

The Catholic Record.

"CHRISTIANUS SINE NOMINE EST, CATHOLICUS VERO OGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC BY SURNAME."—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, FEB. 25, 1888.

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Written for the CATHOLIC RECORD
BY OCELLIDE.

In our last *colli* I spoke of the Bishops who presided over the districts of Montreal, the Red River, Upper Canada, and Prince Edward Island, with New Brunswick and the Magdalen Islands, as auxiliaries of the Bishop of Quebec. Perhaps a clearer account of the state of the church in the British North American colonies in the early part of the present century may be of interest to some readers of the *Record*.

From the first establishment of Christianity in the districts already named they had been within the ecclesiastical limits of the diocese of Quebec. When in 1806 Monsignor Joseph Octave Plessis ascended the episcopal throne, he found himself charged with an immense jurisdiction, extending from the southern boundary of the Canadas to the wild coasts of Labrador and the prairies of the great North West. Mgr. Plessis was a great man and a wise bishop, ranking second only to the grand old founder of the See of Quebec, Laval de Montmorenci. But proportionate to his talents were the difficulties with which he had to contend, difficulties which in these days of peace and toleration we should almost forget, were it not that the *Mail*, with its tendency to "progress backwards," keeps constantly, and perhaps unconsciously, reminding us of the narrow minded bigotry which in the first years of the present century characterized the Government of Canada. Monsignor Plessis found that it would be utterly impossible for him to travel over the immense extent of country included in his diocese. He saw also that his French Canadian children were pushing their way westward and northward, further and further still, so that not even his prophetic mind could grasp the extent of country which they were destined to populate. In Upper Canada, Nova Scotia and Prince Edward Island there were numerous new colonies of Scotch Catholics who spoke a language utterly unknown to the Quebec Seminary. From these families came boys soliciting an education and training for the priesthood, while in Quebec, Montreal and Kingston, bands of Irish emigrants were yearly arriving. Bishop Plessis framed his designs, but to carry them out he had first to convince Rome and then to conciliate England. In Quebec a strong party, headed on the one side by Mr. Ryland, with the warm and open support of the governor, Sir James Craig, were endeavoring to debar Mgr. Plessis from using his title, which they declared belonged only to Dr. Mountain, the Anglican Bishop of Quebec. A title mark, which had been borne by the *Ostholie Bishops of Quebec* for more than one hundred and fifty years. In these pretensions, however, they were not upheld by the English Government. In 1815 Lord Bathurst, in writing to General Prevost, (who had succeeded General Craig as Governor)

"I do not know precisely how far these auxiliary bishops were subject to the diocese of Quebec, but a letter from the Secretary of State, in 1819, to Mgr. Plessis says:

"As you express clearly that the persons to be nominated will depend upon you, in your quality of Roman Catholic Bishop of Quebec, His Royal Highness the Prince Regent, full of confidence in your honour, your zeal, and your loyalty toward His Majesty's government, has been pleased to consent to the arrangement proposed, and to permit M. L'Artigue to fix himself in Montreal and M. Prevost to remain in the Hudson's Bay Territory, in order that they may exercise respectively an ecclesiastical authority subordinate to your own, and give you the required assistance in those parts of His Majesty's domains professing the religion of the Church of Rome."

In the correspondence of Mgr. Plessis with Bishop MacEachern, it appears that the Bishop of Quebec alone in Canada had the power of conferring faculties upon priests until the year 1825. On the 13th of March, of that year, he writes to Bishop MacEachern:

"MONSIEUR—The indulgence of which the above is a copy, is a response to the desire which you expressed to the Propaganda, to be able to transmit to others the extraordinary faculties which I hold from the Holy See, and which I have already had the honor of communicating to you. Use them in such fulness as it may please you for all future missionaries; those who are now stationed in New Brunswick, Cape Breton and Prince Edward Island are already sufficiently endowed."

The above explains a fact which has greatly puzzled a searcher into the antiquarian lore of the diocese of Antigonish—namely, that an old manuscript addressed to Rev. Alexander Macdonell of Judique, Cape Breton, giving him faculties and parochial jurisdiction over the Island of Cape Breton, including as many of the Catholics of Nova Scotia as he might happen to meet, is signed, "J. O. Bishop of Quebec, 17th October, 1824."

It appears that up to the date of Mgr. Plessis' death Bishop MacEachern was in the habit of applying to him for information, counsel and definitions, for I

have a letter dated 13th July, 1825, which is almost in all respects such as might be written from a bishop to his Vicar general. As to Nova Scotia proper, it was exceptionally situated with regard to matters spiritual, as Bishop Plessis, writing in September, 1822, to Bishop MacEachern, says:

"You will communicate to Mr. Fraser not verbally, but in writing the same powers as I gave you in 1812 except as regards Nova Scotia, in which (providence) you know that neither you nor I have jurisdiction."

Not until 1844 was the dormant dignity of Archbishop of Quebec revived. In that year Mgr. Joseph Signy, who had been consecrated in 1833 took the title and established the Archiepiscopal See.

The Bishop of Resina in 1820 dropped his title *in partibus* and became Bishop of Kingston. The same year the Bishop of Rosen took the title of Bishop of Charlottetown.

The Bishop of Tennesse, after 1836, was recognized as Bishop of Montreal. The first Bishop of New Brunswick was consecrated in 1842. In 1845 the Rev. Dr. Walsh was consecrated Bishop of Halifax, and Dr. Fraser, to whom had been accorded the title of Bishop of Halifax the year previous, was transferred to the newly erected diocese of Arichat. In 1847 Mgr. Provencher exchanged his title *in partibus* of Bishop of Juliopolis, for that of Bishop of St. Boniface. A. M. P.

Written for the Catholic Record.

HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER III.

While investigating sections of history, for the purpose of learning something about persecution, I came across several scraps that have a bearing on the church; charge, often made against the church; namely, that she has always been her steady and sensible interest to check the aspirations of her people towards intellectual culture. The mildest form of the statement generally made is that, if she has not actually exerted her authority to keep *superstition* comfortably ignorant, she has studiously refrained from encouraging any effort put forth for the diffusion of knowledge. This opinion, it is safe to say, is firmly rooted in the Protestant mind. What ordinary Protestant is not certain of it? But how extraordinary it is that people possibly intelligent on other respects, should be ignorant of all respectable history. Of course I was once full of it; but after reading with both eyes open, for a time, I was forced to dissent from the popular view of the matter.

"In the western world the pursuit of knowledge was now carried on with incredible emulation and ardor, and all the various branches of science were vigorously cultivated and advanced. This literary enthusiasm was encouraged by the influence of certain of the European monarchs, and Roman pontiffs, who received the happy tendency of the sciences to soften the savage manners of uncivilized nations, and thereby to administer an additional support to civilization, as well as an ornament to human society. Hence, learned societies were formed, and in which the liberal arts and sciences were publicly taught" (Moshelm, E. H. Century XI., pp. 25-29)

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"The cultivation of the Greek had never entirely ceased in the West. . . . Towards the end of the thirteenth century the philosophers of Greece and Rome were as well known as in our own day; and the schools rang with their names, with the explanation of their writings" (Moshelm, E. H. Century, C. III.)

"There is a widespread notion that the Middle Ages were also 'Dark Ages,' full of ignorance and superstition, with hardly a ray of knowledge or true religion to enlighten the gloom, and also that the Church was the great encourager of this state of things; indeed, that it was actually due to the influence of the monks and of the clergy generally. This belief is, however, quite unhistorical. . . . Thus not only theology, but secular knowledge besides, found a home in the Church, which was at once the guardian and the channel of literature. . . . The medieval Church was, in reality, a great supporter of learning." (Key to Church History, by John Henry Blunt, M. A., pp. 115-117)

"The vehement desire of knowledge, that increased from day to day, and became, at length, the predominant passion of the polished European nations, produced many happy effects. To it, more particularly, we must attribute the considerable number of public schools that were opened in various places, and the choice of more able and eminent masters than the monks had formerly possessed in the seminaries of learning. Hence the conclusion of the preceding age, there were no schools in Europe but these which belonged to monasteries, or episcopal residences, nor were there any other masters, except the Benedictine monks, to instruct the youth in the principles of sacred and profane erudition. But, not long after the commencement of this century, the face of things was totally changed, and in a manner the most surprising, and to the cause of letters."

Moshelm (E. H. Century XI., p. 461, Edinburgh edition of 1819)

"In the western world the pursuit of knowledge was now carried on with incredible emulation and ardor, and all the various branches of science were vigorously cultivated and advanced. This literary enthusiasm was encouraged by the influence of certain of the European monarchs, and Roman pontiffs, who received the happy tendency of the sciences to soften the savage manners of uncivilized nations, and thereby to administer an additional support to civilization, as well as an ornament to human society. Hence, learned societies were formed, and in which the liberal arts and sciences were publicly taught" (Moshelm, E. H. Century XI., pp. 25-29)

"The sciences carried a fairer aspect in the western world, where every branch of erudition was cultivated with assiduity and zeal, and of consequence, flourished with increasing vigor, from day to day. The industrious and enterprising youth applied themselves to canon law, which was their path to preferment, or employed their labors in philosophical researches, in order to the attainment of the shining reputation, and of the applause that was lavished upon such as were endowed with a subtle and metaphysical genius. Hence the bitter complaints that were made by the pontiff and other bishops, of the neglect and decline of the liberal arts and sciences; and hence also the zealous, but unsuccessful efforts they used to turn the youth from jurisprudence and philosophy, to the study of humanity and philology." (Moshelm, E. H. Century XII., p. 164)

"In all the Latin provinces, schemes were laid and carried into execution with considerable success, for promoting the study of letters, improving taste, and dispelling the pedantic spirit of the times. The laudable disposition gave rise to the erection of many schools and academies, at Cologne, Orleans, Cahors, Perugia, Florence, and Pisa, in which the liberal arts and sciences, distributed into the same classes that still subsist in those places, were taught with assiduity and zeal. Oculent persons of the higher and especially of the middle ranks, the public universities, in which, besides the monks, young men of narrow circumstances, were educated in all the branches of literature." (Moshelm, E. H. Century XIV., p. 305)

Commenting on the period subsequent to Gregory VII., the Catholic historian Azog, says: "In the cloister—schools and cathedral schools, excellent masters were provided to impart gratuitous education to all comers, and forbidden to receive any compensation for their labors. So rapid was the advance of the intellect, and so great the demand for mental training, that schools of inferior note were soon trans-

formed into universities, without, however, at once embracing in their scope the full curriculum of scientific studies. Some taught more, some fewer branches, and each had its speciality. At Salerno, it was medicine; at Bologna, jurisprudence; and at Paris, canon law, dialectics, and theology" (E. H. Vol. II., p. 729). In a foot note, on the same page he adds: "In addition to these three universities, we have to count the following, which sprang up, one after another: 1. In Italy—Vercenza, 1204; Padua, 1222; Naples, 1224; Verona, 1228; Pavia, 1246; Treviso, 1260; Ferrara, 1264; Perugia, 1276; Rome, 1303; Pisa, 1343 and re-established in 1472; Pavia, 1361; Palermo, 1394; Turin, 1405; Coimbra, 1413; Florence, 1438; Catania, 1445. 2. In France, 1300; Cahors, 1332; Arignon, 1340; Angers, 1364; Avignon, 1369; Bourges, 1411; Valenciennes, 1422; Nantes, 1463;

DON BOSCO.

BY LADY HERRERT.

I have described in the last number of the Tablet the beginning of the great work undertaken by Don Bosco, and have now only to record its completion and to give a sketch of its results.

One thing only was now wanting to give stability to Don Bosco's work, and that was to form a society of priests trained on his own system, who should perpetuate his institutions when he himself should have passed away.

Don Bosco then laid the first stone of the church dedicated to Our Lady Help of Christians, which was completed in 1868, and at once attracted an enormous congregation.

Of the workshops we will only speak of the printing press, which has already furnished many hundred works of education, morals, and piety, and many written by Don Bosco himself.

There are, therefore, many ways in which the poorest and humblest amongst us can help Don Bosco in his noble work. He has trained several English priests among his Salesians who are to be attached to this new foundation, and so precludes the prejudice which might arise from the idea of a home managed entirely by foreigners.

times a day, and always in the evening after their work, he would say a few words to the children, reminding them how labour had been glorified by our Lord, who, in His mortal life, chose to be a simple workman like themselves.

One fact is undeniable, and that is, that the Salesian Society, wherever it has made a foundation, has conferred the most signal services on the working classes and on society at large.

There is one portion of Don Bosco's work of which we have not yet spoken, and that is the foundation of a pious association called "Salesian Co-operators" (both male and female) which at this moment numbers upwards of eighty thousand, and which received the special approval of Pope Pius IX. in a brief dated May 10th, 1876.

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These words of St. Francis of Sales, which Don Bosco has taken for the motto of his monthly periodical, in fact are the keynote of his own life.

THE ENGLISH MARTYRS.

THE MEMORIES THEY RECALL—EMERALD'S FAITH—THE INFORMATION—IMPORTANT DISCOVERY BY THE CARDINAL ARCHBISHOP.

London University, January 28. The triduum which the Oblate fathers of Mary have been conducting at their beautiful church on Tower Hill in honour of its patrons, the English Martyrs, was brought to a close with much solemnity on Sunday. The High Mass, at which the Rev. Father Gaughran, and the sermon preached by the Cardinal Archbishop of Westminster. Taking as his text the words: "For this I was born and for this I came into the world—that I might give testimony to the truth."

It is a wonderful fact, as history attests, that Ireland never martyred the first evangelists who preached the faith. St. Patrick lived with a martyr's will to the end of a long life, and carried the faith all over Ireland, but no hand was laid upon him.

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judgment, these common place days, there are many with the same devotion as those who laid down their lives in the beginning. In Corin, in China, in Japan, there are continually accessions to the great army of martyrs. Corin is called the mother of martyrs, because of the cruelty with which the evangelists of Christianity have been put to death.

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condemnation was in this. They endeavoured, but failed, to prove anything against her; and then this question was passed without proof. The answer was, "It would be unjust, but it would be legal," and upon the latter word—a violation of justice—sentence was passed.

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A PRINCE AND THE IMMORTALITY OF THE SOUL.

At the end of one of his "Conferences on the Immortality of the Soul," that Pope Leonardiore delivered to the students of Sorbonne some years before his death, he gave this incident:

"The Polish Prince of X—, an avowed unbeliever and materialist, was about to publish a work disproving the immortality of the soul. He was even on the point of giving it to the printer, when a woman weeping and sobbing bitterly, threw herself at his feet and, in a voice which showed the agony of her grief, spoke to him:

"O good Prince, my husband has just died. Perhaps at this very moment his soul is in purgatory and suffering. I am so poor that I have not even enough to make an offering to have a Mass said for him. Oh, will you not help me for my poor husband's sake?"

"The Prince felt convinced in his own mind that she was led away by her credulity, he had not the heart to refuse her. A gold piece found its way into his hand, and he gave it to her, when she ran at once to the church and begged the priest to say some Masses for her husband's soul.

"Five days later, toward evening the Prince was shut up alone in his library, reading over and over the letter which he had written to the printer. He chanced to raise his eyes, when there stood before him, not more than two steps away, a man in the dress of a Polish peasant.

"No sooner had the words been spoken than the Polish peasant disappeared like a shadow. The Prince's emotion was indescribable, but the effect of it was that he threw his manuscript into the fire. So fully did he conceive the truth that his conversion was whole souled, and a whole-souled Catholic he remained till his death."—Messages of the Sacred Heart.

AN AMERICAN SAINT.

STORY OF THE BEAUTIFUL CAREER OF BISHOP NEUMANN.

New York Herald, January 28. Harold Bureau, No. 119 South Sixth St., Philadelphia, Pa., January 21, 1898. The news flashed under the first title in the Herald that Archbishop Byan, of this city, who is making his appeal for the canonization of the late John Neumann Neumann, one of the predecessors of the Archbishop in this city, was read with great interest and light in Philadelphia.

Bishop Neumann was a well known figure in this city in his day, and was loved and respected by members of all creeds. Men who are still young remember him well, and many have felt the touch of his hand upon their cheek in confirmation. His personality was not soon to be forgotten. He was handsome, by any means. He had an even commanding or finely marked face. He was slightly over six feet tall, and his eyes were a clear blue. But there was an expression of benevolence in his face and a fire of spirit in his eye that impressed every one.

His reputation for saintliness was spread many years before he died, and the veneration of Catholics here was as fervent as it would be anywhere else. But the process of canonization is slow, important and very exacting, and is entered upon by the Church with great deliberation. In the place, at least four miracles, performed through the intercession of the person to be canonized, must be established before canonization can be decreed, and every case put forth as a miracle with-stand the test of a counter-deed. An almost invariable rule also is that there shall be a period of fifty years between the death and the canonization. The exceptions to this rule are very rare.

The saintly life of Bishop Neumann was one calculated in every way to prepare Catholics for an announcement of his canonization, and to awaken people of every shade of belief and belief, admiration and veneration for one who led a venerable career, and whose reputation for saintliness was spread many years before he died. It is told of him that he never lived beyond the age of fifty. He died, suddenly, in the year 1866, and was not yet forty-nine years of age. They tell in this city of his fondness for the future of others. It is a pathetic incident, how a poor went to him with her sick child, and weeping said she would die if he did not cure her.

"It is told to me," the woman said, "that my boy cannot live; that he is very, very sick."
"Dry your tears and fear not, woman," the prelate replied, "I will not die, but he will live and prosper, for he is your prop and stay."
The bishop's words proved true. He lived to be the joy of his last years.
PREPARING FOR HIS DEPARTURE.
From his earliest youth he was devout, and even while preparing for the priesthood he attracted notice as a student not only for his religious attainments, but for his social graces. He was a man of a most refined and cultivated mind, and his labors were as great as the labors of any man of his rank and position. Although, if canonized, he would be considered as the first American saint, he is really an American saint by adoption only.
He was born in Bohemia, in Frachattitz, on March 23, 1818. He was the fifth child of his parents, and there seems something touching in the circumstance that his birth-day should be the day of the feast of St. Joseph.

Having been educated at the University of Prague, he came to this country in 1840, and was ordained by the late Bishop of New York, and was sent to Williamsport, in part of the State, and placed a parish extending over a fifty miles.
By degrees he manifested his high qualities. At first he was a student of the Jesuits, but that was not his vocation, and he ended, with the consent of Bishop Kenrick, member of the Order of Redemptorists. The order is one of the most ascetic in the Roman Catholic Church, and is devoted to the education of the young, and to the relief of the suffering. He was a man of a most refined and cultivated mind, and his labors were as great as the labors of any man of his rank and position. Although, if canonized, he would be considered as the first American saint, he is really an American saint by adoption only.
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most distinguished body of men in Europe, and to the wealth and honor of his native country. All these incentives to patriotic ambition were powerful, indeed. The links which bound him to home and country were strong indeed, one should think indissoluble, but the voice of God was yet stronger. The call was yet more powerful, it came from the depths of America's primal forests; it banded on the solitude of our mighty lakes. In his ear rang the words addressed to Abraham of old, "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee." Gen. xii. The American bishops were then calling for help, the harvest was great, indeed, but the laborers were few. Fifty years ago one half dozen priests, sometimes even less, were obliged to minister to the spiritual wants of a whole diocese. Railway communication did not exist in those days. The life of a priest was an everyday sacrifice, it was a never ending series of journeys from one distant part of the diocese to another. There were few consolations, but many tribulations. It was all work, and very little, if any, earthly recompense. The bishops could scarcely attend to any literary or clerical work. They had to fulfil all the duties incumbent on a missionary priest and at the same time uphold the dignity and attend to the sublime functions of the episcopacy. And there were great men among them. These were the days of the Fenwicks, the Spaldings and the Kenricks, the days of Carroll, of Flaget and Cheverus, men of inspired genius, of eloquent tongue and brilliant pen. The wonder is that such noble bishops should attend to those harassing missionary labors, and at the same time, build up such monuments of literary fame, and leave us as a precious inheritance, those great theological and polemical works so valuable to every student and to every searcher of truth in their day and time, as they shall be for all time to come. The reason, therefore, why Europe should be appealed to for missionaries were many and pressing. France especially was considered as one vast seminary, whence learned priests and holy nuns and laic workers, thinking for martyrdom, went out into all parts of the civilized world. France, though for the time being governed by infidel men, is yet intensely Catholic. One part of the population, deaf to the warning voice of the Church, is infidel and tyrannical in its infidelity; but the part that is Christian, and it is the vast majority, is Catholic to the heart's core. The energetic, talented young priest, J. M. Bruyere, called the call of Bishop Flaget, of Bardonia, in distant Kentucky. He did not hesitate a moment, but like Abraham of old, he went out from his country and his father's house; like the Apostles who left their ships and their fishing nets; and abandoned home and dear relatives to follow himself henceforth to God's work and to God's work alone. One peculiarity in the character of the lamented deceased was his unwillingness ever to speak of self. He could speak of others with delight, he could extol great deeds of America's earliest missionaries, priests and bishops, among whom he lived and moved so long. An innate modesty and deep sense of Christian humility, however, sealed his lips when his own personal sacrifices were referred to. Hence much of the details of his life, as a priest and as a missionary, are lost to us. From almost illegible manuscripts found in his library, however, we learn that his first few years were spent amid the plague-stricken of New Orleans. The yellow fever had decimated the residents of that ill-fated city. Of the priests who sacrificed their young lives to the dead and dying, few were left when the young Father Bruyere came in his lot amongst them, and shared in their laudable duties, as he did, in the danger of being hourly numbered among those who had already perished victims of holy zeal.

We hear of Fr. Bruyere being engaged, at a later period, in teaching, as professor of dogmatic theology, in the Grand Seminary erected by Bishop Flaget, in Bardonia, Kentucky. The hope of a future church in America was based on the education of a native priesthood. Missionaries from foreign lands could not be relied on to supply the Catholic population of an ever growing Catholic population. Hence, it was considered a work of paramount importance to found colleges wherever possible, and direct the energetic and ambitious mind of young America, to the noble and heavenly work of saving souls, and of spreading far and wide the glad tidings of the gospel of Peace and Truth.

In 1854, Bishop Spalding of Louisville, Indiana, the Bishop of Toronto, the great and learned Bishop de Charbonnel, to preach a retreat to the priests of his diocese. So well did he accomplish his task that Bishop Spalding asked him what recompense he could make for coming so far and working so gloriously. "It is possible," replied the Bishop, "I can at all compensate you?" "You can indeed," replied our Bishop (he was then Bishop of London as well as Toronto); "you can recompense me by giving me one of your priests, for I am sadly in need of priests in Canada." "You must be gratified," replied Bishop Spalding, "take your choice." The Bishop de Charbonnel was Father Bruyere, who accompanied him to Toronto, and who remained ever afterwards attached to him as to a father. He was scarcely settled in Toronto when the cholera of 1854 broke out, and well did Father Bruyere give proof of his apostolic spirit. Cholera had no terrors for him. Early and late he was at the bedside of the stricken and the dying—he never complained of fatigue; his zeal for the House of God, for the comfort of the dying and for the salvation of souls ever consumed him. *Tonus domus tuæ consumit me.*

Then came the struggle for freedom of education. The Chief Superintendent, the late Dr. Bryson, contended that the laity of this Province did not ask for separate education for their children, and that the Catholics were already well provided for. The Very Rev. Father

Bruyere, to the astonishment of every one, while perhaps the ablest letters ever penned by a foreign hand, in which he proved the very contrary of Dr. Bryson's assumptions to exist, and in which he fully demonstrated the enormous contrast between the liberality shown to the Protestant minority in Canada and the few paltry concessions then granted to the Catholic minority in Upper Canada. These monumental letters were printed in pamphlet form and had a wide circulation—they were vastly instrumental in obtaining, for the Catholic Separate Schools in Ontario, the many privileges and immunities from exceptional legislation which they now enjoy. Very Rev. Father Bruyere, in 1859 in obedience to the pressing solicitations of Bishop Pinsonneault, came to this diocese, did all the work of a missionary priest and vicar general, in Sandwich until the consecration of our present venerable and much loved Bishop. In February, 1865, exactly twenty years ago, he came with Right Rev. Dr. Walsh to reside in your midst, and well and faithfully has every day and every hour been employed in your behalf since that auspicious event.

And now what shall I say of his virtues that you are not already conversant with? You have just heard the message of condolence, couched to us across the deep—in which his Lordship, our afflicted Bishop, declares that in the death of Monsignor Bruyere, the diocese has suffered an irreparable loss. You have just heard the Bishop's voice from beyond the ocean telling us, "I never knew and never met with a truer priest." It is possible to add to so just and so authoritative an eulogium, Shall I speak of his unpretentious piety and of his constant fidelity to every duty? But you were witnesses to all that, and many were often heard to say that in Mgr. Bruyere, London was blessed with a living saint in its midst.

Small I speak of his assiduous and never tiring zeal in the confessional of how on all Saturdays and vigils, and frequently on Fridays, midnight still found him bent to his work! And, ere morning dawned, was he not again found at his post, his book of Meditation in hand, kneeling at his *Pris Dieu*, or before the altar, awaiting the return of some repenting sinner, or like the Father of the Prodigal son, looking for him "who was lost, but was found again," who was dead but came to life again." O, how you shall miss him, you who were in the habit of confiding to him all your heart's secrets and all your difficulties, your sorrows and your joys, your temptations and your griefs. Oh, how you shall mourn him as a tender, compassionate father is mourned for by ever confiding, ever-loving children. Oh, how you shall miss him, the gentle reproach, the smile of encouragement, the longed for absolution obtained and pardon granted with unwearied patience, the paternal kindness, the dove's simplicity of manner, the prudent advice, the meekness of the lamb—all these and more endearing virtues were united in your character, dear, gentle, kindly Father Bruyere. And it is no wonder tears should fall and sobs be heard in this congregation while we speak your praises and extol you for many a claim to the gratitude of the Catholics of London, now in deep distress, "and not willing to be consoled, for you are not."

What shall I say of his zeal in the pulpit. Was he not always prepared to dispense God's word to you in season and out of season? Was he not most at times that every occasion should be availed of, whether in Lent or Advent, or during the beautiful month of Mary, to have sermons preached either by himself personally or by his zealous co-laborers, the priests of the Cathedral parish, for your edification and your spiritual advancement, for your comfort and encouragement. Two days previous to the fatal stroke which prostrated him was he not in this very pulpit, near three short weeks ago, in his old age—he was surely ninety—he was he not here addressing you on the dangerous occasions of sin, and doing so with all the vigor of an apostle and the prophetic tones of a saint of God?

Small I speak of his charities—but they are only known to God and to the devoted sister, who have charge of the orphan and of helpless old age, in Mount Hope Asylum. Here was a man who had toiled forty six years in an office that might have been lucrative. He might have been by his credits in some bank at least \$500 every year of his life. He never was a spend-thrift, he never indulged in any of the common luxuries of life, he was satisfied with a few books and a little slinging bird. He was simply clad, but always neatly and tastefully attired as became his exalted position in the church. Where, then, did all the money go? Where is his fortune? Where have all his earnings gone? Where but into the coffers of the poor, into the purse of the Sisters of Mercy. Well, may every priest be able to say, as he said in his dying moments, "I have no will to make; I have nothing to leave anyone." But he had a great legacy to bequeath to all the priests who mourn his loss, to day, the legacy of holy example, the legacy of disinterestedness, the legacy of a well-spent life, the legacy of solid work done and continued till the last fatal stroke that deprived him of life and bereft us of a common father whose like we never see again. May we all and every one of us profit by the contemplation of such a blameless life and such a glorious career. May we, while honoring his virtues, strive to imitate them; may we, like him, improve each opportunity of laying up treasures in heaven, and of sending on before us works of piety and virtue, so that when we fall, they may receive us, as they receive him this day, into "Eternal Tabernacles."

From an early hour on Thursday morning masses had been constantly offered up for the deceased Prelate, at all the altars of the Cathedral, and at St. Joseph's Convent. After the High Mass in St. Peter's Cathedral a procession was formed by the clergy and the acolytes, bearing torches and singing the *Misereatur* and other appropriate Psalms, according to the Ritual. The procession passed by the bier on which lay the body of the deceased Prelate, so that all might take a farewell look upon him, and the congregation followed for the same purpose. This occupied about half an hour, after which the remains were lowered through

an opening which had been made in the floor of the sanctuary, so that the body could be interred according to the direction of the Bishop. The pall bearers were the Very Reverend Vicars General, P. P. Rooney and Joseph Lau, General, P. D. Laurant, Lindsay, and E. J. Heenan of Hamilton, the Very Rev. Dean Denis O'Connor, President of Assumption College, Sandwich, and the Rev. Dr. Kilroy, P. P., of Stratford.

Besides those named, the following clergy were also present in the sanctuary: The Very Rev. Dean James Murphy, Irishtown; Very Rev. Dean Van Laue, of Port Huron, Michigan; the Very Reverend D. Cashin, President of St. Michael's College, Toronto; Rev. Wm. Gausepohl, Superior U. S. F., Coakham, and the following Reverend gentlemen: P. C. O'way, Peterboro'; M. Brennan, Chancery of the Diocese, and rector of St. Peter's Cathedral; M. Kelly and N. Gahan, Oshawa; J. Scanlon, Windsor; Joseph Bayard, Sarnia; J. Roubat, Ashfield; James Walsh and Joe. Kennedy, of St. Peter's Cathedral, London; Joseph Molloy, Ingersoll; P. Lennox, Brantford; G. R. Northey, editor of the *Catholic Record*; J. Lorion, Roscoe River; L. Quigley, Stratford; W. Gann, Wyoming; D. McRae, West Williams; A. D. Villeneuve, Panoucut; L. B. Chard, S.oney Point; C. Magee, Corunna; B. J. Waters, and H. B. Lott, Godrich; T. Conroy, Strathroy; J. Kealy, Drysdale; T. Aboulin, Sandwich; M. J. Brady, Woodstock; John Connolly, Bidolph; P. Corcoran, Parkhill; Wm. Flannery, the preacher of the day; St. Thomas; John O'Connor, Maidstone; Joe. Gerard, Belle River; Wm. Dillon, La Salette; J. Cook, St. Thomas; J. Ronan, Wallaceburg; T. West, Wawanosh; John O'Neil, Kinkora; A. M. Keon, Bothwell; J. Aylward, Wawanosh.

The cathedral was crowded during the funeral ceremony, and many were unable to gain admittance. Rev. Father Tiernan also announced that he had received letters of condolence from Archbishop Lynch and Bishop Dowling, who being unable to be present were represented by their Vicars General.

At the Sacred Heart Convent much respect was shown to the memory of the late distinguished prelate. On Wednesday mass was offered up for the repose of his soul in the convent chapel by Rev. Father Kennedy. The congregation, the children and the members of the first communion approached the holy table in remembrance of their friend and benefactor. On Thursday morning five masses were celebrated in the same place. One was a solemn requiem mass. Rev. Father Gerard, of Belle River, being celebrant, Rev. Father Brady, deacon, and Rev. Father Lorion, sub-deacon; Rev. Father Kennedy, master of ceremonies. The convent choir sang in a most touching manner the Gregorian Requiem Mass, and at the Offertory was given a selection from Schmidt's requiem. The "Dies Irae" was chanted by the choir. The chapel was heavily draped in black and white for the occasion, giving a most solemn aspect to the ceremonies. On Wednesday the pupils of the convent were escorted to the cathedral to view for the last time the mortal remains and offer up a prayer for the repose of the soul of the good Vicar General.

The music at the Cathedral was very beautiful. Many former members of the choir assisted on the occasion.

Special to the Catholic Record.

MONTEAL CORRESPONDENCE.

On February 16th Mr. and Mrs. Edward Murphy, of this city, celebrated the 25th anniversary of their marriage. The worthy and justly respected couple had made arrangements to celebrate the event in a very quiet and most fitting manner by attending mass at St. Patrick's, especially stipulating that the service should be an ordinary low mass. Mr. and Mrs. Murphy were therefore greatly surprised on entering the sacred edifice, with their children, to find themselves greeted with a full choir, under the direction of Prof. J. A. Fowler, and the church and altars appropriately decorated, and a large attendance of their relatives of the congregation to witness their renewal of the marriage vows. Rev. Father Dowd, the venerable and beloved pastor, who performed the ceremony twenty-five years ago, officiated. During the day Mr. and Mrs. Murphy were the recipients of many choice and costly gifts from friends, notably amongst which was a handsome solid silver set from Mr. and Mrs. James O'Brien.

In the evening a deputation from the St. Patricks T. A. & B. Society, in full regalia, proceeded to Mr. and Mrs. Murphy's residence. The visit was a great surprise to that most worthy couple, as it was not in any way anticipated. Nevertheless, Mr. and Mrs. Murphy in that truly hospitable manner for which both are noted. After congratulations on the event of the day the officers of the society requested their fellow-member, Mr. J. J. Curran, Q. C. M. P., one of the warmest friends of Mr. Murphy, to read the following address:

To Edward Murphy, Esq., his respected vice-president, and to his devoted wife, on the occasion of the silver jubilee of their marriage February 16, 1888.

DEAR AND RESPECTED SIR AND MADAME—The honor and gratification which you, our worthy vice-president, have had with our society during the last forty-eight years, and the encouragement given both by word and example to the cause of temperance by you, his esteemed wife make it a pleasing duty, indeed, to congratulate you both on so happy an event as the celebration of the twenty-fifth anniversary of your marriage.

On your most happy union, the practice of every Christian virtue has its reward. Blessed with kind and sympathetic you have found the marriage tie light and sweet. Between you, self has been unknown. joys and trials have ever been in common and equally shared. May this happiness be yours, without interruption, to the end, and may the crown of "length of days" retard that for many long years to come.

Our heartfelt prayer is that your domestic happiness may go on increasing with increasing years, and that all the

hopes of a loving father and mother may be fully realized in the welfare of your loving children.

The services you have rendered our society during so many long years, and the self-sacrificing example of rare devotedness to the cause of temperance are so far beyond all praise that we are at a loss to express the thanks we owe you. If we are sparing in our acknowledgments it is because we wish to leave you to enjoy the only reward you covet—the consciousness of having labored in the cause of your Divine Master, by promoting the welfare of all around you.

To you, Madame, not only our society, but every genuine work of charity and benevolence, are deeply indebted for your untiring zeal and unceasing exertions. What in every phase of citizenship you, our worthy vice-president, have distinguished yourself, never sparing time, trouble or pecuniary aid to every good cause in our Canadian home, and being ever first in every patriotic effort to promote the welfare of poor suffering Ireland.

Be pleased to accept the heartfelt congratulations which each and every member of our society most cordially offer you on the auspicious occasion of the silver jubilee of your marriage.

May God spare you many years among us, among your children who are your pride and consolation, among the members of St. Patrick's parish, who esteem and respect your social and Christian virtues, and in our society whose cause you love so well, and whose interests you have so long and faithfully cherished.

Signed on behalf of the society, James A. McCullen, S. S., rev. president; Jas. Doyle, secretary; vice-president, Jas. J. Costigan, secretary.

Mr. Murphy said in reply: Mr. Curran and gentlemen, you have taken me so completely by surprise that I am utterly unequal to the task of replying to your beautifully worded address which has been so feelingly read. We all know that the eloquent replies made by governors, cabinet ministers, judges and others are so appropriate, because the recipients have had furnished to them copies of the address in advance. I am forced to speak, and without warning, from a heart too full to allow me to give utterance to the sentiments I now feel at your kindness to Mr. Murphy and his efforts as a citizen and one whose heart years in common with your own for the old land, I thank you for most sincerely. I shall say no more about myself; but as regards my devoted wife and loving children, all that you have said is true as a husband and a father I have, indeed, been blessed. Apart from his religiousness, the children, who are, naturally, have fallen to her share, Mr. Murphy has ever been constant in her aid to enable me to carry out the projects I have made for the benefit of your society and any other good work. I thank you for her behalf for your kind words. She will be proud to see her dear old land, all I had a right to expect was a quiet celebration of the holy sacrifice, as I had asked for. Then our good organist, Mr. Fowler, and his magnificent choir, gave me another surprise. Good friends from whom I kept all movements a secret have found us out and sent us costly presents, and now I find myself surrounded by you, my fellow-workmen in the cause of temperance, to whom, on behalf of Mr. Murphy and my children and myself, I again repeat I thank you most sincerely and from the bottom of my heart.

Mr. Edward Murphy was born in 1818 in the County of Carlow, Ireland. He came to Canada with his parents at the early age of six years. He is the eldest son of the late Mr. Daniel Murphy, who was in his lifetime a most respected citizen of Montreal.

Mr. Edward Murphy, at the age of fourteen, was engaged as a clerk in the hardware trade. In 1846 he became head salesman for the extensive firm of Trenchard & Workman, hardware merchants, and became a partner in that firm in 1850. His first step in the philanthropic efforts which have so marked his whole career, was in the formation of the first Irish Catholic Temperance Society organized in Canada, in 1847. Mr. Murphy has labored unceasingly in the advancement of that good work. Long years of active work have not caused him to abate his efforts; he is as active in the promotion of the cause at the present as he was in the beginning. His devotion to the interests of the T. A. & B. Society has earned for him the undying affection of its members. They have on several occasions presented him with souvenirs, in token of their esteem and in recognition of his services. Mr. Murphy was in 1860 elected President of the St. Patrick's Society. In 1862 he visited Ireland. During his absence he was elected a Director of the City and District Savings Bank and became the President of that institution in 1877, an office he still holds. In 1873 he organized the Montreal Branch of the Home Rule League, an association which has done much towards the progress now being achieved. Mr. Murphy has always been first in any and all movements tending towards the benefit of his native land.

He is a member of the Natural History Society, the Numismatic and Antiquarian Society, and various other important bodies. He was until very recently one of the Catholic School Commissioners. He is at present one of the Board of Directors of Laval University, and he has found time to perform the duties of these various offices beyond all doubt marvellous. As a successful merchant his word is his bond with those with whom he has business relations. He is the patron of education, a scientific scholar, a friend of the poor, and a sincere and devout Catholic, whose name will ever be connected

with St. Patrick's Church and Orphan Asylum. Mr. Murphy has repeatedly declined Parliamentary and civic honors.

Mrs. Murphy is a daughter of the Hon. George Power, of Quebec, a man who was remarkable for his piety and good works. He was by his impartiality on the bench of the Superior Court of Quebec known by the title of the Queen's Justice, and a most charitable Christian gentleman, and a sterling good Irishman, ever faithful to the traditions of dear old Ireland. He belonged to the old and patriotic family of the Powers of Waterford. Mrs. Murphy has largely inherited her well known generosity and Irish warmth of heart from her good father. Like her husband, she is a most energetic worker and most happily engaged in promoting any good cause in connection with her Church and people. Her untiring devotion to the poor and the orphan has made her name a household word, and many a "God bless you" follows her as she wends her way through the city.

Mrs. Murphy is descended on her mother's side from the distinguished family of the de Gaspes, of St. John, Port Joli, below Quebec. Her mother was the daughter of Philip Aubre de Gaspes, author of the "M-morits of Les Anctes Canadiens," and other well known works on Canadian history.

May God spare both for many years.

A meeting of the various Irish Catholic societies will be held shortly to make the necessary arrangements for the annual procession in honor of St. Patrick's day. The Young Irishmen will hold their annual concert at the Queen's Hall. The Men's Society will also celebrate the festival by an entertainment in their own hall.

Correspondence of the Catholic Record.

ACADEMY OF ST. JOSEPH, TORONTO.

CELEBRATION OF THE POPE'S GOLDEN JUBILEE.

A scene of rare grandeur and solemnity well befitting the occasion was witnessed at St. Joseph's Convent, on Saturday, the 11th inst., the occasion being the celebration of grand High Mass in honor of the Golden Jubilee of His Holiness, Pope Leo XIII.

The magnificent convent chapel was thronged with the very large number of the pupils of the academy, the members of the community and invited guests. At 9 a. m. the solemn ceremonies were commenced by the procession of the venerable clergy, who, preceding His Holiness, Pope Leo XIII., entered the sanctuary, and slowly paced along the aisle to the sanctuary.

Among those present we noticed Very Rev. C. Vincent, Provincial of the Basilian Fathers, Rev. D. Cashin, President of St. Michael's College, Rev. P. Chalandard, C. S. B., Rev. E. Murray, C. S. B., Rev. J. Clusie, Rev. Father Roche, etc., etc. Mass was celebrated by Rev. P. Chalandard, assisted by the convent chaplain, Rev. E. Murray, sub-deacon, Rev. J. Clusie, sub-deacon, and Mr. Caristano, of St. Michael's College, Master of Ceremonies.

The beautiful chapel presented a scene long to be remembered by those present to behold it; the sanctuary appeared ever glowing picture of splendor; its handsome altars, brilliant with golden light, displaying the most elegant and delicate taste in the arrangement of their rich ornaments, harmonized perfectly with the gorgeous vestments of the priests, the white which when bathed in the mellow light of the morning sun formed a scene superbly grand.

To the musical portion of the ceremonial we cannot do ample justice. The choir, composed of Sisters and some of their pupils, filled the chapel with their voices, the soft melodious tones of the organ, mingling with the thrilling notes of the violin, and both blending with the pure, well-cultured voices of the singers produced an effect truly sublime. Especially was this the case when a grand chorus swelled suddenly hush into silence, and one sweet solitary voice alone would catch the refrain, only to be in turn lost in the mighty volume. The solos, Rossini's "Ave Maria," "Qui Tollis," and "Et Incarnatus," deserve particular mention for their sweetness of tone and correctness of rendering.

After the mass, His Grace addressed those present. He returned especially the universal congratulations of which the Holy Father was the recipient. He also gave the pupils some salutary advice in his usual kind and thoughtful manner. In the afternoon a cablegram was dispatched to His Holiness notifying him of the ceremony, and offering him the congratulations of the nuns and their pupils.

THE CONCERT AT THE ACADEMY OF ST. JOSEPH.

Grand as were the honors paid our Holy Father by the community of St. Joseph on Saturday, they were seemingly not the final ones, for on Monday, the 10th inst., at 4 p. m., a musical entertainment to enjoy, was in seldom course.

Besides His Grace the archbishop, the Basilian fathers, Redemptorists and secular priests of the diocese, there were present the elite of the city. The brilliant assemblage showed their great appreciation of the performance by their intense interest, which continued unabated for the frequent applause awarded to the pupils who particularly distinguished themselves.

The lofty pillars of the spacious distribution hall were ornamented with appropriate Jubilee tributes; while scattered around the stately halls of the Academy in elegant confusion, beautiful mottoes and bannerettes of various forms and device arrested the attention.

The opening piece on the programme was a most beautiful and fitting introductory styled, "A Tribute to His Holiness Pope Leo XIII." arranged expressly for the Golden Jubilee by the ladies of the community. The three young ladies, Misses Dunn, Maxwell, and Way, who took part in it reflect great credit on their teachers for their perfect elocution and graceful deportment.

The introductory was concluded by all the young ladies of the Academy singing a chorus "Hail to Our Pontiff's Jubilee." Of the vocal and instrumental music

we have only to say, Saturday's harmony was repeated. Harp, piano and violins blended together in perfect union and wondrous melody; and when the fresh, pure voices of the well trained pupils added their notes the effect was magnificent. The most attractive instrumental piece was a harp and violin duet in which the Misses Ida Hughes, Maud Smith and Germaine Hastings particularly distinguished themselves.

A vocal trio by the Misses McKeown, T. Korman and Moore, and a duet by the Misses McKee, McKay, R-mass and Conway were especially pleasing. A vocal chorus the "Sleigh Song," and instrumental duet, "The Sleigh Ride," were much applauded. A recitation, Leo XIII., by Miss Dunn, delivered with great elocutionary effect, was warmly received.

But perhaps the most taking piece on the programme was the "Gypsy," a "Reel" song and tableaux by the little ones, who robed in Gypsy costume of white, crimson and gold, glided gracefully over the platform in their revel round their "Queen." The scene was charming and the swarm of St. Joseph's "Little Ouses" received a storm of applause which they richly merited.

The concert was concluded by the grand chorus "Illustrious Leo, joy to thee." His Grace then addressed the young ladies, highly complimenting them on the success of their entertainment, and requesting the Lady Superior to grant them a holiday. The audience then dispersed, exceedingly gratified with the musical treat which they enjoyed at St. Joseph's.

DESERVING OF PROMOTION.

To the Editor of the Catholic Record.

Sir—The following is taken from the Irish Canadian of the 22nd September, 1887: Mr. Kenny has been in the employ of the Ontario Government for upwards of eleven years and has rendered first class service. He has always been a able supporter of the Hon. Mr. Maxwell and his party and surely with such a record it is not too much for Mr. Kenny and his friends to expect that something better than the position of night-watchman should be given him.

Yours truly, FRANK PLAT.

Toronto, 16th February, 1888.

Special to the Catholic Record.

FROM DUNVILLE.

ASH WEDNESDAY.

I arrived in Dunville yesterday and was present this morning at the blessing and distribution of the ashes in the new church, which is a perfect gem. When I visited here last year the church was not half built, but to day few towns in the province has a church so completely and satisfactorily finished. One article of furniture is in keeping with the other and each article in keeping with the style of the church. The pews were made in your city, and are of Bennett & Co's best style. The altar is the gift of the late lamented Bishop Carbery, and when the large picture of the crucifixion just received from Rome, the gift also of Bishop Carbery, and the work of an Italian artist, is placed in the ope, with circular top designed for it, the altar and sanctuary will present a very neat and pleasing aspect. The new organ is the gift of one of the parishioners, Mr. Jeremiah Hartnett. A new coal furnace on trial from the E. C. Garney Co., Hamilton, completes the church.

Since my last visit a priest's house too has been erected on another corner lot immediately opposite the church. So speedily was it erected that it is said "It grew up spontaneously." It is a two-story, with main part 33 by 20, and kitchen part also two story 23 by 18. The house is in the town and not the bonus that should attract the manufacturers. This being the case, and Dunville so well situated, and having such fine water and other facilities, it should have more manufactures. The Grand River at this point is so wide that at the season just over there was a circular track on the ice a mile in circumference. L. K.

SHORT INSTRUCTIONS FOR LOW MASSES.

N. Y. Freeman's Journal. [Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

MATTER, FORM, AND NECESSITY OF BAPTISM.

DEAR PEOPLE: The previous preliminary instructions on the sacrament in general were intended to prepare you for the discourses that are to follow on the sacrament in particular. The sources of information we propose to impart are theological text-books, Catechisms, the decrees of various councils, and synods. For purposes of illustration, we will frequently refer to the writings of the Fathers and the lives of the saints. Your task will be an easy one. You have only to listen attentively for five minutes every Sunday, and by the time we have concluded these instructions, you will know all that intelligent Catholics ought to know about the sacrament. We will follow the divisions of subjects usually adopted in theological text-books, for the reason that these divisions are scientific ones. One instruction will often serve as a key to the one that follows. For this reason, we would say that if you wish to reap the full benefit derivable from these discourses you ought not to miss even one.

To begin our subject, we may state at once that the only valid matter of the sacrament of Baptism is natural water. This is an Article of Faith, defined by the Council of Trent. But what is meant by natural water? Water taken from rivers, wells, fountains, lakes, etc. Milk, blood, tears, oil, wine, and many other fluids are certainly invalid. There are some fluids which are of doubtful validity, but it is useless to enumerate them. The general rule for determining what is real and natural water is the common estimation of men. Natural water can always be so easily had that it is difficult to conceive a case where doubtful matter must be employed. When St. Peter was cast into the Mamertine prison at Rome, his two jailors were converted by his patience and fortitude. St. Peter instructed them, but how were they to be baptized, for there was no water in this dark prison. The Apostle knelt down and began to pray. Instantly a miraculous fountain sprang up in the prison. With the water flowing from it St. Peter baptized the two soldiers, who shortly after suffered martyrdom. Out of respect for the sacrament, ordinarily only water that has been specially blessed for this purpose is used. It is not necessary, however, for the validity of the sacrament that the water be blessed; but, out of respect for the sacrament, blessed water should always be used if it be at hand.

The form of the sacrament of baptism is: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." This form is prescribed by Christ Himself: "Go forth, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If you ever have occasion to administer this sacrament, be certain that you use the proper form. Any language may be used, but if you omit or change one word of this sacramental formula, you may render the baptism null and void. The words must be said while the water is being poured on the person's head, and must be spoken by the person who pours the water. Here are some mistakes that frequently occur: The person baptizing puts his hand into water and then places his fingers on the child's head, or simply fills a few drops from his fingers to the child's head. This will not suffice. The water must flow. If you have ever seen a priest baptizing—and who has not?—you have only to do what he does. It sometimes happens that one person says the words and another person pours the water. In this case no sacrament is administered. Many a time I have asked persons who baptized in private how they performed the ceremony, and have found that they made mistakes, both as to the matter and form. "What were the words you used?" "In the name of the Father, and of the Son, and of the Holy Ghost." It is hardly necessary to say to you once more that this form is useless. You must use every word of the formula: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." You need not say Amen.

Baptism is absolutely necessary for salvation. Not even an infant dying without it will be saved. This is perfectly plain from the words of our Saviour: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of heaven."

"If anybody says that Baptism is not necessary for salvation let him be accursed," says the Council of Trent. What is to be thought of those parents who put off for weeks and even months the baptism of their children? It is the wish of the Church that, even when there is no danger of death, Baptism should not be deferred beyond the third day after the birth. St. Liguori thinks that a delay which does not exceed ten or eleven days is not a mortal sin. The great theologian, who is now generally followed, will go no further than ten or eleven days. If the child be in danger of death, any delay that would imperil the child's salvation would be a mortal sin. Surely those parents who put off the baptism of their children for a long time can have no faith. "My child died without Baptism through my own fault!" Can a parent carry to the grave any sorrow greater than this? You know how delicate children are after their birth. Lose no time in having them baptized. If God spares them you can clasp them to your breast more lovingly, knowing that they have become children of God. If He take them to himself, they will be angels in Paradise. They will pray for their parents, and God will hear their prayers. It may be that you owe your salvation to the prayers of those dear little angels.

"Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it."

IONA—THE ISLAND OF WAVES.

It is about nine miles from Staffa on the western coast of Scotland. The tower of the cathedral is a conspicuous object, and is seen as one approaches the island. Dr. Johnson states: "That the small place was once the luminary of Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion." In 565 the famous St. Columba came here from Ireland, to preach Christianity to the Picts, who gave him a grant of the island. He died here, but the religious establishments founded by him, flourished for two hundred years. In 807 the Danes invaded the island, slew some of the monks, and compelled the others to flee. After the retreat of the Danes, the monastery was in possession of the monks of the order of Clun, until the dissolution of monastic institutions, when the revenues were united to the see of Argyll. Of the dates of the remains of antiquity on the island little or nothing is known.

The cathedral of St. Mary, the most prominent of these remains, is in the form of a cross, and is one hundred and sixty feet long, twenty four feet broad, and the length of the transept is seventy feet. Over the centre is a handsome square tower, seventy feet high, divided in three stories and supported by four arches. The architecture is of various styles. Contiguous to the cathedral are remains of cloisters. On the south is the small chapel of "St. Oran's," unroofed, but still very entire, supposed to be of higher antiquity than the other edifices. Within it are many tombs of various dates. Iona was the cemetery of the Scottish kings. So great was its reputation as a burial place that besides forty eight kings of Scotland, four kings of Ireland, eight Norwegian monarchs, and one of France repose here. This distinction it acquired partly from its peculiar sanctity, and partly from a belief in an ancient Gaelic prophecy, thus rendered into English.

"Seven years before that awful day, When time shall be no more, A dreadful deluge shall o'er sweep Hibernia's mossy shore. The green-tiled Iona, shall sink, While, with the great and good, Columba's happier late shall rear His towers above the flood."

A chapel of the nunnery is in a tolerable state of preservation. Among other interesting objects on the island is a beautiful cross called "Maclean's Cross," one of a great number, which were standing at the time of the Reformation, but which were formerly three hundred of these crosses. Iona is three miles long and one mile broad. Its surface is unequal, but on the east side it is level, and here is the city of Threlid, containing about four hundred inhabitants. Fingal's Cave is north of Iona, and it owes its reputation to its curiosity. The entrance is about sixty feet high, forty-two feet wide, resembles a Gothic arch. The columns are frequently perpendicular, and frequently broken, grouped in various ways produce a picturesque effect. The roof in some places is formed of rock, in others of the side of broken shells, and in others of the remains of which stalactites have exuded. The length of the cave is two hundred and twenty-seven feet, breadth at the mouth fifty-three feet. The other caves are Scallio, Shell, Cormoran, and the Boat, all names either ascribed to an imaginary resemblance, or fancy of discoverers.—Guide Book.

Allan Pinkerton.

"The biggest piece of luck I ever saw," once said Allan Pinkerton, the detective, to a correspondent of the Albany Argus. "happened to a raw Scotoman and his wife that I knew. This Scotoman had been a charmer; a prize was set on his head; he had a sweetheart, Joan Carfax, a book-finder's apprentice, and a lass that had caught his heart a-tinging chariot songs, who married him with his head all but in the noose; and some friends shipped them by stealth to Quebec, he as a ship's cooper and she as a cook on the bark Kent, April 3, 1840. On May 6 the Kent was wrecked on Sagle Island, by the crew and passengers were saved by the aid of friendly Indians, who took everything that came ashore. The cooper and wife finally got from the scene of the wreck to Fisherman's Village in a small boat, and from there by a fishing smack to Aspy bay where the Unicorn, of Quebec, changed mails with the Britannia, one of the first steamers across the Atlantic. They were helped from here to Montreal, where the cooper got work heading beef barrels, and the couple soon got to housekeeping famously in one room. But members of the Coopers' union confidentially told him this job would shut down at a certain date, and so he impulsively decided on going to the thriving little city of Chicago. After buying their tickets they had no money left. The steamer was to leave that very afternoon. The cooper's little bit of a wife came and confessed that she had criminally ordered a bonnet at the milliner's; that it could not be got for the charges; and pitifully pleaded that they wait for the next boat, a week later, that the money might be earned, and the precious bonnet secured. The Scotch cooper roared like a mad bull, but finally consented. They got the bonnet; but that husband made that wife's life little short of a hell bill!" and here Pinkerton roared the startled passengers out of their dozing—"news came in a few days that the boat they would have taken, had it not been for that lucky bonnet, blew up, and every soul on board was lost!"

"I tell you that little song-singing wife had had her way about bonnets ever since," chuckled Pinkerton. "For that little Edinburgh girl was my Joan!" and that fool cooper that ran away from the queen's officers was me!"

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parole's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King Street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

A Reasonable Hope. In one that is based on previous knowledge or experience, therefore those who use B. B. B. may reasonably hope for a cure because the previous experience of thousands who have used it, shows it to have succeeded even in the worst cases.

DESTROY THE WORMS or they may destroy the children. Use Freeman's Worm Powders, they expel all kinds of worms.

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