guadalupe. A beautiful Tate the form the Tomb. A Legend of simple Falth in God. Hustrated. With large Illustration. With a Sketch. With full-page Illustration. Holy Communion in the Early Ages. Illustrated.

THE

SAVINGS AND INVESTMENT

SOCIETY

LONDON, ONT.

CHURCH PEWS.

The American College, Rome. By a Former Student of the College, An interesting Sketch of this famous historical institu-tion. Hlustrated. A Retrospect of the Past Year. Hlustrated.

Interspersed with Anecdotes, Witticisms, Statistics, etc. A Lovely Chromo Frontispiece and the Calendar for the Year, in Red and Biack.

PRICE, 25 CENTS

Those who wish to be supplied from the First Shipment are requested to send their onlers at once. Remit postage stamps, scrip or money order.



### - - LONDON, ONT

3



The Bell of Atri. A Legend. With large Il-lustration.

Mother M. Jerome Ely, Superioress of the Sisters of Charity, New York. With Por-trait.

Luke Shanahan's Story. By Mis James Sadiler. Illustrated. Monsieur the Cure. A Village Eketch. li-lustrated.

St. Ambrose and the Emperor Theodosins, By Eliza Allen Starr. With full-page Il-lustration.

s a PURE FRUIT ACID POWDER Is a rotation of the ration of the rotation of To Farmers, Mechanics and others Wishing to borrow Money upon the Security of Real Estate. Real Estate. Having a large amount of money on hand we have decless. "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, it he so desires. Persons wisking to borrow money will con-sult their own interests by applying person-ally or by letter to F. B. LEYS, MANAGEN

simple name: COR'S FRIEND IS GENUINE. Trade Mark on Every Package.

-OBJECTS OF THE-



The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

SCHOOL FURNITURE.
In the sense is the sense of the clear of the sense of The advantages and conveniences of this

chal communion and special seasons of prayer and self-denial are ecclesiastical fopperies, spiritual novelties which are wholly unnecessary to save a man of so wisdom as he possesses. Like the much much wisdom as he possesses. Like the English nobleman, he has come to the conclusion that God will think twice before he condemns a man of superior attainments. Like Poins, he keeps the roadway of the world, and most probably in the end stumbles and falls at the end of the journey. The light of his wisdom does not serve him much when the darkness of death gathers around him.

An unenlightened Catholic, a blind blgot, who never looks at spiritual things through the world's spectacles and never measures them with its lying yard-stick, is the very opposite of all this. He has a custom of opening his eyes to the full light of divine teaching. He never attempts to divide that light with the

attempts to divide that light with the spectrum of his private judgment or to retract by the thick medium of human passion. Whatever the Church commands he receives with entire, unquestioning obedience, because God has appointed it as the sole guide of his soul. Of course, for his folly of listening always to God's voice, and for refusing to be the slave of the world, he is denounced as a trouble-some blockhead. He worl't consent when some blockhead. He won't consent when Ash Wednesday marks his brow with the dust of death and the ashes of self denial,

to eat and drink, as the world did on the eve of the delage. God deliver from death those Catho-lics who are so enlightened as to be, in language that has the odor of paganism, too liberal for their creed, either in the acceptance of its doctrines or conformity with its practices. Never was stupidity so gross or so awful in its punishment as the mental state of those Catholics who have neither honesty or manliness enough to try and act up to what they know to be their creed, or intellect enough to understand the consistency

the Church only a penny, he is certainly making no tremendous sacrifice or deadly inroad to his worldly substance. Yet one penny per week is often the only sum ever paid per year by many Catholics. It reminds us of an old line, which after showing us how the nickles and dimes went to the tobacconist and bartender, winds up in this manner :

"God and the organ-grinder, Gets the copper cents." That there is room for improvement in

this matter is evident. Neither our char-acter nor our pocket-book will suffer by proving somewhat more liberal. What we must forget is this-that the collection is a penny one. It is no such thing except we make it that by our niggard donations. It appeals to our generosity and liberality. Have they no larger circumference and wider diameter than the penny 1-Pitts-

### Scott's Emulsion of Pure

burg Catholic.

COD LIVER OIL, WITH HYPOPHOSPHITES, In Consumption and Wasting Diseases. Dr. C. W. BARRINGER, Pittsburg, Pa., ys : "I think your Emulsion of Cod avs : Liver Oil is a very fine preparation, and fills a long felt want. It is very useful in consumption and wasting diseases. GREAT RESULTS ARE SPEEDILY ACCOM-GREAT RESULTS ARE SPEEDILY ACCOM-PLISHED by the leading alterative, North-rop & Lyman's Vegetable Discovery and Dyspeptic Care. Indigestion ceases, bil-iousness disappears, constipation gives place to regularity of the bowels in con-sequence of taking it. Ladies suffering from complaints peculiar to their sex experience long wished for relief from it, and impurities in the circulation no longer trouble those who have sought its aid. Give it a trial and you will not aid. Give it a trial and you will not regret it. Sold by Harkness & Co., druggists, Dundas St.

Mr. R. A. Harrison, Chemist and Drug-

-

vas pronounced a success. - Standard. REGULARITY is the main spring of life, and regularity of the bowels is one of the most essential laws of health. Burdock Blood Bitters regulates the bowels in a natural manner, curing Constipation and preventing serious disease.

Though the soil of Virginia grows the best tobacco leaf in the world, it does not all grow equal qualities. The pro-duction even of adjoining counties is often quite different, the one producing leaf which at once deteriorates if grown in the other. The leaf of the "Myrtle New?" is the product of the choice sec. Navy" is the product of the choice sec-tions of the State, which, through some combination of local influence, produce a better quality than any others. This is shown by its always commanding a higher price than any other smoking leaf.

New Shades in

New Shades in

IRIS H FRIEZES,



BIG OFFER. To introduce them, we sold operating Washing Machines. If you want one THE NATIONAL CO., 23 DAY ST., NEW YORK

### ARUCALI VILLATI STAL THE CATHOLIC RECORD

ernment.

"The facts in the case are simple and easily stated. The pastor of the congre-gation of St. Albertus (Polisb), hal been charged before the Bishop with certain grave irregularities, the nature and pre-sentation being such, that the discipline of the Church required the priest's sus-pension from pastoral duties pending the necessary formal investigation. This was done, but the priest, as is well known, instead of submitting promptly, as the ecclesizatical law prescribes, calls his people together; announces that he is being persecuted and degraded, and calls on them to vindicate his position. The poor, simple-minded people, thus appealed to, take up the cudgel in their assumedly maligned pastor's defense in very earnest, but in a most disgraceful and scandalous manner. The successors of the deposed their ministry renounced by riotous de-monstrations approaching—though hap-pity falling short of—the ascrilegious extremes described by our enterprising local press. The inevitable consequence of this outbreak is that an interdict is placed upon the church where the dis-pute centers and the unfortunate neonle "The facts in the case are simple and CATHOLIO REPRESENTATION IN ut Te adjuvet, et Te quamdiutissime GANDA FIDEL. ROME, November 23rd, 1885. To the Rt. Rev. and Illustrious Caspar Henry A short time ago some Canadians be-onging to St. Joachim's congregation of our city, had recourse to the Sacred Congregation, vehemently inquiring why their parish has been given in charge to

of this outbreak is that an interolet is placed upon the church where the dis-pute centers and the unfortunate people are thus indefinitely deprived of all pastoral ministration. The trouble is just where it began and the insubordina-tion has been the source of great scandal."

We are in entire accord with our Michigan contemporary in its opinion that the awful lessons contained in the present sad experiences of Detroit should be a warning to Catholics, both individuals and congregation, for all time to come; for as that journal so well puts it :

"It must always be remembered that the priestly character is so sacred that when it is assailed the matter cannot be treated by the ecclesiastical authorities treated by the ecclesisation autorities as the civil authorities would deal with such affairs. Charges against a priest cannot be entertained by superiors un-lets they are well authenticated, and when their consideration is entered upon they are only to be bandled they are only to be bandled with extreme delicacy and reserve. Auy other course, it is very plain, would not only be injudicious, but a source of flagrant scandal. For a priest to be sus-pected of infidelity to the obligations of his holy office is a dure misfortune, but a unblic discussion of such supplicious by public discussion of such suspicions by superiors would be an appalling crime, not alone because of the individual However, of those things, the Ordinary of the Diocese alone is the competent reputation involved, but also because of the scandalous effects on his spiritual following which must ensue whether guilt or innocence be proven. The coand operation of ecclesiastical authority must be maintained to the last to preserve the priestly character beyond the shadow of but the judgment of the Bishop is final, and his decision must be followed. From "It is true, at times, a very angel of

these principles it is sufficiently clear innocence may be falsely accused, but when such an event happens the an-gelic character generally manifests itself that the reason for the action of the parishioners of St. Joachim's church can gelic character generally manifests the lif-in the issue. A properly disposed priest, so charged, will invariably re-spond in the same prudent manner as his arraignment is conducted. He will, above all things, carefully avoid disedifying or involving the spiritual interests of his oor fiding people, and therefore will alopt only the quietest possible methods for asserting his integrity. If a priest forgets himself so far as to deviate from this rule, left the better class among the congregation n no way be excused ; yet, it deserves more pronounced condemnation, when we consider that the governing of the aforesaid Mission has been given to a priest born and reared in France, from which country the Canadians themselves originally came. The principal reason, therefore, alleged by them, with some shadow of plausibility, viz, the preservaso far as to deviate from this fulle, let the better class among the congregation remember it is due from them to use their influence to modify the painful scandal as far as may be; if they accelertion of their mother tongue, has no Wherefore, I desire that you make known to these Canadians, that the ate it in any way they become, of course, accessories to the crime." Sacred Congregation; cannot consider their appeal, but most urgently desire One wicked man has by his guilty

pride and criminal insubordination cobbed the people of whom he deceit. fully claimed to be the defender, of the ministrations of Holy Church. For them the parish bell no longer sounds the wel come call to Holy Mass ; its tongue is mute as death, but eloquent in its silent denunciation of their wicked uprising against the prelate appointed by the est to rule their Church-no

# NEW BRUNSWICK.

The Legislative Council of New Brunswick, consisting of sixteen members, contains but two Catholics. According to population-a fair basis of representation this country- the Catholics of that Province should have five, if not six representatives in the Provincial Senate We are happy to notice that they are likely soon to receive some further recog nition, however small, from the local gov.

Referring to the vacancies in the Legislative Council, the St. John's Sun o recent date, says :

recent date, says : "It is rumored that the Local Govern-ment contemplate filling up the vacant seats in the Legislative Council at an early date. The names of Richard O'Brien and Frank J. McCafferty are mentioned in connection with one of the seats, the latter gentleman having, it is affirmed, the inside track at present." Mr. McCafferty is the senior membe

of the firm of McCafferty & Daly, dry goods merchants. He is well and favorably known in his native Province, is a fluent speaker, has been President of the Irish Friendly Society of St. John, for many years, and, we are informed, would make a creditable representative. Mr. O'Brien is a journalist, one of the proprietors of St. John Globe, and is President of the Irish Literary and Benevolent Society. If the Local Government desire

to act fairly by their supporters they will certainly at once appoint at least one Catholic to the Legislative Council. For our part we would rejoice to see both those gentlemen named called to the Council. Their appointment would not only add to the usefulness and respectability of that body, but serve to give it a truly representative character.

### The Hamilton Times says

"There are some odd settlers in the North-West. For example, a corres-pondent mentions the case of Mr. S. Cunningham, member of the North-West Council for the Edmonton district. This representative of the people in a body that appears to be controlled by irresponsible nominees of the Dominion Government is an Irish half-breed. He is an extensive farmer and stockraiser; but while he speaks French, Cree, Stoney and Blackfoot fluently, his inabil-Stoney and machine intentry, his insoli-ity to speak English even indifferently renders him of little service in the debates of the North-West Council."

something of Mr.Cunningham, and we can assure our contemporary that although an Irish half-breed, Mr. Cunningham knows English enough to prove himself a valued member of the North-West Council. He not only understands English well but has the very keenest perception of the difference between right and wrong. A few more such members in the Council and the reign of Dewdney and his satellites were speedily terminated.

### A BRACE OF ORANGE YELPERS.

The Ottawa Citizen and the Pontia Equity, subsidized Orange organs, belaud Mr. Curran's (for him) very weak and in consequential letter to the editor of this journal and, thereupon, indulge in a little Orange yelping. It is rather new to see the member for Montreal Centre in such company, but he has chosen it, and must bear the consequences. In true Sandy longer is the august Sacrifice of Calvary Row fashion the Citizen thus howls out renewed on their altars for the living and its wrath : "The CATHOLIC RECORD, published in London, has taken the other view of the case; but as that journal is 'Grit to the back-bone,' it was only natural **that** it should adopt any course that it imagined would tell against a Tory Government, Hence its espousal of Riel's cause and Hence its espotiant of hers cause and its attempt to drag Irishmen after its heels. Mr. J. J. Curran, Q. C., M. P., Montreal, who, it will be conceded, is as good an Irishman as the editor of the RECORD, has written an able letter to that journal in reply to one of its articles on the subject." Our readers are under lasting obligation for the information that this jour-The scandal was great and the punish ment is severe. But severity alone in nal is published in London. According to this view every man is, of course, a Grit who dares have a mind of his own. It they have returned, when they are ready shows itself a worthy exponent of Orangeism, with which, as an organization, perjury is a virtue, when it says that we espouse Riel's cause. We have never moved and St. Albertus become, what it ione so, never even have we gone so far as the member for Montreal Centre confessedly did, viz., approach the government to seek the commutation of his sen-THE IRISH ELECTIONS. tence. The spoonfed Equity, organ of the Orange and erudite member for Pontiac The full returns from the Irish constiin the House of Commons, says : uencies show that Mr. Parnell has carried "In another column of this paper will be found a letter from Mr. J. J. Curran, Q. 85 of the 103 seats to which Ireland is found a letter from Mr. 5. 5. Contral, G. C., M P., of Montreal, to the CATHOLIC RECORD, and published in the issue of that journal of the 5th inst. The letter entitled. By his consummate tact, prudence and foresight in steering an independent course between the two English is in reply to a vicious attack upon the parties he has won a glorious victory all Government for their non-interference along the line. He has vanquished titled with the death sentence passed upon Riel, and is an able vindication of the Tory, deceitful Whig and platant Radical. course they took in dealing with that rather knotty question. We ask a care-In our next issue will appear the figures ful consideration of Mr. Curran's views by our readers." for most of the Irish constituencies.

### MEMORIAL PAMPHLET.

We are pleased to learn that it is the intention of the Rev. Father Whelap to have undertaken the preparation and publication at an early day, of a pamphlet commemorative of the delication of St. Patrick's Church, Ottawa, on the 8th of December inst. The pamphlet will contain a full report of the Bishop of London's magnificent discourse, of which we to day present a curtailed report.

### EDITORIAL NOTES.

The soloists were Mrs. McGarr, Mrs. Swift, Miss Joeie Aumond and Miss Louisa Smith, sopranos; Miss Simms, Miss Bannon and Miss Annie Kavanagb, altos; Mr. McVeitty, tenor, and Mr. E. T. Smith, baritone. Valuable assistance was rendered by a strong orchestra, in which Professor Duquette was first violin and Mr. Byrant cornettist. After the first gospel His Lordship the Bishop of London ascended the pulpit and spoke as follows: The following, dearest brethren, are the hast verses of the 28th chapter of the Gospel according to St. Matthew: "And Jeaus coming spoke to them, saying, all power is given to Me in heaven and on earth. Going therefore, teach all nations, haptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things what-soever I have commanded you, and behold I am with you all days down to the con-summation of the world." MTLOED, DEAB BEFTHENE IN CHEET,— The occasion that calls you together is no HIS LORDSHIP the Bishop of London eft this city on Wednesday last to dedicate the new church at Bismarck, Elgin Co. The following pricats were in attendance Rev. Fathers Flannery and Gnam, St. Thomas, to which mission Bismarck attached; Rev. Fathers Tiernan, Coffey,

Thomas, to which mission Dislated to Barkhill. WE feel ourselves under heartfelt obli-gations to our many friends on both sides of polities who continue to send us earnest expressions of endorsation and approval, for our course on the Riel difficulty. We specially prize their manifestations of regard. Under the actual circumstances it is a great satisfaction for us to know that we retain the confidence of our patrons and friends and spe. k the sentipatrons and friends and spe k the sentiments of nineteen-twentieths of the Irish Catholics of the Dominion. Calumny and misrepresentation, to which we have been plentifully subjected, lose their power of evil in the face of the unanimity of an indignant people.

sorrow; the tears of the sorrowill will be dried up, and immortal souls, made in the image of God, will be rescued from the servitude of Satan and won back to the liberty of the children of God. There-fore, dearest brethren, in building and enlarging this church, you have, in the words of Holy Writ, done a great work, hence a new hore, built a baue WB extend a very earnest welcome to the Evening Journal, a new paper just published in Ottawa. In the prospectus issued by its founder, Mr. A. S. Woodbecause you have built a house not for man but for God, not for not for man but for God, not for the wants or the happiness of the perish-able body, but for the necessities and the happiness of the imperishable soul. As this material temple in its solidity and strength, in its comeliness of form and harmony of proportions, in its deep foun-dations and its arching heights, is an image and a manifestation of the living Church which the Sam of God instituted on earth burn, a respectable and enterprising citizen of the Dominion metropolis, we notice the following : "What is wanted in an intelligent community is a daily paper of a high moral tone, not slavishly devoted to political partizanship, loyal to the Empire, and zealous in the promotion of which the Son of God instituted on earth the best interests of the Dominion-an for the salvation of His people, it will not, the best interests of the Dominion at the trust, be considered out of harmony with advocate of the rights of the whole people I trust, be considered out of harmony with the occasion that calls us together if we and a mirror of the current thought of and a mirror of the current thought of the citizens-not an exponent of the de-uses to that of the Church of the living sires, ambitions or aspirations of any God which Jesus Christ has clique or combination. Such a paper it is proposed to offer to the citizens of the chief corner-stone; but, as with-Ottawa." We trust that the Evening in the limits of a discourse it would be impossible to treat adequately this whole subject, we will take for our con-sideration to-day one characteristic of the Church of God. I mean its perpetuity or its indestructibility. We live, my dear brethren, in a world of change and decay. All things human are perishable. The greatest monuments that were ever raised by human genius and power will perish and crumble into ruins. In this world of change there is but one institution that is unchangeable : in the limits of a discourse Journal may not only attain but keep up to this standard of journalism, and in this hope wish our contemporary undivided nccess.

### ST. PATRICK'S CHURCH. OTTAWA.

# AN IMPRESSIVE CEREMONIAL.

# The Bishop of London's Sermon.

HIS LORDSHIP AT THE COLLEGE OF OTTAWA Tuesday the 8th of December last will

this fact alone proves that it is not the work of man, that it is a divine institu-tion, and the creation of the infinite good-ness and almightiness of God. Tuesday the Sth of December last win ever remain a memorable day in the annals of St. Patrick's Church, Ottawa. The feast itself, one of the brightest and happiest in the Church calendar, the Immaculate Conception of the Virgin At a time, dearest brethren, when the most sacred truths are questioned and assailed ; when a false science is doing its assailed ; when a faise science is some utmost to destroy the foundations on which Christianity reposes ; when it is sought to substitute a cold, barren, cher-Mother of God, the splendor and impres-siveness of the rite of Church blessing the pomp and beauty of the ceremonial of a Pontifical High Mass, the eloquent discourse of a Canadian Chrysostom, the sought to substitute a cold, barren, cheer-less unbelief for the truths and the graces and the consolations of the Christian faith; when gifted minds are drifting from discourse of a numerous and representa-tive clergy, and the attendance of a vast concourse of the faithful laity—all made up as grand and ecclesiastical celebration St. Patrick's Parish has had, like other parishes, an eventful history, a history of trial, vicissitudes and trouble. Its dedi-nd losing their hold on the intellect and e it has been for years our lot to attend. cation on the 8th is the crowning of its triumphs, and the pledge of its continued prosperity.

### DEC. 19, 1885.

DEC. 19, 1885

112

under the able leadership of the com-poser acquitted themselves admirably. The soloists were Mrs. McGarr, Mrs. Swift, Miss Josie Aumond and Miss

word of God will be preached in its purity and integrity; the sacred Blood of Jesus will plead irresistably before the Divine mercy-seat for the remission of human guilt and the alleviation of human sorrow; the tears of the sorrowful will be

sion. The morality they preach made war on the dearest p sions of the human heart; th morality inculcated contempt of t world, contempt of all that the wor prized—riches and honors; it inculcated love of poverty, a love of chastity, a lo of patience, a love of self denial and f

love of poverty, a love of chashidy, a lip of patience, a love of self denial and f givences of injuries; and the reway which the religion promised were mai to be obtained in an invisible and fut life. Humanly speaking, there nothing in all this that would not de that would not avert people from Then, what was the condition of the wo at the time? The civilized world comprised between the bounds of man Empire. That Empire reached its highest glory under the Cas The eternal city, which was its cap had then reached its greatest power. was inhabited by about 2,000,000 of wealthiest, the most cultivated, the m powerful citizens of that was Empi There philocophers discussed var theories and systems of philosophy; or spoke with more than human eloque poets sang in immortal verse; pair made the canvas breathe and live; so tors took the rough stones of the qu tors took the rough stones of the qui and chiselled them into life; human le ing and human genius had acquired t

highest conquests. The Roman world at the same time The Roman world at the same time steeped in luxury and immorality. false religion was endeared to the pt by long associations and family ties. priecthood was drawn from the prim families of the Empire and was wealthiest priesthood of the world. was the condition of the first empire the above the appendix the specific the the was the condition of the first empirithe world when the apostles, the entas I have said, of an alleged mininal, forth to preach Christ, and the whole of the world was brought to bear to o the infant Church, and yet within years the doctrines and the morali the gospel of Jeaus Christ, of the Ch of God, penetrated all rauks and all go of God, penetrated all rauks and all g of the vast city and of the vast en took possession of the intellects and hearts of its people, and gradually ps ism began to melt away before teachings of the Church of as the snow melts before heat of advancing spring, the idols fell from their pcd stals, the oracles were struck dumb, and p temples were abandoned or handed to the teachers of the Christian Ca the teachers of the Christian Ca faith, and the cross, the sign of the Saman, the sign of the Catholic Church, from the highest turrets of that cit of all the great centres of the empire. was the conquest of the Church of Had it been a human institution, it have fallen beneath the arms of th diers of the Roman Empire, and th tempt of the educated classes of man tempt of the educated classes of ma But because it was the religion of th of God, because it was upheld by the lasting arms of the Son of God, the olic Church triumphed. She is structible because she is divine; as feat of her indestructibility is a profact of her indestructibility is a proc

abe is dyvine. During the 1,900 years of her exi dearly beloved brethren, the C Church has been subjected to the terrible trials and persecution and ings, and she has come down triun over them all, and she stands to da over them all, and sue stands to da powerful, stronger, and more pros with a stronger influence on the h men, than she ever had before. Sh her missionaries to all parts of the her missionaries to all parts of the she constructs her hierarchies or r lishes them when they have be troyed, and her children numbe than ever they did in the long o her history. Here is a phenomer cannot be explained except on the that she is a divine institution, the of God in the world. In order to draw this truth n tinctly: I will state one or two

of God in the works this truth m In order to draw this truth m tinctly; I will state one or two tions; the first is this: that every work can be destroyed by human Every work of man can be pull by man. The greatest monum were ever raised by the genius power of mankind can be pull and broken to pieces by the po built them up; because the effet be greater than the cause. What can be destroyed by man. Her look over history, look back great Empires of antiquity, t great Empires of antiquity, t est that history has recorded, the truth of this proposition ill Look at the empire of Babylon great and powerful and brilliant. believed to be imperishable by its yet it was destroyed by the M Persians, who broke it into fi They established a great emp stead. Alexander the Great con flashes through history like a m dest-oys every fragment of the the Medes and Persians. He ove he penetrated into India ; an uered everything he met, conquered everything he met, that there were not other empir-quer. His empire was broken ments by the colossal power of J That proposition, therefore, is work of man can be destroye The Catholic Church cannot be by man, therefore it is not t man, therefore it is the work of

A NORTH-WEST COUNCILLOR.

We have the privilege of knowing

praestanda obedientia; atqua ideo gravissima culpa, quae schisma sapit, purgari non possunt fideles, qui eorum potestati se submittere detrectent Jamvero in unaquaque Diocesi jus ipsum administrandi ac regendi fideles ad Episcopum spectat. Proinde ejus muneris et juris est illos Presbyteros parceciis ac missionibus suae Dioecesis praeficere, quos magis in Domino idoneos ac aptos judicaverint.

2

Catholic Record.

LONDON, SATURDAT, DEC. 19, 1885.

ROMA LOCUTA KST.

It is with no ordinary feelings of grat-

ification that we are in this issue enabled

to announce the termination in an adja

cent diocese of a scandal that for a time

gave rise to the most grievous disedifica

tion. Like most other scandals, it was

the work of a few designing individuals, some disappointed in their aims, others

mischievous by their very nature, but,

like many scandals of a similar character, put in jeopardy for the moment the good name of a faithful, generous and

thoroughly Catholic people. From the very outset the French Canadian people

of Detroit, as a body, lent neither assist

ance nor sympathy to the movement in

St. Joachim's parish against the author-

ity of their bishop, whose prudence, fore-

sight, and never-failing consideration of the just claims of all classes of the

Catholic people in his populous and

extensive diocese it is not for us to extol

-they are too well known even for men.

tion here. But some may have doubted

and others feared because of the scandal

given by the busy, noisy, aggressive and

evil-minded few. Now, however, the

authoritative voice of Rome dispels all

doubt and banishes every symptom of

fear. Roma locuta est causo finita est. Verily,

indeed, hath Rome spoken, spoken with

force, clearness and authority-spoken

with an emphasis that suffers no contra-

diction-poken with a determination

that the disobedient dare not resist. If

any man, lay or cleric, has aught to say

against the action of his bishop in respect

of St. Joachim's church, his voice will

no longer be heard from inside the fold.

Cast over the garden wall through his

own stiff necked pride and self-asser -

tion, his rebel outeries will be wasted on

the desert air of apostacy, heresy and

On Monday, the 7th inst., the Rt. Rev.

Bishop of Detroit received the follow-

ing letter from His Eminence Cardinal

Roma li 23 Novembre, 1885.

Simeoni, Prefect of the Propaganda :

GASPARI HENRICO BORGESS,

Episcopo Detroitensi,

Nuper quidam Canadenses ad Mission

em S. Joachim istius civitatis ad hanc

Sacram Congregationem recursum habu-

erunt, vehementer querentes quod

corum Paroeciae cura ab A. T. Patribus

Congregationis S. Spiritus commissa sit.

Literae hujusmodi ad me pervenerunt

eam Romae degeret Rev. E. Joos tuus

Vicarius Generalis, a quo opportunas

debitasque exquisivi informationes, quae

reapse mihi exhibitae sunt. Porro non

levem mihi attulit dolorem apprehendere

Canadenses non solum ea, qua par erat,

subjectione, animique demissione se non

gessisse, sed A. T. pertinaciter obstitisse

ac in deplorandes prorupisse excessus,

quos H. S. Congregatio graviter repre-

Hine illis, qui mandatis Episcopi no

obtemperare audent, in mentem est re-

vocandum, Episcopos positos esse a

Spiritu Sancto regere Ecclesiam Dei,

quibus proinde ab omnibus fidelibus est

hendere ac reprobare non omittit.

infidelity.

Illmo et Rmo

Ill'me ac R'me D'ne.

Sospitet. A. T. Uti Frater addictissimus, JOANNES CARD. SIMEONI, Praefectu.

SACRED CONGREGATION DE PROPA- )

Borgess, Bishop of Detroit :

[TRANSLATION.]

the Fathers of the Congregation of the

Holy Ghost. These letters came to me

while Rev. E. Joos, your Vicar General,

was sojourning in Rome, of which fact I

have availed myself, and have sought

information, which, in truth, has been

given to me. Moreover, I deplore, with

not a little displeasure, that the Cana-

dians did not conduct themselves, as

was becoming, with submission and

humility, but that they have gone into deplorable excesses, which the Sacred

Congregation severely reproves and

condemns. Hence those who will not

comply with the commands of the

Bishop must be reminded that the

Bishops are chosen by the Holy Ghost

to govern the Church of God, hence they

ought to be obeyed by all the faithful,

and therefore the faithful who refuse

submission to their authority cannot be

excused from the most grievous crime

which borders on schism. Moreover, in

each diocese the right of administering

to and governing the faithful, belongs to

the Bishop. Therefore, his office and

right is to appoint those priests to par-

ishes and missions of his diocese, whom

he judges most worthy and competent.

But, generally speaking, it seems right

and proper that the Bishop should choose

for the pastoral charge those who are

accustomed to the language and customs

of the people over whom they are placed.

judge. But it is right for the faith-

dislikes, which seem to them reasonable

Superior those observations

ful

foundation.

Detroit.

to make known to their

Utique, generatim loquendo, conveniens ac opportunum videtur, ut Episcopus illos ad pastorale officium obeundum seligere curet, qui et linguam moresque calleant plebis, cui pracesse debent; attamen certe hujus rei solus ac competens judex est Dioecesis Ordinarius. Fas erit utique fidelibus eas Superiori exhibere observationes, ac animadversiones, quae ab ipsis rationabiles existimantur, sed sententiae Episcopi ipsius standum est, ejusque sequi judicium oportet. Ex quibus satis clare constat agendi rationem parochian orum Ecclesiae S. Joachim nullo posse modo excusari, imo majori reprehensione dignam esse apparebit, si consideretur praefatam Missionem regendam traditam fuisse Sacerdoti ex Gallia oriundo,a qua et ipsi Canadenses primaevam originem repetunt. Ratio itaque praccipua ab eis adducta de patriae linguae conservatione ad praetensiones suas aliqua rationabilitatis specie sustinendas, nihil roboris habet.

Quapropter rogo A. T. ut ipsis Canadensibus significes H. S. Congregationem eorum recursus excipere non posse, sed maxime desiderare et velle, ut ipsi plene in suo Episcopo confidentes, Ejus pareant mandatis.

Demum cognoscens Amplitudinis Tuae prudentiam ac animaram zelum, firmam spem habeo Teita hujusmodi negotium acturum, ut omnes perturbationes compescere valeas, ac populum fidelem in pacem sc pietatem reducere.

Precor autem Doum Omeipotentem, subordination;

I subscribe myself your brother, JOHN CARDIN AL SIMEONI, Prefect.

and wish that they place full confidence

in their Bishop and obey his commands.

Finally, knowing of your Lordship's

great prudence and zea! for souls, I have

full confidence in your course in this

matter, that you can quell all strifes and

I pray, therefore, hat God the Om-

nipotent will assist you and sus tain you

bring the faithful to peace and piety.

In this important document we have for the dead-no longer does the golden ray of the sanctuary lamp announce the laid down the very principles that lie at presence of the Eucharistic Jesus in their the basis of all church government and hierarchical subordination. Bishops are midst, hearing their pleadings and appointed by the Holy Ghost to rule the assuaging their sorrows-no longer are the regenerating waters of Holy Baptism Church of God, each in his own diocese poured out to make of their offspring being the sole administrator and governor Christians, children of God and heirs of of the faithful thereof. His right and

the kingdom of heaven-no longer the office it is to appoint, as he judges most fit, Church's nuptial blessing heard within pastors of souls, and, although it is just its walls, nor the requiem for departed and proper he should select for the passouls sung in plaintive accents to God the toral charge priests accustomed to the language and customs of the people over Merciful.

whom they are placed, of these things he is alone the competent judge. To the faithful pertains, indeed, the right of this instance could bring the erring to a sense of duty. When to this sense objecting to any appointee or appointees of the Bishop, but of their complaints he is the judge. His judgment to render full and implicit obedience to their Ordinary, the interdict will be reis, moreover, final and must be obeyed. We congratulate the bishop, clergy and people of Detroit on this, in all regards, ought to be, a model, because a dutiful pleasing and satisfactory termination of parish.

difficulty at one time threatening serious consequences. St. Joachim's parish, we have every reason to believe, will now enter in peace on a career of prosperity and success it has never before knownconsoling its bishop by its Christian subordination, and editying its brethren in the faith by its zeal in the sacred cause of truth.

A still graver difficulty and a still more grievous scandal than that of St. Joachim's parish has afflicted the diocese of Detroit. It is not our practise to notice such sorrowful instances of sinful pride, but as the daily press, in so many

cuses unscrupulous, has given its own version of the horrible scandal in St. Albertus' Parish in that city, we deem it a duty to lay before our readers the views of the Michigan Catholic on this trouble. It will now, of course, be in

It is a significant fact that not a single In another column we publish His Grace the Archbishop of St. Boniface's masterly resume of the North-West latest instance of blind and brutal in- order to ascribe His Grace's utterances to ran's position. The applause all comes "Grit perversity."

The ceremonies of the day commenced

at 10 o'clock precisely. Among the clergy and prominent lay-men attending the dedication service were the following:-The Very Rev. Vicar-General Routhier, who officiated as assistant priest during mass; Revs. G. Bouillon and A. Nolin, deacons of honour, and Revs. A. Dentonville and O. Cousineau, deacon and sub deacon of Cousineau, deacon and sub deacon J. the mass respectively; Very Rev. J. Tabaret, President of Ottawa College,

the mass respectively; Very Rev. J. Tabaret, President of Ottawa College, and Rev. Dr. Coffey, of the Catholic Record, in attendance upon His Lordship the Bishop of London as chaplain; Rev. Æv. McD. Dawson, formerly pastor of St. Patrick's; Rev. A. Pallier, P. P., St. Joseph's; Rev. B. Gauvreau, O. P., St. Jean Baptiste; Rev. J. McCormac, P. P., Pawdond: Rev. Messer Harnois and Brudenel: Rev. Messrs. Harnois and Marion, Hull; Rev. Mr. Van Lasr, pro-curator of the Oblate Scholasticate; Rev. curator of the Oblate Scholasticate: curator of the Oblate Scholasticate; Kev. Fathers Sloan and Campeau, of the Basilica; Rev. Fathers Fillatre, Leyden, Duhaut, Nolin, Sexton, Brault, Griffin, Gladu and Bennett, of the Ottawa College; a large representation from the Diocesan Seminary; a committee of the College Athletic Association; Hon. John College Athletic Association; Hon. John Costigan, Hon. J. S. D. Thompson, Messre. J. J. Curran, M. P., P. Basker-ville, M. P. P., Joseph Kavanagh, Ald. Heney, D. O'Connor, Mayor McDougal, Principal MacCabe, Michael Kavanagh, E. T. Smith, William Wall, M. F. Walsh, William Kaboa Legenh Esmonde, Wil-E. I. Smitt, William Wall, M. Z. William Kehoe, Joseph Esmonde, Wil-liam Mackay, M. Starrs, Patrick Ryan, W. McCaffrey, John O'Reilly, Joseph Han-rahan, Thos. Burns, R. Nagle, Roderick Ryan, Dr. Kelly and J. P. Dunne.

The Right Rev. J. T. Duhamel, D. D., Bishop of Ottawa, presided at the im-posing ceremony of dedication, moving processionally around and through the new building with his attendant clergy while the chanting of the Litany of Saints

when ever the conscience of the age; at such a time in is comforting and encouraging to find the Church of God, the holy Catholic Church, withstanding the sap and mine of a false science, resisting the wasting influences of time, and the dewasting influences of time, and the de-structive forces of decay and death, and proof against human hostility and the powers of darkness, standing in the midst of a changeful world, unchangeable and indestructible; a shadow and a reflection on earth of that unchangeable God with whom, as the aposte says, "there is no charge or shadow of alteration." The life which the Catholic Church was to lead on earth was to be the counterpart of that which her divine founder led here below, namely, a life of trials, a life of sufferings; but also a life of the most signal

it would

turns. In this work of charge table is but one institution that is unchangeable ; there is but one institution that is inde-structible, and that is the living Church of God, the holy Catholic Church. And

below, halley, a most service of the most signal conquests and triumphs. This Christ fore-told when He said to His apostles, "You shall have distress in the world, but have confidence. I have over-come the world. You shall lament and weep, and the world shall rejoice, but your mourning shall be turned into joy." And then he assured them of the im-mortality of the Church: "All power is given to me in heaven and on earth. Going therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them on and of the Holy Ghost, teaching them Son and of the floy Gnost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days down to the consummation of the world." "I will send you another of the world." "I will send you another paraclete, and he will abide with you for-ever." "Thou art Peter and on this rock I will build my Church and the gates of hell shall not prevail against her." Let us, dearest brethren, for a moment

consider the position of the infant Church, and, humanly speaking, the insurmount-able difficulties that stood between her and the successful accomplishment of her divine mission. The apostles were poor, illiterate fishermen, without education and without social consideration ; natives organ of Irish Catholic opinion in this country or the United States has had one word to say in support of Mr. Cur-ran's position. The appleuse all comes from the wrong side of the Boyne water. Mr. J. C. Bonner's "Mass in C," and it is a direct the base of man, therefore it is the work of power, therefore it is the creat Almighty power of God. The Roman Empire sought for 300 years. It used its t power to drown the Church is of her children. She tore di temples, she burnt their sacred that mighty power that destr other opposing power failed other opposing power that dest Church of the Son of God, fi the Holy Catholic Church. T the Holy Catholic Children arcse-a powerful heresy call sprang into existence and der inity of Christ. It was suppor erful emperors and govern used the sword of persecution used the used the sword of persecution Catholin Church for 300 year to destroy the Catholic C Catholic Church summoned a condemned Arianism as a hu the Church of God, and it live history. Then came the for a thousand years Church of God. The lied the powers which Got at her disposal, rolled be medanism from the shores to the shores of Asia, and Mol is perishing, and must soon d ild savage men fr came the wild savage men if They came down upon the F in resistless inundations. The the plains of Europe, as

### DEC. 19. 1885.

11

th

ot, ith

we its

ing the lets

ith.

nld

this

on-the

y or

orld

man ents

nius

into

re is ble ;

nde urch And tituood.

the

and ig its

s on it is

heer

races istian

fron

and

lief

lty of

pieces

t and ime it

d the

hurch

mine

death.

y and in the

reflec-ie God

ch was

ed here

life of

tsignal

st fore.

n the re over-

ce, but to joy." the im-

ower is earth.

aptizing d of the

I have

m with

another you for-is rock I is of hell

moment

Church,

rmount-

nt of her

ere poor,

ducation

; natives try, the

crucified ines they pride of ere above mprebeu.

the

sion. The morality they preached made war on the dearest pas-sions of the human heart; that morality inculcated contempt of the world, contempt of all that the world prized—riches and honors; it inculcated a love of poverty, a love of chastity, a love of patience, a love of self denial and for of patience, a love of self deniat and for-giveness of injuries; and the rewards which the religion promised were mainly to be obtained in an invisible and future there was

which the religion promised were mainly to be obtained in an invisible and future life. Humanly speaking, there was nothing in all this that would not deter, that would not avert people from it. Then, what was the condition of the world at the time? The civilized world lay comprised between the bounds of the man Empire. That Empire had reached its highest glory under the Casara. The eternal city, which was its capital, had then reached its greatest power. It was inhabited by about 2,000,000 of the wealthiest, the most cultivated, the most powerful citizens of that vast Empire. There philosophers discussed various theories and systems of philosophy; orators spoke with more than human eloquence; poets sang in immortal verse; painters made the canvas breathe and live; sculp-tors took the rough stones of the quarry tors took the rough stones of the quarry and chiselled them into life; human learnand chiseled them into hie; duman learn-ing and human genius had acquired their highest conquests. The Roman world at the same time was

The Roman world at the same time was steeped in luxury and immorality. A false religion was endeared to the people by long associations and family ties. The pricethood was drawn from the principal families of the Empire and was the wealthiest priesthood of the world. Such was the condition of the first empire of was the co the world when the apostles, the envoys, as I have said, of an alleged mininal, went forth to preach Christ, and the whole force or the to preach christ, and the whole force forth to preach Christ, and the whole force of the world was brought to bear to crush the infant Church, and yet within 300 years the doctrines and the morality of the gospel of Jeaus Christ, of the Church of God, penetrated all ranks and all grades of the yeat city, and of the yeat empire of God, penetrated all ranks and all grades of the vast city and of the vast empire, took possession of the intellects and the hearts of its people, and gradually pagan-ism began to melt away before the teachings of the Church of God as the snow melts before the heat of advancing spring, and the idols fell from their pedestals, and the oracles were struck dumb, and pagan temples were abandoned or handed over to the teachers of the Christian Catholic faith, and the cross, the sign of the Son of faith, and the cross, the sign of the Son of man, the sign of the Catholic Church, shone from the highest turrets of that city and from the highest turrets of that city and of all the great centres of the empire. There was the conquest of the Church of God. Had it been a human institution, it would have fallen beneath the arms of the soldiers of the Roman Empire, and the con tempt of the educated classes of mankind. But because it was the religion of the first tempt of the educated classes of mankind. But because it was the religion of the Son of God, because it was upheld by the ever-lasting arms of the Son of God, the Cath-olic Church triumphed. She is inde-structible because she is divine; and the fact of her indestructibility is a proof that the is divine.

ade to not meta-she is dyvine. During the 1,900 years of her existence, dearly beloved brethren, the Catholic Church has been subjected to the most terrible trials and persecution and suffer-ings, and she has come down triumphant over them all, and she stands to day more over them all, and she stands to day more over them all, and she stands to day more powerful, stronger, and more prosperous, with a stronger influence on the hearts of men, than she ever had before. She sends her missionaries to all parts of the world; her missionaries to all parts of the world; she constructs her hierarchies or re-estab-lishes them when they have been des-troyed, and her children number more than ever they did in the long course of her history. Here is a phenomenon that cannot be explained except on the theory that she is a divine institution, the work of God in the world. In order to draw this truth more dis-tinctly; I will state one or two proposi-

In order to draw this truth more dis-tinctly; I will state one or two proposi-tions; the first is this: that every human work can be destroyed by human power. Every work of man can be pulled down by man. The greatest monuments that were ever raised by the genius and the power of mankind can be pulled down and broken to pieces by the power that built them up; because the effect cannot built them up; because the effect cannot be greater than the cause. What is human can be destroyed by man. Hence if we look over history, look back to the minimum the greate great

landmark of ancient civilization. They landmark of ancient civilization. They rushed upon the eternal city, tore down its gates and walls, and razed the city to the ground. The Church of Christ, like the barque of Peter, floated over that tide of barbarism. The Church of Christ, like the genies of creation, went out amongst the ruins caused by these wild men and breathed into them the breath of life, and up sprang the Church's creation, known in history as Christendom, and of the ruins that lay around her she constructed Christian society and Christian civilization. She perished not, for she is not the creation

Christian society and Christian civilization. She perished not, for she is not the creation of man, but the creation of God. Another proposition, dearly beloved brethren, is this, everything that is born of man, everything that is derived from man, is perishable and mortal like man. No matter what he may build up, no matter how great may be his creations, they carry within them the seeds of decay and of dissolution. The works of man cannot be greater than man, and as man is perishdissolution. The works of man cannot be greater than man, and as man is perish-able and mortal, his works are the same, and hence the words of the Psalmist, "All things shall grow old as a garment, and as a vesture Thou shalt change them and they shall be changed, but Thou art always the same and Thy years shall not fail." As the clothes we wear grow old and are then cast aside, so are human works. God alone can impart immortality to His creations. Therefore, dearest works. Goi hole can inpact mark the dearest brethree, if we find in this world an insti-tution which is not subject to this law of mortality, that institution is divine. We find in the Holy Roman Catholic Church such an institution. She is immortal. She is not subject to the laws of decay or of death, therefore she is not human, therefore she must be the work of God, who alone can impart the seal of immortality and

can impart the seal of immortality and indestructibility to his works. The Church Catholic has seen the rise of empires and their fall. She has seen dynasties arise, thrones erected and torn down. She has seen systems of reli-gion become popular and afterwards lose their hold on their followers and decay and perish. She finds herself surrounded by the ruins of dynasties, of empires and thrones and systems of philosophy and false religions, and amidst these she stands erect and proud with the divine life strong within her like the pillar of Phoca amid the ruins of the Roman forum.

the ruins of the Roman forum. Already two thousand years have passed over her, and she has suffered no essential over her, and sne has suffered to essential change either in her doctrines, in her morality, in her constitution, in her wor-ship, in her action, in her fadeless beauty. During twenty centuries of time she brings forth and forms with the same facility apostles, martyrs, confessors and virgins. To day, as in the first ages of Christianity, the faith of Jesus Christ is preached with the same zeal, confessed with the same constancy, and practiced with the same constancy, and practiced with the same fervor and perfection. If the number of her children diminishes in one part of the world it increases in another. Catholicity is always the same, it has the same spirit, the same strength, the same fruitfulness, because the Church that embodies and conserves it is always the same, is but the reflection on earth of that oreat God with whom there is, as that great God with whom there is, as saith the spostle, "no change or shadow of alteration"

alteration." Other religious communions have had Other religious communions have had their rise and their day of prosperity, but after a period came the time of their feebleness, decay and death. They appear before us with the characteristics proper to feebleness, decay and death. They appear before us with the characteristics proper to the works of man, with the speaking proofs of their human eartbly origin. Arianism arose, flouriabed for a time, and then disappeared. Mahomedanism has lost its fierce power and is confined to the ignorant, benighted tribes in the dark continent, or is decaying and dying with the perishing Turkiah empire. Protes-tantism as a religion is breaking up and falling into decrepitude and ruin. It has lost its hold on the intellect and heart of the age, but the Church Catholic is, like its divine founder, ever ancient but always new, like unto Jeaus who is yesterday and to day and the same forever. The longer it lives the stronger it becomes. This bark of Peter is of incorruptible wood, therefore the Catholic Church is not of human invention but is that Church founded upon that rock against which the waves of persecution and the tempest of hostile passions beat in vain, against which the gates of hell itself shall never prevail. These facts are so manifest on the face of bistory that they have wrung from a These facts are so manifest on the face These facts are so manness on the face of history that they have wrung from a Protestant writer, Macauley, his oft-quoted and significant admission. That great writer declared that there was no institution in the world that deserved much the study of mankind as the Holy Catholic Church ; that she went back into Catholic Church ; that she want built in the twilight of history ; that she existed when the smoke of sacrifice ascended from the Roman Colisseum and Pantheon and when panthers and leopards abounded in when panthers and leopards abounded in the Roman amphitheatre ; that she is the only institution that now survives; that she saw the rise of all the dynasties and governments that now exist, and that she is sure to see the end of them all; that since he survived the shocks she had received, he could not see how she was to perish. (She could not perish because she is di-vine.) The facts of history are so striking that they wrung from that great man, though a Protestant, that admission. Since, therefore, all human works are mortal and perishable, and, since the Roman Catholic Church is immortal and Roman Catholic Church is immortal and imperishable, I conclude that she is not the work of man but the work of God. That she is indeed the Church of Christ, built upon the rock Peter, against which the gates of hell shall not prevail. My third proposition is, that all false religtons must be supported by the civil power, if they would prolong their exist-ence for any considerable period. Such is the case with Buddhism, which prevails in India. That religien makes no conquests, and is practically dead. It would have long since disappeared were it not supand is practically dead. It would have long since disappeared were it not sup-ported by the secular arm. Such is also the case with the false religion of China. It likewise has to be upheld and sustained by the whole power of the State. At one time Catholicism was embraced by many of the nobles as well as by the lower classes in that country. It had its cathe-drals, churches and schools, and was held in high honor at court, but the Chinese priesthood and many of the mandarins took fright at the progress of the Church took fright at the progress of the Church and persuaded the Emperor to draw the

s been also in Japan, and such is an honor to your present young but the case likewise with the Greek holy and pious pastor, who has helped you nurch. That Church, stricken with to pay the debt on the church and to en-Church. That Church, stricken with the curse of sterility, which is always a consequence of schism, leads a feeble, dying life under the powerful patronage of the State. The Emperor of Russia is its head, and the civil government sus-tains and protects it, and it punishes converts from it to Catholicism by confisca tion and exile. Nevertheless, sustained and supported as it is, the Greek Church is smitten with decay.

It is without life or motion. As idle as a painted snip upon a painted

If we turn to the Anglican Church w The we turn to the Angular barrow of the work of the second secon sensions and contradictory doctrines, and is on the high road to ruin and dissolu-tion. But the Church Catholic has no need of state patronage or support for the success of its divine mission. That Church is not a mere national Church. It is neither English, nor French, nor Greek, nor Italian, but it is Catholic. Its mission is to all nations, and is by divine right, independent of all governments. It is supreme in the religious order, and kings as well as subjects are amenable to her laws. She shed the blood of millions of her children in martyrdom, in order to assert the supremacy of conscience and the assert the supremacy of conscience and the independence of the free-born soul, which independence of the free-born soul, which chains cannot fetter nor tyranny enslave. She needs not the aid or patronage of civil governments in the work of human sal-vation. What she claims is liberty of action for her divine mission. False re-ligions have at all times bowed the knee ligions have at all times bowed the knee to emperors and kings. The Catholic Church bows her knee to God alone— the King of kings, and the Lords of lords. She has suffered far more from kingly patronage than she ever gained, and she thrives and prospers best in the countries that are blessed by free institutions and in which her children breathe the bracing eis of liberty.

in which her children breathe the bracing air of liberty. To sum up, dearest brethren, I have stated that every work of man can be destroyed by man. The Catholic Church cannot be destroyed by man, and, there-fore, it is not the work of man, therefore must be of divine origin. Again, I have stated that everything born of man and derived from man is

born of man and derived from man is perishable. The Catholic Church is imperhable and indestructible, therefore she i not the work of man but of God.

not the work of man but of God. Thirdly, all false religions must be up-held by the State if they would live. The Catholic Church is independent of any State. She has a right to her liberty; that is all she claims. Therefore the Cath-olic Church is not a false religion, does not depend upon State or Government, but lives by her own life because she is

the work of the Son of God. All the powers have been brought against the Catholic Church and have failed. There is not a weapon in the armoury of hell that has not been forced armoury of nell that has not been forced against the Cstholic Church, and every weapon has been blunted and sent back. All that could destroy her, if she were a human institution, has been already tried, bestile how the sent set of the set of hostile laws, the power of Governments, the condemnation of States, scandals the condemnation of States, scandals within her borders sometimes, heresy without, all things and all destructive forces have been tried against the Catholic Church and have failed, because she is, as I have said again and again, the creation of God, because "she is yesterday, to day, and the same forever," like Jesus Christ, her diving Founder : because the Catholic of God, because "she is yesterday, to day, and the same forever," like Jesus Christ, her divine Founder ; because the Catholic Church is the eternal thought of God realized in time; because the is the daugh-ter of heaven and has eternity for her her-itage. Other nations were born yester-day; they will perish to-morrow. The Catholic Church is the creation of the King of Heaven. She stands unchanged, the shadow on earth of that God with whom it there is no change or shadow of alteration. The Catholic Church has seen the death and burial of all her enemies in the past, she will attend the funeral of all her future enemies, and when she will have h accomplished her divine mission on earth a footstool that shall help her to ascend to footstool that shall help her to ascend to

heaven singing a hymn of triumph. And, dearest brethren, the Irish Church,

large its proportions. Obl continue, my brethren, on the banks of the lordly Ottawa, and in this capital of the Dominion, to be loyal to your holy faith. Let its precepts and truths be the guide of your lives and the lamps to your feet, conducting you through the darkness of time. Incuicate loyalty and affection to her in your children. Train them up to her in your children. Train them up true Catholics, true to the teachings of the Church for which their fathers gave the church for which their latters gave their lives. Bring them up in the fear of God, so that you and they, living as you should live, practical and earnest members of the Catholic Church on earth, members of the Catholic Church on earth, may be one day glorified members of the Church of God in heaven, a blessing I wish you all in the name of the Father and of the Son and of the Holy Ghost. Amen.

After Mass the Bishop and clergy with a number of lay guests, proceed ed under the direction of Rev. Father Whalen to St. Patrick's Home, where

Whalen to St. Patrick's Home, where A COMPLIMENTARY DINNER was tendered them by a committee of St. Patrick's parishioners. The Hon. John Costigan, Minister of Inland Revenue, occupied the chair. On his right were seated His Lordship the Bishop of Lon-don, the Hon. J. S. D. Thompson, Min-ister of Justice; His Worship Mavor Macdougall, and the Rev. Fathers Æn. McD. Dawson. On his left His Lordship the Bishop of Ottawa, Vicar General Routhier, J. J. Curran, M. P., and Rev. Dr. Coffey. The vice-chair was filled by Rev. Father Whalen, supported by Messrs. P. Baskerville, M. P. P, and D. O'Connor. There were in all nearly one hundred guests present. hundred guests present. Menu.

Menu. POTACES. Consomme a la Royal. Cream of Oysters. FISH. Bolled Halibut and Hollandaise Sauce. Pommes de Terre a la Duchesse. ENTREES. Vol au Vent atx Huitres. Coteletes D'Age au a la Reforme. BOLLED. Chicken and Celery Sauce. Ham and Tongue. NoAst. Sirioin of Beef a la Russe. Turkey and Cranherry Sauce. Stuffed Goose and Apple Sauce. VEGETABLES Asparagus. Freuch Peas. Mashed Potatoes. GAME. Rossted Larded Partridge and Bread Sauce. Black Duck and Currant Jelly Sauce. ENTREEMETS. Pudding a la Divisorate.

Black Duck and Currant Joiny Sauce. Pudding at a Diplomate. Charlotte Russe. Jelee a la Dandtzig. Creme Glacee a la Vanilla. Assorted Calery. Roquefort Chesse. Crackers. Queen Olives.

DESSENT. Apples. Oranges. Malaga Grapes. Nuts. Galeins. Figs. BLACK COFFES. When the cloth had been removed the

When the cloth had been removed the Hon. Mr. Costigan, in a neat and appro-priate speech, proposed the health of His Lordship of London and the visiting clergy. The Bishop of London, who was received with loud cheers, acknowledged the compliment in fitting terms. His position there, he said, was one of safety, for on the one side he had the Minister of Justice and on the other the Minister of Justice him of very genuine pleasure. of Inland Revenue. That day had been one to him of very genuine pleasure. The people of Ottawa had every reason to feel proud of their institutions of learn-ing, charity and religion, and St. Pat-rick's parish special reason to be proud of its church and its pastor. He was pleased to see that in the Capital of the Dominion religion was in so flourish-ing a condition and trusted it would be ever thus.

By a contained the proposed the tost of "The Laity," paying a special tribute to the zeal and generosity of the laymen of Ottawa. Mr. D. O'Connor responded in a brief but interesting speech.

AT VESPERS. The Rev. Father Sexton, assisted by Fathers Griffin and Leyden, officiated. The music and singing of the service were, as at mass, of a very high order.

THE COLLECTION taken up during mass at the doors for the building fund amounted to \$600. AT THE COLLEGE OF OTTAWA. At the close of the dinner, His Lord

ship the Bishop of London, accompanied by the Very Rev. Father Tabaret, the Rev. Father Whalen and the Rev. Dr. Goffey, paid a brief visit to the Oblate astic at Archville, where they warmly received by the Rev. Father Maguire, the director. The party then drove to the College of Ottawa, which they reached at five o'clock, which they reached at hwo o'clock His Lordship was received by the Very Rev. Dr. Tabaret, Father Superior, and conducted to a parlor, whence, after a few minutes' conversation with the location family family for the second distribution. after collegiate facuity, he proceeded to the lecture hall. There the resident students, to the number of some three hun aents, to the number of some three hun-dred, were assembled, the College Band, under the leadership of Father Gladu, being also present. His Lordship was greeted with loud applause by the boys as he entered the hall accompanied by Very Rev. Dr. Tabaret, Rev. Dr. Coffey, editor of the Carucone Breann Londow editor of the CATHOLIC RECORD, London; Rev. Father Whelan, Rev. Father Cauvin, of Hull, and Rev. Father Balland, of the or Huil, and Rev. Father Balland, of the College, who all took seats upon the platform on either side of the Bishop. The clergy of the College occupied seats in front of the hall. While the cheers of welcome were being lustily given by the boys, the band struck up a lively air which was continued until given by the boys, the band struck up a lively air which was continued until after all were seated. James Fallon, of Kingston, a student, then approached the platform and read an address of welthe platform and read an address of wel-come and congratulation from the boys to the Bishop; when he had concluded he presented the parchment to His Lord-ship amid the continued cheers of his fellow students. ADDRESS. To the Right Reverend John Walsh, D. D. o the Kight Reverent Joint Watter, D. D., Lord Bishop of London, by the Students of the College of Ottavoa, Feast of the Immaculate Conception, 1885: My LORD BISHOP—That no joys of earth can compare with the sweets of religion as found in the One Holy Catho-lic Church is a fact of which we have everyday experience. As we live on, and grow up, and learn to serve God, we gradually find that neither unbridled gradually find that fielder unbrided revely nor innocent amusement can come up in degree or kind to the only happiness that befits a spiritual, immor-tal Christian soul. This fact none but Catholics can appreciate or understand or even suspect. And we find that in the Holy Church the sources of this happiness are open all the year round;

no day nor hour but we may "draw waters of joy from the fountains of the Saviour." Let this day be an instance; for no day

is more flooded with pure, holy, angelic joy than this Festival of the Immaculate joy than this Festival of the Immaculate Conception of the Most Holy Virgin Mother of God. We in this College of the Oblates of Mary Immaculate have been this day singularly happy. It was ushered in by the Forty Hours' Adora-tion, it saw us all at Holy Communion, it gave us fervor for the day, and now, before departing, it sets us in the pres-ence of a venerable and holy Bishop who does not disdain the little ones of God's family. Thus the Sacramental and per-sonal visit of Our Blessed Lord, vouch-safed at sunrise, is succeeded at sunset sonal visit of Our Blessed Lord, vouch-safed at sunrise, is succeeded at sunset by a personal and sensible visit from one of His own appointed worthy represen-tatives. If we seek for the secret cause of this double favor we shall find it in this very day; it is no other, after God, than the Mother of God and her Immac-ults (Immention II is she in truth

ulate Conception. It is she, in truth, that sweetens the whole year for us; the calendar teems with her feasts; like a mother she importunes her children with her own instinctive and indomitable love. Did she not give us a Redeemer? and who but she brings us this evening's

joy ? Next to Christ and His Blessed Mother Next to Christ and His Blessed Mother we look to the successors of the Apostles, the Bishops of God's Church, among whom your Lordship holds a place and fills it with distinction. We therefore see before us a venerable Bishop of whom we happily know something, whose power of dispensing the word of God with apostolic zeal and all the re-sources of human oratory does honor to the Episcopate, and whose learning, both varied and profound, enables him to meet the ungodly scientists of the day. We have also occasion to know that your Lordship's views on education are broad and prac-tical, in fact, suited to the times in which we live. If the comprehensive system of education adopted in this College by the Oblate Fathers has given umbrage to the upholders of the old routine of Greek and Latin, Latin and Greek, it is some-thing to find that it has a very high sanc-tion in the hierarchy, and is moreover in accordance with the wishes of our Holy thing to find that it has a very high sanc-tion in the hierarchy, and is moreover m accordance with the wishes of our Holy Father the Pope. This consoles us : for, if this college is to succeed, it needs support, and its first support must come from the Episcopate. If owing to the raising of the standard of clerical educa-tion, this Collego may have in any way suffered, still our Reverend and learned President adheres to his first idea, and has confidence that this idea will ultim-tate timpet. has confidence that this die with drift ately triumph. Enjoying as we do this large system of education, we are proud of our College, and prouder now, that it has your Lordship's high sanction. My Lord, let us just add, that though

by abundant blessings from God, and the hope also of your Lordship's blessing

on this festive occasion. His Lordship in reply said that it afforded him the greatest happiness to

His Lordship in reply said that it afforded him the greatest happiness to find himself in the College of Ottawa. He entirely agreed with the religious sentiments expressed in the address just presented to him. Religion was, indeed, as they had termed it, the fountain of all henpines. There was an old earling as they had termed it, the fountain of all happiness. There was an old saying, "There is no peace for the wicked." It was true, and why? Because the wicked had no religin. The intellect and the heart had wants which nothing created could satisfy. He was happy to find himself in that prosperous college, and to find so many noble Catholic boys receiving an excellent education there. Their motto should be that chosen by the Their motto should be that chosen by the Benedictines of old-"Laborare et orare." Benedictines of old - "Doorare et orare." It was necessary for them to study-laborars. The first man knew enough by nature for the circumstances in which he was placed, but after his fall and in the present day, men had to acquire knowledge, to study and labour acquire knowledge, to study and labour hard in order to gain success. The empire of knowledge was to be won by hard work. An idle boy could succeed in nothing but sleeping. The farmer has to labour at all seasons in order to secure his autumn crop and the boys before him, who were in the spring time, the lake place then the selection of Mars him, who were in the spring time, the seed time of life, must work hard to secure their harvest of success. Some-times the boy of medioere talents out shone, by reason of painstaking, pertimes the boy of medioere talents out-shone, by reason of painstaking, per-severing study, his more highly gilted companion. Cardinal Wiseman had told in his "Recollections of the last four Popes," a good story of an Irish Bishop who when young had studied at the Propaganda, at Rome. He was a dull boy and the butt of his fellows. One evening the students were engaged in a heated discussion and he took part in it. At once he was told that his opinion was worth nothing, for he was "the dunce of the class." Ile said nothing but left the room. In his own chamber he wrote the class." He said nothing but left the room. In his own chamber he wrote out those words: "The dunce of the class," and hung them up where he could constantly see them. They proved such an incentive to study that he scone fursed his may abast of They proved such an incentive to study that he soon forged his way ahead of his companions, and in time became a learned man and a celebrated bishop. But knowledge, to be rightly applied, must be accompanied by religion. It was not intellect that changed the world, but producer. The old saving, "Knowbut goodness. The old saying, "Know-ledge is power," was true to a certain extent, but the true power in the world extent, but the true power in the world was religion. A recent Protestant visitor to this country had said "Education to be perfect must be lighted from above." He (the Bishop) was much pleased with the idea, and it was a correct one. He was sure that that was the kind of educa-tion given to the students before him by tion given to the students before him by the noble, unselfish men who had raised the college to such a prosperous position. In conclusion, to reward the boys for their patience in listening to him, he would ask the Rev. Father Superior to give them a holiday on the following day. The Rev. Dr. Tabarat assented applit tree tion given to the students before him by The Rev. Dr. Tabaret assented amid tremendous cheers from the students. mendous cheers from the students. The College Band then played another selection, atter which the Bishop left the hall and the students dispersed. During his stay in Ottawa His Lordship was the recipient of the following : ADDEESS FROM THE C. M. R. A.

MAY IT PLEASE YOUR LORDSHIP,-We, the members of Branch 28 of the C. M B. A.,desire to express our gratification on thus meeting in the parish to which we are attached, so distinguished a member of our

It must ever have the confidence of our people, is, we are proud to say, growing rapidly in Canada. When this help and this approval are added to the simplicity of its working, the economy practiced in its administration, the soundness of its financial position, it at once commends itself to our people as a safe and sure way to make provision for their families.

We are happy to be able to tell your Lordship, that our branch now numbers over forty members. We would to-day, in the deep sense of

the honor and pleasure which are ours in meeting your Lordship, ask you to accept these brief words as but a feeble expression of the regard and esteem in which you are held by our Association. M. J. WHELAN, Spiritual Adviser,

JOHN A. MACCABE, President, EDW. T. SMITH, Recording Secretary. Ottawa, 8th December, 1885.

REPLY. GENTLEMEN :- I am very grateful for GENTLEMEN:—I am very grateful for your words of hearty welcome on the occasion of my visit to Ottawa. It is, indeed, a pleasure for me to have the assurance that your branch is in so flour-ishing a condition. Your association is one, in my estimation, eminently calculated to do great good. By the distribution of its beneficiary fund tamong the families of members visited by death it wards off that want and desitution whose very thought so often adds to the pain of the death-bed parting. But this is not, by any means, wait and distribution mode of although so often adds to the pain of the death-bed parting. But this is not, by any means, the greatest benefit attached to member-ship in the C. M. B. A. Yours is a thoroughly Catholic institution, for none but dutiful and prac-tical children of the Church are ad-mitted within its pale. As the rules of the society bind you to compliance with the precepts and teachings of the Church, the spiritual advan-tages you derive from your con-nection with the C. M. B. A. are truly of e incalculable value. This is indeed an age of association and combination. If those outside the true fold com-d bine in the formation and main-tenance of mutual benefit associations is there not much more reason why you, is there not much more reason why you, members of God's Church, should commemoers of too's Context, should come bine and unite to protect your families egainst distress, and secure for yourselves united advantages in the spiritual order. I wish your branch continued and un-include accesses and prospective, and ear-

My Lord, let us just add, that though we are always happy in this home of re-ligion and learning, yet this day our happiness is not a little increased by the concurrent good-will of heaven and earth, by abundant blessings from God, and the hone size of your Lordshin's blassing

### THE VACANT JUDGESHIP.

To the Editor of the Catholic Record.

To the Editor of the Catholic Record. REV. SIR — In your issue of to day, under the heading "A Vacant Judgeship," I notice you put forward the name of Hugh McMahon, Esq., Q. C., as that of one eminently qualified to fill the position made vacant by the death of Mr. Justice Morrison. While I sgree with you that his appointment to the Bench would be in every respect a fitting one, I wish now to direct your attention to the claims of another gentleman who is equally deserv-ing. I allude to Martin O'Gara, Esq., Q. C., of Ottawa. East of Toronto there is no abler lawyer than Mr. O'Gara and there are few even in Toronto who can equal him. The fact of the matter is that in the past too many appointments to equal num. The fact of the matter at the in the past too many appointments to the Bench have been made from the Toronto bar, of which Mr. McMahon is now a member. The claims of the eastern section of Ontario have in particular been

## THE CATHOLIC RECORD.

look over instory, hold take great-great Empires of antiquity, the great-est that history has recorded, we find the truth of this proposition illustrated. Look at the empire of Babylon. It was great and powerful and brilliant. It was believed to be imperishable by its people; yet it was destroyed by the Medes and Persians, who broke it into fragments. They established a great empire in its stead. Alexander the Great comes along, fashes through history like a meteor, and stead. Alexander the Great comes along flashes through history like a meteor, and flashes through history like a nettor, and dest-oys every fragment of the empire of the Medes and Persians. He overran Asia; he penetrated into India; and, having he penetrated into India ; and, having conquered everything he met, he sighed that there were not other empires to con-quer. His empire was broken into frag-ments by the colossal power of Rome. That proposition, therefore, is this, every work of mau can be destroyed by man. The Catholic Church cannot be destroyed by man, therefore it is not the work of

The Catholic Church cannot be destroyed by man, therefore it is not the work of man, therefore it is the work of a greater power, therefore it is the creation of the Almighty power of God. The Roman Empire sought to crush it for 300 years. It used its tremendous power to drown the Church in the blood of her children. She tore down their temples, she burnt their sacred books, and that mighty power that destroyed every temples, she burnt their sacred books, and that mighty power that destroyed every other opposing power failed sgainst the Church of the Son of God, failed sgainst the Holy Catholic Church. Then heresy arcse-a powerful heresy called Arianism sprang into existence and denied the div-inity of Christ. It was supported by pow-erful emperors and governments, and used the sword of persecution against the Catholic Church for 300 years. It stroye to destroy the Catholic Church. The Catholic Church summoned a Council and condemned Arianism as a heresy against Catholic Church summoned a Council and condemned Arianism as a heresy against the Church of God, and it lives now only in history. Then came the long war of Mohammed. Mohammedanism fought Mohammed. Mohammedanism fought for a thousand years against the Church of God. The Church ral-lied the powers which God had placed at her disposal, rolled back Moham-medanism from the shores of Europe to the shores of Asia, and Mohammedanism in maining and must some disputer. Then to the shores of Asia, and Mohammedanism is perishing, and must soon disappear. Then came the wild savage men from the north. They came down upon the Roman Empire in resistless inundations. They swept over the plains of Europe, destroyed every and the arms of the State. So it the priests who co-operated with you. It

at whose breast your fathers and many of yourselves were nurtured, has shared the yourselves were nurtured, has shared the fortunes of the living Church of God. She, too, has had her bitter trials, but she has also had her signal triumphs. During three hundred years after her

establishment she was the fruitful mother of saints, of scholars and of sages. Har of saints, of scholars and of sages. Har missionaries went into the continent of Europe and converted many parts of it to the faith of Christ. Her schools supplied the flame whence other nations lit their fires—the fires of civilization. But dark days came, and cruel penal laws were enacted, and persecution tore down her temples and sliars, and her children were deprived of their rights and reduced to slavery. But amidst these sufferings and confiscations they had the faith in their hearts and refused to surrender it. They nursed the sacred fire of religion on the hill sides, waiting for better days, when it hill sides, waiting for better days, when it should burst forth in all its spleudor And indeed, have we not, more fortunate than our fathers, come upon the days when we see the Irish Church arise once when we see the irish Gauren arise once more, strong with the divine life within her, putting forth her fruits, building churches, erecting altars, building institu-tions of charity and learning. Nor have her children in this country and America her indifferent to their help

Nor have her children in this country and America been indifferent to their holy faith and its claims upon them. To the hard worked sons and daughters of toil the glory of building her churches and institutions is reserved. The poor men that dug her canals, that built her railways, hewed down her forests, were the men who laid the foundations of our churches and cathe-drals and dioceses in the English-speaking drals and dioceses in the English speaking parts of this country as well as in the United States. And as long as these churches shall

And as long as these churches shall stand, as long as the cross, the sign of re-demption, will glisten from their steeples, so long shall these churches proclaim the faith, the hope and the charity of that apostolic people who planted the church in many parts of this country; who watered it with their tears and with their

was the recipient of THE C. M. B. A. ADDRESS FROM THE C. M. B. A. To the Right Rev. John Walsh, D. D., Eishop To the Right Rev. John Walsh, adviser to the of London, Spiritual Adviser to Grand Council C. M. B. A., Canada.

offered him of selecting to find the taking mentioned a man whose legal opinions are authority so eminent, as the late Mr. Bethune proclaimed, as being among the best considered in the Province. I think the dest considered in the desting the selection of the se I but voice the sentiments of the citizens of Ottawa when I say they would hall such a selection with joy, and while I have no doubt that Mr. McMahon is in every respect duly qualified I consider that for the reasons I have already given the East should have the preference on this occa-sion. Yours very truly, J. O'MEARA.

Peterboro', Dec. 12th, 1885.

ERRATUM .--- In the report of the Rev. ERRATUM,—In the report of the Rev. K. A. Campbell's speech at the Home Rule meeting in Orillia recently, refer-ring to the acreage of Ireland, the figures were incorrectly stated by the reporter, and should have been as follows: The total acreage of the country is 20,800,000, of which 10,000,000 are under pasturage and about 5,000,000 under cultivation, leaving nearly six millions of acres unreand about 5,000,000 under cultivation, leaving nearly six millions of acres unre-claimed. This would shew that one-fourth of the land is waste, and that if brought under cultivation Ireland could support nine million inhabitants. The yield of produce should have been yield of produce should have been : wheat, Scotland, 16 bushels; England, 18 bushels; and Ireland 20 bushels per acre. Rye, Scotland, 10 bushels; Eng-land, 12 bushels; and Ireland 32 bushels per acre. Onts about the same all round.

# THE CATHOLIC RECORD.

### NEWS FROM IRELAND.

6

Dublia. The generous Irish people are respond-ing in the most spirited way to the Nation-al testimonial to Mr. Thomas Sexton. On November 14, a meeting of the Manion House Committee was held, when the gratifying announcement was made that the first thousand pounds had been re-ceived and the subscriptions are steadily increasing. Owing to the close attention the first thousand forese are giving just at present to the general election, the time is scarcely propitious for such a movement as the one that is now being made in Mr. Secton's regard, and the fact that the testimonial has assumed the proportions to the wideprese desem in which Mr. Secton is held. Wicklow.

intersteaming. Using to the close extention that the National forces are giving just at present to the general election, the time is exceeding made in Mr. Berton's regard, and the fact that the fact the fact the fact that the fact the fact that the fact the fact the fact that the fact the fact the fact the fact that the fact the fa

### Wexford.

Wexford. Mr. John Williams, Forristalstown, ex-suspect, who was a victim of Forster's Operation regime, was in the town of Ennis-eorthy, on Nov. 13th, when he was served with a writ for a year's rent, at the suit of Lord Carew. So great was the shock Mr. Williams received, that he never rallied, and, on Nov. 16th, he died somewhat un-expectedly, thus proving the exactness of the similitude instituted by Mr. Gladstone between the eviction notice and a sentence of death. During the wake the writ was laid on the coffin, as it was believed that

crow-bar and aledge, and immediately after their arrival attempted to burst the door. After half an hour's hard work they made an opening, and put Heapby and his family out.

Kerry. Joseph O'Sullivan lately resigned a ballifahip to Lord Kenmare, but the Mational League refused to admit him to memberahip without his getting the police hut near his house removed. He did his best to do so, but the magistrates and police refused. He will appeal to the Lord Lieutenant.

Decoils proceeding through Cappaniore. **Tipperary:** On Nov. 14th, Head-Constable Ward, with a party of ten men, from Carriek-on-Suir, proceeded to Mainstown, near the Slate Quarries, to protect a civil bill officer while serving a writ on Mr. Shea, P. L. G., a tenant-farmer on the state of Mr. Thos. Lalor, J. P., D. L. When the party came within about a mile of Mr. Shea's residence the change hell at Faugheen commenced Williams reserved, that he never ralled, and, on Nov. 16th, he died somewhat un expectedly, thus proving the exactness of the similitude instituted by Mr. Gladstone between the eviction notice and a sentence of death. During the wake the writ was laid on the coffin, as it was believed that to it was due the cuses of the death of this most respectable, industrious farmer. The scene, when the remains were about leaving the house, was heart-rending. The wildowed wife, and her eleven orphan children, sent up such piercing sbrieks, that few of those assembled could remain unmoved. When the writ was laid con-spicuously upon the lid. The interment took place at Adamstown. Mr. Williams, Adm., Rathangan, and Rev. James Wit-

been refused right, left and centre through the district. The Land Act was almost universally availed of in this part of the country, and the point the landlords urge in support of their demands for the full rents is that these rents were fixed by a judicial court after careful investigation, and ought therefore in all justice be paid. The *w* officio and rotten Guardians of Portumna assembled on November 14, for the special purpose of frustrating the pur-poses of the Laborers' Act. Mr. T. Kir-wan's motion, that any incidental cost should be borne by the Union at large, though forcibly urged by Mr. Lynam and essended by Mr. McDermott, was defeated on a poll by an overwhelming majority. If the men of East Galway have any patriotic spirit they will make a clean sweep of the elected obstraction-ist next March. A sapient J. P. (James MoDermott, Rathmore), distinguished himself on the occasion by objecting to a requisition from Kilmore, because, for-sooth, the laborers' name were not speci-fied 1-a piece of ignorance in which he was abeted by a Guardian named Pelly. So much for the beauties of the divisional system. **BORCOMMENT** 

system,

Postem. Rescommon. On November 16, the Scramogue pris-forer were released, and were received in Strokestown with a hearty "Cead mills fully." The prisoners and the contin-gent paraded the principal streets in mill-itary form, the prisoners going in front and the bands and banners following them. A force of the Royal Irish Constabulary were drawn up at the Market square; but their assistance was not required. After parading the streets for some time the part ajourned to the Committee Rooms in Bridge street. Edward E. Knox, Esq., Bray, county Wichlow, met his tenants from Rahara, fore and Cloonerra, county Roscommon, on November 18th, and acknowledged the persesion of the times, and was greatly influenced by the resolution of the Ros-common Guardians, passed at that Board recently, sking a reduction of 30 per cent. After stating the many difficulties he himself has to contend with, it was up a contend. Mrs. Michael Magann, of Killashee, Longford, who own property near Lanesborough, county Roscommon, has granted a reduction of a per cent. to har tenants, which is con-sidered highly satisfactory by them, as the grows rental of her property is less than the Government valuation.

### NOTABLE INCIDENTS IN FATHER MATHEW'S CRUSADE,

In the biography of Father Mathew an incident is narrated which well exemplifies the influence drinking habits have upon the wage earnings of the working classes. It occurred after Father Mathew's visit to Waterford, at the Knoekmahon mines in the neighborhood, where about 1,000 per-sons were employed. Previous to his visit, the earnings of those miners aver-aged £1,900 per month, but the monthly average of the year following was not less than £2,300, an addition of £400 per month, or £5,200 per annum ! Fermerly the same number of people spent £400 of their month's wages in drink, by which their available wealth was reduced to £1,-900 per month. After the introduction of total abstinence very little was spent in the £100 monthly, the money at the dis-posal of these 1,000 persons would be still \$500 per month, or £10,400 yearly, more than it had been ! Under the drinking system the total available money of these people was £18,200 annually; under the teetotal avstem it amounted to £18. stone throwing continued, and the order spicuously upon the lid. The interment took place at Adamstown. Mr. Williams was borther to the late Rev. H. Williams, Adm., Rathangan, and Rev. James Wil-liams, O. S. F., Dungarvan. Kilkenny. It seems as if an eviction crusade was about being attempted within the Poor Law Union of Thomastown. At the meet-ing of that Board of Guardians on Norem-ber 20, eviction notices were received at the suit of Ponsonby W. Moore, against Andrew Long, of Ballybray, Ballyhale electoral division; Lord Dunsaney against Thomas Hanrahan, of Coolroe, electoral division of Castleblaney; Peter J. Henrion against Felix Murphy, thomas Murphy, Jeremiah Nolan, and John Murphy, of Coolroe. Landlordism is giving its last kick, and therefore a few of its disappoin-ted upholdere are doing all the mischief

### The Formation of Character

There is a practical as well as a scientific basis for the position taken by the Rev. Phillips Brooks in a recent discourse, namely, that the law of evolution rules in the moral as well as in the physical world. Nature does not create, but is always developing. In last summer's roots nature finds the germ for next summer's verdure. If somebody should give me a diamond to carry to Europe, I can know exactly

If somebody should give me a diamond to carry to Europe, I can know exactly how much would be lost to the world ware I to drop it into the sea; but if a seed should be given me, I can only regard it with awe as containing concealed within it the food of untoid generations. That is the difference between looking at truth as a diamond or as a seed—as final or commal.

that they will necessarily become better as they grow older. Hosts of old men believe that their character is fixed and that it is impossible for them to become better

that it is impossible for them to become better. Such beliefs are foolish. People are also wrong in thinking that they can put off their bad traits and put on good traits. The old failures cannot be thus trans-formed, but out of the old habits new can be formed. This is what many a poor creature needs to know. We must make what we are to be out of what we are already. lready.

### Sweet-Minded Women.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comtort; one soothing touch of her kindly hand works wonders in the feveriah child; a few words let fall from her lips in the ear of a sorrow-stricken sister, do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sit-ting room, and sees the blaze of the bright fire, and meets his wife's smilling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits, that are wearied with the stern realities of life. The rough school boy fliesinto a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on the mother's breast. And so one might go on with instance after instance of woman has in the social life with which she is connected. Beauty is an insignif-cant power when compared with hers. So great is the influence of a sweet-m



### DEC. 19, 1885.

### "Maryland, My Maryland." Lovely daughters and noble men."

"My farm lies in a rather low and miss-"My wife !" "Who ?"

What is Catarrh !

TENDERS

PUBLIC INSTITUTIONS, 1886

R.

"Who ?" "Was a very pretty blonde !" Twenty years ago, became "Ballow i" "Hollow-eyed !" "Withesed and aged !" Before her time, from "Malarial vapors, though she made no particular complaint, not being of the grumpy kind, yet causing me great un-easiness.

"A short time ago I purchased your remedy for one of the children, who had a very severe attack of billousness, and it occurred to me that the remedy might help my wife, as I found that our little girl upon recovery had

# "Lost !"

"Her sallowness, and looked as fresh as a new-blown daisy. Well, the story is soon told. My wife, to-day, has gained her old-time beauty with compound interest, and is now as handsome a matron (if I do say it myself) as can be found in this county, which is noted for pretty women. And I have only Hop Bitters to thank for it.

"The dear creature just looked over my shoulder, and says I 'can flatter equal to the days of our courtship,' and that re-minds me there might be more pretty wives if my brother farmers would do as I have done."

# Hoping you may long be spared to do good, I thankfully remain, C. L. JAMES.

BELTSVILLE, Prince George Co., Md., ) May 26th, 1883.

None gennine without a bunch of green Hops on the white label, Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

### LONDON (CANADA) POSTAL GUIDE, MAILS AS UNDER.

### G. W. R. Geing Bast-Main Line.

G. W. R. Going East-Main Lane. Railway P. O. Mails for all Piaces East of London and Eastern States, close 500 am, 120 pm; due for delivery 800 am, 130 pm New York, etc. (Thro Bags), close 512 pm, 1030 pm; due for delivery 800 am, 630 pm Buffalo (Thro Bags), close 500 am, 120 pm; due for delivery 800 am, 130 pm, G. T. R. East of Toronko, Maritime Pro-rinces, Quebec, Railway P. O. close 56 pm. 1030 pm; due for delivery 800 am, 500 pm Montreal, Kingstan, Ottawa, close 350 pm. 1050 pm; due for delivery 800 am, 100 pm Montreal, Kingstan, Ottawa, 1100 am, 350 pm, 1030 pm; due for delivery 800 am, 130 pm, 1030 pm; due for delivery 800 am, 130 pm, 1030 pm; due for delivery 800 am, 130 pm, 1030 pm; due for delivery 800 am, 1130 pm, 1030 pm; due for delivery 800 am, 1130 pm, 1030 pm; due for delivery 800 am, 1100 am, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1130 pm, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1100 pm, 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 1100 pm; 1030 pm; due for delivery 800 am, 100 pm; 1030 pm; due for delivery 800 am, 100 pm; 1030 pm; due for delivery 800 am; 1030 pm; due for delivery 800 am; 1030 pm; due for delivery 800 am; 10

G. W. R. Going West-Main Line. G. W. R. Going West-Main Line.
Thro Bags-Bothwell, Glencoe, close 500 am, 120 pm; due for delivery 800 am.
Railway P. O. Mails for all places West of London, close 120 pm; due for delivery 12m
Thro Bags-Detroit, Western States, close 500 am, 10 15 am; 120 pm; 600 pm; due for delivery 1800 am, 245 pm
Thro Bag-Chatham.close 500 am, 500 pm; due for delivery 12m
Thro Bag-Chatham.close 500 am, 500 pm; due for delivery 12m
Thro Bag-Chatham.close 500 am, 10 15 am, 120 pm, 500 pm;
Mat. Brydges, close 500 am, 120 pm; due for delivery 12m
Thro Bag-Chatham.close 500 am, 10 fs am, 120 pm, 500 pm;
Mat. Brydges, close 500 am, 120 pm; due for delivery 12m
Mat. Brydges, close 500 am, 120 pm; due for delivery 12m
Mat. Brydges, close 500 am, 120 pm; due for delivery 12m

### Sarnia Branch-G. W. R.

Sarnia Branch-G. W. K. Thro Bag-Sarnia, close 500 am, 120 pm, due for delivery 800 am, 245 pm Thro Bags-Petrolla, Watford & Wyoming. Close 700 am, 120 pm; due for delivery 800 am, 245 pm Railway P. O. Mails for all places West; close 120 pm; due for delivery 245 pm Strathroy. close 700 am, 120 pm; due for delivery 800 am, 1200 am, 245 pm

Canada S. R., L. & P. S., & St. Clair Br. Mails.

Glanworth, close 6 00 am; due for delivery 2 45 pm Wilton Grove, close 6 00 am; due for deliv-

Belton, Thorndaie, (daily) St Ives, Cherry Belton, Thorndaie, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday), close 12 40 pm; due for delivery 6 30 pm Thro Bags-The Grove and Seaforth, close 4 40 pm; due for delivery 1 00 pm Thro Bag-Parkhill, close 6 30 am; due for delivery 1 00 pm

within the trivity of the second seco

Duty

DEC. 19, 1885.

"What shall I do to be forever known?" Thy duty ever. This did fall many who yet sleep unkno Oh, never, never ! Think'st thon perchance that they ren unknown Whom thou know'st not ? By angel trumps in heaven their prais Divine their lot.

"What shall I do to gain eternal life ?" Discharge aright The simple dues with which each day is ; Yea, with thy might. Sperfect scheme of action thou devise will life be fled; While he who ever acts as someclence cri Shall live, though dead.

Schille

### FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul Apostle, Fifty ninth Street and Ni Avenue, New York.

SECOND SUNDAY IN ADVENT. "Now, the God of patience and of com grant you to be of one mind, one tow another, according to Jesus Christ; with one mind and with one mouth may glorify God and the Father of our I Jesus Christ.-Epistle of the day, Rom.

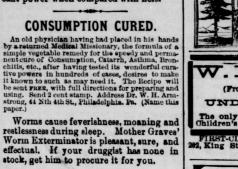
5,6. The unity of mind which St. I would have us individually cultivate practise as the effect of God's patience without doubt, charity towards another. For charity induces us to i another. For charity induces us to i even our enemies, to show our love all men by wishing and doing them g to foster feelings of truly Christian fri-ship for our neighbor, and by them off ing a lasting bond of charitable un between relations, friends and strang to glorify God and the Father of our I Lown Christ as the carly Christians of Jesus Christ, as the early Christians g fied Him, with one mind and with

nouth. But, alas! how often is the harm inculcated by St. Paul disturbed! I often is the agreement of friend friend destroyed by petty quarrels childish disputes! How often, in fin the precept of charity violated on acco of extreme sensitiveness in taking off at trifles! If a person, perhaps un sciously, does us an injury, are at once enraged, instead imitating our Lord's patience us harsh treatment. Or if something said in dispraise of us, or at least mouth. said in dispraise of us, or at least altogether in accordance with our wis we forthwith take umbrage, cherish it ings of anger and hatred for the de quent, vow our resolution never to quent, vow our resolution never to give, and thus live in a state of cons and sinful enmity. Someone says or something by way of innocent pleas and we immediately feel ourselves treated. We are careful to observe

treated. We are careful to observe conduct of others, and if, perchance, notice anything that does not accord our view of things, we but too rec condemn it. We are not scrupulor making rash judgments by attributin our neighbor bad motives. We accid ally hear of the sins and misfortune those about us, and, instead of con sionating them in their misery and of t silent about their faults, we are un until we have made known what we' until we have made known what we

until we have made known what we bound in charity to keep secret. We ever straining our attention with the iosity of seeing what others do, while are blind to what we do ourselves. are, in fact, very forgetful of the re neighbor as thyself." We do not wish others to injure

why, then, are we guilty of inju-them? We do not like others to s them? We do not like others to s ill of us; why, then, are we not cautious never to speak ill of them? are offended at hearing ourselves ju falsely, on finding that our sins have revealed and made public, on account the peevishness and bad temper on neighbor, by the returns of friends too to us; and yet, with the most unconcern for the feelings of thoo should love, we ourselves entertain to indements, we ourselves in by detra judgments, we ourselves sin by detra we ourselves are cross and impatien ourselves pass by others in the street



Is there anything more annoying than

having your corn stepped upon ? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

The Secret of Success.

ss of Father Mathew, their

What is Catarrh 1 Datarrh is a dangerous disease which thousands are consciously or uncon-spundent discharge caused by the pres-ence of a vegetable parasite in the lin-ing membrane of the nose. The predis-plot the blighted corpused of tuberole, the blighted corpused of tuberole, the germ poison of syphilis, mercury, toxomos, from the retention of the effete-matter of the skin, suppressed perspira-tion, badly ventilated aleeping apart-motion in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, down the fauces, or back of the throat, sup-metachian tubes, causing deafness ; bur-tor of the skin uppressed perspira-tion and the germination of other pressing ulceration of the throat; up the inversion in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the throat; up the inversion in the blood. A first the lining down the fauces, or back of the throat; the of the bronchial tubes, ending an barreness; usurping the proper struc-tor of the stored the exact nature of the disease and the only appliance which will permanently destroy the par-sit of nemater how aggravated the case. Sufferers should send stamp at once for business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. -The Mail at truth as a diamond or as a seed—as final or germinal. In all training of character, continuity and economy must be supreme. The notion that character is spontaneous is held by most people in the earlier portion of their lives, and is wrong. When they discover this nine-tenths change to the other extreme. This is wrong toe. Hosts of young men think that their character will form of itself and that they will necessarily become better

ted upholders are doing all the mischief they can before the foul system is conchief signed for ever to oblivion.

### Meath.

One of the most enthusiastic meetings ever held in Meath came off on Sunday, November 16, at Ashbourne. The district has been so dreadfully depopulated that one might drive for miles along any of the roads without seeing a house or meeting a human being. To form the gathering people came from distances of many miles, Garristown and Dunshaughlin sending in contingents, and a band from Oldtown furnished Irish music in spirited style. Mr. Plunkett, P.L G., presided. Mr. Thomas Sherlock, who represented the National League, addressed the meeting at much length, and called on the Guardians of the Danshaughlin Union to make terms with the laborers, else the law would compel them. At the conclusion of the meeting over eighty men gave in their names for enrolment in the League.

### Westmeath.

J. P. Cuffe, Esq., Smithfield, Dublin, the landlord of the townland of Tobberclair, went with his agent to meet his tenants in Athlone, on November 14. On making a close inquiry into how they were circumstanced, he gave them an abatement of 35 per cent, on their rent.

### Cork.

There was a very large meeting on Nov. 15th, of the Doneraile National League. Rev. Mr. Ashlin occupied the chair and there could not have been less than two hundred farmers and laborers on, resent. Rev. Mr. O'Connor, C. C., and ev. Mr. O'Leary were also in attendance. The question of permitting hunting was discussed, on a resolution submitted to the League by the Churchtown branch. The resolution called on the farmers to called on the farmers to stop hunting on their lands, but the chairman and the other clergyman advised with the people and cautioned them against the adoption of extreme measures. against the adoption of extreme measured It was finally agreed that the names of the members of the hunt should be ascertained, and that any obnoxious persons should be prevented from hunting. in demanding from their tenants the rents without a penny of reduction. No one

On Oct. 17, an eviction, at the instance

### Antrim.

Mr. Thomas Dickson, in a recent moment when some ray of political courage stole furtively into his soul, declared that he had nailed his colors to the mast in South Tyrone, and that if he was to be defeated he would sink with the ship and with his face turned to the foe. This declaration way, no doubt, of a very declaration way, no doubt, of a very heroic type, but Mr. Dickson's heroism not being of the most constant sort, he has allowed himself to be frightened by the idea of a watery grave; and he aban-doned his vessel to take refuge in what he considers a smoother political sea in Mid-ter and the source of the pittances doled out in the form of Irish wages." How even propertywas advanced in value by his labors the financial history of many Irish cities attested. Take the following ex-maple: Some time previous to Father Mathew's visit to Waterford (population 23000), the Corporation examined the doned his vessel to take refuge in what he considers a smoother political sea in Mid-Antrim. There he anchored. It shows the hopeless plight in which the Ulster Whigs are placed in the present crisis when one of the ablest of their party is unable to obtain a seat in the county wherein he is so well known, and on whose behalf he has been speaking for some years in the House of Commons. The tact of the matter is that the Ulster Whig, like the dodo or an Egyptian after the setimated value of conditional the set in the county wherein he is so well known, and on whose behalf he has been speaking for some years in the House of Commons. The tact of the matter is that the Ulster Whig, like the dodo or an Egyptian after the setimated value of conditions where the dodo or an Egyptian after the setimated value of conditions where the dodo or an Egyptian after the setimated value of conditions made by the Corporation (only two years Whig, like the dodo or an Egyptian mummy, belongs to a past age. The sun of his glory has set for ever, and the only

of his glory has set for ever, and the only chance for him now is to improve on the Bourbons and learn something. If he does this he may be able to see that it is only by allying himself with the National strength of the country that he can hope to do any good either for himself or his fellows. For his namby pamby, inverte-brate notions no use can be found to day in the asympt structle that is being carried in the earnest struggle that is being carried

### Galway.

The hand of distress is heavy upon the West. This is no exaggerated language. West. This is no exaggerated language. The statement simply conveys the opinion of men of every class in this district whose position and intercourse with the people enable them to form a very accurate judgment of the existing state of things. It is the cry of the revered Bishop of Killala, Dr. Conway. It is the cry of his priests, of the farmers of the district, and of the shopkeepers. And what makes the outlook still more depressing is the deter-mined attitude the landlords have taken in demading from their tenants the rents West.

without a penny of reduction. No one can deny and no one has denied, not even the most tyrannical of landlords, that there has been a tremendous fall in the there has been a tremendous fall in the of Messrs. Beamish & Crawford, Cork, against Thomas Heapby, publicsn, Doner-alle, was carried out by the Sheriff's officers, who brought with them both

trade with Ireland had increased one hun-dred per cent! The trade between Roch-dale and Ireland is said to have trebled in dale and Ireland is said to have trebled in the course of about three years --where the people of that town manufactured 100 bales of goods for Ireland in 1839 or 1840 they manufactured 300 in 1844. And this merely from the proper expenditure of the pittances doled out in the form of Irish wages." How even property was advanced in when by the made by the Corporation (only two years after) the estimated value of goods in pos-tession of the same classes as before was £200,000, the trade of Waterford being doubled doubled.

Orpha M. Hodge; Battle Creek, Mich., writes: I upset a tea-kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was to immediately allay the pain. I was cured in three days.

It is remarkable what a difference there is in the sensation when you get a letter enclosing a ten-dollar bill and when you get one enclosing a bill for ten dollars.

IMPURE BLOOD, -Boils, blotches, pimples and festering sores are indications of impure blood that should never be neglected, or ill health and perhaps incur-able disease may result. Burdock Blood Bitters purifies the blood by acting on the four cardinal points of health—the Ston.-ach Boards Lines and Bloat. ach, Bowels, Liver and Blood.

"I'm told, Mr. Paine, that you are a hard drinker." "Not a bit," cried Mr. Paine, "Not a bit; no man ever drank easier."

THE CANKER WORM OF THE BLOOD is

Oil both relieves and cures Rheumatism and all aches, pains, soreness and lameness

'Oh, aunt,' cried little Amy in the nursery, the other day, 'make Freddy behave himself; every time I happen to hit him on the head with a mallet he burts out crying."

### Cantion.

Any liniment or other medicine that cannot be taken internally is unsafe for ordinary use. Hagyard's Yellow Oil, the prompt pain reliever, is safe and reliable for all aches and pains, and can be swal-lowed as well as applied.

For coughs, colds, bronchitis and all lung and throat troubles, there is no pre-paration of medicine can compare with paration of medicine can compare with Bickle's Anti-Consumptive Syrup, It never fails to afford prompt and perman ent relief. It removes all soreness, and heals the diseased parts. It immediately soothes the most troublesome cough, and by promoting expectoration, removes the

by promoting expectaration, removes the mucus which stops up the air tubes which causes difficulty in breathing, thereby gives relief to that depressing tightness experi-enced in the chest. Public speakers and singers will find Bickle's Anti-Consump-tive Syrup of inestimable value, as it speedily and effectually allays all irrita-tion, and huskiness in the throat and bronchial tubes, and gives power to the vocal cords, rendering the voice clear and sonorous. If parents wish to save the lives of their children, and themselves from sonorous. If parents wisn to save the fives of their children, and themselves from much anxiety, trouble and expense, let them procure a bottle of *Bickle's Anti Con-sumptive Syrup*, and whenever a child has taken cold, has a cough or hoarseness, give the Syrup according to directions.

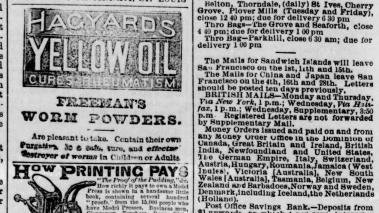
Worms often destroy children, but Freeman's Worm Powders destroy Worms, and expel them from the system.

To REMOVE DANDRUFF .-- Cleanse the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

A CRYING EVIL .- Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms.

NATIONAL PILLS are the favorite purgative and anti-bilious medicine; they are mild and thorough.

NEW YORK, CINCINNATI, ST. LOUIS



### FREEMAN'S WORN POWDERS.

Are pleasant to take. Contain their own Purgativa do & safe, sure, and effectar



WOMAN OB MAN 125 Per Cent. ANTED TO MAKE 125 PROFIT. laking orders for our celebrated oil portraits. Previous tnowledge of the business unnecessary. **82.95 Outfit** Free. The agent realizes #60 profit per week on only 4 wders per day. Reilly Bros. & Co., 44 Broome St., N. Y

Denmark, including Iceland, the Netherlahus (Holland). Post Office Savings Bank.-Deposits from \$1 upwards, on which 4 per cent. interest as alowed, will be received for transmission to the Central Office of the Post Office Sav-ins: Bank. Pass Books, and every informa-tion, to be had on application. Money Order and Savings Bank.-Office hours 9 a. m. to 4 p. m. Post Office.-Office hours from 7 a. m. to 7 p. m. Doors will remain Open antil 10p.m. for box holders only. London, Oct., 1855. Postmaster.

social gatherings without offering th

social gatherings without offering the sign of recognition. Brethren, do to others what you wish others to do to you. Be char after the example of our Lord Christ, Remove from your min thoughts of hatred and ill-will. U from your hearts feelings of re Judge not your neighbor, that you selves may not be judged. Be about his failings and shortcomings, not be so unkind as to refuse his enjowment of your friendship. Pr not be so unkind as to refuse in enjoyment of your friendship. Pr charity, peace and benevolence as it lays in your power. And in th you will practice one of the most pro lessons of Advent, and be suitable pared for the feast of Christmas glorify God, the Father of our Lord Christ, with one mind and wite mouth."

### Chinese Eating-Habits.

Chinamen consider the stomad source of intellectual life, and the the fattest man goes for the wise They affect to believe that for come to China to eat because the not enough to eat at home. It sidered a mark of refined politen treat a guest or a visitor to a m treat guest of a visitor to a menotic of a menotic of the day. Only those men who have families take their at home; the rest eat at hotels, usually have two substantial mea —one an hour after getting up morning, the other between thr four aviable in the afternoon. The four o'clock in the afternoon. Th to do class take three or four n day. Often the father alone eat while the rest of the family have while the rest of the family have satisfied with rice. Poor families get their meals from street v The well-to-do ones employ coo latter getting their degrees a lomas like men of science. The tials use no table-cloths, napkins, forks, spoons, dishes, plates, of ware. Instead of napkins th packages of thin paper, which ale them for handkerchiefs. After them for handkerchiefs. After they throw them away. Each gr a saucer, a pair of sticks, a pac paper, and a minute-cup, with s cer. The Chinese women new with the men. Everybody smol ing the eating of a formal dinn the dinner is crowned hy a stor the dinner is crowned by a stor gend narrated by some more known orator. No topic of gen DEC. 19, 1885.

# THE CATHOLIC RECORD.

are among the leading

IN ONTARIO.

always on hand, fresh

and good. Whole-sale and Retail.

169 DUNDAS STREET.

Duty

"What shall I do to be forever known ?" Thy duty ever. This did fall many who yet sleep unknown, On, never, never ? Think'st thon perchance that they remain Whom thon know'st not ? By angel trumps in heaven their praise is blown—

Divine their lot.

on in

to

ny to

re-

Te

do

pm,

pm; m,

pm, pm,

5 00

t of

2m for

iose for

pm;

am, am,

for

for

pm, 500

pm,

ing, 800

est;

for

Br.

very

eliv-

for

and

am,

118-2 00

for

e for

am;

long low,

very

alia,

line,

for

am,

am;

am;

nto, sion.

12 47 11 30

, 6 30

erry lay),

lose

for

eave

San tters

day, Fait-, 3:50 rded

rom n of ltish ates, and, Vest outh New den, ands

rom st is sion Sav-rma-

fice

to 7 p.m.

"What shall I do to gain eternal life ?" Discharge aright The simple dues with which each day is rife, Yea, with thy might. Service scheme of action thou devise While he who ever acts as someclence cries Shall live, though dead. Schiller.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SECOND SUNDAY IN ADVENT.

"Now, the God of patience and of comfort grant you to be of one mind, one toward another, according to Jesus Christ; that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ.-Epistle of the day, Rom. xy.

The unity of mind which St. Paul would have us individually cultivate and practise as the effect of God's patience, is, without doubt, charity towards one another. For charity induces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friend-ship for our neighbor, and by them effect-ing a lasting bond of charitable union between relations, friends and strangers, to glorify God and the Father of our Lord Jesus Christ, as the early Christians glori-Jesus Christ, as the early Christians glori-fied Him, with one mind and with one mouth.

mouth. But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of extreme sensitiveness in taking offence at trifles! If a person, perhaps uncon-sciously, does us an injury, we are at once enraged, instead of imitating our Lord's patience under harsh treatment. Or if something is said in dispraise of us, or at least not harsh treatment. Or if something is eaid in dispraise of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feel-ings of anger and hatred for the delin-quent, vow our resolution never to for-give, and thus live in a state of constant and sinful enmity. Someone says or does something by way of innocent pleasure, and we immediately feel ourselves ill treated. We are careful to observe the conduct of others, and if, perchance, we notice anything that does not accord with our view of things, we but too readily condemn it. We are not scrupulous in making rash judgments by attributing to our neighbor bad motives. We accident-ally hear of the sins and misfortunes of our neighbor bad motives. We accudent-ally hear of the sins and misfortunes of those about us, and, instead of compas-sionating them in their misery and of being silent about their faults, we are uneasy until we have made known what we were bound in charity to keep secret. We are ever straining our attention with the curever straining our attention with the dir-iosity of seeing what others do, while we are blind to what we do ourselves. We are, in fact, very forgetful of the record of God's precept, "Thou shalt love thy neighbor as thyself."

neighbor as thyself." We do not wish others to injure us; why, then, are we guilty of injuring them? We do not like others to speak They were all I had to sparse: And the poor are everywhere. A word now and then of comfort, That cost me nothing to say: They were all I had to sparse: A word now and then of comfort, That cost me nothing to say: And it ne poor are everywhere. A word now and then of comfort, That cost me nothing to say: And it ne poor and small-What doth he think of his children, When they never give at all? The Neglected 'Ologies, A woman is out of her element unless should love, we ourselves sin by detraction, we ourselves pass by others in the street or in social gatherings without offering them a sign of recognition.

terest is discussed at such dinners; but a gastronomist who knows all about the preparing of food receives attention. The Origin of the \$ Mark. GROCERS "What is the origin of the sign \$ for the American dollar ?" was the question propounded at a London dinner not long ago. The American consul did not know ; neither did any one else. An extensive research resulted in this theory : The American dollar is taken from the Spanish dollar, and the sign is to be found, of course, in the associations of the Spanish dollar. On the reverse side of the Span-FITZGERALD.

course, in the associations of the Spanish dollar. On the reverse side of the Span-ish dollar is a representation of the pillars of Hercules, and round each pillar is a scroll with the inscription *plus ultra*. This device in the course of time has degenera-ted into the sign which stands at present for American as well as Spanish dollars. The scroll round the pillars represents the two servants sent by Juno to destroy Hercules in his cradle.

### Crafty Young Men.

"That ring," said the jeweller, as the reporter picked up a seven stone cluster diamond, "will cost you \$12. If you re-turn it within six months you will receive a substa of \$5." a rebate of \$5.

"What ! Only \$12 for a cluster dia-mond ring !" exclaimed the astonished scribe. "I said \$12," was the calm reply.

"I said \$12," was the calm reply. "Here," lifting out another tray, "is the mate to it—price \$180." "Enlighten me," pleaded the reporter. "I will; although it is odd that you haven't caught on to this little game. The American is a hustler in all things. If he falls in love, he goes with the same rush that would characterize a business transaction. He wants to be engaged and have the day set, but in perhaps three cases out of ten his ardor cools be-fore the fatal day arrives, and he 'throws' the match. He was mistaken in the girl, or in the strength of his own feel-

girl, or in the strength of his own feel-ings, and he breaks the match." "I see." "He has given the girl an engagement ring. He can scarcely muster up the cheek to ask for its return, and the chances are that he wouldn't get it if he did. This cluster diamond ring at \$12 where a cluster diamond ring at \$12 did. This cluster diamond ring at \$12 fills a long-felt want. The gold plating will wear for six months, and the paste diamonds will sparkle and glisten for about the same length of time. If, at the end of six months, he discovers his feel-ings have changed, he breaks off the match, and is little or nothing out of pocket. If time has only welded his love the firmer, so to speak, he gets the spurious ring from her to have their initials engraved on the inside, and comes here and exchanges it for the Simon pure. See? It is a little trick of our own, but the jewellers of Boston, Philadelphia and other cities are catch-ing on and stealing our customers." ing on and stealing our customers."-New York Sun.

Little Things.

Only a drop in the bucket; But every drop will tell; The bucket would soon be empty Without the drops in the well.

Only a poor little penny; It was all I had to give; But as pennies make the dollars, It may help some cause to live,

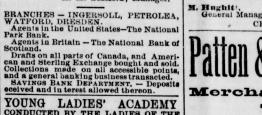
Only some outgrown garments— They were all I had to spare; But they'll halp to clothe the needy, And the poor are everywhere.



 CAPITAL
 SUBSCRIBED
 \$1,000,000

 CAPITAL
 PAID
 UP
 200,000

 RESERVE
 FUND
 50,000



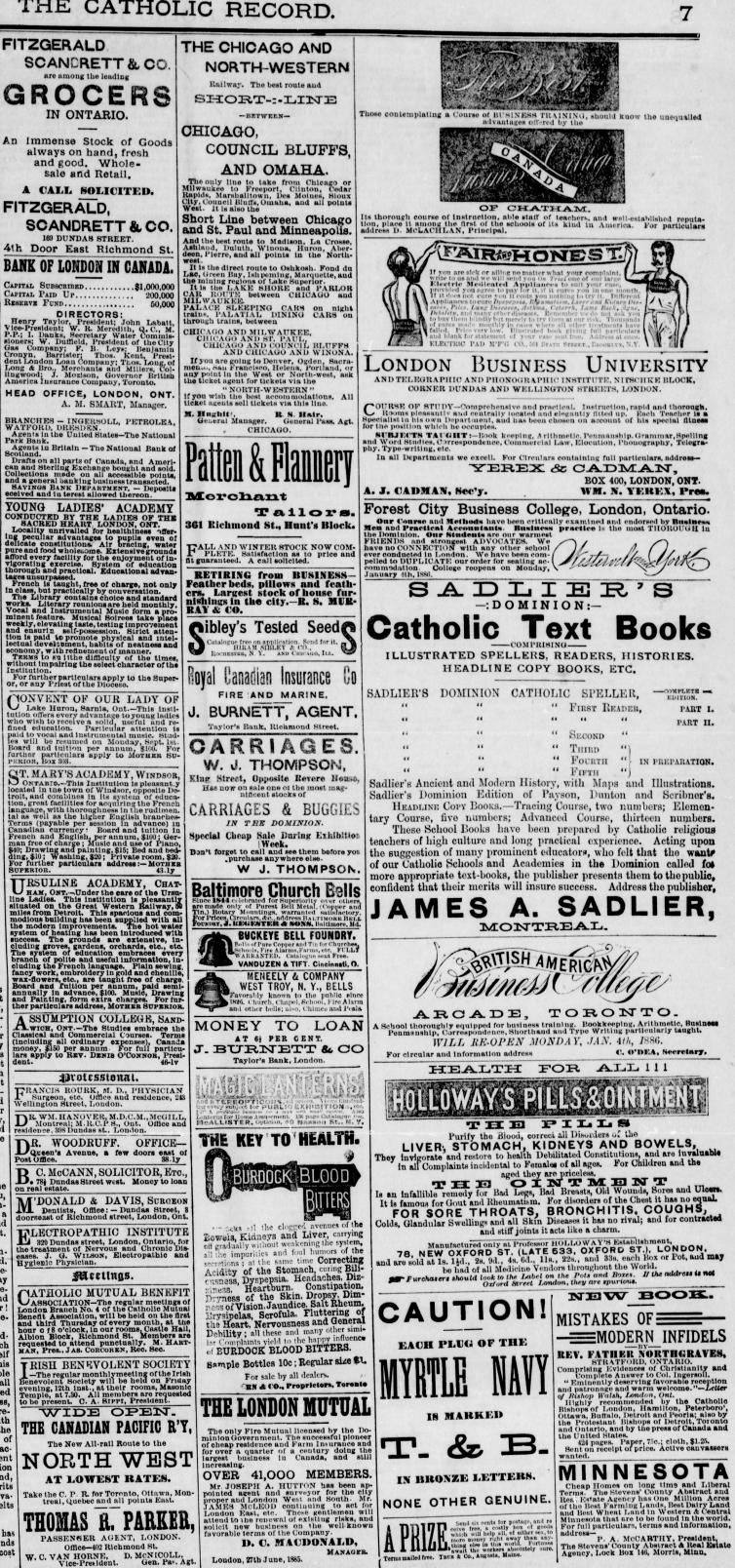
YOUNG LADIES' ACADEMY CONDUCTED BY THE LADIES OF THE SACED HEART, LONDON, ONT. Locality univaled for healthiness "ner-ing pecular advised to pupils even of delicate constitutions to be tracing, water afford every facility for the sensitive grounds afford every facility for the sensitive ground and practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly, Vocal and Instrumental Music form a pro-minent feature. Musical Solrees take place weekly, elevating tasts, testing improvement and ensurin self-possession. Strict atten-tion is paid to promote physical and intei-lectual develythent, habits of neathces and economy, with refinement of manner. TERNS to sa tithe difficulty of the times, without impairing the select character of the institution. For further particulars apply to the Super-or, or any Priest of the Diocesc.

CONVENT OF OUR LADY OF

USAVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.-This insti-tution offers every advantage to young ladies who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-les will be resumed on Monday, Sept. Ist. Board and utition per annum, \$100. For further particulars apply to Morther SU-PERIOR, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ST. MARY'S ACADEMY, WINDSOR, OCHTARTO.-This Institution is pleasant.y located in the town of Windsor, opposite De-troit, and combines in its system of educa-tion, great facilities for acquiring the French language, with thoroughness in the rudimen. tal as well as the higher English branches-Terms (payable per session in advance) in French and English, per annum, \$100; Ger-man free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bed-ding, \$10; Washing, \$20; Privale room, \$20. For further particulars address:-MoriHEB SUPERIOR. 42.17

BUPERIOR. 43.17 WRSULINE ACADEMY, CHAT-Ine Ladies. This institution is pleasantly situated on the Great Western Kailway, 60 miles from Detroit. This spacious and com-modious building has been suppiled with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, in-cluding groves, gardens, orchards, etc., etc. The system of education embraces every branch of polite and useful information, in-cluding the French language. Plain sewing, fancy work, embroidery in gold and chenille, was-flowers, etc., are taught free of charge. Board and fultion per annum, paid semi-annually in advance, \$100. Music, Drawing and Painting, form extra charges. For fur



sign of recognition. Brethren, do to others what you would with sciences of bake ology, boil ology, stitch ology, make ology, and mend

with sciences of base-ology, ond endogy, stitch ology, make-ology, and mend-ology. There never was a greater blun-der than to substitute good looks for good qualities. The reason why so many men do not make homes for themselves wish others to do to you. Be charitable after the example of our Lord Jesus wish others to do to you. Jo chain taily after the example of our Lord Jesus Christ. Remove from your minds all thoughts of hatred and ill-will. Uproot from your hearts feelings of revenge-Judge not your neighbor, that you your-selves may not be judged. Be quiet about his failings and shortcomings. Do not be so unkind as to refuse him the enjoyment of your friendship. Promote charity, peace and benevolence as far as it lays in your power. And in this way you will practice one of the most profitable lessons of Advent, and be suitably pre-pared for the feast of Christmas, "To glorify God, the Father of our Lord Jesus Christ, with one mind and with one mouth."

Chinese Eating-Habits.

sidered a mark of refined politeness to treat a guest or a visitor to a meal at

to do class take three or four meals a day. Often the father alone eats meat, while the rest of the family have to be

while the rest of the family have to be satisfied with rice. Poor families usually get their meals from street venders. The well-to-do ones employ cooks, the latter getting their degrees and dip-lomas like men of science. The Celes-tials use no table-cloths, napkins, knives, forks, spoons, dishes, plates, or glass-ware. Instead of napkins they use packages of thin paper, which also serve them for handkerchiefs. After using, they throw them away. Each guest has

in these days is because they cannot afford it. The women are too much arone to working, and too extravagant in all their tastes. We want more frug-ality, industry, and system; if we could introduce these virtues into our higher society we should diminish the envy, jealousy and guicides of the single, and the wretchedness, the bickering and the divorces of the married.

### A "Madman's" Legacy.

"Sire !" exclaimed a man in the homely garb of a mechanic to Richelieu, Prime minister of France, as he was en-tering his palace; "Sire, I have made a discovery which shall make rich and great the nation which shall develop it. Chinamen consider the stomach the source of intellectual life, and therefore the fattest man goes for the wisest one. They affect to believe that foreigners come to China to eat because they have not enough to eat at home. It is congreat the nation which shall develop it. Sire, will you give me an audience ?" Richelieu, constantly importuned, fin-ally ordered the "madman" imprisoned. Even in jail he did not desist from de-claring his "delusion," which one day attracted the attention of a British noble-man, who heard De Cause's story, and developed his discovery of steam-power ! All great discoveries are at first de-rided. treat a guest or a visitor to a meal at any time of the day. Only those China-men who have families take their meals at home; the rest eat at hotels. They usually have two substantial meals a day —one an hour after getting up in the morning, the other between three and four o'clock in the afternoon. The well-te do closes take three or four meals a

rided. Seven years ago a man yet under mid-dle age, enriched by a business which covered the continent, found himself suddenly stricken down. When his physicians said recovery was impossible he used a new discovery, which, like all advances in science, had been opposed bitterly by the schoolmen. Nevertheless, it cured him, and out of gratitude there-for he consecrated a part of his wealth to the spreading of its merits before the world. Such in brief is the history of Warner's safe cure, which has won, ac-World. Such in brief is the instory of Warner's safe cure, which has won, ac-cording to the testimony of eminent persons, the most deserved reputation ever accorded to any known compound, and which is finally winning on its merits alone the approval of the most conserva-tive practitioners. Its fame now belts they throw them away. Each guest has a saucer, a pair of sticks, a package of paper, and a minute-cup, with salt-sau-cer. The Chinese women never dine the globe, —The Herald.

cer, The Chinese women hever and with the men. Everybody smokes dur-ing the eating of a formal dinner, and the dinner is crowned by a story or le-gend narrated by some more or less known orator. No topic of general in-\$1,500,000.

annually in advance, \$100. Music, Drawing and Painting, form extra charges. For fur-ther particulars address, MOTHER SUPERIOR.

A SUMPTION COLLEGE, SAND Awior, ONT.-The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses). Canada money, \$150 per annum. For full particu-lars apply to REV. DENIS O'CONNOR, Presi-dent.

### protessional.

FRANCIS ROURK, M. D., PHYSICIAN Surgeon, etc. Office and residence, 243 Wellington Street, London.

DR. WM. HANOVER, M.D.C.M., MCGILL Montreal; M.R.C.P.S., Ont. Office and residence, 398 Dundas st., London.

DR. WOODRUFF. OFFICE-Queen's Avenue, a few doors east of 88.1y B. C. McCANN, SOLICITOR, ETC. on real estate.

M'DONALD & DAVIS, SURGEON Dentists, Office: - Dundas Street, 8 doorseast of Richmond street, London, Ont.

ELECTROPATHIC INSTITUTE 320 Dundas street, London, Ontario, for the treatment of Nervous and Chronic Dis-cases. J. G. WILSON, Electropathic and Hygiepic Physician.

### Meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION-The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 50 o'clock, in our rooms, Castle Hail, Albion Block, Richmond St. Members are requested to attend punctually. M. HART-MAN, Pres., JAS. CORCOREN, Rec. Sec.

RISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Femple, at 7.30. All members are requested to be present. O. A. SIPPT, Fresident. WIDE OPEN.

THE CANADIAN PACIFIC R'Y. The New All-rail Route to the NORTH WEST AT LOWEST RATES. Take the C. P. R. for Toronto, Ottawa, Mon-treal, Quebec and all points East.

THOMAS R. PARKER, PASSENGER AGENT, LONDON. Office-402 Richmond St. W. C. VAN HORNE, D. MCNICOLL, Vice-President. Gen. Pas. Agt.

London, 27th June, 1885.

MGR. TACHE ON THE SITUA-TION IN THE NORTH-

8

WEST.

# Exhaustive and Comprehensive Review of Affairs.

er Amer. North-West Review. We shall soon see the end of 1885. This year has been replete with events through out the Dominion of Canada and es-pecially in the Canadian Northwest. The complications have been so grave, the con-sequences so numerous that, notwithstand-ing repeated solicitations to give my opinion on what has occurred I have until this day deemed it better to remain silent. From time to time newspapers have lent would willingly continue to remain iterative and are not mine. I would willingly continue to remain iterative to the debates to which the atti-to authorised and are not mine. I would willingly continue to remain iterative to the debates to which the atti-to due recently taken in the Province of the sincere desire to keep out of the way of strife and egitation, I find myself com-pared to say what I think, since domina-provide to say what I think, since which I repu-ted to say what I think, since which I repu-ted to say what I think, since which I repu-ted to say what I think, since which I repu-ted to say what I think and the set of the say what I think the atti-to the say what I think the set of the say what I think the atti-to the say what I think the atti-to the say what I think the set of the way of strife and egitation. I find myself com-spersite in forcing upon me ideas which I repu-

diate. I am no party man and I have not the alightest wish to flatter or depreciate anyone; but I love my country and de-dire to contribute as much as I can to its are to contribute as much as I can to its prosperity and happines; and for the falfillment of this duty I know that, if there is a time to be silent, there is also a time to speak, and it is with the view of promoting good that I now raise my

voice. Once decided to speak, everyone will readily agree that it is the truth that must be told, the bare truth, void of all tertion or evasion.

giversation or evasion. The truth, as it appears to me, is what I will affirm. I foresee that to attain the object in view I shall have to clash with susceptibilities, perhaps provoke anger. I accept beforehand the unpleasant re-sponsibility, but on the condition that the consequences will weigh only on myself personally.

### VILS AND DANGERS ATTENDING THE RE-

THIS AND DANGERS ATTENDING THE RE-BELLION. During the pest nine months our coun-try has experienced shock, misfortunes, diasters, which have been violently re-echoed all over, and sad to say, this coun-try so dear to us was exposed to dangers, which although not surmised by the grad dreadful. As a people we have az perienced profound humiliation; as men, a cry of horror escaped from our hearts at the aspect of cruel massecres; as cit-sens, we had to deplore citil war, which hrought mourning and desolation to and with it abundant tears flowed. Then the scaffold was raised to receive its victims. The prison cells are closed on honorable men ; men whose lives were blaneless until this day. All these misfortunes, all this horror, which evertheless taken place, and there is not one amongst us who has not had a dare of moral or physical sufferings which have been exdured. It would be difficult to express the painful emotions, the cruel anzules, the pinful emotions,

tions, etc., etc., found in the statutes are evidence as to what I affirm. One of the greatest mistakes on the part of the auth-orities was to 'act in accordance with the projudice of entire provinces by ap-proaching the Northwest with mistrust towards all those to be found there or who were acquainted with the country. It was supposed they were coming to an ordinary land, whilst on the contrary it was completely unknown. The ignorance might have been less complete, if the information offered had been listened to. Men distinguished by their character, their position and their experience have time and again given suggestions and useful advice, but almost invariably every sitempt to enlighten was disregarded. Nothing was accepted save documents prepared in the Government offices, many of which, I am sorry to say, should have been considered as unreliable. PUBLIC OFFICIALS.

of which, I am sorry to say, should have been considered as unreliable. PUBLIC OFFICIALS. The first cause of our difficulties nat-urally combines with a second one. I have just suggested the idea of men in office. No doubt it is but justice to say that many of these men were qualified for the functions, more or less important, to which they were appointed; but, alas! this was not so in all cases. Even import-ant posts were assigned to men totally unqualified for the position. In my hum-ble opinion this will be unavoidable as long as all the appointments are based exclusively on political party motives. While selecting undeserving men others perfectly apt have been dismissed, or left aside, because five, ten, or fifteen years before they were political opponents. It is sometimes supposed that there is no need to be particular for a new country, especially among the Indians. This is a most erroneous opinion. More sense, tact, and ability are needed in a new country where everything has to be organized. In a populous city or town a public official may be tolerated to a certain degree, even should he turn out to be a dolt or a fop; his betters make up for the inconveniences which would occur were he alone. In the desert or the prairie it is quite a differ-ent thing : the incapacity of an employee is so much the more apparent because he is alone. There is not the slightest doubt that if the Northwest is to be properly governed, it is necessary to be very par-ticalar in the choice of men for the differ-ent services. An indiagenshibe qualifica-tion for all is to be civil and sympathetic

ent services. An indispensible qualifica-tion for all is to be civil and sympathetic

tion for all is to be civil and sympathetic with the natives and the settlers. A kind heart, agentle word, suffices to prevent or quell dissatisfaction. Authority needs a prestige, and it is a gross error to believe that it is improved by coarseness and arro-kance. On the contrary, such proceedings do a great deal of harm, and denote greater ignorance than that which is thought to belong to the illiterate. THE SETLERS.

### THE SETTLERS.

THE SETTLERS. Another cause of our difficulties came from the discontent of the new settlers themselves. The Government, Coloniza-tion Societies and others have published tion Societies and others have published pamphlets more or less exact on the coun-try and its advantages. The unfortunate boom of Manitobs also got a footing in the Northwest. Many looked forward to this country as the promised land to seek-ers of riches with or without labor. En-ticed by the allurements many people came to the Northwest. The country was not prepared to receive them and one among is in which as not had a provide a line membra is not prepared to receive them in the constructions regarding which height have been eadured. It would be difficult to express the painful emotions, so much them core feit that them is of the society of the resolved in the more feit that the result of the society of the resolved in the more feit that the result of the society of the resolved in the society is society in the society is society in the society of the resolved in the society is society in the society of the resolved in the society is society in the society of the resolved in the society is society in the society of the resolved in the society is society in the society is society in the society of the resolved in the society of the resolved in the society of the resolved in the society is society in the society of the resolved in the society is society is society in the society is society in the society i

### cited alarm, brought about unexpected TO BE CONTINUED. A WORTHY CITIZEN LAID TO REST.

THE CATHOLNC RECORD.

<text><text><text>

C. M. B. A.

ELECTION OF OFFICERS.

BRANCH 19, INGERSOLL. Spiritual Adviser-Rev. J. P. Molphy. President-John S. Smith. First Vice-President-John Fresell. Second Vice-President-Wm. Coulter. Treasure-R. Keating. Recording Secretary-Joe Long. Ansistant Secretary-J. H. Banfer. Financial Secretary-J. H. Banfer. Financial Secretary-J. H. Banfer. Marahail-Joe. Magher. Guard-Geo, Edwards. Board of Trustess for two years-Jno. S. Headerson, A. Fresell, C. B. Ryan. Board of Trustess for two years-Jno. S. Headerson, A. Fresell, C. B. Ryan. Board of Trustess for one year-Ed. Flood, Ja. Cominkey. Rep. for Grand Council-E. H. Henderson. BRANCH 13, STRATFORD. Representative to Grand Council-Dr. Han-Ovan.

Representative to Grant Councer ovan President-E. Flizgerald. First Vice President-Rev. C. McGee. Becord Nice President-Thos. F. Quirz, Recording Secretary-D. J. O'Connor, Asst. Secretary-Thos, J. Donglass. fin Secretary-Thos, J. Donglass. fin Secretary-M. J. Dillon. Treasurer-M. F. Goodwin. Marshall-M. Nolan. Guard-M. McPhee. Trustees-Wm. Daly and J. Duggan.

THE HANGING OF BIRL To the Editor of the Catholic Record :

REV. AND DEAR SIR.—My attention has been called to the letter of J. J. Curran, Esq., M. P., in reference to the execution of Riel, published in your columns. It is, in force of expression, all that one might expect from a talented Irishman. I beg to submit, however, that its manner of treating this question is hardly that best adapted to the circumstances of the day, or to the views of Irishmen in Western Ontario.

or to the views of Irishmen in Western Ontario. Mr. Curran disclaims any intention of writing in a partiaan spirit, but I fear the warmth of his feelings has led him to unconsciously transgress the limit of his intentions. The tone of his references to the Rouges, the revolted Bleus, the "rav-ings and partisan perversity" of certain Grit journals etc., would at least leave the impression of party prejudice, if we were not told that such was not his frame of und. At all events I find his letter quoted by the Mail for party purposes, and, therefore, feel justified in criticising it. it.

it. For myself I make no disclaimer of party bias. One can never tell how far one's own opinions are modified by such causes. I merely ask leave to give my criticisms and views for what they are worth, leaving your readers to decide whether they are too partisan to deserve attention.

whether they are too partisan to deserve attention. Mr. Carran quotes with approval some remarks of your own showing that Irish Catholics need not feel any particular sympathy for Riel. He proceeds, however, to adduce arguments which would prove, if anything, that they should feel a preju-dice against Riel on religious grounds. This seems as unwise as the opposite con-tention. Riel was a fanatic or "crank," with a new religion of his own, equally opposed to all others. He would prob-ably have shown no more consideration for Protestant ministers if they had been about him than he did for the priests. On the whole, I do not think it is proven that Irish Catholics should differ from the rest of the community in their

proven that Irish Catholics should differ from the rest of the community in their judgment of him, either in the direction of favor or severity. Each individual must form his own opinion of Riel's crim-inality, his sanity, and the justice and policy of his execution, from the evidence known to the public. These are not questions even of party, still less of reli-gion. There are no others on which the members of each party are so divided in opinion among themselves. They are not, either, the vital questions of the day, and even their authoritative settlement would leave more important issues still open.

would leave more important issues still open. Mr. Curran proceeds to combat the assertion that Orange influence, which he admits was exercised, decided Riel's fate. Of course Orangemen have the same right as others to urge their views. Bat it would be a scandal destructive of all public confidence if a Canadian Govern-ment were found to have been influenced in a matter of life and death by the pressure of any partiesn influence, religious or otherwise. For the sake of Canada, there-fore, I hope that, on this point, Mr. Curran has been well informed. Remarking that "We must seek elsewhere for the solution

has been well informed. Remarking that "we must seek elsewhere for the solution of this problem," he goes on to notice the "unpatriotic, partiaan, disreputable con-duct" of certain Reform journals in re-ference to this question. Now, if these journals did, as he intimates, urge the exe-cution of Riel, and if that execution was just, why should they be called such hard names? And if they did not influence the decision how does the reference to them help to solve the problem ? He is equally severe in condemning his French Conservative colleagues for tele-graphing their protest against the execu-tion :

LOCAL NOTICES.

Valu.", at J. J. GIBBONS'. For the best photos made in the city ge to EDT BROS., 280 Dundas street. ' all and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty. FUE ABTE.—All kinds of art material-for oil and water coler painting and craff? on work, wholesale and retail, cheap at CHAR. CHAPMAN'S. 91 Dundas st., London.

<text><text><text><text><text>

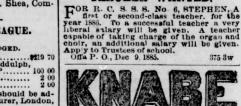
Much of their contents is already known to the public. Let us, Catholics and Protestants, con-sider this evidence as dispassionately as we would in the jury-box, and the de-cision, whatever it is, will do substantial justice. I remain, rev. and dear sir, Yours with all respect, GBOBGE E. CASET. Fingal, Ont., Dec. 9th, 1885.

### **Beselution** of Condolence.

Reselution of Condolence. At the last meeting of the St. Ann's Catholio Young Men's Society the following resolutions of condolence were unanimously adopted :-Whereas the members of St. Ann's C. Y. M. S. have learned with sincere regret of the death of Rev. Father Simon P. Lonergan, pastor of St. Mary's, and, where-as, in his death the Catholics of Montreal have lost a brilliant exponent of religion and literature ; the Irish nation a valiant champion for their sacred rights, and the young men their best father. Be it resolved—That, while we bow with humble submission to the will of the Almighty, who does all things for the best, we offer up the next general communion of the society for the repose of his soul. Be it further resolved—That this society record our sympathies with his relatives, and the people of St. Mary's parish, in the great loss they have sustained, and that these resolutions be published in the Evening Post and the Carnotic Recom, and that copies be forwarded to the rela-tives of the late reverend gentlemen. Signed on behalf of the Committee, Rev. FATHER STRUBE, Director. 60 cents. NEW IRELAND. By A. M. Sullivan. Cloth 6 centa; paper 30 centa. MITCHELL'S HISTORY OF IRELAND, Cloth \$150; paper 70 centa. OAMPION'S IRISH TALES. 21 cents. DICK MASIEY. Hy Russel. 25 cents. DONAL DAN O'BYRNE. 25 cents.

A first-class male teacher, for a parochial school. A married man preferred. A liberal salary will be paid. None but persons qualified by experience and educa-tion need apply. Letters containing testi-monials and qualifications to be addressed to E. J., CATHOLIC RESORD off. London, Ontario, Canada. 374 3w

FOR THE CATHOLIC SEPARATE School of Brockville, a male teacher, holding at least a second-class certificate. References required. Apply to the Rev. FATHER MACCARTHY. 575-29





DEC. 19. 1885.

Dress Velvets, in black and all ashionable colors, very best value, at J. J. GIBBONS'.

PONDER

Absolutely Pure.

BOOKS FOR SALE.

THE FOLLOWING WORKS WILL BE sent to any address, free by post, on receipt of price. Register letters, and ad-dress THOS. COFFEY, Catholic Record office, Loadon. Ont:

office, London, Ont.: O'CALLAGHAN'S HISTORY OF THE IRISH BRIGADES. Cloth \$125; paper 75c LIFE AND TIMES OF O'CONNELL, by Luby. Cloth \$1.50; paper 75c. MCGEE'S HISTORY OF IRBLAND. Cloth \$1.50; paper 75c. PATHER BURKE'S LECTURES. Paper 30 cents EATHER BURKE'S REFUTATION

THER BURKES BEEN 30 cents. FEOF T. F. MEAGHER. 30 cents. FEOF WOLFE TONE 30 cents. FEOF MICHAEL DAVITT. 30 cents. ITCHELTS JAIL JOURNAL. 30 cents. INFEDERATE CHIEFTAINS OF 1641.

TEACHER WANTED

TEACHER WANTED.

TEACHER WANTED.

FATHER\_BURKES REFUTATION

est short weight, alum or pho-phate powd ans, BOYAL BAKING POWDER CO. Iew York.

**VOLUME 8.** 

NICHOLAS WILSON & C 186 Dundas Street, Tailors and Gents' Furnishe

FINE AND MEDIUM WOOLLEN A SPECIALTY.

INSPECTION INVITE

A CHRISTMAS THOUGHT.

Little Baby ! gift from Heaven, Sent to fill our days with love, Hearken we, before thee bending For thy message from above.

Do thy blue eyes see the glory Of thy soul's home left sehind ? Do thy fingers clasped hold treasure Earthly seeking cannot find ?

Dost thou wonder at us mortals. At our strange and uncouth phrase ? Heark'ning thou, perchance, thice ange Who beholds the Father's face.

When thou smilest doth our Lady Whisper now her blessed Son Once to earth came, just as thou art, Just as helpless, little one?

Whispers she how dear he holds thee, How she loves thee for his sake ? Seeks to bind thee with love's fetters Worldly touch can never break.

We are deaf: in vain we listen, Those sweet words we cannot hear; Yet we feel the love protecting Keeping evil from thee, dear.

We are blind : the heavenly glory Hath grown dim before our eyes; Yet our prayers for thee ascending Even reach the far-off-skies,

As we pray, the loving shepherd Sinless keep thee, precious one, Till earth's weary days are over And the crown for heaven is wo

Baby ! at thy mother gazing, Softly smiling in her face, Dost thou in her loving glances Heaven's earthly shadow trace ?

Do her words, so strangely moulded, Bear to thee a meaning clear? Do her kisses, showered upon thee, Make our cold earth seem more dear

Unto us so near thou seemest To the home we seek on high, That the light within its portals Seems around thy brow to lie.

Little treasure. Christ's redeemed one With sweet reverence we gaze, Thinking of another Infant Born for us in other days;

One Divine, who bore thy likeness-All thy pain and weakness bore, Whose child-eyes with love sought Ma Fraught with worship, bending o'er.

Little hands outstretched with yearn Baby hands as frail as thine— Southing with their touch the weary; Hands sore-wounded, sweet heart m

Bearing of the thorns no shadow, Sweet with peace the brow divine; Unto us that peace he leaveth, Our woes shareth-thine and mine.

Darling ! if the sacred shadow Of his tnorns should ever rest On thy brow, ah ! do not blindly Cast from thee a gift so blest.

He will give thee love and patience, With the thorns his peace will blen So, thou bearest still his likeness, Dearest, even to the end.

KINGSTON'S JUBILEE.

### THE SACRIFICE OF THE NEW

Bishop O'Mahoney's Able and arly Effort.

> We are this week enabled to I our readers with a full report Bishop of Eudocia's splendid dis on the occasion of the celebra Bishop Cleary's fifth anniversary

which might have brought about the c m plete ruin of the country. Not knowing (and this was the key of the situation) the material means that might be placed under contribution while a few hundred carbines and a few thousand cartridges sufficed to complete our ruin ; the public will never know what I suffered and the apprehen-I am, moreover, convinced that what

has occurred may be repeated with an increase of all dreaded in the past. On the strength of this conclusion, I earnestly besech all serious men who have at heart the happiness and prosperity of our dear Canada, to reflect on the causes which have occasioned our misfortunes.

VADIOUS CAUSES OF THE TROUBLE VARIOUS CAUSES OF THE TROUBLE. Minds, too superficial, alas! or too in-terested to take a serious and impartial view of our difficulties, consider that they have accomplished their duties as citizens by exclaiming: "Riel is the cause of all the harm, it was he who did all, he has paid for it, the country is safe now."

This explanation is so unreasonable, that if it were accepted, we might expect new disturbances in the near future. The reef on which a vessel strikes i

not the only cause of the wreck. The mode of construction, the violence of the storm, the lack of numbers, or the inability of the crew, the ignorance or the negligence of the pilots, in a word, the aggregation of circumstances at-tending the navigation has a part in causing what is attributed to the reef. Supposing the rock on which the "Algo-ma" perished should be removed by ex on, that would not render the navi gation of Lake Superior free from all peril. Therefore it is deceiving one's self or striving to deceive others to throw on on man alone, the causes of the misfortunes which we all deplore. In my estimation the responsibilities of our disasters and of our shames are attributable to several sources. They rest not only on the active agents of the rebellion and the administra-tions succeeding in their turn in the government of the country, but also to many other parties. The people of Canada and their rulers, while negotiating the ac-quisition of the Northwest Territories, considered considered but the extent and the riches of the vast domain of which considered but the extent and the me that which store a compensation proportionate to they were taking possession. They did not comprehend the situation, be. cause they knew little or nothing of what they needed to know. The ambi-guities, the modifications, the contradic-every case the same causes which ex-

what harm those frosts have done to the government and to the governed. Withovernment and to the governed. With-out saying it openly, people acted as if they considered the authorities responsible for them. Indiguation arose, numerous and frequent meetings were held, elo-quence to the pitch it can be carried in a

quence to the pitch it can be carried in a constitutional country was not spared. It is, however, to be understood that no revolt against authority was intended, bat an evolution of some kind was wanted, constitutional agitation and another form of it soon to follow. Saggestions more or less bold were made. It was known that in the country there were parties who would talk less but act sooner. There was no wish of shed-ding blood, but a strong desire to have a shedding of crowns from the public treas-

ury. It was not considered that in sowing the wind they would reap the whirlwind. This is so true that now that the storm has subsided, notwithstanding its past violence, not a few among the settlers say : "After substated, not withstanding its past violence, not a few among the settlers say: "After all, we have gained by it. Something of the kind is wanted once in ten years. We were ruined but business is reviving."

As a consequence everyone professes loyalty which defies even that of their Royal Highnesses themselves. Oh ! to what depths human frailty can

go! People who pushed others to rebel-lion, who rejoice at the advantages it brought to them, the better to dissemble their joy, clamor for vengeance and pro-claim their loyalty. I presume the gov-ernment knows this, but it is well that the whole country should know it in order to give a share of the responsibility to all those who deserve it.

On the other hand, I wish to be rightly understood. If there are settlers who acted a vile part in the whole affair they form the exception. The greater num-ber of those who complained had rea-son to complain. They have exposed their wants, and their petiticns have been heard. Now there is every reason to hope that confidence will be restored, and that if the early frosts do not prove too severe, the settlers will enjoy the prosperity they had expected. This re-turn of prosperity seems to me all the more likely that experience persuades me that kind Providence has always in

should miss this grand opportunity of having an excellent time, as another such may not be afforded them for many a day, or perhaps for a lifetime.

Correspondence of the Catholic Record. LETTER FROM PEMBROKE.

We congratulate Father Whelan on the success that is attending his zealous labours in the important parish of St. Pat-rick's, Ottawa, Rev. Father Dowdall preached an able sermon last Sunday, his subject being "The Efficacy of Prayer." Mr. James White, Inspector of Separate Schools, puid an official visit to Pembroke a few days ago. He spoke highly of the excellent work which is being done in the Pembroke Separate School. All the teachers of the separate school

have been re engaged for next year with the exception of Mr. McDonald who returns to the Normal School to complete his studies for a second class professional certificate. Mr. McDonald was first certificate. Mr. McDonald was new assistant in the separate school and gave the best of satisfaction. He will be succeeded by Miss B. Lynch, of Belleville, one of the cleverest Catholic teachers in the Province. Miss Lynch is at present attending the Ottawa Normal School. Mr. Long, the energetic Principal of the separate school, at his re-engagement had his salary raised fifty dollars. The Irishmen of Pembroke, through Mr.

J. P. Sarsfield, have forwarded to the reasurer of the Irish Parliamentary Fund the handsome sum of one hundred and thirty-four dollars and seventy-five cents. The heart of Erin beside the Ottawa beats

in unison with the heart of Erin beside the Shannon in Ireland's struggle for Home Rule! There are few towns in Ontario in whose municipal government and educational management the Catholic element is so management the Catholic element is so well represented as in Pembroke. In our town Council we have several Catho-lic members on the High School Board, the three following: Mr. M. J. Gorman, L. W. O'Meara and Mr. M. J. Gorman, La D. The latter cantiewan has an-L. B. The latter gentleman has an-nounced himself as a candidate for municipal honors for the year 1886 and judging from his popularity our talented young barrister will likely be elected by accla-

mation. In the High School we have Mr. T. O'Hagan, M. A., teacher of modern lan-guages. I feel that few towns in this Province can show a better Catholic re-presentation than the above.

1 R

getting Riel hanged, they could scarcely have employed surer means to succeed than those they have used. By publishing their threats to the Premier, publishing their threats to the Premier, and by making such public avowal of holding him responsible for Riel's fate, they have most assuredly tightened the noose around the unfortunate man's neck.

"The telegram referred to was a blunder. Yet I know it had nothing to do with Riel's fate." It is pleasant to have such an authorita-

tive assurance, but there is another possible solution given : "Others have ascribed the failure of a

reprieve to the ratchity of the Rouges, who sought to make political capital out of the unfortunate Metis leader, and by

their hypocritical movements set on foot counter action in the sister province. This seems plausible ; but to be perfectly fair I must say that neither Orange bitter-ness, Grit perversity, Bleu blundering nor Rouge rascality occasioned the execution of Riel."

Having disposed of all these possible solutions, he concludes that the true one lies in the decision of the Government to hang Riel for high reasons of justice to hang Riel for high reasons of justice and policy. The repeated suggestion of action by opponents of the govern-ment, which might have been, but was not, the true cause of the hanging, is rather puzzling. Taking Mr. Curran's whole argument together I can only ex-press its apparent drift in suppositious words like these

words like these: "My dear friends, Riel ought to have been hung, and you should, as Irish Catholics, be rather disposed to approve than resent the hanging. But if there are any of you who think differently, I wish to say something to you

are any of you who think differently, I wish to say something to you in confidence. The Orangemen urged his death, but that was not what caused it—else, what are the six Catholic Ministers good for? Disreputable Grit papers pretended they wanted him hung—but if the govern-ment didn't cave in to the Orangemen they surely wouldn't to the Grits. The they surely wouldn't to the Grits. The Bleus blundered—but 1 know it wasn't that. The Rouges are rascals—but they didn't do it either. The Government were influenced only by statesmanlike

"Yet, if any of you disagree with them, and feel at all sore about the hanging, and want to blame somebody for it-perhaps you might as well blame the naughty people 1 have mentioned and not the Government. They're a bad lot INGERSOLL BAZAAR.

All parties holding tickets for the Ingersoll Bazaar, are requested to make re-turns on or before the 28th inst. We trust that every effort will be made by them to dispose of as many tickets as possible before that time. The work is an emin-

ently deserving one, and one in all respects befitting the zealous faithful every-where, who have God's glory and the beauty of His House at heart

Correspondence of the CATHOLIC RECORD FROM SARNIA.

On Sunday evening, Dec. 6th, the blessing and inauguration of the new organ in the Catholic Church took place with a grand sacred concert and solemn Benediction of the Blessed Sacrament. Although the weather was anything bu favorable, still the church was well filled, many of our separated brethren being in attendance. A handsome collection was taken up which will be appropriated

to the organ fund. The following is the 

.....Rev. Fr. Bayard .....Mr. J. Bohannon 

Opera House here on the 22nd. Talent from London and Ingersoll has been secured. A good programme will be

presented. FINE PIANOS.

[FROM THE RALTIMORE AMERICAN] [FROM THE RALTIMORE AMERICAN] There is one branch of mechanical in-difference of the second second second second to feel proud, and to isy claim to superiority or all similar manufactures in the world, and that is its planos. Much, if not all of the credit for the rapid strides in this direc-tion is due to the world-renowned manufa.-tion is due to the world-renowned manufa.-the the the world-renowned manufa.-the the the the second second second provide the the second second second second solutions at which they have taken prizes, inasmuch as the public has been from the since then there have been improvements and con the improvements, which were at the time thought to be perfection; and to-day the K nabe plano stands unsurpassed in toom and quality. Now that the interior work of the instrument has been perfected, the outer covering is freeiving due atten-tion. Among the latest sizes of classes urned out at their factory are those made of rosewood and mahogany, with besuti-fully intaid work, and those of mahogany, with intaid brass and ebony, with artistle rose proventing is freeiving the statest of up the latest sizes of classes the line there has been done of the section of none work, are to be had in either square or upright planos. [FROM THE BALTIMORE AMERICAN]

PIANOFORTES. Tone, Touch, Workmanship and Durability, WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N.Y.

Wicks for Sanctuary Lamps.

F. MEAGER'S EIGHT-DAY WICKS, for out interference. Post free, SI a box which lasts a year. Dollar notes are accepted. REV. R. W. MEAGER, Weymouth, Eugland.

FOR SALE.

The Hierarchy of British America. A MAGNIFICENT LITHOGRAPH IN colors, representing all the members of the British North American Episcopate, artistically grouped according to Provinces around His Holiness Pope Leo XIII. Size 21x28 inches. Malled to any ad Jress upon receipt of \$1.50 by F A. LAPOREST, Berlin, Ont. Active agents wanted in every 10wn.

A SHOPPING BAG FREE STATE STATE

To introduce FARM AND HOUSEHOLD, the large 32 page Illustrated Magnzine for the Long, devoting 10 pages of clusters to the ladies and magnetic and general mixed-to the faurili and if a month for 25 ets, and general mixed-imitation alligator. Nickel Trimmed Shopping Hag (6 inches wide and 12 inches around) Free and postpati Oo any person subscribing. The lagrant AND for \$1.00. All latter de another for a far and a sub-for \$1.00. All latter de another for a far and a sub-for \$1.00. All latter de another for a far and a sub-latter de and a subscribing. The lagrant and for \$1.00. All latter de Conn.

PRAYER BOOKS

We have in stock a large variety of beauti-fully - bound Prayer Books, suitable for Caristmas Presents, ranging in prices from 25c. to 2,260. All orders by post promptly filled. In cases where the Prayer Books are not satisfactory to the purchaser, they may be returned by mail, and the money will be refunded. Register letters and address, THOS COFFEY, CATHOLIC RECORD office, London.

POPULAR CATHOLIC BOOKS

MARBERT'S NOTES ON INGERSOLL DC. MISTAKES OF MODERN INFIDELS. By Rev. G. N. NOTESTAVE. For sale by THOS. COFFEY, CATHOLIC RECORD office, London.

10th inst. It will, no doubt, prov acceptable to our readers, la clerical. His Lordship said : "Lord I have loved the beauty House and the place where the dwelleth, (Ps. xxv.) David the prophet, before he anointed solemnly King over Isra

anointed solemnly King over 1sr in vision the beauty and glory of house. In his exile from the cr Saul, and in the depth of his distr recurred to the Tabernacle, whe deposited the Ark of the Cov which contained the tables of the and a remnant of the mysterious with which God had fed the p the desert. Wrapt in prophetic the desert. Wrapt in prophetic he was given to see how soon the ble tabernacle would give way gorgeous temple which his son 2 would raise as the abiding place ark, and where God Himself wou down and display His glory in a In this vision he was given to 1 ther into the future and see e townle of Salamon disappear. Bit temple of Solomon disappear, as place arise the tabernacle of the l the ark of the new covenant, con Christ the new and true manna would constitute the beauty and that new tabernacle, and which dwell and abide there perpetual

Yonder windows open to us t vision of the past-they take us vision of the past—they take us thousand years beyond the David, even to the days of Abral Melchisedek. One represents rifice of Abraham, the other of M deck. Abraham sacrificing his on the mountain, is the type Eternal Father sacrificing His Christ, on Calvary. "Melchised king of Salem, bringing forth br wine, offered sacrifice, for he w of the Most High." In Melc we discover the prophetic fig we discover the prophetic fig living type, the perfect image Christ, the true king of justice, Christ, the true king of justice, Prince of peace, the true and or of the most High God, for Hi God, who at His last Supper bread and wine. And Him the proclaims, the true Priest according to the order of Melo But if the priesthood deriver nity from the excellence of the immolated, from the value of