

The Catholic Record.

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

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MR. TASSE AND THE MAIL.

The Mail has been sorely pressed to reply to Mr. Tasse's letters on the rights of French Canadians, and their relations to the Protestant minority in the Province of Quebec. Lord Durham, who has been constantly quoted by that journal, as if he fully recognized the determination of the French Canadians to tyrannise over the Protestant minority, is shown by Mr. Tasse to have spoken in entirely opposite sentiments to those which have been attributed to him. The Mail was rather unfortunate, Lord Durham having spoken thus in the very report to which the Mail referred:

"It is a subject of very just congratulation that religious differences have hardly operated as an additional cause of dissension in Lower Canada; and that a degree of practical toleration known in very few communities has existed in this colony from the period of the conquest down to the present time. . . . The Catholic priesthood of this Province have to a remarkable degree conciliated the good will of persons of all creeds, and I know of no parochial clergy in the world whose practice of all the Christian virtues and zealous discharge of their clerical duties is more universally admitted, and has been productive of more beneficial consequences."

In this strain of praise Lord Durham continues. We shall only quote another extract with which he closes this panegyric on the virtuous, zealous, loyal and tolerant clergy of the Province of Quebec:

"The Catholic clergy of Lower Canada are entitled to this expression of my esteem, not only because it is founded on truth, but because a grateful recognition of their eminent services in resisting the arts of the disaffected, in especially due to them from one who has administered the government of the Province in those troubled times."

The testimony of the noble-hearted and honest Lord Durham is worth that of a thousand of the class who are now endeavoring to raise a disturbance between the two sister Provinces, but who are known by their past history to be ready to shape their opinions to meet the views of those who will pay them the highest price.

Concerning this quotation, the Mail of the 2nd inst. complains that Mr. Tasse "at the outset accuses us by implication of withholding a portion of Lord Durham's report. Our quotation . . . simply had reference to the potential injustice of the tithing system, Lord Durham pointing out that the system afforded the priests a motive for discouraging the settlement of Protestants." He then goes on to explain, in effect, what every one is perfectly aware of, that when we cite an authority to sustain us in an opinion, it is not necessary to cite everything that our authority says on every conceivable subject.

So it is only a "potential grievance" that the Mail has now against the French-Canadians! And he merely quotes Lord Durham to prove that the French Canadian population and priests may possibly tyrannise over the "British population." Is it for this that the Mail has worn out so many pens and poured out so much ink in endeavoring to rouse into action the dormant energies of the people of Ontario, for a merely "potential" grievance? Let us look up a few of the Mail's articles on the Province of Quebec, and see whether this be the case. On September 5th the Mail asserted:

"Our quarrel is with priestcraft." "The Mail leaves creeds alone, and deals exclusively with those mundane powers and prerogatives which the clergy in Lower Canada have usurped to the injury of the people." There is a "conflict between the State and a Church which asserts her divine right to be above the State in all matters defined by herself to be within her own sphere." "Clericalism is completely dominant in Quebec." It proclaims "its hatred of liberty of thought and freedom in civil institutions, and its intention of repressing the one and destroying the other whenever it can find the opportunity."

Hence the Mail infers that the population of Ontario should rise as one man to repress French Canadian Clericalism, and to govern Quebec on Ontario principles, to deprive the Quebecers of a voice in the management of their own affairs, to make the laws in a language that the people do not understand, to deprive her of religious education, unless she will mix into it a satisfactory quantity of Protestantism, and not to allow them to tax themselves for the support of the Church, because a small minority of the people are afraid they will be absorbed by the majority if their religion be allowed to prosper.

It is on this pretense that the Mail made

himself sponsor for the opinions of the Protestant Minister of Montreal, whose letter gave occasion to the controversy now going on. Here is some of that Protestant Minister's tomabawk talk:

"A crisis is looming up, and there is no trying to blink it. . . . Quebec is in no sense a British Province. . . . The spirit shown toward the minority is arrogant in the extreme, and the common talk is that we will either be absorbed or driven out of the place, and that in ten years from now this city will be entirely French and Roman Catholic. . . . I cannot blame the Church and French Canadians, but I blame the British and Protestant people of Canada for not enforcing throughout the land the great principle of religious equality."

This of course means, as is usual with such roaring patriots, and friends of civil and religious equality, to deprive the French Canadians of their language, religion, and self government, and to impose upon them contrary to the treaty by which Quebec was ceded, and to the British North America Act, the notions of the demagoguing class represented by this Minister and the Mail. We thank Providence that there is little fear that these firebrands will succeed in their designs. Even the Mail acknowledges from time to time that he has little or no hope of a successful issue to his crusade. Why then does he persist in preaching it? Is it in the hope of stirring up animosity between two Provinces now dwelling in harmony together? If such be his object, he may to some extent succeed; but both English and French races are too numerous in this Dominion to be absorbed one by the other. Yet it is in this spirit of domination that the pretended minister of the gospel of peace writes:

"We are left either to protect ourselves or to call in Dominion aid, or as a last resort to appeal to the Mother Country."

He adds: "We have a right to be here, it cost the blood of our fathers."

We may inform him that the blood of his fathers did not acquire for him the right to domineer over French-Canadians. It gained no more than the treaty made on the occasion of the surrender granted, and by that treaty the rights of the people of Quebec, as British subjects, were guaranteed.

These are the rights of which the present agitators would deprive the French-Canadians. And they have on their lips constant denunciations of "Roman Catholic aggressiveness." In view of the facts we have stated, it will be seen that the "aggressiveness" is altogether the other way. It is no small change of front, then, that the Mail now states that he quoted Lord Durham, merely for the purpose of showing that there is a "potential" injustice in the Lower Canadian tithing system. As long as the injustice is restricted to potentiality, the Protestant minority in Quebec may well afford to dispense with the proffered aid from Ontario to redress their grievances. But it was not a merely potential grievance that the Mail called on Lord Durham to bear witness to. On 19th August the Mail set forth a long catalogue of pretended actual grievances, which is thus concluded:

"Lord Durham appears to have been the only prominent man in our early history who realised the true magnitude of the race question now confronting us."

Lord Durham only! and now that Lord Durham is acknowledged to have differed widely from the Mail's view of tyranny exercised over the British population of Quebec, who is left to side with the Mail? No one, it would seem by the same issue of that journal, till we come down to Mr. July. This gentleman, we are told, "endeavored to impress the Fathers of Confederation with it, but to no purpose. The fathers of Confederation had, it appears, too much good sense. Even then, it seems, the grievance was but 'potential,' and from the Mail of September 15th it appears that the injustice of the tithing system remains still hidden from sight in the realms of 'potentiality.'"

In the name of common sense, let there be an end to this arrant nonsense. It might depress us in looking forward for the future of the Dominion, only we know that it is all froth and foam.

The Mail says, however, that Mr. Tasse "still refrains from coming to close quarters with the English grievances as categorically set forth in these columns." Mr. Tasse meets in detail the charge of French-Canadian intolerance, which includes most of the Mail's imaginary grievances; he speaks specifically of the Oka question, the liberality of the Quebec School Law toward Protestants, and the question of property exemption from taxation. He proves by statistics that in proportion to population the Protestant exemptions are in excess of the Catholic, at least in Montreal, so that even the Mail is obliged to acknowledge "that until the minority is prepared to abolish its own exemptions this part of its case against the majority is not likely to commend itself to unprejudiced outsiders." It appears then that

Mr. Tasse did come to pretty close quarters, whereas he has driven the Mail out of this tower of strength, the exemption question. On this question we may say a word which it did not enter into Mr. Tasse's province to dwell upon. Since the Mail's grievances are made a pretext for the interference of Ontario in Quebec matters, Ontario should in the first place have very clean hands itself before assuming to undertake the management of the affairs of Quebec. Now it happens to be the case that Ontario too has exemptions. In Quebec churches and schools are exempt from taxes: the same institutions are exempt in Ontario, and so are clerical residences to a fixed amount. The Mail's course reminds us strongly of the old fable of the wolf who formulated so many complaints against the lamb, his sire, and grand sire. But there is this difference, that Quebec has not the slightest intention of becoming a daisy dish for the gratification of the Mail's appetite.

On the subject of schools, we have already said enough in these columns. Catholics are fixed in the determination of having religion taught in their schools. In Quebec religion is so taught, but religious instruction is not imposed upon Protestants who are obliged to go to the schools in Catholic sections. The Protestants have full liberty to establish Protestant schools where they see fit, and from the beginning they have always had a more complete system of "Dis-sentient" or "Separate" schools than the Catholic minority in Ontario have yet succeeded in obtaining. The Catholics of Quebec, Liberal as they have always been, granted these rights to the Protestant minority without raising any obstacle. In Ontario the case was different. An intolerant faction opposed the Catholic claims to the fullest extent in their power, and it was only after many years of violent agitation, and many a bitter contest at the polls, that the school law of 1863 was gained; and there is still an intolerant faction desiring to deprive us of the right we have secured after such a struggle. Those who are aiming at this result, under the Mail's leadership, ignore even the fact that they cannot gain their wishes without endangering the rights enjoyed now by the Quebec Protestant minority. This they are willing to do if thereby they can impose an intolerable burden on the Ontario Catholics. Despite their hollow professions of having at heart the interests of the Protestant minority of Quebec, they are their most malignant enemies, actuated by the most degrading sentiment of mere selfishness. The intelligent among the Quebec Protestants must see this; and for this reason, if for no other, the Mail's crusade will be looked on coldly by the great body of Quebec Protestants.

In regard to the efficiency of the Quebec schools, Mr. Tasse says:

"We are proud, Mr. Editor, of our university, of our colleges, of our convents, of our academies, of our school houses of all kinds. They have moulded more than one generation. They are the noble work of a noble succession of bishops, priests, laymen and nuns, who, like the rest of old, have kept burning the sacred fire of nationality. . . . I am not exaggerating in asserting that our religious orders, the Sulpicians, the Jesuits, &c., have become, to a certain extent, the educators of this continent."

He then gives numerous facts to show that the schools of Quebec are of a high order.

The Mail says on this point:

"Mr. Tasse's eulogium on the Roman Catholic Schools and Colleges is no doubt well deserved, but it has no bearing upon the present controversy."

"O! what a fall was there, my countrymen!"

It is but a short time since the Mail asserted, as one of the reasons for Ontario interference in Quebec, that the schools there, "directed by the hierarchy, are of a very inferior character." Mail, Aug. 20. But now, when brought to task for his assertion "Mr. Tasse's eulogium on the schools is no doubt well deserved!"

The Mail is evidently disconcerted on coming into intellectual contact with a French Canadian! He finds the race not quite so ignorant as he made believe, and his "roars" for mercy are as loud as were those of Falstaff's famous recruit, Peter Bullcalf.

A MOB of London's unemployed workmen marched in procession on Sunday, 24th October, from Trafalgar Square to Westminster Abbey during service. Inside of the Abbey many remained covered and indulged in whistling, tobacco-chewing, spitting, climbing upon the columns and statues, &c., so that the worshippers were obliged to leave the building. The clergyman who read the lessons was loudly jeered, and his voice was completely drowned. Canon Prothers attempted to

preach on the necessity of punishment for law-breakers. He was interrupted by cries of "Oh, Oh!" and "Booh." When he said "Legislation alone could provide a remedy for hunger and suffering, but everybody could express sympathy," he was interrupted by loud laughter and a cry of "That's all we shall get." At the close the mob hissed and marched out of the Abbey cheering, shouting and hooting; proceeding then to Trafalgar Square, where the leaders made speeches denouncing the Church and police. Several arrests were made. The next day, Monday, one of the men arrested, named George Budgett, was arraigned for the disturbance, and was fined £5. When the police removed him, he kicked and struggled, and otherwise made a great uproar.

ARREST OF SIR WILFRED BLUNT.

The British Home Rule Union summoned a meeting to be held at Woodford, in the County of Galway, on 22nd October. Sir Wilfred Blunt, formerly a Conservative, but now a Home Ruler, was announced to preside, supported by Mr. Rowland and other English members of Parliament. The meeting was proclaimed by the Government, and soldiers and police were mustered to prevent it. Divisional Magistrate Byrne forbade Mr. Blunt to lead the meeting. He defied the magistrate, however, and the police were ordered to clear the platform. Several policemen seized Mr. Blunt and threw him violently from the platform. He then challenged them to arrest him, whereupon the District Inspector said: "Arrest you." The police then attacked the crowd and many persons were severely injured. Mr. Rowland called for three cheers for Blunt, which were given heartily. Mr. Blunt was then brought before two magistrates who insisted that he should promise to refrain from participating in any meetings. He refused to comply, and was taken to Loughrea jail, and afterwards to Woodford, under a strong escort.

This meeting was not even a branch meeting of the League. The Government passed when getting the Coercion Bill pressed through Parliament, that merely political meetings would not be interfered with, but if any were gullied by such promises, their eyes must be opened by such facts as this. It is now in their power to prohibit any meetings in Ireland at which they suppose the wisdom of their policy will be discussed. Yet they have the effrontery to assert that the laws are the same in Ireland as in England! If their course is justifiable in Ireland why may they not suppress meetings in England, Scotland, or Wales, called to discuss such questions as disestablishment, Free Trade, or Protection, or any other matter relating either to the domestic or foreign policy of the Government?

There seems to be little doubt that the Courts will give ample satisfaction to Sir Wilfred Blunt; but if they do not, the Government may soon expect a burst of honest indignation from the people of the three kingdoms, who are thus wantonly deprived of the right of free speech. Every day makes it more and more evident that the folly of the Government will bring on soon the day of retribution.

When Sir Wilfred was brought to Woodford prison, he was met at the station by a procession with bands of music, led by Messrs. Rowlands and Sheehy, Members of Parliament, and was in this style escorted to the jail.

Lord Randolph Churchill, in a speech at Stockton said "The Nationalist Leaders had made a tool of his friend Blunt, who was an impulsive man, and knew nothing whatever about Irish affairs. If the treatment Mr. Blunt received at Woodford is to be justified on such grounds, what becomes of the boasted rights of free speech? Every one, it would seem, who does not know as much as Lord Randolph thinks he knows must be ill-treated and thrown into prison, if he appears at a political gathering, and the treatment is thus justified! This is a very convenient doctrine for gagging the public. The Government will find ample reason, on such grounds, to stop any political discussions they see fit.

Sir Randolph continued: "Some sentimental people were shocked by these collisions with the police; but in America the people had become so squeamish, knowing that it was impossible to trifle with lawlessness in a country with large democratic institutions, that for instance, had Mr. Blaine spoken about the American police, as Mr. Gladstone had spoken about the Irish police at Kilderminster, he would probably have been expelled from public life." Have the police, then, become so pro-

ious, that they may without provocation, as at Mitchellstown, bludgeon the people to provoke resistance, so as to have a chance to shoot them down, or as at Woodford, prevent public discussion, and yet the public not have a right even to criticise their conduct?

Where, in America, did Sir Randolph Churchill find the police acting as they have done in Ireland? He must rely very much on the gullibility of an English audience when he can dare to make such comparisons in their presence. He adds: "The Legislatures of New York and other American States are fond of passing resolutions expressing sympathy with disturbers of order in Ireland, but when similar events occurred at home, the police speedily used clubs and the military rifles."

No one knows better than Sir Randolph that this is a palpable perversion of facts. The parallel to the Mitchellstown massacre, and the Woodford suppression of liberty of speech, has never occurred in the history of the United States since they became a nation.

THE CARDINALATE AND PRESBYTERIANISM.

The Presbyterian papers are again foremost in proclaiming an outrage against Protestantism, whenever any evidence is brought before them of the progress which Catholicity is making on this continent or elsewhere. It is not long since Catholics were suffering persecution under the penal code of Great Britain. The generation has not passed away that endured it; but now all this is changed. It is acknowledged even by liberal minded, thinking Protestants, that the Church, which numbers, even under the flag of Great Britain, more than any other Christian denomination, should be treated with respect, but when this is done their inherent bigotry will not allow the Presbyterian press to witness the occurrence in silence, which would be a wiser procedure than the exhibition of rage presented to our vision by the Presbyterian Review of the 13th inst. Throughout this article breathes the true spirit of John Knox and the Presbyterian ministers who, on 27th May, 1561, being assembled at Edinburgh, complained to the Estates that "The Roman anti-Christ is again endeavoring to erect idolatry, and we crave that such attempts should be repressed, otherwise the brethren will be obliged to take up the sword themselves for that purpose." At the same period Lethington wrote to Cecil, "Those that give themselves out for Protestants are not all earnestly bent to maintain it."

In very similar words, the Review complains: "How ready some so-called Protestants are to acquiesce in Papal assumptions."

No doubt the editor of the Review would be glad to see the days of the penal code restored. But he should learn a lesson of toleration from the example of such gentlemen as delighted in paying due honor to a prince of the Church which numbers among its adherents 250 millions of Christians. "So-called Protestants" foremost! Protestantism must be at a low ebb if there are none Protestant but those who are of the tribe of the Review! He might learn from our Lieutenant-Governor that the conferring of the Cardinalate on a native of Canada was "an honor to Canada for which Protestants and Catholics are grateful," for "to no one in his humble judgment could the honor have more appropriately fallen than to Cardinal Taschereau. He was grateful for being allowed to join in that testimony of respect and honor towards his Eminence."

Whence arise, then, the lamentations of the Review? "People who have seen the heir-apparent of the throne, and other representatives of her Majesty . . . were gravely asked to believe that never was the city so honored as by this visit of the native representative of an Italian priest."

We have not a word to say against the proper respect being paid to gracious Royalty. It is a Scriptural precept: "Fear God: Honor the King." But the "Italian priest" to whom the Review refers so sneeringly is also a King. His domain is small temporally, but his rank as a King is recognized even by the Italian guarantees, and his nuncios are received by all the Sovereigns of Europe as Royal Ambassadors. The penny whistler of the Review cannot deprive him of this rank. But he is more than a temporal king. He is the spiritual ruler of 250,000,000 subjects; and as such, in acknowledgment that the spiritual order is above the natural order, all sovereigns grant his representatives precedence over the representatives of earthly authority. Here is the key to the honors paid to a "Prince of the Catholic Church." It is not derogatory to the respectable and discerning Protestants to recognize facts; and the Pope's position

is a fact, despite the ravings of the Presbyterian Review.

But the Review has more weighty reasons still why Protestants should not honor the Cardinal. He says that Roman Catholics assume that Protestants are "actually glad to have in their midst, and a guest at Government House, a man who has sworn to the Pope an oath in which occur the following words: 'Heretics, schismatics and all rebels to our said lord (the pope) or his aforesaid successors, I will to my utmost persecute and oppose.'"

Is there any evidence, then, that Cardinal Taschereau has "persecuted" or attempted to persecute Protestants? Certainly not; nor does the Review pretend there is. Would not this lead to the suspicion, then, that the Review is a calumniator? And so he is.

But the Review will undoubtedly say: "If the Cardinal has not done this, he has neglected or shirked his duty." We might answer that the Cardinal, probably, knows and fulfils his duties quite as well as the editor of the Review; but instead of this we will inform the gentleman that the Cardinal has taken no such oath as he pretends.

A certain Protestant dignitary, whom we might name, travelling in Rome, saw announced on a church "Indulgentia plenaria et quotidiana pro vitiis et defectibus." Returning to Canada he gravely informed his audience, in a lecture, that he had seen advertised "Indulgences for sale daily." This was his translation—through ignorance or malice. Perhaps the Review is sailing in the same boat.

A similar freak was perpetrated by another minister who declared he saw a church dedicated to "Mary the equal of God." It was inscribed "Maria Despara": "To Mary the Mother of God." Does the editor of the Review see the point? We would recommend him to spend some time in one of our "Collegiate Institutes" before giving any more versions of "Cardinal's oaths."

The Review concludes his ebullition of bigotry by a gentle reference to the "Woman of the Apocalypse" who represents, as he tells us, the Catholic Church, "red with the blood of the martyrs of Christ." He has quite mistaken the application. The "Woman of the Apocalypse" called in the King James' version "the Mother of Harlots, drunken with the blood of the saints," is a more apt symbol of the Church which issued the bloody proclamation quoted by us at the beginning of this article: the Church which in its Catechism makes it "sin" to "tolerate a false religion," meaning not only Catholicity, but Protestantism also in any form except that set forth in the Westminster confession—a Church which has in solemn assembly declared: "We 'with our hands lifted up to the most High God do swear . . . that we shall in like manner, without respect of persons, endeavor the extirpation of Popery, Prelacy etc. . . . that the Lord may be one, and his name one, in the three kingdoms."—The covenant of 1643 1651.

The abuse of the Holy name of God in such a connection makes the oath blasphemous as well as murderous. It comes with ill grace from a Presbyterian to accuse any other church of the stain of blood, which has not such doctrinal decrees as these. Individual members of other churches have persecuted; but Presbyterians alone have made persecution a duty arising from the law of God. It is little wonder that Jefferson said: "The Presbyterian clergy are the loudest, the most intolerant of all sects: the most tyrannical and ambitious."

The intolerant spirit of the Presbyterian clergy was exhibited in the United States just as it was in Canada. The Presbyterian Journal of Philadelphia declared itself provoked because at the Centennial celebration of the American Constitution marked honors were paid to his Eminence Cardinal Gibbons; and that in the "great Protestant city of Philadelphia." In reply, President Kesson said:

"The Journal falls entirely to comprehend the significance of this great national celebration. The very plan of the Commission involved the participation of every order, rank, and quality of the American people, subject only to the condition that they acknowledge allegiance to the Constitution and loyalty to the flag of the United States. To have made it partisan, either in a political or religious sense, would have been a gross outrage upon the patriotic sentiment of our people, and upon the principles of the Constitution itself."

"Representatives of every religious denomination, except Mormons, so far as the Commission could ascertain their names and addresses, were invited to participate, and seats on the principle platforms were provided for at least one of all such representatives."

"Remembering that the most numerous body of professing Christians belonging to any one Church or sect in this country is the Catholic, the Commission invited for the performance of the next office of prayer, the leading representative of that Church."

Much of what President Kesson says is applicable to Canada.

THE ANGELUS BELL.

Of the convent of the Sacred Heart, Atlantic City, N. J.

BY ELIZABETH C. DONNELLY.

Under the golden cross it swings, The Angelus bell in the bell tower high; The bellows blow the soft breeze slight, The three-fold Ave Maria and the cry: Angelus Domini! Hear it swell, The rhythmic chime of the convent bell.

The convent cradled upon the sand, The Sacred Heart of the Sacred Heart, Whose black veil falls across the strand, Or in and out of the chapel door, How sweetly the bell tolls!

Hidden below in its altar shrine, The Sacred Heart of the Sacred Heart, Whose black veil falls across the strand, Or in and out of the chapel door, How sweetly the bell tolls!

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At the convent of the Sacred Heart, Atlantic City, N. J. The convent was founded in 1858, and was one of the last foundations made by the late venerated Mother Hardie. No more attractive spot for a "home school" could well have been selected. The pupils whose names are being formed by the teaching and example of the good religious, have at the same time, every care paid to their physical well being, and delicate children there can soon testify to the health-giving power of the ocean breeze. All learn to love the little convent by the sea, and in after years cannot fail to look back with delight to the happy days spent within its walls. Nor are God's poor neglected here; for every day their little ones are gathered together and taught by the good religious for no compensation other than the approbation of Him who said: "He that shall receive one such little child in My name, receiveth Me."

The people of Atlantic City have indeed reason to be proud of their convent, and to bless the day when it "Angelus Bell" was first heard in their midst. A CHILD OF MARY.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

The bishop quickly made a cavity in it large enough to receive himself and companion, and there they lay till morning. They suffered much in their snow bed during the hours they lay there, but their lives were saved. The next morning the bishop thought he could land at a safe distance, and he was not deceived. To the land they advanced slowly and painfully. Amidst the terrors and dangers of the preceding night, the bishop forgot all about his wounded foot, but now he is forced to advert to it by the increasing torture it causes. He leans to the shore at last. With great difficulty they succeeded in kindling a fire; hungry and exhausted they sat down by it. They had nothing to eat. Wistfully the poor dog was looking up into their faces, as if craving for food, but they had nothing to give them. Fortunately they discovered amongst their effects a little package of tea. Their camp kettle was quickly filled with snow, and its simmering sound over the burning logs was the most acceptable music to their ears. "The cup that cheers but does not inebriate" never did better service than it rendered on that bleak December morning, by the frozen shores of the Great Slave Lake, to two lost wanderers, a holy bishop and his acolyte. Its warmth drove the death chill from their breasts, and its gentle stimulus helped them to endure more easily the pangs of hunger, from which they were suffering.

Leaving them to partake of their spare comforts, let us betake ourselves to St. Joseph's mission, where the arrival of the bishop was expected on the previous day. We will allow Father Petitot to describe the alarm created by the news given by the bishop's fellow-travellers, of his being left behind by them on the lake: "An Indian came from the Fort that evening to tell us that the two young officers, who had been expected, had arrived, and that the bishop and his companion, not being able to keep pace with them, remained behind them on the lake. This news came upon us like a thunder-clap. I was appalled at the thought of his lordship being out upon the lake during such a night, whilst so frightful a storm was raging, and the cold so intense as to be capable of freezing mercury. I knew that the least deviation in the track left in the snow by the party in advance of him might lead to his straying towards the middle of the lake, and thus to his certain death. I had the same evening just returned from a long and painful journey and was much fatigued. But forgetting all my hardships, I set forth with two companions in search of the lost travellers. We kindled torches, fired shot, and went up and down in all directions calling out their names at the highest pitch of our voices. But it was all to no purpose. After hours of useless search, we returned to our hut, wearied and disheartened. We looked now upon his lordship's escape as an impossibility, unless God worked a miracle in his behalf; for according to the opinion of the most experienced diuans, no body could camp on a frozen lake, whilst a cold so intense as that mentioned prevailed, without forfeiting his life."

The next morning Father Petitot sent out another searching party to make a further attempt to find the bishop and rescue him and his companion, if they were still alive. Fortunately they passed near the spot where his lordship and young Beaujean had taken shelter. The meeting was a joyful surprise on both sides. Amongst the searching party were many persons who were in the habit of accompanying the bishop on his expeditions. They were all well, and had been engaged in various occupations during his absence. They had been engaged in various occupations during his absence. They had been engaged in various occupations during his absence.

The mission of Providence continued to grow and develop rapidly and solidly. Dr. Grandin decided on establishing there a community of Sisters of Charity. The convent had to be built. Father Grandin and the excellent Brother Alexis took upon themselves the chief labor of the construction. It was a two-storied house, the first of the sort that had ever till then been raised in any part of those vast and desolate regions. It excited the surprise of the Indians, and served as another mark of civilization in their midst. While the bishop was still at Providence he received the sad news of the death of Father Grollier. This news reached him on the eve of his commencing his journey southwards, towards the well-established mission of St. Albert, where he is to fix his abode. Alluding to this occasion Monsiegnor Grandin writes: "I spent the night in weeping and praying, and in arranging my plans for the future. At four in the morning I commenced my journey. I felt a double sadness weighing upon me as I took my departure. I mourned over the painful departure of my friend, and I was grieved at bidding good-by to the members of the devoted community I was quitting."

On the arrival of Bishop Grandin at St. Albert's, he received the following letter from a Protestant gentleman: "It was with the greatest pleasure I received your lordship's letter, on your return from your long sojourn in the north. There I witnessed with my own eyes, how gloriously you imitated the example of your illustrious prototype, St. Paul, laboring with your own hands; and, in season and out of season, preaching to pagans the gospel of Jesus Christ. The noble self-abnegation, the calm and admirable energy with which you bore up against difficulties, conquered obstacles, and endured sufferings of an exceptional nature, are beyond all praise. For my own part, although I have spent fifteen years in those savage regions, and have seen and experienced in my own person many of the vicissitudes of a life in the extreme north, nevertheless, I would not dare to face sufferings and privations so protracted, so multiplied, so continual as those which your lordship had to endure on the borders of the Mackenzie river. Your friends in Europe would indeed be surprised, could they have seen you, as I have done, in your 'palace,' constructed with some rough trunks of trees, piled upon one another to the height of six or seven feet, and lighted through small apertures covered with pieces of coarse parchment, being the frozen ground—its floor being of planks hastily put together, through which the wind and the snow easily penetrated; whilst your lordship's daily food was of a kind which the menial servant in France would reject with disdain. Could your friends in Europe further be acquainted with the hardships which you had frequently to endure, in traversing immense regions in a state bordering upon continual hunger, with no other companions but poor savages, who had not an idea or sentiment drawn from civilization, they could not help shedding tears of sympathy over a life of such patience, and your unflinching courage excited the admiration of all the officers of the district. I have heard with sincere regret of the premature death of Father Grollier. I have ever found in him an agreeable companion, full of zeal for the discharge of his duties. Such have been all your missionaries with whom I have had relations. The esteem and affection which I entertain for some of these gentlemen will remain among the happiest remembrances of my residence in this country."

Monsiegnor Grandin declared to the writer of these pages, that for a whole year at a time he had not the opportunity of tasting either bread, or meat, or vegetables of any kind. Fish, and that often of bad quality, quite decayed and rotten, was the only food which he and the poor savages he was evangelizing at the time, had to live upon. An important change, in the meanwhile, had been accomplished in the diocese of St. Boniface. It was divided into three dioceses—the northern division, consisting of the Arthabasca, and the Mackenzie rivers were placed under Bishop Faud. Saskatchewan was assigned to M. seigneur Grandin. The Red River Settlement remained under the pastoral care of Monsiegnor Grollier. At St. Albert's, the place of residence of Monsiegnor Grandin, we find the seeds of Christianity and civilization growing apace, under the judicious and fostering care of His Lordship and the missionary Fathers under his jurisdiction. In a work entitled "Oman to Ocan," written by a Protestant clergyman, who is now a bishop of Halifax, who was secretary to the expedition of the engineer in chief of the Canadian and Pacific railway, the following passage appears: "Crossing the Sturgeon river, a hill rose before us crowned with the cathedral church, the houses of the Rev. G. Grandin, bishop, and the Hotel of the Sisters of Charity; while up and down the river extended the little houses and farms of settlers. We called on Bishop Grandin, and found him at home, with six or seven of his clergy, who fortunately happened to be from various missions. The bishop and his staff, accompanied by a number of his companions, who had commenced their journey back to St. Joseph's. He urged them to put more trust in God. He reminded them that it was the season when the Church was about to celebrate the coming of the Holy Kings to Bethlehem, and that they might hope that He, whose star guided the wise men, would bestow Himself their guide. Whilst speaking thus to them, all of a sudden they came across human foot prints, freshly marked upon the snow. They are saved. Quickly they changed their route, to follow the track so providentially discovered by the made with a gun and saw. The altar is a beautiful piece of wood work, the Rev. G. Grandin, Norman style, executed as the Rev. G. Grandin, and introduced us to the Sisters. The church represents an extraordinary amount of labor and ingenuity, when it is considered that there is not a saw mill in the country, and that every plank had to be made with a gun and saw. The altar is a beautiful piece of wood work, the Rev. G. Grandin, Norman style, executed as the Rev. G. Grandin, and introduced us to the Sisters. 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MISTAKEN IDEAS OF SANCTITY.

M. J. in Catholic Mirror. Many persons imagine that it is extremely difficult, if not impossible, to acquire sanctity, and are frightened at the mere thought of undertaking a work of such great magnitude. They are mistaken in their conception of true sanctity, in what it consists, and the means of acquiring it. The task is by no means as difficult of accomplishment as they suppose; and, were they to make the trial for themselves, they would soon become convinced of the truth of this statement. When our Lord said, "Be ye perfect, as your heavenly Father is perfect," He did not use these words in an exclusive or limited sense. He addressed them to us all; for he willed the salvation of all. "This is the will of God, your sanctification." True, He did not expect that we should succeed in reaching, even in a small degree, the infinite perfection of the Model proposed for our imitation. He simply intended to impress upon our minds the necessity of having lofty aims and doing all in our power to attain the highest possible standard of moral excellence. When we do this He is satisfied, and will supply the deficiencies on our part.

The vast majority of persons content themselves by pursuing the ordinary course, never striving to advance beyond a certain point already fixed as the limit of their aspirations. This is why so few succeed in acquiring exalted virtues, which cannot be attained without the exercise of generosity. Such persons are impressed with the conviction that any effort on their part, beyond the ordinary performance of what is strictly obligatory, is unnecessary and uncalled-for. They say that the greater perfection belongs to the saints, who are differently constituted, and whose example they are not called upon to imitate. Herein lies a serious mistake; for it is precisely for imitation that God has furnished the heroic examples of His chosen servants. The glorification of God and the edification of men are the chief ends for which His saints lived and labored; and these objects are promoted by their only in so far as we follow in their blessed footsteps.

Some say that we must not attempt to pattern our lives after those of our holy persons, since to do so would be extremely hazardous—would be aiming at singularity. Whilst this course may be safely followed in certain cases, it can scarcely be considered as general application; for, if so regarded, there would be no incentive to spiritual progress. There is more danger to be apprehended from spiritual apathy than from a generous resolve to go forward on the path to perfection, upon which the saints have trodden. The term "singularity" may be very good when its meaning is defined and properly understood; but it may lead us astray unless its meaning is restricted and clearly comprehended. If by singularity is meant a certain strangeness of manner assumed simply for the purpose of appearing odd without regard to the opinions of others, and in order to be at variance with the approved conduct of those possessed of good sense and sound judgment, then it is neither praiseworthy nor permissible. But if the term is intended to imply that we must not act out our own judgment in matters of conscientious duty, however well matured it may be, when it conflicts with the opinions and imperious dictates of our neighbors, it becomes not only our right but our duty to act aside such dictation, and follow the judgment which we have formed as to the wants and spiritual necessities of our soul. Of course it will be understood that before entering upon a strict line of duty wise counsel will be sought; for no man is a safe guide unto himself, however wise and learned he may be considered. What is herein stated is in the nature of suggestion, it being intended only to stimulate to more earnest endeavors in the service of God, holding up the saints as models for imitation.

The saints were not constituted differently from ourselves; nor were they free from the trials and temptations incidental to our lives. They were confronted with and harassed by tribulations far greater than any which we are called upon to endure. It was their loving submission and patient endurance of those trials that rendered them so pleasing to God and merited the sustaining graces which they triumphed over in their difficulties. Had they been less humble they would have grown tired and murmured against the divine will. By such filial and wickedness they would have become a prey to the enemy of salvation, whose object and constant effort it is to ruin souls. In this respect their example is of incalculable benefit to us in the warfare in which we are engaged.

Sanctity does not, as many suppose, consist in the performance of great deeds which win the praises of men and excite a certain feeling of pleasure or satisfaction in our own hearts. It consists simply in the faithful and conscientious discharge of the duties of our station in life, keeping before us constantly the desire of pleasing God and a willingness to correspond as far as possible with the graces which He may be pleased to vouchsafe to us. If we view and perform our duty from this standpoint, we are on the way to perfection whether our station in life be an exalted one or our lot is cast amongst the humble.

Among the obstacles to acquiring sanctity or perfection the most serious, perhaps, is that of discouragement. We are so constituted by nature that we cannot endure the thought of failure in any enterprise which we undertake. It is not flattering to our pride to know that our efforts have been unsuccessful; for we would have people think highly of our skill and wisdom. In spiritual affairs this same quality predominates. We are anxious to succeed—according to our fancy—and every failure discourages and humiliates us. We think we are not progressing; and in this, as in all things else, our judgment must prevail. We appear more anxious to satisfy ourselves than to please God; and hence the more we contemplate and mourn over our failures the less we think of Him and the slower is our progress towards Him. The remedy is to forget ourselves as far as possible; and fix our gaze steadfastly upon the object before us—God, in whose service we are employed. If we do this we shall be encouraged to go forward with confidence; for God looks upon us lovingly as we ap-

proach Him borne down by the weight of our iniquities. So long as we remain upon earth, we shall have great enemies, St. Francis of Sales, we shall never secure ourselves without miseries nor behold G-d without mercy and love. Timid souls should take courage from this assurance that God ever greets them with a smile of love. He wears no frown for those who are intent upon serving Him with fidelity, even though they suffer from imperfections inseparable from their weak and fallen nature. These imperfections He wisely permits to remain in us not to discourage but to strengthen us; for "power is made perfect in infirmity," and He wishes to ground us in solid virtue by making us patient and humble. We shall one day praise God for having allowed us to know the unathomable depth of our weakness.

The means of acquiring sanctity are prayer, the frequentation of the Sacraments, and most other good works as directed by Christian charity. The Sacraments are the mediums or channels through which divine grace is communicated to our souls. The more frequently we approach them, provided we have the proper dispositions, the greater the measure of grace conferred upon us. As no one need hope to acquire virtue or advance in holiness without the help of these agencies, the necessity for frequenting the Sacraments becomes apparent. Hence all those who attained perfection were accustomed to make frequent use of the Sacraments. The great St. Teresa used to say that she would approach the altar daily were it necessary to risk her life in so doing. And in so acting she only gave proof of the practical workings of the strong and ardent faith which was characteristic of all the saints, who fully realized the real presence of Christ in the Sacrament of His Love. They were able to penetrate with the eye of faith into this profound mystery of love, and thence draw forth the strength and grace which enabled them to overcome the varied obstacles and temptations that beset them. It was from this source that they derived light to know their own imperfections and increased power of mind to conquer them. This knowledge also begot them that tender compassion for the weaknesses of others which is peculiar to holy persons.

In modeling our lives upon those of the saints it is not necessary to adopt many rules of conduct. Some persons burden themselves with lengthy and cumbersome rules and impose upon themselves various spiritual exercises more calculated to weary and oppress than cheer and invigorate the soul. Hence they make little progress in solid virtue. The mind should not be encumbered with too many details or formalities, nor the heart dried up by too strict adherence to prescribed methods of piety. Both the mind and heart should be left free to exercise the powers and qualities with which the Creator has endowed each one of us in order that the soul may breathe the freshness which divine grace imparts, and the mind expand into the unfolding life of heaven. God does not insist upon being worshipped in measured terms or according to prepared methods, which though suited to the wants of some are ill adapted to meet the requirements of others. He only asks the homage of our hearts, and for this He makes an urgent appeal when He says: "Son give Me thy heart." In giving Him this we bestow upon Him who is alone worthy of it all that we possess.

Protestant Testimony.

London Tablet, September 24.

On several occasions already we have quoted the outspoken and striking testimonies of the most recent African explorers, in all cases Protestants, or at least non-Catholics, to the unique and remarkable efficacy of the Catholic missionaries. To the testimony of Oscar Lenax, Dr. Juncker, Dr. Wolf, Mr. Demant, and others, we are now able to add that of Baron von Scherwin, the eminent geographer of the University of Lund (Sweden). In an interview accorded to the representative of the Journal de Bruxelles, von Scherwin, who is a Lutheran, was exceedingly plain-spoken and detailed on the question of the missions. "The Protestant missionaries," he said, "are men of faith, but they are without education. It is not enough for a missionary to be a man of faith. He must also be a chosen man. Now the greater part of the Protestant missionaries have no education, and scarcely any teaching. How can you expect machine tenders and boot-makers to preach a faith they do not understand?" He then said: "I was not a philosopher I should be a Catholic after what I have seen in Africa. I am a believer, but not a Catholic. I feel a lively admiration for Catholic missionaries, especially for those of the Congregation of the Holy Ghost. They are doing immense good. As for the Protestant missionaries they are a disgrace to civilization. They are preparing the ground admirably for renegades. I met on the Kasai an unusually excellent missionary, Father Sand, a Luxemburger. He is doing great good. The motto of the Congo State ought to be 'Tam Marti quam Minerva.' Mars is the State, Minerva the missionaries." The Baron warmly encouraged the idea of sending out many Catholic missionaries to the Congo.

A Stitch in Time.

When first attacked with a cold in the head, drooping from the nasal passages into the throat, pain in the head or any of the symptoms of for-runners of catarrh, a 5 cent package of Mearns' will cure you. James Cullen, Poolie Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Eucletic Oil since its introduction to this place, and with much pleasure state that my anticipation of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my rheumatic neighbors (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a spoon, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child."

Dr. Low's Worm Syrup will remove all kinds of Worms from children or adults. FERRIS' WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

THE CARDINAL ARCHBISHOP ON THE BLESSED SACRAMENT.

HEREAFTER: ANCIENT AND MODERN—PSEUDO SCIENCE AND ITS SPIRITUALISMS. London Universe.

The Cardinal Archbishop of Westminster preached at St. John's, Duncan Terrace, on Sunday night before a large congregation, which included many non-Catholics. His discourse took for its text the words: "From the rising of the sun to the going down My name is great among the Gentiles, and in every place there is sacrifice and there shall be offered in My name a clean oblation." These words, said His Eminence, are a prophecy spoken four hundred years before the coming of Jesus Christ, and that prophecy was fulfilled by the sacrifice and oblation of Jesus Christ Himself upon the cross on Calvary, and by the perpetuation and continuation of the same sacrifice to the end of the world in the Sacrifice of the Holy Mass. The Sacrifice of the Holy Mass may be regarded in three ways. First, it is a commemoration; secondly, it is a representation; and lastly, it is a reality. Having dealt with the first two points, he said that with regard to the third we had to look a little more deeply. First of all, our Divine Lord, who is the one who would be with us until the consummation of the world. But His presence in the Holy Mass is something beyond this. God from the beginning of the world has been present in three ways, and therefore the Son of God has been present in the world from the beginning in three ways. First of all, God is present in all His works, in His being, His essence. There can be no being nor existence except that which is given by Him who alone is the existent, who from all eternity is without beginning and without end. And there fore nothing would exist a moment if it were not the will of God, and if God were not present in His works. But He is also present in His works by what may be called presiding over them. Having given them all their being, He gives them all their perfection, and He preserves them in the state and the form to which He gave them. Thirdly, He is present in all His works by His power, and has power to alter or to change—He will. But though God is in the world in these three ways, the world knew Him not; and it absolutely became ignorant, became unbelieving, and was without God in the world. And therefore God sent His Son into the world to be present in another manner. He has been present in the world in a certain manner as God from the beginning, but He came into the world to be present as God and man not only by an invisible presence, but by a visible presence, not only speaking to the faith of those that would believe, but speaking even to the eyes of those that would not believe. And therefore the Son of God took upon Him our humanity—He was made man. He came into this world and was subject to the Law of nature. He was like unto us sin only excepted. But while He was subject to the laws of nature He was sovereign over the laws of nature—He was reigning over them at the very time. He was willingly subjected, but at the same time He was sovereign over them all. He was sovereign over all the laws of nature—He walked upon the water, He raised the dead to life, He drew the sun and the moon, and for forty days He was in this world passing to and fro visiting His Disciples. They knew that He was always present, but they did not see Him. He came when the doors were shut, when no man could enter. He passed those closed doors as the light passes through the world. Once more, on the Sea of Tiberias in the grey twilight of the morning He came and stood upon the shore, and He was there in the flesh of the Son of Man, and He said: "The man who would say that would be a blasphemer. He had his own interpretation of these words. He said, 'I am the living bread that came down from Heaven. If any man shall eat of this bread he shall live for ever.' And then He went on to say, 'And the bread that I will give is My flesh, which I will give for the life of the world. My flesh is meat indeed, and My blood is drink indeed; and he that eateth My flesh and drinketh My blood abideth in Me and I in him.' Who is it that would tell us that these are metaphors and figures? The Holy Sacrament of His body and of His blood is a reality—not only a commemoration, not only a representation, but a divine reality as surely, as I am myself, as evidently true as the creation of the world."

THE WORLD KNEW HIM NOT; and it absolutely became ignorant, became unbelieving, and was without God in the world. And therefore God sent His Son into the world to be present in another manner. He has been present in the world in a certain manner as God from the beginning, but He came into the world to be present as God and man not only by an invisible presence, but by a visible presence, not only speaking to the faith of those that would believe, but speaking even to the eyes of those that would not believe. And therefore the Son of God took upon Him our humanity—He was made man. He came into this world and was subject to the Law of nature. He was like unto us sin only excepted. But while He was subject to the laws of nature He was sovereign over the laws of nature—He was reigning over them at the very time. He was willingly subjected, but at the same time He was sovereign over them all. He was sovereign over all the laws of nature—He walked upon the water, He raised the dead to life, He drew the sun and the moon, and for forty days He was in this world passing to and fro visiting His Disciples. They knew that He was always present, but they did not see Him. He came when the doors were shut, when no man could enter. He passed those closed doors as the light passes through the world. Once more, on the Sea of Tiberias in the grey twilight of the morning He came and stood upon the shore, and He was there in the flesh of the Son of Man, and He said: "The man who would say that would be a blasphemer. He had his own interpretation of these words. He said, 'I am the living bread that came down from Heaven. If any man shall eat of this bread he shall live for ever.' And then He went on to say, 'And the bread that I will give is My flesh, which I will give for the life of the world. My flesh is meat indeed, and My blood is drink indeed; and he that eateth My flesh and drinketh My blood abideth in Me and I in him.' Who is it that would tell us that these are metaphors and figures? The Holy Sacrament of His body and of His blood is a reality—not only a commemoration, not only a representation, but a divine reality as surely, as I am myself, as evidently true as the creation of the world."

OVER THE EASTERN WORLD, once so full of saints, the Mamelukian blood has swept, and the Blessed Sacrament has been taken away out of the East. The great churches of the East—the churches of St. John, of St. Gregory, of St. Cyrilian—are now in the hands of the infidel. In the North of Europe and in England and in Scotland, save only in the Catholic Unity, the Most Holy Sacrament has been taken away, and the ancient sanctuaries are desolate. Not so in Ireland. Though spoiled of its sanctuaries, of churches—the spoils, however, have not been broken perpetually, the Most Holy Sacrament has been offered. Let us carry home one lesson with us. Our Divine Lord is with us—His love to us and our love to Him—there is the real of our religion. Let us live as if we are disciples with Him visible upon earth. If you are united with Him in love, and if you persevere in that love, then you may repeat the words which are written, "Who shall separate us from the love of Jesus Christ?"

A Millionaire in a Minute.

Instances are on record where toilers in gold mines and diamond fields, who, by one turn of a spade, a single movement of the hand, have been transformed from penniless laborers to millionaires. That they were not so lucky as is the consumptive who finds a means of restoration to health, who learns that the dread disease from which he suffers is not incurable. Dr. Pierce's Golden Medical Discovery will cure consumption (which is lung scrofula), and nothing else will. For all diseases of the blood, such as blotches, pimples, eruptions, scrofulous sores and swellings, it is unequalled.

A Sad Contemplation.

It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The kinds of such errors. There came a time three hundred years ago when there was an uprising of what I must call these THEOLOGICALS OF SHADOWS, who said that the Church is not a body; it is not visible; it is an invisible fellowship which no man can see, which no man can touch. At that rate the Church was never persecuted, for if there was no body there could be no wound. And then these men said that the Sacrament of the Altar and the Holy Mass were only

a commemoration, a representation, a figure, a metaphor, not to be taken in the letter. He would not dwell on that. He would go to what sprang from that kind of theology. We have now come to the time when men tell us that there is no God. And why? We cannot see Him, we cannot feel Him, we cannot discover Him by any tests of science, neither by chemistry, nor the knife, nor the calipers of measurement. No; G-d eludes all these; He is beyond the horizon and cannot be reached in this way. But they go further than that. What is our science? They say every man has a conscience; conscience is according to them a feeling, a sentiment. It comes to this at last; there is no such thing as moral law—right and wrong, I heard men—and the majority of those present to discuss it—came to THE CONCLUSION THAT SUICIDE IS LAWFUL—

that every man has a right over his own life, and that he may take it if he choose. Well, then, we have no lawgiver, no legislator; we are our own masters. But again, men have gone beyond this. They say the senses are so fallible you cannot be sure even of the things you see. Well, then, according to this we can know nothing of the world round about us, nothing of one another except through the senses. Therefore it comes to this, we can know nothing of the world about us, nothing of one another. We may fancy, we may dream, we may imagine, but we cannot be sure. They have gone beyond this again. Because the reason of man depend upon the senses and the reason has only the reports of the senses, that is, what the eyes and the ears teach us, to work upon what becomes of the reason? It becomes skeptical, doubtful, hesitating, paralyzed. And thus the theology of shadows, of sciences, of human private opinions, has reduced man, who is made to the image and likeness of G-d! You do not belong to that school, and I am sure you do not wish to belong to it. You belong to the school of reality, which believes in what we see around us, and in what the Church teaches. There was a time when in every church in London there was the Holy Mass every morning, and the Most Holy Sacrament every high altar. And then, long before the presence of our Lord a lamp bearing a bright witness to His Real Presence in the midst of us. There was, then, in every church a point of light; and as you see sometimes when the sun is rising in the morning the light will pass through the shutter, only a ray of light, which spreads and fills the room with its radiance, so the presence of our Lord Jesus Christ in the Most Holy Sacrament FILLED WITH ITS RADIANCE THE WHOLE CITY, the homes and the hearths of the people. And their little children were brought in to the light of the Incarnation, and they grew up from their infancy filled with the light of the "Word made Flesh." And whenever they went into the church they knelt down before Him, and in the Holy Mass they knew that Jesus was offering Himself for the redemption of the sins of the world. They grew up in the faith with a consciousness that pervaded their whole souls, intellect, conscience, and heart. And then there came the day—it was, I think I am right, in the year 1571—when the Most Holy Sacrament was removed, was taken away out of every church, and the lamp before the altar was put away, and there was a perpetual G-d Friday, when the altar of the tabernacle stands empty, when the altar is unattended, and when all the tokens of the Divine Presence are taken away, and into the darkness the children were born afterwards. And they grew up and went into the places which before were Catholic churches—there was no light, no witness, no silent voice saying, "This Lord is here." They grew up therefore in unconscience, in the absence of the "Word made Flesh." And thus of the five million of men now called London there are only two hundred thousand who have churches and altars and tabernacles and the silent lamp to train them and their children to live in the light of the "Word made Flesh."

THE CONCLUSION THAT SUICIDE IS LAWFUL— that every man has a right over his own life, and that he may take it if he choose. Well, then, we have no lawgiver, no legislator; we are our own masters. But again, men have gone beyond this. They say the senses are so fallible you cannot be sure even of the things you see. Well, then, according to this we can know nothing of the world round about us, nothing of one another except through the senses. Therefore it comes to this, we can know nothing of the world about us, nothing of one another. We may fancy, we may dream, we may imagine, but we cannot be sure. They have gone beyond this again. Because the reason of man depend upon the senses and the reason has only the reports of the senses, that is, what the eyes and the ears teach us, to work upon what becomes of the reason? It becomes skeptical, doubtful, hesitating, paralyzed. And thus the theology of shadows, of sciences, of human private opinions, has reduced man, who is made to the image and likeness of G-d! You do not belong to that school, and I am sure you do not wish to belong to it. You belong to the school of reality, which believes in what we see around us, and in what the Church teaches. There was a time when in every church in London there was the Holy Mass every morning, and the Most Holy Sacrament every high altar. And then, long before the presence of our Lord a lamp bearing a bright witness to His Real Presence in the midst of us. There was, then, in every church a point of light; and as you see sometimes when the sun is rising in the morning the light will pass through the shutter, only a ray of light, which spreads and fills the room with its radiance, so the presence of our Lord Jesus Christ in the Most Holy Sacrament FILLED WITH ITS RADIANCE THE WHOLE CITY, the homes and the hearths of the people. And their little children were brought in to the light of the Incarnation, and they grew up from their infancy filled with the light of the "Word made Flesh." And whenever they went into the church they knelt down before Him, and in the Holy Mass they knew that Jesus was offering Himself for the redemption of the sins of the world. They grew up in the faith with a consciousness that pervaded their whole souls, intellect, conscience, and heart. And then there came the day—it was, I think I am right, in the year 1571—when the Most Holy Sacrament was removed, was taken away out of every church, and the lamp before the altar was put away, and there was a perpetual G-d Friday, when the altar of the tabernacle stands empty, when the altar is unattended, and when all the tokens of the Divine Presence are taken away, and into the darkness the children were born afterwards. And they grew up and went into the places which before were Catholic churches—there was no light, no witness, no silent voice saying, "This Lord is here." They grew up therefore in unconscience, in the absence of the "Word made Flesh." And thus of the five million of men now called London there are only two hundred thousand who have churches and altars and tabernacles and the silent lamp to train them and their children to live in the light of the "Word made Flesh."

OVER THE EASTERN WORLD, once so full of saints, the Mamelukian blood has swept, and the Blessed Sacrament has been taken away out of the East. The great churches of the East—the churches of St. John, of St. Gregory, of St. Cyrilian—are now in the hands of the infidel. In the North of Europe and in England and in Scotland, save only in the Catholic Unity, the Most Holy Sacrament has been taken away, and the ancient sanctuaries are desolate. Not so in Ireland. Though spoiled of its sanctuaries, of churches—the spoils, however, have not been broken perpetually, the Most Holy Sacrament has been offered. Let us carry home one lesson with us. Our Divine Lord is with us—His love to us and our love to Him—there is the real of our religion. Let us live as if we are disciples with Him visible upon earth. If you are united with Him in love, and if you persevere in that love, then you may repeat the words which are written, "Who shall separate us from the love of Jesus Christ?"

A Millionaire in a Minute.

Instances are on record where toilers in gold mines and diamond fields, who, by one turn of a spade, a single movement of the hand, have been transformed from penniless laborers to millionaires. That they were not so lucky as is the consumptive who finds a means of restoration to health, who learns that the dread disease from which he suffers is not incurable. Dr. Pierce's Golden Medical Discovery will cure consumption (which is lung scrofula), and nothing else will. For all diseases of the blood, such as blotches, pimples, eruptions, scrofulous sores and swellings, it is unequalled.

A Sad Contemplation.

It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The kinds of such errors. There came a time three hundred years ago when there was an uprising of what I must call these THEOLOGICALS OF SHADOWS, who said that the Church is not a body; it is not visible; it is an invisible fellowship which no man can see, which no man can touch. At that rate the Church was never persecuted, for if there was no body there could be no wound. And then these men said that the Sacrament of the Altar and the Holy Mass were only

"Last January," says J. N. Teesle, of Orwell, Ont., "there appeared diphtheria in our neighborhood. Doctors ran night and day, but I kept right to Hayward's Yellow Oil and brought my children through all right." Yellow Oil cures all painful complaints and injuries.

Special to the Catholic Record.

MARITIME NOTES.

South Nelson, N. B., is a straggling village extending over a mile on the shore of the River Miramichi, opposite the flourishing town of Newcastle. About three years ago the Catholics of this parish suffered a great pecuniary loss in the destruction by fire of their church and presbytery. A large house was erected at once, with the upper part built somewhat larger than it would be were it only intended for the presbytery, so that a portion would do for a temporary chapel until the new church was built. The church destroyed by fire, above alluded to, was built by Rev. Father Deland, afterwards Bishop of St. John, N. B., about 1832. In 1833 the late lamented Father Egan took charge of the parish and resided there until his death a few months ago. The Sunday I was at South Nelson his Lordship Bishop Rogers administered the sacrament of Confirmation to about 200 persons of both sexes. His Lordship conducted the eight o'clock mass, assisted by Rev. Father Carolan. After mass he delivered an instructive discourse to those about to be confirmed. Last mass was celebrated by the pastor, Rev. Father Poyer, who was assistant under the late Father Egan. After mass the bishop preached on the gospel of the day. He also alluded in feeling terms to the church destroyed by fire, above alluded to, in the early work of the pioneer missionaries, who labored under the most trying difficulties for the spiritual welfare of their scattered flocks. In the afternoon his Lordship drove to St. Louis, where he was to give confirmation on the following day.

Newcastle, N. B., a station of the I. P. R., above alluded to, is a town of about twenty-five hundred inhabitants. There are three saw mills. Considerable shipping is also carried on during the season of navigation. The place has a lively, enterprising appearance, which is not a little enhanced by the new government building lately erected at a cost of about twenty-five thousand dollars. Newcastle is the county town of Northumberland County.

The Catholics form a very large proportion of the inhabitants, they have a fine church, presbytery, and convent, the latter in charge of the Sisters of Notre Dame. The Pastor is Rev. Father Dixon.

Bathurst, N. B., is situated on the Nepisiguit river, that empties into Bay Chaleur. Like most of the towns in the northern part of New Brunswick, its chief support is the lumber industry. There are two saw mills in the place, besides being on the line of the I. C. R. It is also the terminus of the Parquet Railway, a comparatively new line, sixty miles long, that extends to the sea shore. More than half of the population, which is about two thousand, are Catholics, many of whom are of French descent. Father Barry, the respected pastor, is just now engaged in erecting a fine stone church worth \$30,000.

For some time past the congregation here has been meeting in the basement of the wall being erected to that height and so far over. During the past summer the walls have been raised to the clerestory and it is expected to be roofed next summer. It speaks well for the zeal and liberality of the congregation to undertake the erection of such a fine building, but under Father Barry's careful attention, the cost will be reduced to the lowest possible minimum. The Sisters of Notre Dame have charge of the schools. The parish of Bathurst was formerly part of the Parish of Bathurst village, of which more anon, but a few years ago the parish was divided and each village has a separate pastor.

Bathurst village above alluded to is situated opposite Bathurst, and connected by a long bridge. The population is mostly of French descent. A fine frame church of recent construction has replaced the one burnt down about seven years ago. The convent and school is in charge of the Sisters of Notre Dame. A new and very creditable presbytery is being built to replace the old one. The pastor is Rev. Father Varily.

At Petite Rocher there is a church under the charge of Rev. J. C. Carter. A few miles below Bellefleur station the parish church of recent construction has replaced the one burnt down about a year ago was erected into a separate parish, with Rev. Peter Duffy as first parish priest. Father Duffy is about to erect a presbytery.

At Jacquet River another church is about being erected, the congregation at present worshipping in a part of the presbytery arranged for a temporary chapel. Rev. Father H. Doucet is pastor.

The churches at Upper Chaleur and Belmor have large congregations. Rev. Father A. A. Boucher is the pastor. Dalhousie, N. B., in Restigouche Co., is beautifully situated at the head of Bay Chaleur. The Bay divides the Province of New Brunswick and Quebec. Opposite is the county of Bonaventure. In the latter province two fine saw mills are running, and many ships come up to be loaded with deals for foreign ports. A line of steamers run from here to Gaspé and intermediate ports on the Quebec side every other day. About a year ago the town suffered by an extensive fire, most of the business part being consumed, but it is now nearly all rebuilt with an improved class of buildings. Among the new buildings is a fine hotel erected by Mr. P. B. Troy, the well known architect and builder, who has lately turned his attention to hotel keeping. The new hotel is three stories high, finished in the best style and is to be furnished regardless of cost. That the hotel is well laid out for convenience of guests may be known when we say that Mr. Troy is his own architect.

Mr. Wm. McIntyre has also lately erected a fine hotel near the station, the old one being too small for his fast increasing trade. It is newly furnished throughout, and altogether is a very comfortable hostelry. In noting the above I am doing a service to the travelling public, for the most important matter for a traveller to know is where to stop and get all the comforts and convenience of home at very moderate charges.

Dalhousie is finely situated as a summer resort. Good boating, bathing and fishing are in abundance. Near by is the Inn Arran Hotel, a summer hotel capable of accommodating three hundred

guests. It is well patronized. About six years ago Rev. Father J. L. McDonald resided here and attended Campbellton, but five years ago moved to the latter place. About a year ago last September a new church was erected here and each place formed into a separate parish. Father McDonald retaining Campbellton, and Rev. Father J. A. Smith, until then his assistant, was made pastor of Dalbousie. The town is connected by a branch of the I. C. R. with the main line.

Campbellton, N. B., is a thriving little town of about 1500 inhabitants, situated in Restigouche Co., near the boundary of Quebec Province. There seems to be considerable business done here. It is the headquarters of the northern section of the I. C. R. At present there is considerable traffic from the counties of Bonaventure, Gaspé, and Rimouci in Quebec, that section of the Province being provided with railway facilities at present, but a road is being built to extend from Mill St. Jean, I think, on the I. C. R., to extend southward to Gaspé.

The Parish Priest here, Rev. Father McDonald, has a very extensive mission, this part of the Diocese of Chatham being thinly populated. There is a large frame church and brick presbytery, beautifully situated on a hill commanding a fine view of the surrounding country. The greater part of the parish are of French descent.

Opposite Campbellton is situated Cross Point and St. Ann De Restigouche. The latter is an Indian mission station under the charge of the Right Rev. Moneigneur Guay. There are about fifteen or twenty families of Irish and French descent, and about two hundred Indian families. I am told that although the Indians are behind the others in point of wealth, their condition is very satisfactory, and they are improving rapidly in thrift and industry, and what is still better, they are good strict Catholics. Moneigneur Guay has been in the parish about three years, during which time he has spent about four thousand dollars of his own money improving the church and grounds, and erecting a presbytery. The latter is now about finished and is one of the most comfortable parochial houses I have seen for some time. We wish the Right Rev. Pastor many years of happiness in his new domicile. The church is a model of neatness and good taste, decorated and furnished in a truly Catholic manner, beautiful statues and pictures decorating the walls. We congratulate the people of St. Ann in having for their pastor such a zealous and liberal priest, who is so solicitous for the spiritual and temporal welfare of his people. Moneigneur Guay is a Prelate of the Pope's household, a title he received a few years ago.

Special to the Catholic Record.

LETTER FROM BIGAUD, P. Q.

On Sunday last a pilgrimage was made to the shrine of Our Lady of Lourdes, by the inhabitants of this neighborhood and vicinity. The shrine is distant about a mile from the village on the slope of a beautiful mountain, surrounded with nature's beauty and embellished by works of art. Mass was celebrated for the pilgrims at 11 a. m. in the chapel which has been lately erected by the Fathers of Bourget College.

The chapel is near the summit of the mountain, which enables it to be viewed from the surrounding country, and numbers can assist at Mass when the folding doors are extended. The interior abounds with beautiful signs, symbolic of the Catholic religion and richly stained glass windows strain the sunlight into a pleasing variety of hues. The mountain was thronged with pilgrims, attracted by the abundance of Our Lady's fruits and anxious to show their devotion to her, from whom they have received so many favors.

Rev. Father Foucher, O. S. V., Professor of rhetoric in Bourget College, delivered an eloquent discourse on the efficacy of prayer and the powerful intercession of the Mother of G-d. The College band and choir rent the air with joyous music appropriate to the occasion. The services being ended, the multitude with their various banners marched in procession to the Church and finally dispersed.

The Manner of Assisting at Mass in Ancient Times.

As a general rule the churches of early days had no seats for the people to sit on, so that position was deemed ill in keeping with the gravity becoming the house of G-d. As the services, however, were much longer than at present, those who through feebleness of health or other cause, could not stand, were allowed the use of staves to lean upon, and in some rare cases even, of cushions to sit upon—a practice which is yet quite common in the churches of Spain, and in many of those of the rest of Europe. It was a rule to stand always on Sunday, in memory of Our Lord's glorious resurrection, and to kneel the rest of the week. As kneeling is a sign of humiliation, it was the rule to observe it during the penitential seasons on all occasions of mourning. According to St. Jerome, St. Basil the Great, Tertullian, and others, these rules were derived from the Apostles themselves. Whenever any important prayer or lesson was to be read, and the people had been kneeling beforehand, the deacon invited them now to stand, by the words, "erecti stemus honeste," that is, "Let us become erect and stand in a becoming manner." During the penitential season the congregation was invited to kneel by saying "Prostratus genua," and to stand up afterwards by "Levate." The same custom may yet be observed in Lent and on some other occasions.

For Rickets, Marasmus and all Wasting Disorders of Children

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. It has used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked.—J. M. MAIR, M. D., New York. Put up in 50 and \$1 size.

Asthma cured by the double treatment of Southern Asthma Cure, is a common remark.

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Catholic Record.

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BISHOP CLEARY AND THE KINGSTON PUBLIC SCHOOL BOARD.

A series of attacks have been made upon the admirable pastoral letter of his Lordship the Bishop of Kingston, which appeared in the Record of last week.

The following resolution of the Kingston Public School Board was the act which gave occasion to his Lordship's letter:

"That the pupils, children of Separate School supporters, now reported to be in attendance at the Kingston Public Schools, be expelled at the end of the month, and that no further Separate School supporters be admitted."

His Lordship remarks on this resolution that he welcomes the tidings that the few Catholic children, less than one per cent. of the Catholic children of Kingston, who were attending the Kingston Public Schools, are not to be admitted to them any longer.

The Mail asserts that "hundreds and thousands of Roman Catholic parents sent their children to the public schools, because they afforded a better education than the Separate Schools, controlled by the Church."

All this is a perversion of Bishop Cleary's words. His Lordship merely points out that the Kingston School Board have exhibited their bigotry, or the bigotry, rather, of the unnamed majority of the Catholics who "expelled" it.

At the Minneapolis meeting of the Knights of Labor General Assembly, last week, Mr. Powderly and all the General officers, except Messrs. Barry and Bailey, offered their resignations.

Mr. Powderly, and the majority of the executive, The Knights, of course, embrace among their persons of almost all shades of political opinion and creed and the chief cause of commotion in the Association is the endeavor to commit it to the principles of Socialism and Anarchy.

"We are fully assured, as we believe you are also, that the atrocious conduct of those few or more trustees of the Public Schools of our city which we have felt bound to expose and condemn, does not accord with the sentiments of the great body of the Protestant community among whom it is our lot to live."

Mr. Hughes reiterates the charges of the Mail. This gentleman is best known for his peregrinations during the last local elections, to raise a feeling through Ontario against Catholic Schools.

The Mail maintains that the separate school law, as it stands at present, inflicts injustice on those Catholics who desire to support the public schools, and desires as a remedy that all persons should be presumed to be supporters of

the Public Schools unless by going through certain formalities they declare themselves to be Separate School supporters. This was the law before the recent amendments to the School acts, and it was found that it frequently happened that even persons who had given their adhesion to the Separate Schools were in fact made to pay their taxes to the Public schools.

Through Mr. Powderly's good sense all this has been effected, and thus thousands of conscientious members have been retained in the ranks of the order. Mr. Powderly's term had not expired when he resigned. He had still another year, but considering the strenuous effort he encountered because of his consistent and successful course, he thought it better to give the Association an opportunity to manifest their wishes as to the mode in which it shall be conducted hereafter.

The Conservative press are awaking to the fact that Chamberlain's intemperate language on the eve of his departure for the United States makes the failure of his mission a foregone conclusion. They do not go so far as to demand the withdrawal of his name from the commission, though they candidly admit that they despair of his success.

The address contains allusions to the very substantial progress made by religion in this diocese during the twenty years of his Lordship's Episcopate, and it cannot but be very consoling to our Holy Father, amid the trials to which he is subjected at home, to find the prosperous condition of the church in a far off land like Canada.

At the Minneapolis meeting of the Knights of Labor General Assembly, last week, Mr. Powderly and all the General officers, except Messrs. Barry and Bailey, offered their resignations. The last named two officers led the attack upon Mr. Powderly, and the majority of the executive, The Knights, of course, embrace among their persons of almost all shades of political opinion and creed and the chief cause of commotion in the Association is the endeavor to commit it to the principles of Socialism and Anarchy.

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course of Mr. Powderly; though Mr. Powderly was personally favorable to clemency for these unfortunate men. As far as the Church is concerned, she does not desire any control or direction over the knights. They comprise persons of all denominations, and their objects are, as far as known, purely secular.

Through Mr. Powderly's good sense all this has been effected, and thus thousands of conscientious members have been retained in the ranks of the order. Mr. Powderly's term had not expired when he resigned. He had still another year, but considering the strenuous effort he encountered because of his consistent and successful course, he thought it better to give the Association an opportunity to manifest their wishes as to the mode in which it shall be conducted hereafter.

LATEST PHASES OF THE IRISH QUESTION.

The Conservative press are awaking to the fact that Chamberlain's intemperate language on the eve of his departure for the United States makes the failure of his mission a foregone conclusion. They do not go so far as to demand the withdrawal of his name from the commission, though they candidly admit that they despair of his success.

The Daily News says that if Lord Salisbury does not wish the negotiations to be hopelessly doomed from the outset, he must cancel Mr. Chamberlain's appointment and select some other commissioner.

The Morning Post denies that it is the Government's intention to seize United Ireland.

It is stated that Sir Wilfrid Blunt's appeal will not be heard until the quarter sessions in January.

Erl Spencer, speaking in Bedford on Friday, 28th ult., said that "undoubtedly there are extreme men both in England and Ireland who are ready to commit dynamite outrages, but it is mischievous to attempt to connect the party of Mr. Parnell with the dynamites. The Parnellites have no greater enemies than the followers of O'Donovan Rossa."

Another outrage has been committed by the police, against liberty of speech, at Loughrea. Sir Wilfrid Blunt was travelling to Loughrea on Friday, the 23rd ult., made three speeches at three meetings. At Loughrea the police charged upon the crowd gathered to meet Sir Wilfrid, and used their batons. The people replied with sticks and stones.

The United States press, with remarkable unanimity, consider Mr. Chamberlain's appointment as commissioner an unfortunate one. The York Times says: "Mr. Joseph Chamberlain shows a singular lack of tact in pointing out in advance the reasons why he is unlikely to succeed in settling the fisheries dispute."

The New York Tribune says: "Mr. Chamberlain lacks the temper of a diplomatist. . . . Noisy declamation and fierce onslaughts upon the American Irish will only retard and obstruct the negotiation of a new treaty. Equally injudicious have been his comments upon commercial union."

The Sun says: "Mr. Chamberlain's American friends, if he has any whom America would recognize, ought to warn him from the outset, that here in the United States we do not suffer any one to draw a line between native and naturalized citizens, or between representatives of one race element and those of another. . . . And certainly we will not tolerate an impudent attempt to stir up bad blood among us by a stranger fresh from trying to divide and ruin our own party in Great Britain, and from artfully sowing the seeds of civil war in Ulster."

It is fully expected that this week Mr. Balfour will have the satisfaction of securing the imprisonment of the fearless editor of United Ireland. The appeal will be tried in the Cork Sessions, and as the presiding judge, Recorder Hamilton, is notoriously a partisan, Mr. O'Brien will most probably be condemned to two months' imprisonment. The Recorder has already delivered a violent harangue justifying the Coercion Act, and intimat-

ing his intention to give it the widest application necessary to render it effective. Mr. O'Brien's imprisonment will undoubtedly be followed up with the imprisonment of hundreds of others, on one month's sentence, so that they may not have an opportunity for appeal. Mr. Balfour will soon be able to boast of a larger number of prisoners than even Buckshot Forster reached. Meanwhile the Conservative papers admit that the league is becoming stronger every day, and that the popular feeling in England in favor of the Nationalists is becoming daily more and more determined.

An effort is being made to persuade the public that a plot has been frustrated to murder Mr. Balfour. There is no further basis for this pretence than the man Cohen now dead, suspected of being a dynamiter. It is always easy to raise a dynamite scare; but the present attempt is believed to be a cheap effort at gaining popularity.

BISHOP WALSH'S VISIT TO ROME.

HIS FAREWELL SERMON IN THE CATHEDRAL.

Addresses from the Clergy and Laity.

The clergy of the diocese assembled at St. Peter's Palace on Wednesday, 26th inst., for the purpose of bidding adieu to his Lordship on the eve of his departure for Rome. It is one of the regulations of the Church, that the Bishops shall, at stated intervals, present themselves before our Holy Father the Pope, to give an account of the progress of religion in their dioceses, and it is in obedience to this law that his Lordship, the Bishop of London, is now about to start for the Eternal City, the centre of the Catholic Church. It is now eleven years since his Lordship made his last trip for a similar purpose, he having received an extension of one year on the period of his visitation, 10 years being the appointed period for Bishops on this continent.

While assembling for this purpose, the clergy took occasion to make an offering to the Pope, on behalf of themselves and the people of their respective parishes, the amount of the offering being \$5,200. In addition to this a special offering was made to his Lordship by the clergy, the sum presented being \$1,100.

The address made to his Lordship was read by the Very Reverend J. T. Wagner, Dean of Windsor, and his Lordship replied in his usual happy manner. The address and reply will be found below.

The address contains allusions to the very substantial progress made by religion in this diocese during the twenty years of his Lordship's Episcopate, and it cannot but be very consoling to our Holy Father, amid the trials to which he is subjected at home, to find the prosperous condition of the church in a far off land like Canada.

His Lordship is also the bearer of an address of loyalty to our Holy Father, signed by the clergy on behalf of themselves and their devoted flocks, congratulating his Holiness on the occasion of the golden jubilee of his priesthood. The address is a gem of decorative art, prepared by the Ladies of the Sacred Heart of this city.

His Lordship is accompanied by Very Rev. Dean Wagner, P. P. of Windsor, and Rev. P. Brennan, P. P. of St. Mary's.

THE BISHOP'S VISIT TO ST. PETER'S SCHOOL.

Wednesday, Oct. 26th, was the day chosen by the principal and teachers of St. Peter's Separate School of London, on which the children under their charge would present their parting address to His Lordship the Bishop. Accordingly at 10 o'clock on the day mentioned His Lordship, accompanied by the clergy of the city and some of the visiting priests, went by invitation to the school and entering Mr. Brown's room, where all the boys were assembled under the supervision of their teachers, he took his seat on the platform, supported on either side by Rev. Father Flannery of St. Thomas and Rev. Father Kennedy, city, the other members of the clergy taking the seats assigned them. When all were seated Master Harvey O'Higgins, on behalf of his school companions, read the following address, which was tastefully written in letters of gold.

My Lord,—We, the boys of St. Peter's Catholic school, hearing that your Lordship is soon to leave our midst for a few months' visit to Rome to take part in the celebration of the Golden Jubilee of our Most Holy Father that Illustrious Pontiff, Leo XIII., desire to express to your Lordship our heartfelt gratitude for your innumerable acts of kindness towards us, and for the great benefits you have bestowed upon us by placing within our reach the inestimable advantages of a Catholic education, which, while it impresses on our young minds the truths of the doctrine of our holy religion, and that our chief work on earth is the saving of our immortal souls, falls not in any branch of knowledge to show at least as good results as public schools of this Province.

Our grand cathedral, beautiful convents and splendid school buildings in this city, are sufficient evidence, were there nothing else, to show what our solicitude and vigilant care over our good and holy Bishop watches over our interests, temporal as well as spiritual. We are sure, my Lord, that in our boyish thoughtlessness, we have often

done what was displeasing to you, but for that we are sincerely sorry, and promise, that while you are absent we will be obedient boys.

We respectfully request your Lordship to tell His Holiness that the pupils of St. Peter's school, London, Ontario, are proud of the privilege of being called his children, and that among his large flock there are none whose feelings towards them are warmer or more enthusiastic.

Trusting your Lordship will accept this twenty dollar gold piece as a slight token of our affection, and assuring you that when we are kneeling before God's altar, and at our daily devotions, we will not forget to offer fervent prayers for the health, happiness, pleasant voyage, and safe return of our beloved Bishop, we beg for ourselves and our teachers your Lordship's benediction.

THE BOYS OF ST. PETER'S SCHOOL, London, Oct. 26th, 1887.

After the reading of the address Master Joseph Quinn made the presentation to His Lordship of a beautiful bouquet of flowers, and another which was a twenty dollar gold piece. The boys then sang their farewell hymn. His Lordship in replying to the address thanked the children for the manner in which they spoke of him in their beautiful address. He told them how anxious our Holy Father the Pope was about the education of the Catholic youth and gave an instance of his particular interest in the Catholic children of Ontario. He said that they ought always to regard the Pope with the greatest reverence and love because in him they recognised one who through the chain of Pontiffs could trace his connection with our Divine Lord Himself. He instanced the great love of Jesus Christ for children and how they were always anxious to follow Him. He asked the children to pray for him while absent from them and told them that he would return to them as soon as possible and bring to them a special blessing from our Holy Father Leo XIII. His Lordship having given his blessing to the boys and their teachers, repaired to the room of Sister De Sales where all the girls with their respective teachers were assembled to greet his Lordship and to present him with their farewell address.

As soon as the Bishop and accompanying priests had taken their seats on the platform Miss Nellie Lewis, accompanied by the little Misses Coles and Reilly, all tastefully dressed in white, came forward and read the following address.

RIGHT REVEREND AND DEARLY BELOVED FATHER.—On this, the eve of your departure for the cradle of our holy mother Church and the home of Christ's high Pontiff, when for the first time, to none but his duty to say farewell, to none does it bring deeper sorrow than to the humblest portion of that flock, the little ones of St. Peter's school.

We do not, however, say farewell in its widest sense, but adieu. Yes, dearly beloved Bishop, we commend you to God through the intercession of the Blessed Mother, the Star of the Sea, who will be your guide and under such a pilot we fearlessly commit you to the Atlantic's treacherous waves. May we not hope, as daily your paternal prayers ascend for those committed to your charge, to claim the reward of heaven when your destination is reached and you are under the shadow of the great St. Peter's, that you will fondly remember them as youthful loving hearts whose most fervent aspirations will be for your Lordship's safe and speedy return. And as months glide into weeks and weeks melt into days we will hourly long for the privileged one which will bring the glad glad tidings "Our Bishop's home again."

On the conclusion of the address little Miss Reilly came forward and presented to His Lordship a very choice bouquet of flowers. As soon as the presentation was made the children all joined in singing a special chant. Then, to invoke the powerful intercession of the Blessed Virgin and to ask her to watch over him and to be his guiding star during his perilous voyage and his journey while away, His Lordship replied in very feeling terms to the address. He was sorry to have to leave them, as there was no place he felt so happy as in London, surrounded by his faithful children. Here, as in his reply to the address from the boys, he pointed out the many advantages which are receiving through a good Catholic education. He told them that with the heavenly Pilot that he had given him in the Blessed Mother of God he was not afraid to undertake the journey which his duty to the Vicar of Christ demanded of him. He concluded by giving to those assembled his blessing.

ADDRESS AND PRESENTATION FROM THE CLERGY.

On Wednesday, Oct. 26th, all the priests of the diocese, at the invitation of Rev. M. J. Tiernan, chancellor, assembled at St. Peter's Palace to partake of dinner and bid adieu to His Lordship. After dinner Very Rev. Dean Wagner, of Windsor, read the following address to His Lordship the Right Reverend John Walsh, D. D., Bishop of London, Ont. MY LORD.—On the eve of your departure for Rome to give an account of the progress of religion in this diocese, we the priests submit to your benevolent rule cannot refrain from giving expression to the sentiments of loyalty, esteem and affection which we entertain towards your Lordship. You have governed this diocese with exceptional ability and judgment for twenty years, and though the labor was great, this has been performed by you with a zeal controlled by prudence and a firmness tempered by kindness. Nearly all the priests in this diocese have been ordained by your Lordship. New parishes have been established during your administration, and the most remote districts of the diocese have been reached and blessed by the ministrations of our holy religion, so that the children of the church have now, in all parts of the diocese, the comfort of receiving frequently the bread of life, and of assisting to the words of prophecy, is offered from the rising of the sun even to the going down. Missions have been preached in every parish to quicken the faith and to enkindle and stimulate the zealous fervor and piety of our people. Under your fostering care and en-

lightened direction the material progress of the church has kept pace with the active zeal of the clergy and the living faith and noble-hearted generosity of the laity. Fifty new churches have been erected to the glory of God, and many of them are beautiful and costly structures, whilst queen of them all stands our glorious new cathedral, unrivalled in this broad Dominion for architectural beauty and perfection—"Parata domus sperans cruxis viro suo." Through the parishes commodious presbytery houses have been built, and Catholic schools have been established, and numerous other works along with these testify to your Lordship's successful administration. With the clergy your Lordship's relations have ever been those of a father and friend rather than of a superior. Your anxiety for the spiritual welfare has been manifested by the fact that during every year of your episcopate you have afforded to us the inestimable blessing of a spiritual retreat, and by establishing theological conferences you have fostered our love for the study of the sacred sciences. In your solicitude for the comfort and honorable maintenance of the clergy you have provided a fund for our support in case sickness or old age should unfit any of us for the work of the ministry. May we not therefore justly say that as the tree is known by its fruit your Lordship's administration must be very meritorious and precious in the sight of our Divine Master. It would be unnecessary to speak of the many blessings which you have bestowed upon us, and we do not speak in vain adulation, but rather in devout thankfulness to God, the author and giver of all good, that he has placed over us a bishop through whom so many blessings have been imparted to us.

The simple and truthful record of your Lordship's administration which we have briefly stated here is more eloquent than any efforts of embellished oratory in furnishing reasons why you have endeared yourself to the faithful priests and devoted people of the diocese. Your work will keep your memory fresh and green and fragrant, and will make your name to be remembered and treasured in the loving hearts of this diocese, long after you shall have passed away from the cares and responsibilities of earthly life. While your Lordship will be absent from us on his earnest prayer of our loyal and devoted clergy that God may grant you a prosperous and pleasant voyage and a safe return to your home and your flock. In conclusion, my Lord, we beg of you to accept the accompanying slight token of the filial love and veneration we entertain towards your Lordship, and we humbly ask your Lordship's benediction.

The address was signed on behalf of the clergy by Very Rev. Dean Murphy, Very Rev. Dean Wagner, Very Rev. Dr. Kilroy, Rev. Joseph Gerard, Rev. P. J. Brennan and Rev. James P. Mulphy, secretary.

HIS LORDSHIP BISHOP WALSH REPLIED AS FOLLOWS:

MY DEAR AND BELOVED CLERGY: Your extreme kindness to me on this occasion reaches to the very centre of my heart, and makes me feel more keenly than I otherwise would the pangs of my temporary separation from you. Your flattering address and your magnificent presentation accompanying it are out of all proportion to my deservings, and make me sincerely regret that I am not less unworthy of them. Indeed they do you more honor than they do me, inasmuch as they show you to be true, devoted and faithful, and to possess a thorough harmony and love of cooperation with your Bishop for the glory of God and the salvation of souls. Loyalty to the Episcopal office and to him who occupies it (for they are both inseparable in fact, though separable in idea) is an essential characteristic of true priests; just as unquestioning obedience to their chief is a necessary qualification of good soldiers. This priestly loyalty you have constantly shown and proved to me by word and deed during my Episcopate of twenty years. How often during those long years of labors, trials and anxieties would not my uplifted arms have fallen down in worship and adoration, but for the failure had they not been supported and upheld in the work of God by your constant co-operation, your priestly zeal and your noble disinterestedness and self-sacrifice. Union of mind and hearts oneness of thought and action between the laborer in the Lord's vineyard are an essential condition of success in the sacred cause of religion, and the ministry of souls. Our Divine Master has taught this lesson for all time in the memorable prayer which from the depths of His loving heart He offered up to His eternal Father after the Last Supper "And not for them only (the apostles) do I pray, but for those also who shall believe in me: that they may be one, as thou, Father, art all in me, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii, 20, 21.)

May this blessed and holy unity ever reign amongst us, binding us together in thought and word and act, and bringing the fruiting blessings of God on our holy ministrations.

In your beautiful address you mention the many works that have been done—the numerous marvels of religion and piety that have been wrought in the Diocese during the past twenty years. These works are many and great and enduring and would reflect high honor on any Diocese within the world-wide pale of the Catholic Church. But my share in them has not been so considerable—they are, under the fruitful blessings of God, the outcome of your zeal and labor and self-sacrifice and of the living faith and large hearted generosity of our faithful people. It is you, Rev. Fathers, that have borne the burden of the day and the heat. My part was only to suggest, to plan, to approve; it was yours to carry out ideas into acts, it was yours to labour and watch, to suffer and pray in order to raise and bring to completion the many churches and the educational and charitable institutions that bless the Diocese. Those material structures are but the expression in stone and brick of your love for religion, your toil and sufferings in its sacred cause, the magnanimous generosity of the Catholic laity; and as long as they shall

endure they will be eloquent monuments to your names and memories, and speak your praises to generations yet unborn. But whilst engaged in building up these material structures you have not forgotten to build up temples of God in the souls entrusted to your pastoral care. Your solicitude for spiritual welfare of your people has been beyond all praise, and I can therefore cordially endorse the high but merited compliment paid to you by illustrious apostolic Delegate, Right Bishop Conroy, when on a visit to "This Diocese," he said, "has been blessed with a clergy whose zeal at once active and prudent and whose spirit of sacrifice have been and are the admiration of their people." I cannot but conclude this address than in the words which I used on a similar occasion in 1867:

After all, how weak and insignificant are all human efforts in the work of ministry, unless blessed and fertilized by the graces of God. "Paul may preach and Apollo water, but it is God who increases. Therefore, neither the planter is anything, nor the sower, but God who gives the increase. The greatest talents of the most brilliant gift of genius, the most ceaseless activity, if not motivated, and made fruitful by the two-fold love of God and of our neighbor, may please and dazzle and admiration; but they avail nothing in the sight of God; and are blighted by the course of barrenness as regards the salvation of souls. Hence, in order to efficient discharge of the sublime duty of the sacerdotal office, in order to be down upon our work the fertilizing of divine grace, we must lean upon without whom we can do nothing else for our own personal sanctification, the salvation of our neighbor. These are old truths, gentlemen, but they can be too often repeated. Like the Aetna on the See of Galilee, who in his absence of their Lord failed all night long, present the miraculous draught of fish, took place so we "fishers of men," less united with God, and animated by His Holy Spirit, shall labor and without any results fruitful in glory, God and in good to man. The love of burning in the hearts of His ministers and the "form of all justice shall forth" in their lives, like the light of a transfiguration, and clothing it in its heavenly beauty, these are landmarks that draw souls from the mire of worldly and sinful pleasures and attract them to holiness and to their centre and the heart's rest. I say therefore to you, in words of our beautiful ordination, and I apply the same words to myself: "The Lord chose the seventy-two, sent them two and two to evangelize in word and act. He might have sent the ministers of His Church; they ought to be perfect—found that is, the power of the two-fold love of God and of our neighbor. Wherefore your conduct hold fast to the integrity, a chaste and holy life. Understand it is that you do. Initiate that which your hand you hold, so that, celebrating the mystery of the Lord's death, you come even to the mortifying of yourselves members from all vices and concupiscences. Let your teaching be the healing message of God's people. Let the odor of His life delight the Church of Christ, the word and by example you may build the house which is the family of God. Receive again, Rev. Fathers, the expression of my lasting gratitude, and be assured that the memory of your extreme kindness on this occasion will, like the essence of a good angel, serve to cheer and encourage me amid the trials and vicissitudes of life.

ENTERTAINMENT AT SACRED HEART ACADEMY.

After the presentation of the address to the clergy by His Lordship the Bishop he announced that they were invited to accompany him to a farewell entertainment given by the pupils of the Sacred Heart. His Lordship and over fifty proceeded first to the Separate St. Peter's attached to the Academy on Queen Avenue. There a hundred and sixty ones awaited him in the reception, and their school building. Misses Lizzie Forrestal spoke a farewell address, presented a magnificent basket of flowers to His Lordship.

After listening to some excellent songs from the children, the party proceeded to the Academy. His Lordship the Bishop presided and the following program was rendered:

Entrée—Hats with bouquets enfançades—Misses Coffey, Amyot, Nobles, Griggs, O'Keefe, Flory, Viger, McNeill, Pittman, Adams, M. and G. Lays, C. G. Hill, McNeill, Wilkie.

The Young Butler's Question—Recitation Revelud du Lion—du—Kontakki—Misses Lizzie Forrestal, Amyot. When Through Life's Gales We Row—Chorus—Misses Lizzie Forrestal, Amyot. Meeting of the Waters—Harp Selection—Miss Coffey.

The Legend of the Uroal Builder—Recitation Beautiful Erin—Vocal solo with Harp—Miss Grigg. The Little Girls' Convulsion—(plan)—Misses Meredith, Margaret, Forestal, Brown, J. and S. Regan and O. McRae.

The Angel's Record—Angels of the Schools—Miss Viger. Angels of the Tabernacle—Miss McNeill. Angels of the Sacred Heart—Miss Ada. Evêlites sur le mer du monde—Chorus.

For those who are acquainted with excellence of the training imparted Sacred Heart Academy, it is unnecessary to state that this programme was an admirable elocutionary training.

His Lordship, in conclusion, told the pupils for the excellent entertainment they had afforded on the eve of departure for the Eternal City. The Academy is doing an excellent work in the diocese, and both the pupils and the teachers are to be commended. It is always a charge dear to his heart that his hopes of the future prosper of the Diocese very much depend during his absence he will not cease to offer up his prayers to the throne of our Father and our Mother, the Virgin Mary, and the Holy Child Jesus, for the welfare of the Academy.

The Sacred Heart Academy is fully located on Dundas St. and its grounds attached, forms one of the most attractive Educational Institutions

and they will be eloquent monuments to your names and memories, and will speak your praises to generations yet unborn. But what engages in building up these material structures you have not forgotten to build up the temples of God in the souls entrusted to your pastoral care. Your solicitude for the spiritual welfare of your people has been beyond all praise, and I can therefore cordially endorse the high but well merited compliment paid to you by the illustrious Apostolic Delegate, Right Rev. Bishop Conroy, when on a visit to us: "This Diocese," he said, "has been blessed with a clergy whose zeal at once active and prudent and whose spirit of self-sacrifice have been and are the admiration of their people." I cannot better conclude this address than in the words which I used on a similar occasion in the past:

After all, how weak and insignificant are all human efforts in the work of the ministry, unless blessed and fertilized by the grace of God. "Paul may plant and Apollo water, but it is God who gives the increase. Therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase." The greatest talents, the most brilliant gifts of genius, the most ceaseless activity, if not motivated, and made fruitful by the two-fold love of God and of our neighbor, may please and dazzle in the eyes of men; but they are blighted by the curse of barrenness as regards the salvation of souls. Hence, in order to the efficient discharge of the sublime duties of the sacerdotal office, in order to bring down upon our work the fertilizing dew of divine grace, we must lean upon God, without whom he can do nothing either for our own personal sanctification or for the salvation of our neighbor. These are old truths, gentlemen, but they cannot be too often repeated. Like the Apostles on the Sea of Galilee, who in the absence of their Lord fished all night and caught nothing (it was only when He was present the miraculous draught of fishes took place) so we "fishers of men," unless united with God, and animated by His Holy Spirit, shall labor and toil without any results, and in glory to God and in glory to man. The love of God burning in the hearts of His ministers, and the "form of all justice shining forth" in their lives, like the light of a transfiguration, and clothing them in its heavenly beauty, these are the lodestones that draw souls from the rubbish of worldly and sinful pleasures, and attract them to holiness and to God, their centre and the heart's resting-place. I say therefore to you, in the words of our beautiful ordination rite, and I apply the same words to myself: "The Lord chose the seventy-two, and sent them two and two to preach, that in word and act He might teach the ministers of His Church that they ought to be perfect—founded, that is, the power of the two-fold love of God and of our neighbor. Wherefore, in your conduct hold fast to the integrity of a chaste and holy life. Understand what it is that you do. Imitate that which in your hand you hold, so that, celebrating the mystery of the Lord's death, you may come even to the mortifying of your own members from all vices and concupiscence. Let your teaching be the healing medicine of God's people. Let the odor of your life delight the Church of Christ, that by word and by example you may build up the house which is the family of God." Receive again, rev. fathers, the expression of my lasting gratitude, and be assured that the memory of your extreme kindness on this occasion will, like the presence of a good angel, serve to cheer and encourage me amid the trials and vicissitudes of life.

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After listening to some excellent singing from the children, the party proceeded to the Academy. His Lordship the Bishop presided and the following programme was rendered:—

Entre-actes—Benedicite vos benedixit vobis
Chorus—Frey
Misses Coffey, Amyot, Noble, Grigg, McDonald, O'Keefe, Kelly, Kowalski, Putnam, Adams, M. and C. Lays, Carroll, McNulty, Jones, Dowrie and McKeown.

The Young Ruler's Question—Recitation
Miss Grigg.

Revel du Lion—Chorus—Kowalski
Misses Grigg and Amyot.

When Through Life's Unpleasant Vale—Chorus—Moore
Meeting of the Waters—Harp Selection
The Legend of the Organ Builder—Recitation
Miss Putnam.

Beautiful Eric—Vocal solo with Harp and Miss Grigg. (piano acc.)

The Little Girls Convention
Misses Meredith, Mastros, Forestal, A. Brown, J. McPhee, E. Smythe, R. McNair, M. and S. Regan and C. McKeown.

The Angel's Record—Miss Viver.
Angel of the Poor—Miss Hopper.
Angel of the Schools—Miss O'Neill.
Angel of the Sacred Heart—Miss Adams.
Lecture sur le mar de monde—Chorus.

For those who are acquainted with the excellence of the training imparted in the Sacred Heart Academy, it is unnecessary to state that this programme was exquisitely rendered. The Recitations exhibited admirable elocutionary training.

His Lordship, in conclusion, thanked the pupils for the excellent entertainment they had afforded on the eve of his departure for the Eternal City. The Academy is doing an excellent work in the diocese, and both the Institution itself, and the pupils who attend it will always be a charge upon his heart. On them his hopes of the future prosperity of the Diocese very much depend; and during his absence he will not cease to offer up his prayers to the throne of grace for the teachers and pupils of that cherished Institution.

The Sacred Heart Academy is beautifully located on Dundas St. and with the grounds attached, forms one of the most attractive Educational Institutions in

the Province. With the new building, now almost completed, it will be able to accommodate 100 boarders, and 100 day scholars, who are admitted only on the best testimonials of character. The playgrounds consist of well shaded walks, croquet lawn and a base ball and cricket field, which in winter is transformed into a skating ground. A complete equipment of calisthenic apparatus for indoor exercise contributes to the health of the pupils. The sanitary arrangements of the Academy are such as to attract special notices and commendation. Proper ventilation is secured on scientific principles and by open wood fire places throughout the house. The walls are painted or kalsomined and no wall papering is allowed.

The plumbing was put in under the direction of a leading sanitary engineer of New York.

The natural science cabinet is of rare excellence, including shells, fossils, minerals and a most valuable collection of trees from Colorado, Arkansas, California, Nevada, New Mexico, etc. In addition to the Cabinet there is a type collection for the use of each class. The French and English libraries for the use of the pupils comprise over 5000 volumes of the choicest literature. The chemical, electrical, astronomical and mechanical apparatus makes the equipment of the Academy one of the most complete in the Province. The Art studio, in which every child has a teacher trained in the best schools of New York and Philadelphia.

FAREWELL SERMON AT THE CATHEDRAL.

On last Sunday an immense congregation assembled at St. Peter's Cathedral for the Bishop Walsh's farewell sermon on the eve of his departure for Rome.

His Lordship took his text from the gospel of St. Matthew, 22nd chapter, 15th to 22nd verses, and commenced his discourse by saying:—

As we are on the eve, dearest brethren, of two great religious celebrations, namely, the feast of All Saints, and the commemoration of the souls of the faithful departed, I intend to say a few words upon them this morning, and to point out some of the lessons which they impart to us. The Church celebrates the feast of All Saints in order to glorify God in his saints—in order to praise God, and to thank Him for the special gifts of grace with which He enriched them. She celebrates these feasts in order to venerate the saints of God—in order to induce her children to imitate their virtues and to desire of heaven by contemplation of the happiness that the Saints of God enjoy in His Kingdom. Drawn down as we are by our passions, and by the cares and trials of life, we do not sufficiently contemplate that happiness for which God has created us, and for which the Son of God has redeemed us by His sufferings and death on the cross. Therefore, on an occasion like this, when the Church holds before us the commemoration of the saints—the commemoration of their virtues and holy examples—and holds up before us also the rewards which they are now reaping in the Kingdom of God—it behooves us to raise our hearts and minds to the contemplation of that happiness for which we, as well as the saints, have been created and redeemed.

But you know, dearest brethren, that we have been made for happiness—we naturally seek it—our hearts have been made for the supreme good—our intellects have been created for the absolute and supreme truth—and our imaginations for perfect beauty. We have, in other words, been made for God, and we are able to say with the Psalmist: "As the hart pants after fresh waters, so panteth my soul after Thee, O God." We are made for happiness, but we don't always seek it in the service of God. It is true that we cannot always form an adequate idea of the happiness of the saints. "Neither hath eye seen, nor ear heard, nor has it entered into the heart of man to conceive the happiness that God has prepared for those who love Him." But by the aid of contemplation and reflection, we can get some adequate ideas of the joys and rewards that God has in store for those who serve Him faithfully here below.

The happiness of the saints, my dearest brethren, is a state made perfect by the exclusion of all that can distress, afflict or annoy. In heaven there is no pain or sorrow. In this fallen and sinful world we have trials and disappointments—we have griefs and sorrows. It is a place of probation—it is a place of exile—veiled with human sorrows, and moistened with human tears, and we can all say, with the Psalmist, that our tears shall be our bread and our night. God will this in order to wean us from earthly affections and ties, that we may fix our souls' aspirations on that place of joy and happiness in the Kingdom of God, where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. In heaven no pain will be felt, in Heaven no tears will be shed. There, brethren, the Scripture says, the wicked shall cease from troubling, and the weary be at rest—there the man of toil shall cease from his labors—there the poor man shall be eternally rich—there the tears of the sorrow-stricken shall be dried up—there the sick and the decrepit and the aged shall put on strength and vigor, for they shall renew their youth like the eagle—there shall be no toil or sorrow, the widow shall find her husband, and the orphan his father. God shall wipe away all tears from their eyes.

Then the kingdom of God has another element of happiness, for it is beautiful beyond comprehension or description. We can only know that the omnipotence and the wisdom of God have combined to make that place a fit habitation for the saints. The inspired apostle condescended to describe its beauty in images, and hence he calls it a city of perfect beauty, with streets paved with the purest gold, with walls of precious stones and gates of pearls, watered by the River of Life, on whose banks grow the tree of life, whose fruit is to heal the sick nations and impart immortality.

Oh, dearest brethren, happy are they

who enter the gates of Paradise—who enter at its gates of pearl,—who walk on its streets of gold, and eat of the tree of life, which shall impart immortal life, forever and forever.

What is the reason that the eternal love of God came down from Heaven, and purchased us with a great price? Is it to mark the value of immortal souls in the sight of God? We were made in His own image. When Christ asked for the coin of the Roman Emperor he also asked, "Whose image and inscription is this?" And when they answered, "Caesars," He said, "Render unto Caesar the things that are Caesars." When He asks us whose inscriptions are on our souls, we answer "God's." Then give to God what belongs to Him. "With an eternal love," says God, "have I loved you, therefore have I called you forth from nothing, taking pity on you. You are my obid, then will I set my image upon you so as a child of God, and an heir to Heaven." It is for this end we are put here, and for this we should labor, and suffer and aspire.

Then, my brethren, consider the associations of the saints of God in Heaven. We know what an influence society has upon us here. There we shall see the whole army of saints, clothed in beauty shining like the stars of heaven, where they shall be associated with the good and great of every age; there they shall see the Mother of God, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and far beyond they shall see the Son of God seated at the right hand of His Father, looking down with loving eyes upon the children whom He has redeemed, and for whom He shed His blood. And yet, dearest brethren, these are only the elements of the incidental happiness of the saints of heaven, for their principal happiness consists of seeing the Eternal God face to face—in looking into the ocean of God's infinite being—and seeing daily new beauties spring up like bubbles in a clear stream, to feast their eyes, to delight their imaginations, and to satisfy their hearts and their intellects.

But, brethren, we cannot conceive this now—we cannot properly appreciate it because we are not spiritually minded enough—we can hardly realize what it is to possess God by the beatific vision, and it is for that reason that St. Paul said, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things which God hath prepared for them that love Him." This happiness is eternal. Here what little happiness we taste is embittered by the thought that it must end—that it must cease—but not so there. That thought cannot enter Heaven. The saints may gaze into the most distant future, and they can see no limit to their happiness—and they can see no shore to the ocean of their infinite delights. Their crowns shall never fade,—the laurels of their victory shall never fall from their brows,—their happiness never will upon their tastes, because it is connected with the existence of God himself, and though ages may pass away, and the very seas dry up in their beds, and the mountains, the eternal hills, melt into dust, and the firmament shattered into fragments, the happiness of the saints shall continue on during the everlasting ages.

Surely this is a high destiny—surely this is an object and a purpose worthy of God in His creating, and worthy of the Son of God in His redeeming us. This, oh my brethren, is the purpose for which the church has been instituted—this is the object of the teachings and ministrations of the church of God on earth—it is for this that she labours, to sanctify souls and prepare them for the happiness of Heaven. "All things are yours," says St. Paul to his disciples, "all things present or future, whether visible or invisible, whether Paul, Apollos or Cephas," or, in other words, "the Church of God is yours." The very church of God is established to promote your welfare, and to prepare you for heaven. All things are yours, you are Christ's, and Christ's is God's.

So, my dearest brethren, on an occasion like this, when there is to be a separation for a time of pastor and flock; the pastor cannot preach on a more fitting subject, because it is the motive of his mission to sanctify the people, and prepare them for the happiness of the saints.

But there is another celebration, and that is the commemoration of the faithful departed. On Wednesday next the Church of God calls our attention to the other portion of her domain—the souls of the faithful departed. She pleads for the souls of these prisoners, and she offers up the oblation of the holy sacrifice of the Mass for their rest and their refreshment. She calls, too, upon her children for alms and prayers for the suffering souls in purgatory, that they may be permitted to enter into God's holy kingdom where nothing defiled may ever enter. The Church is the body of Christ. St. Paul describes it in numerous places as the body of Christ, and the Communion of Saints is a revealed truth and an article of faith. The Church of God is the body of Christ, and the children of the church are members of the body of Christ, but all this leads towards the kingdom of God's love and God's grace, and we know that our Saviour came to tear down the walls of division that hitherto existed not only between God and men, but between men and their fellow men. The Kingdom of God in heaven, the kingdom of suffering souls in Purgatory and the Kingdom of the children of God on earth, have all a bond of union, which makes them one living organization, and says St. Paul "The head cannot say to the feet, I can do without you, nor can the eye say to the ear, I can do without you." All these members are interdependent—they all minister to one another—they all sympathize with each other—they all suffer with each other, because when one is in pain all suffer, and as all are necessary to the perfect body, so do the members of the body of Christ sympathize with and minister to each other. The saints in heaven pray for us and plead for us before God, and we benefit by their prayers, and by the holy sacrifice of the Mass we bring joy and peace, refreshment and rest to

the souls in Purgatory. And this, dearest brethren, is the communion of saints. There can be no division of the members of the Catholic Church. Death cannot separate them, nor kill their love and friendship, because love is stronger than death, says the Scripture.

Oh, my brethren, may we be devoted to the souls in purgatory. Bring your dead before Jesus Christ. They are not cut off from us by insuperable barriers—are not separated from our sympathy nor our power to help, and they plead to us to help them. We may hear these souls uttering, in the language of holy Job, "Have pity on me, at least you, my friends, because the hand of the Lord has touched me." Some of them may have been members of your household, and some of them may have been your fathers, mothers, sisters, brothers, husbands, wives or children. Some of them may be there by your own neglect, or by your own sinful co-operation. Bring your dead before Christ as the widow of Naim did her son, and plead that He may say, as He did then, "Arise." Plead for them as Martha pleaded for her dead brother, Lazarus, that Christ may say, as He did to Lazarus, "Come forth," and the souls in Purgatory will hear His wonderful voice. As Christ once descended into limbo, and led captivity captive, He will come and throw open the gates of heaven for our departed friends, and make them partakers of Paradise, citizens of heaven, where they shall stand before our God face to face; and they shall not hunger or thirst any more, neither shall the sun light upon them nor any heat.

May God in His mercy, therefore, grant us grace to be saints, and let us earnestly plead for those who are now suffering in Purgatory, that they may enter the Kingdom of God: And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

ADDRESS FROM THE LAITY OF LONDON.

At the conclusion of the mass Mr. D. Regan and prominent members of the cathedral congregation stepped forward to the sanctuary and presented the Bishop with the following address:

To the Right Rev. John Walsh, D. D., Bishop of London.

My Lord: On the occasion of your departure for the Eternal City, whither you go to give an account of your stewardship, the congregation of your cathedral parish deem it a fitting opportunity to give expression to their appreciation of the zeal and ability with which your Lordship has administered both the spiritual and temporal affairs of your diocese. We cannot forget that on your appointment to the See of London twenty years ago you found the diocese not only heavily burdened with debt, but also almost entirely devoid of all that was necessary for the proper and becoming discharge of the duties of your exalted position, your cathedral only the modest parish church erected in the early days of the city, no episcopal residence worthy of the name, no provision for the poor and afflicted of our people, and with school accommodation wholly inadequate to the educational wants of our children.

But now, my Lord, in striking contrast to the state of affairs which then existed, you can proudly point to the most magnificent cathedral in the Dominion, a stately episcopal residence, a large and well-appointed orphanage, presided over by the good Sisters of St. Joseph, in which the wants of the poor and needy, without distinction of race or creed, are amply provided for, school buildings and school attendance second to none in the city, in which a real and secular and religious education is imparted to our children. The progress of the diocese at large has been no less marked under your Lordship's able administration, for while on your accession you found only 23 parishes, widely scattered over the extensive territory which forms your Lordship's diocese, and only 30 priests to administer to the spiritual wants of your people, there are now no fewer than 45 parishes all with handsome and substantial churches, presided over by 74 able and zealous priests, and while your Lordship found an existing heavy debt, not only has that large debt been liquidated, but also upwards of \$1,000,000 have been expended in the erection of churches, parishes, educational and charitable institutions.

In conclusion, my Lord, we wish to bear testimony to the harmony which has always existed between your Lordship and our spiritual children, and we return you our most heartfelt gratitude for the loving care with which, like a good father, you have always watched over us and guarded our interests.

We have also to congratulate your Lordship on the cordial and friendly relations existing between your Lordship and all our citizens.

With sentiments of the most profound love and veneration we wish Your Lordship a safe and prosperous journey, and we pray that Almighty God may restore you to us in health and vigor to continue for many years the work of His church in our midst.

On behalf of the congregation,
D. REGAN, M. MASBRET,
JAMES EGAN, J. J. GIBBONS,
P. MULKERN, THOS. COFFEY.

THE BISHOP'S REPLY.

In reply to the address, His Lordship, who was evidently very much affected, said:

I need not say, dearest brethren, how deeply grateful for and touched I am by this address—how grateful I am to the gentlemen of the Committee who prepared it, and to the whole Catholic population at large of the city, whose sentiments I am sure it expresses. It is gratifying to the heart of a bishop to know and be assured that he possesses the confidence, the esteem and affection of his flock. It is for them he lives, he labors, and he toils; and it is a great earthly reward when he knows that his people love him. I am thankful for this manifestation of goodwill and esteem on the eve of my departure for the Eternal City. The Holy See requires that the bishops of the Catholic Church shall at certain periods repair to Rome, to the abodes of the Apostles, to render an account of

their stewardship, and the state of religion within their respective jurisdictions. It is in obedience to that requirement by the head of the Church, that I leave you at the present time. At this period of the year it is not pleasant to travel, and nothing but an overwhelming sense of duty could induce me to leave you and to cross seas, continents and mountains, to show my obedience to the Church of Christ, and to pay homage to the Sovereign Pontiff.

You are good enough, my brethren, to point out the good works that have been done among you. We have been laboring together for twenty long years. Twenty years is not long in the life of a nation, in the life of a corporate body or in the life of the Church, but twenty years is a long time in the life of an individual. It spans the best part of his existence, and that twenty years has left its mark upon your Bishop. But the cause is a great and holy cause, and the life that is spent in it is well, honorably and meritoriously spent.

You refer to the works that have been accomplished among you. They speak for themselves. Twenty years ago there was but a poor church here, there was a poorer school here, and there were poorer streets here. The destitute children were taken off the streets and put into prison because of the want of better place for them. Although at that time destitute of earthly means, we did not hesitate to take care of the orphans because I felt that, so long as the poor of Christ and the orphans were abandoned, the blessings of Christ would be upon us. At that time we purchased Cross Street, and put the Sisters in charge. Now we have a home for the old of our flock, and a home for the orphans, to make them respectable citizens, and to raise them up in the service of God; and we have Sisters who do not parade their works before the country. They do not hold meetings at which representatives of the press attend, and assist to make known their works before the public. In the words of the poet, "They do good by stealth, and blush to find it fame." They are like the workings of nature, that are not seen in their operation, but are seen and felt in their blessed results. Our schools are a credit and are monumental structures to the people of the city. Then we have the Sacred Heart Convent, which has spent over \$50,000 during my time for the good of the children, \$5,000 of which they have expended in the erection of a Catholic school for the children of parents who cannot afford to send them to the select school.

We undertook these works among you, dearest brethren, why? Because they were necessary for carrying on the work of God amongst us. We undertook them because I had confidence in you and you had confidence both in me and my clergy, and we worked together; you in proper sympathy with the head, and we with proper living sympathy with our people. There is one venerable priest among us whom not to mention to day would be an injustice to my heart, and I am sure to your's—the Venerable Vicar General who is white-haired and weighed down with the weight of many years, and who has spent his life in your service. He is in the evening of a meritorious life, and I am sure will sit among the company of saints in God's kingdom.

I value your friendship, dearest brethren, your good wishes and esteem greatly. A good shepherd must always love his flock. "Greater love hath no man than this, that he lay down his life for his friends." And every Catholic bishop and priest worthy of the name so loves his people that he is prepared at any time to lay down his life for their souls. The Catholic Church has thousands and thousands of the faithful on the roll of honor who have given their lives up; and there have laid their lives down under similar circumstances.

Now, my dear brethren, there is no reason why we should boast or glory, as if this work were the outcome of human effort. There is another and greater element, and this is the grace of God, "Paul may plant, and Apollo water, but it is God alone who giveth the increase." But if the increase did not come from God the fields would remain barren and without a harvest. It is God who gives the increase, but he desires fidelity and co-operation, both in me and my clergy. It is necessary in order that we may do effectually His blessed work.

And here, my brethren, the work has been done because of the Catholic priests amongst you. A gentleman once asked me how it was possible that we accomplished such great works among the poor people, and I told him it was due to the vow of poverty and celibacy among priests and nuns. He said, "I don't see how it could be done for money for themselves. It is for their people that they toil. The money they raise is for their people. They give all their energies and life to the Church, and this is but an evidence that the Catholic Church is the Church of Christ and the priests the disciples of Him who said 'Go ye into all the world and preach the gospel unto all nations.'"

Now, my dear brethren, it is hard for a father to leave his children whom he loves, and I can hardly trust myself to speak, because we can see that there are many chances of a long separation by travel. I trust that you will remember your Bishop during his absence and always give him a share in your prayers.

VESPERS.

In the evening vespers was celebrated by Rev. James Walsh. His Lordship Bishop Grace, of Kingston, presided at the throne, assisted by Rev. Fathers Thomas and Kennedy. After the "Magnificat" His Lordship ascended the pulpit and spoke very feelingly upon the events of the morning. He expressed his heartfelt pleasure at being present to witness the manifestation of loyalty and love and affection of the people of London towards their beloved Bishop on the eve of his departure for Rome. He felt that he himself was in a certain sense a participant in the eulogiums passed upon the Bishop, for the Episcopate is a solidarity, so that when one receives praise, he, whose body is honored and, on the other hand, when one is condemned the whole Episcopate suffers. He regretted he was not able to show so great a record of good works performed as the Bishop of London, and he that morning firmly resolved to go back to Kingston with a firm purpose to work harder than ever in furtherance of the interests of religion and the cause of the Church of Christ in his diocese. His Lordship dwelt for some time upon the sublime dignity of the Episcopate, showing that Bishops received a higher mission and a more potent authority than the rulers of the earth, whether they be Kings, Queens or Emperors, for they were the ambassadors of Jesus Christ, the Son of the Living God, who declared "All power in heaven and on earth is given to me. Go ye, therefore, teach all nations," etc.; for "As the Father hath sent me I also send you." His Lordship concluded by thanking the people most cordially for the kind attention paid his remarks, and heartily endorsed the good wishes they had expressed in the address to His Lordship the Bishop of London.

AT THE URSULINE ACADEMY, CHATHAM.

On Saturday, Oct. 22nd, the cloistered halls of the Ursuline Monastery, Chatham, Ont., resounded with joyous acclamations on the arrival of His Lordship, Right Reverend John Walsh, D. D., Bishop of London, and his retinue of reverend clergy. A farewell reception was held in the spacious St. Cecilia's Hall of the Academy in honor of His Lordship, who is shortly to take his departure for Rome. The hall presented a charming and brilliant appearance being artistically adorned with evergreens and autumn leaves gathered from the beautiful groves that surround the Academy. From beneath a drapery of lace and ferns, appropriate mottoes in rustic letters gleamed brightly in autumnal hues, while tier after tier of the pupils' happy smiling faces completed the beautiful picture. The perfect manner in which each young lady acquitted herself of her allotted part in the following programme evinced how great was her pleasure in welcoming his Lordship, and also spoke highly for the superior educational advantages which the Ursuline Academy affords.

PROGRAMME.

- Words of Welcome—Miss A. Johnson
- Overture: Fra Diavolo—Lott
- Songs—Misses B. McDonald, Sullivan, K. Siskind, Williams, L. Johnson
- Chorus: God bless our Pope
- Vocal Class
- Inst Solo: Rondoletto—Mondelshohn
- Miss Simmons
- Vocal Solo: Wreathed and Saved—Koot
- Miss M. E. Smith
- Inst Duo: Lucia's Lament—Alberti
- Miss M. E. Smith
- Concert Declamation: The Holy Hermit—Angel
- Misses K. McDonald, Blain, Jeanbina, Weeks, Ryan, Siskind, L. Ouellet, Grosbeck
- Inst Trio: Irish Airs—Czerny
- Misses Chaston, Strangberg, Beaudin, K. McDonald, Ouellet, B. Siskind
- Chorus: We are Merry Birds—J. vonille Guss.
- Inst Trio: Welcome—Oesteli
- Misses I. and M. Ouellet, E. Beaubien, Gerard, M. L. Kearney, M. Flannery
- Vocal Solo: Rondoletto—Lott
- Miss M. E. Smith
- Recitation: Festal—Dulver
- Misses Huester, Crockett, O'Flair, Pulver, M. Ouellet, A. Flannery, Black, B. Siskind

The address was rendered in a refined and feeling style by Miss Amy Johnston of Detroit, whose distinct enunciation and graceful gestures gave evidence of her elocutionary abilities. The faultless rendition of the inst. solo, by Miss Helen Simmons, showed her thoroughness and proficiency in the music of the great masters. It was a musical treat in itself. Miss Simmons' education, musical and otherwise has been conducted solely by the Ursuline Ladies.

The distinguished audience were highly pleased with the vocal solos of Miss M. E. Smith of Brooklyn, whose melodious voice has become a part of the music of the "Pines." These accomplished young ladies show that they possess that uncommon taste and feeling which makes Miss M. E. Smith's education, musical and otherwise has been conducted solely by the Ursuline Ladies.

Not the least pleasing feature of the entertainment were the recitations by the young ladies and little girls. So distinct and sympathetic was the enunciation of the pupils who recited "The Prisoned Angel," that one could almost imagine present the sculptor contemplating the shapeless marble which was soon to be transformed by his artistic genius into a beautiful angel.

At the conclusion of the programme his Lordship thanked the young ladies in his usual genial happy manner for the delightful reception tendered him, also congratulated them on their graceful, queenly deportment and assured them that he would kindly mention themselves and their devoted instructresses to the great and glorious Pontiff, Leo XIII., who takes unlimited interest in Christian education.

He reminded them, that while in the Academy they should endeavor to become young ladies, not only versed in all the accomplishments of polished society, but above all, virtuous, modest, noble-minded women, true to the teachings of our Holy Church. Such, he told them, had always been the characteristics which distinguished the pupils of the zealous daughters of St. Ursula, since the foundation of their Order.

His Lordship said it was to him a source of real, unalloyed pleasure to visit the Institution. He expressed himself at a loss how to reward them for their enjoyable entertainment and decided to grant them what all school girls love, "a whole holiday."

On Monday, the 24th inst., His Grace, the Right Rev. John J. Lynch, the venerable Archbishop of Toronto, visited for the first time the Ursuline Monastery. At the Conventual entrance, His Grace, accompanied by Rev. Dean Wagner, of Windsor and Rev. Father Eberhard, O. S. F., was welcomed by the Lady Superior and Community and conducted to the reception room.

Later His Grace proceeded to the chapel, study hall and various spacious apartments which he greatly admired, and finally directed his steps to St. Cecilia's Hall, where the pupils were assembled to greet the distinguished visitor.

Miss Helen Simmons read the salutatory in a manner that elicited great praise from His Grace, who commented most favorably on the fine style and poetic beauty of her composition, and for the "hundred thousand welcomes," which they returned him. His Grace wished them in return a hundred thousand blessings in time and eternity. He also informed them that an Archbishop could not do less than

CONTINUED ON EIGHTH PAGE.

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 City.

SWIFT FIRST SUNDAY AFTER PENTECOST.

"Pay what thou owest."—Gospel of the day.—St. Matt. XVIII, 2.

Justice, my dear brethren, is the first and highest law of human conduct. And although our Blessed Lord in the Gospel gives us to understand that justice should be tempered with mercy, He none the less insists on the strict observance of the law of justice, always and in all cases.

Without doubt, my dear brethren, we all appreciate the excellence and the importance of the virtue of justice; but when we come to apply the law to ourselves, some of us, I fear, are rather lax in our interpretation of it.

But suppose a man is not able to pay his debts. What then? Well, in the first place, a man has no right to contract debts unless he can see his way to pay them; and in the second place, he is bound in conscience to make every effort in his power to meet his obligations.

But suppose a man is not able to pay his debts. What then? Well, in the first place, a man has no right to contract debts unless he can see his way to pay them; and in the second place, he is bound in conscience to make every effort in his power to meet his obligations.

Now, my dear brethren, we all hold justice in high esteem, and we recognize an honest man as the noblest work of God. Only let us carry our admiration into practice and illustrate in our own conduct the glory of God's greatest attribute and the incomparable perfection of Christian honesty.

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FLOWER-PRAISES OF OUR LADY.

(Professor Giose, in the Ave Maria.)

Virgo praeconiosa ora pro nobis. The laurel has always been the symbol of renown. Among our American laurels, species of the general Kalmia, Rhododendron, and others, there is an Embarras de riches; we hesitate which among them to choose as celebrant of the praises of the most renowned Virgin.

Virgo potens ora pro nobis. Rising like a scepter of virginal power above the prairie flowers, its lithe and graceful stem gemmed with a wealth of gold flecked crimson bloom, on the long days of the summer solstice we may find that lovely orchid, the "giant pink."

Virgo fidelis ora pro nobis. Around the death-bed of the year, amid fading autumn glories, stand the faithful asters, their scarlet blossoms telling of a higher life to come, and their balsamic odors breathing peace upon the last hours of the departing season.

Speculum justitiae, ora pro nobis. The emblem of justice—the sword to punish offenders, and the crown to reward merit—stand forth mirrored in our native flower de luce (Iris versicolor), its ensiform leaves raised in threatening guise while its beautiful blossom—the flower-de-luce itself—is the chosen ornament of royal coronels.

Nides sapientiae, ora pro nobis. The gift of wisdom is the epitome of all virtues. Far from seeking display, it yet cannot be hidden, the vicissitudes of human life continually demanding its exercise.

But it must be sought after, like the most brilliant flower American woods produce. I know a young lady, an American born and a great lover of flowers, whose privilege and delight it was to adorn the altars of her parish church with the choice productions of her garden, and yet she had never seen the cardinal flower (Lobelia cardinalis).

Now, my dear brethren, we all hold justice in high esteem, and we recognize an honest man as the noblest work of God. Only let us carry our admiration into practice and illustrate in our own conduct the glory of God's greatest attribute and the incomparable perfection of Christian honesty.

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ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite the Hotel. This Institution is a branch of the French and English language, and offers every advantage to young ladies who wish to receive a liberal and refined education. Particular attention is given to vocal and instrumental music. Studies are resumed on Monday, Sept. 1st. Board and tuition per annum, \$100. For particulars apply to MOTHER SUPERIOR, Box 235.

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ASSUMPTION COLLEGE, SARNIA

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LONDON, ONT., CANADA.

References: Rev. Father Bayard, Sarnia; Glasgow, Scotland; Rev. Father Bayard, Sarnia; Glasgow, Scotland; Rev. Father Bayard, Sarnia; Glasgow, Scotland; Rev. Father Bayard, Sarnia; Glasgow, Scotland.

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From His Grace The Duke of Rutland. "Elliman's Universal Embrocation, Dec. 3, 1877. I think it very useful."

From His Grace The Duke of Devonshire. "I use the Royal Embrocation in my stables as a preventive and cure of all the diseases of the horse, and have found it very successful. I have also used the Universal Embrocation for lambs and rheumatism in the last two years, and have suffered very little since."

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BISHOP WALSH'S VISIT TO BOSTON.

Continued from page five. Great light holidays; an assurance...

ADDRESS FROM THE PARISH OF CHATHAM.

The following is a copy of the address presented His Lordship by the people of the town of Chatham...

MR. LORD BISHOP.

We, the members of the Congregation of St. Joseph's Parish of Chatham greet you a cordial welcome this happy morning.

A year ago, you blessed and laid, with solemn rite, the corner stone of our Church; to-day you have come again with us and with us to dedicate it to the worship of Almighty God.

We rejoice, my Lord, to see, at your side, your Most Rev. Metropolitan, the Archbishop of Toronto, His Grace's venerable character, his enlightened zeal for education, his noble efforts...

We have been lately informed that your Lordship is about to visit the chair of Peter in order to visit the Holy See...

OBITUARY.

Mr. John Conway, Woodlee. Mr. John Conway, of Woodlee, a gentleman well known for his earnest piety and his liberality to the Church...

MR. LAMPING, KEMPTVILLE.

We regret to announce the death of Mary Ann Loveridge Lamping, which occurred at her husband's residence, Kemptville, on the 27th October.

MR. LAMPING, KEMPTVILLE.

In consequence of incapacitating infirmities, Right Rev. Dr. Ullathorne, Bishop of Birmingham, Eng., who is in his 82nd year and the forty second of his episcopate, has asked and obtained the consent of the Pope to his release from the duties of his office.

THE JUBILEE COLLECTION.

The following are the sums donated by each parish in the diocese of London towards the Jubilee collection for His Holiness Pope Leo XIII:

Table listing donations from various parishes: St. Peter's cathedral parish, London 9635 85; St. Mary's Church, 100 00; Windsor, 301 50; Barila, 280 00; Stratford, 400 00; Wyoming and Petrolia, 60 00; St. Augustus, 158 00; Maidstone, 100 00; Ingersoll, 50 00; Seaforth, 205 30; Stoney Point, 74 00; Belle River, 52 00; Kirkcuna, 300 00; Irishtown, 350 00; St. Thomas, 152 70; Chatham, 101 00; Biddulph, 145 00; Mount Carmel, 150 00; Wallaceburg and Dresden, 105 95; Goderich, 110 00; Amherstburg, 100 00; Sandwich, 100 00; Archibell, 60 00; Uxbridge, 101 00; Pupils Ursuline Convent, 25 00; St. Patrick's, 45 00; West Williams, 47 00; West Lorne and Dunwich, 33 35; St. Joseph's, 32 15; McCreagh, 35 00; Luttwal, 15 00; Trudell, 50 00; Ashfield, 90 00; French Settlement, 75 00; St. Ann's, 59 00; Stratroy, 90 00; Palenour, 25 00; Bothwell, 22 00; Roscom River, 30 00; Woodale, 55 00; Coranah, 54 00; Port Lambton, 10 00; Walkerville, 16 00; St. Mary's, 203 01; Woodstock, 60 00.

C. M. B. A.

Chatham, Oct. 15th, 1887. Received of F. W. Robert, Recording Secretary of Branch No. 8, of the Catholic Mutual Benefit Association, two thousand dollars, in full for beneficiary due by said Association, on the death of my husband, Stephen Drew.

Witnesses—W. A. Dams and G. F. Kahn.

The following is the list of local C. M. B. A. Medical examiners, appointed by the Supervising Medical Examiner to date:

Table listing medical examiners: 1. H. R. Casgrain, 33; 2. D. McLarty, 34; 3. J. J. Parkie, 35; 4. J. G. McKeay, 36; 5. J. A. Digby, 37; 6. S. Thompson, 38; 7. A. S. Fraser, 39; 8. J. E. Saveridge, 40; 9. W. H. Henderson, 41; 10. E. B. Wood, 42; 11. R. Mylles, 43; 12. J. H. Hasavan, 44; 13. J. H. Hasavan, 45; 14. J. H. Hasavan, 46; 15. J. J. Casidy, 47; 16. P. W. Buckley, 48; 17. D. Dickson, 49; 18. M. Talbot, 50; 19. Dr. McKay, 51; 20. P. A. Denny, 52; 21. A. F. Woodward, 53; 22. H. H. Knight, 54; 23. M. Hanover, 55; 24. R. J. Johnston, 56; 25. J. C. McCabe, 57; 26. J. A. McDonald, 58; 27. J. D. Macdonald, 59; 28. J. Trudell, 60; 29. F. H. Vallis, 61; 30. I. H. Brennan, 62; 31. D. Numan, 63; 32. J. E. Farnly, 64.

The following are the Branches that up to this date, Oct. 25, have paid No. 13 assessment, with the dates on which the money was received at the Grand Secretary's office:

Table listing branches and assessment dates: Branch 39, Neustadt, Oct. 13; " 1, Windsor, " 17; " 28, Seaforth, " 19; " 6, Stratroy, " 20; " 9, Kingston, " 20; " 48, Woodstock, " 21; " 58, Ottawa, " 21; " 14, Galt, " 21; " 60, Dublin, " 21; " 50, Montreal, " 21; " 53, Mt. Forest, " 22; " 61, Merriton, " 22; " 29, Ottawa, " 24; " 36, Port Lambton, " 26; " 48, Walkerton, " 26; " 38, Montreal, " 26; " 25, Cayuga, " 26; " 7, Sarnia, " 26; " 43, Brockville, " 27; " 17, Paris, " 27; " 51, Barrie, " 28.

The Grand Secretary has received from Jacob J. Welner, Esq., C. M. B. A., Deputy, Neustadt, Ont., an application for charter with 14 signatures, for a Branch at Ayrton.

The necessary blank forms have been forwarded, and we will soon have a flourishing Branch at said place.

DEAR SIR AND BRO.

At the last regular meeting of Branch 26, C. M. B. A., the following resolutions of sympathy were offered by the Recording Secretary, and unanimously adopted:

Resolved, That Branch 26, now assembled in regular meeting, do hereby offer our hand in fraternal friendship to declare our feelings of sympathy with Trustees Bro. Scanlan of this Branch, in his affliction.

Resolved, That a copy of these resolutions be presented to Brother Scanlan, and the same be published in London CATHOLIC RECORD, and entered on the minutes of this meeting.

F. C. LAWLER, Rec. Sec. Bro JAMES MERR.

Winnipeg, June 18th, 1887. THOS. COFFEY, Esq., DEAR SIR AND BRO.

DEAR SIR AND BRO.

At the last regular meeting of the C. M. B. A. in this fertile field the blessing which fell from his authoritative hand has fructified and to-day with pride we may borrow the exclamation of the first Christians in the days of Pagan Rome, "We are but of yesterday and see we all your cities." There is a margin for exaggeration, yet if we may surmise anything from the brilliant gathering of to-night the day is not far off when the application may be made with more due regard to the right of truth.

My dear friends, in the Bible we read the following: "Woe to him that is alone, for when he falleth he hath none to lift him up." (Eccl. ix, 10) Truly man is a social being, by nature destined to seek the company of his fellow-man.

Isolated, alone, all his faculties are dwarfed, he is capable of nothing in the moral order, of almost nothing in the physical. Turn to the book of Genesis: 11: 18 "It is not good for man to be alone."

True in the supernatural sense, it is also in a natural one. It completes and explains another, the words that fell from the lips of God the Creator: "Let us make man in our image and likeness" (Gen. 1: 26).

God says, My dear Son, commenting on this world, is not solitary. One in unity of His divine nature, God is true in person, hence this adorable Trinity is the first as in His infinite wisdom to call away from this life, M. D. Shea, our late treasurer's brother, who lost his life by drowning in the Riv. River, N. W. T., June 12th, 1887.

Resolved, That the members of this branch do tender Bro. P. Shea their heart felt sympathy in the loss of his affectionate brother, and we trust that God will give him grace to bear with true Christian fortitude his sad bereavement.

Resolved, That a copy of the above be sent to Bro. P. Shea and caused to be inserted in the official organ of this association, viz. CATHOLIC RECORD, London, Ont., C. M. B. A. Monthly, Essex Centre, Ont., and the Northwest Review, Winnipeg, Man.

Yours fraternally, J. W. HERRIC, Rec. Sec.

Peterboro, Oct. 15, 1887.

DEAR SIR AND BRO.—I would like to express through the columns of the RECORD my appreciation of the assistance given by D. O'Connor, Esq., of Mattawa and J. J. Gorman, Esq., of Pembroke in obtaining signatures for a charter to establish branches of the C. M. B. A. in these places respectively.

These gentlemen, through active engagement in business, have shown a considerable interest in the organization of branches and I think it only just that they should have their disinterested efforts publicly recognized by the society.

Mr. Gorman, with a generosity that is worthy of special notice, got 1000 copies of J. J. McO'Connell's "Appeal to Catholic Sisters" reprinted and circulated at his own expense and by this means succeeded in greatly increasing the number of applicants for membership.

Yours fraternally, J. O'MEARA, 2nd Vice-Pres. Grand Council.

Re-Union of Montreal Branches.

The re-union of the four branches of the C. M. B. A. was held at St. Anthony's Church, on the evening of Sunday the 23rd, and was in every way a most imposing and very grand demonstration.

Rev. Father Leclerc, the esteemed pastor of St. Anthony's, had made every arrangement necessary for the success of the event. The church was most elaborately decorated; the altar was brilliantly lighted and adorned by numerous bouquets of rare and costly flowers and plants.

The side altar was also tastefully decorated. Long before the appointed hour the church was filled. The officers and members of Branch 50 performed the duties of reception committee and received their brethren of the sister branches on their arrival.

Branch 26, headed by the Vice-President of the Grand Council, Mr. T. J. Finn, Mr. Thos. Nicholson, president, Mr. C. O'Brien, Deputy grand; Mr. J. J. Curran, C. M. B. Vice-president; Mr. J. Lawlor, secretary, and all the officers and a full complement of its members, were the first to arrive, followed closely by Branch 41, headed by President John D. Quinn, and Branch 54, headed by President C. J. Flanagan.

Seats of honor were placed close to the altar rails and were occupied by Mr. T. J. Finn, Vice-President, G. C. McO'Brien, D. G. McO'Brien, Wm. W. Nicholson, J. J. Curran, B. 26, Mr. Quinn, B. 41, Mr. Flanagan, B. 54, and Mr. T. P. Tansey, President B. 50. Seated on the throne specially erected in the sanctuary was His Grace Archbishop Fabre, amongst the clergy in the sanctuary being the Rev. Father Leclerc, Pastor, Rev. Father Carriere, (of London diocese), Rev. Father Heu, Rev. G. Leclerc, Rev. J. Fahy, of St. Gabriel and several others.

The sermon was preached by the Rev. J. L. Donnelly, of St. Anthony's, Chaplain of Branch 50. The Rev. Father spoke as follows: My Lord, Members of the C. M. B. A.—Dear Friends:—

Before entering upon the instruction proper of this evening, I must avow that I had hoped a voice more eloquent than mine would have done honor to the subject of Catholic association at this grand reunion. If, however, on the one part I regret the absence of an orator worthy the occasion, on the other I rejoice at the thought of being face to face with so many old friends.

Others would discourse more brilliantly, but none, I am sure, with greater conviction of the benefit of your society. None have been more intimately connected with its working, nor has any one been in a better position to appreciate the qualities of head and heart of those who have devoted their energy to implant the good seed in this Catholic city of Montreal. It is fitting, dear

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Before entering upon the instruction proper of this evening, I must avow that I had hoped a voice more eloquent than mine would have done honor to the subject of Catholic association at this grand reunion. If, however, on the one part I regret the absence of an orator worthy the occasion, on the other I rejoice at the thought of being face to face with so many old friends.

Others would discourse more brilliantly, but none, I am sure, with greater conviction of the benefit of your society. None have been more intimately connected with its working, nor has any one been in a better position to appreciate the qualities of head and heart of those who have devoted their energy to implant the good seed in this Catholic city of Montreal. It is fitting, dear

DEAR SIR AND BRO.

My dear friends, in the Bible we read the following: "Woe to him that is alone, for when he falleth he hath none to lift him up." (Eccl. ix, 10) Truly man is a social being, by nature destined to seek the company of his fellow-man.

Isolated, alone, all his faculties are dwarfed, he is capable of nothing in the moral order, of almost nothing in the physical. Turn to the book of Genesis: 11: 18 "It is not good for man to be alone."

True in the supernatural sense, it is also in a natural one. It completes and explains another, the words that fell from the lips of God the Creator: "Let us make man in our image and likeness" (Gen. 1: 26).

God says, My dear Son, commenting on this world, is not solitary. One in unity of His divine nature, God is true in person, hence this adorable Trinity is the first as in His infinite wisdom to call away from this life, M. D. Shea, our late treasurer's brother, who lost his life by drowning in the Riv. River, N. W. T., June 12th, 1887.

Resolved, That the members of this branch do tender Bro. P. Shea their heart felt sympathy in the loss of his affectionate brother, and we trust that God will give him grace to bear with true Christian fortitude his sad bereavement.

Resolved, That a copy of the above be sent to Bro. P. Shea and caused to be inserted in the official organ of this association, viz. CATHOLIC RECORD, London, Ont., C. M. B. A. Monthly, Essex Centre, Ont., and the Northwest Review, Winnipeg, Man.

Yours fraternally, J. W. HERRIC, Rec. Sec.

Peterboro, Oct. 15, 1887.

DEAR SIR AND BRO.—I would like to express through the columns of the RECORD my appreciation of the assistance given by D. O'Connor, Esq., of Mattawa and J. J. Gorman, Esq., of Pembroke in obtaining signatures for a charter to establish branches of the C. M. B. A. in these places respectively.

These gentlemen, through active engagement in business, have shown a considerable interest in the organization of branches and I think it only just that they should have their disinterested efforts publicly recognized by the society.

Mr. Gorman, with a generosity that is worthy of special notice, got 1000 copies of J. J. McO'Connell's "Appeal to Catholic Sisters" reprinted and circulated at his own expense and by this means succeeded in greatly increasing the number of applicants for membership.

Yours fraternally, J. O'MEARA, 2nd Vice-Pres. Grand Council.

Re-Union of Montreal Branches.

The re-union of the four branches of the C. M. B. A. was held at St. Anthony's Church, on the evening of Sunday the 23rd, and was in every way a most imposing and very grand demonstration.

Rev. Father Leclerc, the esteemed pastor of St. Anthony's, had made every arrangement necessary for the success of the event. The church was most elaborately decorated; the altar was brilliantly lighted and adorned by numerous bouquets of rare and costly flowers and plants.

The side altar was also tastefully decorated. Long before the appointed hour the church was filled. The officers and members of Branch 50 performed the duties of reception committee and received their brethren of the sister branches on their arrival.

Branch 26, headed by the Vice-President of the Grand Council, Mr. T. J. Finn, Mr. Thos. Nicholson, president, Mr. C. O'Brien, Deputy grand; Mr. J. J. Curran, C. M. B. Vice-president; Mr. J. Lawlor, secretary, and all the officers and a full complement of its members, were the first to arrive, followed closely by Branch 41, headed by President John D. Quinn, and Branch 54, headed by President C. J. Flanagan.

Seats of honor were placed close to the altar rails and were occupied by Mr. T. J. Finn, Vice-President, G. C. McO'Brien, D. G. McO'Brien, Wm. W. Nicholson, J. J. Curran, B. 26, Mr. Quinn, B. 41, Mr. Flanagan, B. 54, and Mr. T. P. Tansey, President B. 50. Seated on the throne specially erected in the sanctuary was His Grace Archbishop Fabre, amongst the clergy in the sanctuary being the Rev. Father Leclerc, Pastor, Rev. Father Carriere, (of London diocese), Rev. Father Heu, Rev. G. Leclerc, Rev. J. Fahy, of St. Gabriel and several others.

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