

# The Catholic Record.

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

VOL. 7.

FOR THE WEEK ENDING SATURDAY, NOV. 8, 1884.

NO. 317

## CLERICAL.

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### BISHOP vs. DOCTOR.

A LATE SERMON BY THE PRINCIPAL OF QUEEN'S, REV. DR. GRANT, CRITICISED BY BISHOP CLAREY.

The following sermon was delivered by the Bishop of Kingston in St. Mary's Cathedral yesterday:

Last Monday there appeared in a local journal what purported to be a report of a sermon delivered the previous day by the Principal of Queen's University in the University Convocation Hall. For the rev. principal I entertain sincere respect. The exalted position he occupies, and his repute for eminent scholarship, and his grave official responsibility to society in this province, Catholic as well as Protestant, in regard to the higher education of youth, add great importance to his utterances and dispose the minds of many for ready acceptance of his teachings. Had the startling theories set forth in the published sermon been propounded by a Protestant clergyman holding no position of command or influence over any section of my flock, it is probable that I should not deem it my duty to pass any public criticism upon it. But now a painful obligation devolves upon me, as bishop of this diocese and divinely commissioned guardian of the sacred deposit, to correct certain grievous errors ventilated in that sermon respecting the Deity and Divine Providence and the miraculous operations by which the Son of God in the flesh confirmed His mission to men. To me, as truly as to the Apostle of the nations, the word applies "necessity lieth upon me," for were it unto me to preach not the gospel, (1 Cor. 9, c.), and the command to me is "Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine." (1 Tim. 4, c.) This morning I will deal with the first part of the published sermon, which treats of God's government of men, and will pursue the subject this evening at vesper. On another Sunday I will, please God, deal with the second part of that sermon, which is:

SHAMEFULLY VILIFIES THE MIRACLES OF OUR LORD JESUS CHRIST. The following is the extract from Principal Grant's discourse to which attention was called:

"If a man had used the words 'all power in heaven and earth is given unto me,' he would have been sure to have added, 'therefore I will accomplish my own ends'; but the Christ added, 'There is no power in me, but all power is God's, and all the agency is man's,' and Christ, understanding this, spoke in accordance therewith. In support of the latter statement the Principal alluded to electricity, which has existed since creation, but never used until man, the agent, acquired it of necessity. The same might be said with regard to the vast prairies, which are God's; they were useless, however, till man went upon them and cultivated them, illustrating that man alone can do nothing, but when linked to God he can do everything. The speaker alluded to the miracles of Christ's time, and said that there were much greater miracles performed to-day. Our Saviour had cured two blind men, but now men are curing thousands, and institutions have been established for that purpose alone. The miracles of the Pentecost was nothing in comparison to what can be done to-day, when a man can sit in his room and through the medium of the press speak to millions of people. The miracles of old were principally clustered around two great epochs—when Israel became a nation by the power of God, and when the nation to which Christianity was given was collapsing. Miracles were performed during Christ's time, but never was an angel used to preach the message of salvation, that duty falling to the lot of men, who were even mistaken and one-sided in some of their views."

In the allusion to Christ healing the blind the Principal did not draw a comparison, but desired to point out that if the things that were accomplished to-day were performed in the days of old they would have been pronounced miracles.

A GENERAL PRINCIPLE is here laid down, that "all power is God's, and all agency is man's." It is applied to both the supernatural and the natural order of life, the latter being adduced for illustration of the former; and we are told that "Christ, understanding this principle, spoke in accordance therewith," and this is why He did not, in sequence to his affirmation of his own omnipotence, add the declaration, "Therefore I will accomplish my own ends," but rather added, "Therefore, go ye," &c. Now, this principle is egregiously erroneous. It errs against philosophy, that is, against reason, in respect of natural operations; and against Christian faith, in respect of both the natural and the supernatural. For it is an established dogma of philosophy that God the Creator is God the Ruler and Governor of the universe, and holds in his hands not only "power" but "agency;" and He does not abandon His creatures to themselves, but sustains,

controls, aids and directs all and each, even the least of them, concurring them to their appointed ends by His active and immediate influence upon them, suitably to the nature assigned by Him to each; and in regard of man, who is a moral and free agent, this co-operation of God, the Supreme Ruler and Governor, is physical for merely physical acts, and both physical and

MORAL FOR ALL MORAL ACTS. This dogma flows directly from the nature of the Godhead, which, as it is actually infinite in every order of perfection, possesses in itself the supremest plenitude of all reality; and, by consequence, there cannot possibly be any entity, any act, any reality, or any good, moral or physical (and all physical acts are physically good), in the whole sphere of the creation, that has not its existence in God, from God, by God, in His immensity, from His bounty, by His agency. The sovereign dominion of God over every creature likewise involves this truth, that there is no agency whatever in man independent of, or separable from, the agency of God, concurring physically and immediately with Him in reducing to action the powers of mind and body, whereby God Himself has invested him; so that God be the lord of man's action and man's concrete acts no less than of his life and his faculties of agency. Furthermore, the absolute necessity for God's conservation, active and continuous, of man's existence and life and possession of his mental and bodily powers in continuity, holds equally for the divine conservation of those vital powers in their exercise, and consequently for divine concurrence in every single action of man. These truths, relating to God of infinite majesty, and His intimate relations with His creatures, although reason may apprehend them with certainty, even prior to revelation, cannot be adequately comprehended by our feeble intellects. "He that is a searcher of majesty, shall be overwhelmed by glory." Our mental vision is dazzled as we look upon God. We may, however, form some faint idea of our existence in God's immensity, and our conservation in life and faculty by God, and our dependence on His co-operation for all our actions by consideration of other things in nature.

In instance, the feathered tribe live, breathe and move through the hours, less regions of air; they are sustained in their flight by its power; they are nourished and invigorated by its energizing properties, and are dependent on its agency for the warbling of their joyous notes and the communication of their melodious message to men for the praise of the Great Creator. So also the numerous inhabitants of the deep, as they rove in perpetual silence through the immensity of the ocean, live by the watery element out of which they were formed by God on the fifth day of the creation; they are upheld by its resisting powers, and derive motion from its reactive agency. The earth and its fellow planets, lifted up on high, and supported by no material foundation, are set, each in its place by the finger of God, and borne by His mysterious agency along the lines of their prescribed orbits, in the infinity of space, with mathematical precision, ever acting and reacting on each other, and harmonizing the "music of the spheres" to the praises of their God. "The heavens shew forth the glory of God, and the firmament declareth the work of His hands; day to day uttereth speech, and night to night showeth knowledge." (Psalm 18, s.) The child in the womb living by the life-blood of its mother, vitally affected in its organism by her constitutional and hygienic conditions, quickened by the pulsations of her heart, and trobbing in response to her nervous emotions, conveys the idea of life within life and agency sustained by agency, and parental conservation and filial dependence. And thus nature all around help us to realize in some slight degree the truths of philosophy and religion which I have been endeavoring to explain to you. To this twofold principle of God's active physical conservation of man in life and power, and His indispensable concurrence in our actions is referred the primary

DUTY OF INTELLIGENT CREATURES, to worship the Creator, omnipresent and omnipotent, humbly adoring Him as the sole source of vitality and power and agency and act in the universe, and confessing with grateful heart our absolute dependence on his good-will for our being, our life, our health and energy of mind and body, for all whatsoever we are, or have, or may have done of good, and giving glory to God for all, because He is the first cause of all, the supreme agent, and we are wholly his, and our works are His, and by His right hand we are upheld throughout all the successive movements of our existence. On the same twofold principle is based logically the consoling dogma of Divine Providence watching over and ruling and governing the moral order of the universe, dealing with every human individual in the most minute affairs of life, with families, also, and nations and races, for the good of all, "reaching from end to end nightly, and ordering all things sweetly" (Wisdom 8, c.). So intimate is the connection between these dogmas that whoever impugneth the former, as Epicurus, among the ancients, and the deluded followers of Spinoza and Socinus, with the Rationalists generally, in modern times, have felt bound to impugn the latter; also; whereas the Pagan philosophers of highest name, Plato, Plotinus, Cicero, Seneca and others, as well as all Christian philosophers in every age, in their defence of God's providence, have recognized its logical basis in the doctrine of divine conservation and divine concurrence in the actions of creatures.

The Catholic Church, to whose custody

all truths of natural and revealed religion have been committed by our Saviour, has most plausibly cherished

SEVERAL FUNDAMENTAL DOGMAS affecting the honor of God and her children's duty of fear and love towards Him. Testimonies of fathers and doctors and popes and councils might be adduced without number. But I bring forward one testimony only; it is her beautiful morning prayer, appointed for her million priests and religious men and women, to be recited by them, publicly or privately, in her name, from day to day, in behalf of her children: "O Lord God Almighty, who hast brought us safely to the beginning of this day, preserve us to-day by Thy power, that we may fall into no sin this day; but that all our thoughts, words and works may be ordered by Thy governance to the fulfillment of Thy righteousness, through our Lord Jesus Christ, Thy Son, &c." After which is repeated three times, "Incline unto mine aid, O God; O Lord, make haste to help me;" and then the prayer proceeds, "O Lord God, King of Heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and our bodies, our thoughts, our words and our acts, according to Thy law and the doing of Thy commandments, that, through Thy help, we may here and for ever and ever be saved and delivered, O Saviour of the world, who livest and reignest for ever and ever." How little does she, the great Catholic Church, believe in the principle that "all power is God's, and

ALL AGENCY IS MAN'S." The Bishop next addressed himself to Principal Grant's two illustrations of the principle, "All power is God's, and all agency is man's," drawn from electricity and agriculture. Having explained the various divisions of agency, or efficient causes—the primary and secondary, the adequate and partial, the co-ordinate and subordinate, the material, instrumental and disposing causes—he delivered a most interesting and instructive exposition of God's primary adequate and co-ordinate agency in all man's operations. He showed how very small is man's own part in the agency of his own acts compared with that of the Creator; man being merely a secondary and partial agent, and, in regard of the production of electricity and the fruits of the prairies, and his operations upon material nature generally, being only a disposing cause, whose efficiency has no immediate physical influence upon the desired effect, but is limited to the arrangements of the material and instrumental causes, preparatory to the effective agency of God and with the forces of nature supplied by Himself and sustained by Him in their actual exertion. The Bishop made the telegraph operator a very apt illustration of man's agency, being the pressure of his finger upon a wire. Here is the beginning of "agency" in relation to the effect; all the previous acts, the preparation of the acids and metals and their combination, belong to the disposing cause. Here, also, is the

END OF THE OPERATOR'S AGENCY, the transmission of the electric movement along the wires and under the rusty disc, being the agency of God, through material forces created and energized directly and immediately by Himself. By a similar scientific analysis He placed the agriculturist in a very humble position of "agency" by the side of God, his whole work consisting in the opening of the sod, throwing a grain of corn into it, and leaving it there to rot. Having done this much, said the Bishop, the agriculturist may retire to his bed, and betake himself to travel, from October to August, and on returning to his field will see a crop of corn raised by God's good providence for the food of man. For which reason it is not to the farmer, but to our Heavenly Father, we return thanks each time we have partaken of a wholesome meal. Farmers ploughed and sowed and cast their seed into the soil for seven successive years in the land of Pharaoh, and God, refusing to pour out His bounty upon sinful man, left the Egyptians without produce of grain. He did the same for the space of three years in Israel for punishment of King Achab, in compliance with the prayer of Elias. Should He in anger be pleased to inflict a like chastisement hereafter upon the inhabitants of this Dominion, no principle, no power is God's, and all agency is man's;?" will not meet popular acceptance in those days.

ABSOLUTE NONENTITY OF MAN as an "agent" in the production of several natural effects vulgarly attributed to him, was graphically, and judiciously by the condescension of the audience, amply illustrated by the Bishop's analysis of the photographer's operations. As a disposing cause the artist is assumed to have dipped a plate of glass in a certain acid, placed his subject before the lens, and the prepared glass behind it. Up to this point there has been no agency whatever in relation to the effect. A lid still covers the lens of the telescope. The subject is quite at ease. The artist is moving in and out of a back room. It is at length time for "agency" to begin. The artist bids the subject keep the eyes steady, and draws aside the lid of the telescope. "Agency" is now in motion; the efficient forces are in operation; in a minute the interesting effect is produced in the likeness of the subject upon the glass; but what has the artist been doing? Whilst the "agent" was working out the effect he was simply standing by, with his arms folded, or he was counting the seconds by his watch!

The Bishop promised to return to his subject at vesper and deal with it scripturally. He preached for a full hour and a half last evening to a densely crowded congregation.

Lord Granville is about to have erected a handsome memorial cross on the spot where St. Augustine landed in England.

## ST. PETER'S CHURCH, OUSTIC.

DEDICATION BY HIS LORDSHIP BISHOP CLAREY.

Sunday was a red letter day in the annals of the Roman Catholic congregation at Oustic, for then was dedicated to the service of God the handsome new church of St. Peter's, whose erection has possessed so large a share of their interest and attention for the past year, and whose completion may well be to them a genuine source of gratification. So portentous an undertaking as the building of a church costing \$5,000 in a country parish, it may readily be imagined was viewed by some with misgivings, but was a work inaugurated by men whose zeal was not to be overcome by trifling obstacles, as is shown by the fact that to-day the church stands clear of debt, and better, that there is a small surplus left in the hands of the trustees. The steps which led up to this result are easily traced. It was a work first commenced by the former pastor, Father Nolan, and under the direction of his successor the present pastor, Rev. Father Macdonald, his advocacy was continued until it has now been carried to a successful issue. The imposing ceremony which marked the laying of the corner-stone a year ago, and the splendid lazar of last winter which constituted the chief means of raising the necessary funds, are features of the progress well remembered by all who read about them at the time.

THE DEDICATION. His Lordship Bishop Clarey and Vicar General Heenan arrived in Guelph on Saturday from Hamilton, and on Sunday morning left for Oustic in company with Rev. Father Doherty, S. J., of Guelph, being met at the church by Rev. Father Macdonald, S. J., who had preceded them thither. A procession was at once formed in the sacred edifice, consisting of the clergy above named and a number of faculties, all wearing the appropriate vestments of their order. The procession passed down the centre aisle to the front entrance and thence around the building, His Lordship sprinkling holy water about the foundation as they went and at the same time pronouncing the dedication service in Latin. On returning to the door they re-entered and the same ceremony was performed within, after which the church was thrown open to the large number of people who waited without, and who soon filled seats and aisles to such an extent that standing room was at a premium. High Mass, in the presence of the Bishop, was then celebrated by Father Macdonald, the music being rendered by a portion of the choir from Guelph.

It has been noted that the church was dedicated on the feast of St. Peter the Apostle, and the Bishop, in his address, alluded to the fact that this pleasure could not have been ours had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal. We desire especially to thank the ladies of the Royal City to whom we owe so much, the ladies of Loretto and Sisters of Saint Joseph, who helped us in so many ways. In a particular manner we acknowledge the encouragement of the Fathers in the Hill—but whose presence to-day prevents us from giving full expression to our sentiments. We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

Praying that Your Lordship may be spared many years to lead us on the road to eternity—we beg your Lordship's blessing for ourselves and families. Signed on behalf of the congregation, Simon O'Brien, Trustee, Jno. McMahon, Treas., Patrick O'Boyle, Jno. Blanchfield, James Serrit, Edward McDermott, Maurice Murphy, Matthias McCann.

His Lordship, in replying, thanked them very much for the address. It had afforded him very great pleasure to be in their midst on the auspicious occasion of the opening of this church which was so good an evidence of the zeal of their pastor and themselves. It was a consolation to the fathers to know that their works and teachings were responded to so liberally by the good people of Eramosa. It was a matter of gratification to find so much permanent love between those who differed from them in religion and themselves. Let them too be so instructed in their holy religion that a knowledge of it may direct them how to act to seek the good and well-being of their neighbors, and to be ever ready to render an account of the hope that is in them.

THE CHURCH. The new Church of St. Peter's is as cozy an edifice as may be found in any country parish. The main building is 60x12 feet in size, with a rear extension which forms suitable vestry apartments. There is seating capacity in the church proper for three hundred and forty people, and with chairs or benches placed in the fine wide aisles when the capacity of the building is taxed, room can be made for close on five hundred. Both outside and in it is furnished with a taste which does credit to the builders. Messrs. D. J. Murnaghan and John Douglas were the contractors and did the masonry themselves, engaging Messrs. James P. White and R. O'Brien to do the carpentering, Messrs. J. & W. For-

that when the young people of the parish were thinking of settling in life they should associate with those of their own belief. Their brethren who were separated from them in this respect did not desire to intermarry with them and they should not do so either. There was nothing that led to more unhappiness than these mixed marriages. Ask any man and woman who have had experience of married life what it was which sustained their happiness and they would tell you it was faith religion. With all the trials they had to encounter, man and wife must have the whole confidence of each other, and they could not have this unless their faith and holy religion were the same. Another thing which they were to avoid was the use of intoxicating drink, that thing which brought so much degradation and misery to the home and family. What was it which raised man above the brute creation? Was it not his reasoning faculties, which elevated him above all around him. Yet these were interfered with by the use of intoxicating liquor. It brought him down beneath the level of the beast. The horse took what drink nature told him was sufficient. You may be anxious to have him take more, but a drop more he will not take. But the drunkard not only takes what is sufficient—what is needed to slake his thirst—but willfully drinks more and more until he finds the use of reason becoming clouded, and degrades himself beneath the level of the brute. There is nothing more degrading than a man or woman under the influence of strong, exciting drink. Let us then discountenance in every way in our power this disgusting vice of drunkenness. Let us keep it far from us. Any good or holy organization that may be instituted among you for its prevention eagerly embrace it. In conclusion he exhorted them to cultivate a spirit of prayer which was the golden key that opens the door to God's greatest graces.

CONFIRMATION. On the conclusion of the mass, about twenty children came forward to receive the sacrament of confirmation, His Lordship addressing a few words before the ceremony explanatory of its significance, and afterwards tendering some good advice to the little ones, principally warning them against reading pernicious literature.

PRESENTATION OF AN ADDRESS. At the close of the service Mr. John McMahon stepped forward and read the following address:— To His Lordship James Joseph Clarey, O. P., D. D., Bishop of Hamilton. MAY IT PLEASE YOUR LORDSHIP: We, the Catholics of Eramosa, beg to welcome your Lordship in our midst. We take this opportunity of proclaiming our inviolable attachment to our holy Father and to the person of the Supreme Pontiff, Leo XIII., even in chains gloriously reigning.

We rejoice he has chosen for his representative of Hamilton a son of Saint Dominic, a brother of Saint Thomas Aquinas and Saint Vincent Ferrer. It is with feelings of thankfulness to Divine Providence that we invite your Lordship to dedicate our new church.

We are sensible that this pleasure could not have been ours had not the Catholics of Ontario and indeed of the Dominion responded generously to our appeal. We desire especially to thank the ladies of the Royal City to whom we owe so much, the ladies of Loretto and Sisters of Saint Joseph, who helped us in so many ways. In a particular manner we acknowledge the encouragement of the Fathers in the Hill—but whose presence to-day prevents us from giving full expression to our sentiments. We are glad to be able to state that living in the midst of non-Catholics, friendly relations subsist between them and us, and we indulge in the hope that recent events have dispelled many of the prejudices of early training.

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rester to do the painting, and Messrs. Dyer & Cordery to do the plastering. The contract price was \$4,000, but the material which was supplied by the congregation and other extras would bring the whole cost up to \$5,000.

## ALL SOULS.

All souls' is a day appointed by the Church of God wherein the living are specially exhorted to offer prayers and suffrages for the souls of the faithful departed. "Judah, the valiant commander, having made a gathering, sent 1200 drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mac. xii, 47. "Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing."—St. Matt. 25, 25.

So pray that, rescued from the storm Of Heaven's eternal fire, We may lie down, then rise again, Safe, and yet saved by fire.

CARDINAL NEWMAN. —Union and Times.

## CHRISTMAS CARDS.

We have on hand at the CATHOLIC RECORD Office a splendid and varied collection of Christmas cards. Our cards are Catholic in design and significance, such as should be used by Catholics, instead of the meaningless pastebords so much in vogue for the conveyance of Christmas wishes. Our cards are sold at various prices, but all are of neatest design. We guarantee making a suitable collection to parties forwarding us any specified sum, and indicating the quantity of cards they require. Address: Thomas Coffey, Catholic Record Office, London, Ont.

## CATHOLIC FAMILY ALMANAC.

The numerous orders we daily receive for the Catholic Family Almanac attests its popularity and excellence. We urge on those of our patrons and friends who have not yet sent their orders to do so at once before our supply is exhausted.

## CATHOLIC NOTES.

Arrangements for the third plenary council are about completed at Baltimore. Official members of the council number about one hundred, but visiting clergymen will swell the list to nearly seven hundred. Accommodation for all has been secured.

At the recent German Catholic Congress, held at Breslau, 400 delegates were in attendance, and Prince Blucher, grandson of the Protestant general of that name who saved the allied armies at Waterloo, occupied the chair.

Rev. Father Donnelly, of the bishop's palace, has been appointed by his lordship Bishop Fabre as spiritual adviser of the Catholic Mutual Benefit Association of Montreal.

Father Curé, S. J., has gone to the Eternal City to place himself, it is said, at the disposal of the ecclesiastical authorities, and thus crown his act of submission and reparation.

Though the Catholics of Germany number one-third of the population, they sent to the battle-field of 1870-71 2,567 nurses, whilst the Protestant associations mustered but 750.

The Vicar-General of the Diocese of Rimouski has published a circular addressed to the Roman Catholic clergy of that diocese by Bishop Langevin, notifying them of the dire straits of the sufferers by the late fire at Clarendon, and instructing them to hold, if possible, a collection in their aid in each and every church in the diocese. The bishop also thanks Hon. Dr. Fortin and Hon. Mr. Flynn for exertions in behalf of the sufferers.

Protestant missionary societies, who set their hearts on converting the Jews in America, find that the operation is as expensive as that of the Irish Church Missions among the Catholic peasants of Connaught. From the report of one of these societies, which has just been issued, it appears that four Jews were converted last year at a cost of \$21,356.75 a head.

Quite a cordial greeting that must have been between two aged servants of the Lord. The Rev. Dr. Downes, of Killmacree, 80 years of age, accompanied by one of his curates, arrived from Queenstown to personally visit His Eminence, Cardinal Macloskey, seventy-five years old. It is his first glimpse of this country. As already intimated, he came solely to see America's Cardinal. When the traditional three-score and ten with an added decade braves the dangers of the sea for such a purpose, our beloved Cardinal must indeed be venerated in the land of his ancestors.

The painful accident which befell Mr. Archie McNeill, of this city, some days ago at Hyman's boat and shoe factory, has cast a gloom over his many friends in London, who all hope to hear of his speedy and entire recovery.

Written for the Record. To the Sacred Heart.

Within thy Sacred Heart, dear Lord, My anxious thoughts shall rest, My father ask for life nor death, Thou knowest what is best.

THE HAUNTED ROOM.

A SCHOOL TALE.

The boys of Langdon Manor School were supposed to be led by eight o'clock, but on this particular night...

Train the Boys for Business.

There is one element in the home instruction of boys to which little attention has been given; and that is the cultivation of habits of punctuality, system, order and responsibility.

CHEAPNESS NOT QUALITY!

"Messrs. Editors: I have enclosed \$— for the Journal. This, I think, ought to be sufficient to satisfy your bill; if not, and you think you cannot afford that, you need not send the paper any longer, as I think I can't afford to pay it.

COLORED CATHOLICS.

In last Sunday's New York Sun, James Reipath, writing from Baltimore, gives following interesting account of St. Francis' Convent in the city which is managed by the colored Oblate Sisters of Providence.

REV. FATHER NICOLL.

HE PAYS A VISIT TO THE PUPILS OF THE GLOUCESTER STREET CONVENT.

CATHOLICITY IN THE FAR WEST.

FIGURES THAT TELL THE STORY OF ROMANISH DECADE.

The census of population for 1880 contains some instructive summaries. Few of our people know what a vast Church is springing up between the Mississippi and the Pacific.

Don't You Do It.

Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and permanent can be procured at the nearest drug store in the form of Kidney-Wort.

A Valuable Patent.

The most valuable discovery patented in modern times is that of the best blood purifier and liver and kidney regulator.

A Great Mistake.

It is a great mistake to suppose that dyspepsia can't be cured, but must be endured, and life made gloomy and miserable thereby.

A Wise Conclusion.

If you have vainly tried many remedies for rheumatism, it will be a wise conclusion to try Hagar's Yellow Oil.

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PERSEVERE SERMONS PREACHED IN DRALE, LONDON, SU THE REV. FATHER C

"Therefore take unto God, that you may be evil day, and to stand fact." (St. Paul, Eph. 5:16)

The Apostle St. Paul solicited for the Ephe converted to the faith, epistle replete with earnest inspiring counsel. He re- Christ Jesus. He re- found in charity the great blessings they had Christ Jesus. He re- found in charity the great blessings they had

the previous period is one of great obscurity in the ecclesiastical annals of Scotland. Whatever authorities the Scottish historian who lived nearer the events may have possessed in the chartularies and manuscripts of the bishoprics and religious houses, we are entirely dependent for original evidence on chance references, or occasional mention of names, during the two centuries subsequent to the monasticism of Bode and Admann. Under their faithful guidance it is possible to trace in clear outline the early vicissitudes of the Scottish Church; but they leave us when foreign invasions and domestic revolutions were about to smother whatever organization it possessed, and no records have survived the disaster that overtook the monasteries and the re-constitution of the kingdom on a new basis.

It is impossible not to remark the absence of a regularly constituted hierarchy and of fixed episcopal sees during the supremacy of the Columban church. The Bishops resided where their presence for the time seemed most advantageous. In the absence of great popular centres, few dioceses long required the continual residence of a bishop, and the episcopate, whose mission in the midst of a shifting population was frequently best furthered by removal.

We come across numbers of Bishops who never appear to have had successors in their churches; they ruled, and the history of most of the sees which were the nucleus of a series of translations. This was not peculiar to the Scottish Church, for the same frequency of migratory Bishops was not fixed sees is found in the annals of other churches in the same period. But the special relations between the monastic and the diocese, found also in Ireland at the same period, are characteristic of the system that evangelized the two countries.

Monachism may be said to have brought in Christianity into the Faith was engrafted on the Rite, rather than the Rule on the Faith. The monastery was all in all, and the whole scheme of church government was based upon a monastic jurisdiction. Instead of dioceses under the jurisdiction of metropolitan and suffragan Bishops, were dioceses, the greater or smaller dependent upon some leading community, like that of Armagh or Iona. It is not to be supposed, however, that there were no Bishops. Every monastic establishment of any pretension possessed one Bishop, sometimes more than the walls; but as the Prelate was without a diocese, he was in an anomalous, and in some measure in a subordinate position.

As a priest, he was the ecclesiastical head of the whole community, upon whom the monks observed the same rule as the monk of the brethren, asserting in this respect no authority over the Abbot who, as the regular Superior of the Fraternity, became in reality the leading churchman of the district.

The case was different when the ecclesiastical system was influenced by the political institutions of the Roman Empire. When Christianity became the religion of the highly civilized and artificial society, gathered into cities, the diocese and the city were frequently contemporaneous and always connected. If monachism were introduced, their superior never assumed any but a subordinate place under the recognized head of the hierarchy. In the Celtic church, monachism was not a feature, nor an institution, but its only organization. Secular clergy were un- known.

The expulsion of the Columbans from Pictish territory was a misfortune. The monasteries fell at once into the hands of zealous laymen who assumed the title of Abbot, and transmitted the secularized property to their descendants by hereditary succession. The monasteries themselves did not remain vacant, but the motley band of retainers who assumed the profession of monks were a disgrace to it. The description of the condition of the former religious houses in Northumbria, left us by Bede, probably applies equally to Scotland. Sometimes the most powerful chief of the neighborhood was appointed protector or patron of the community, and then usurped the whole authority and appropriated the lands to his own use, leaving a pittance to the clergy, if these were not his sons and relations. Sometimes the tribe or the founder claimed the succession to the abbacy in one of their members, and a flagrant instance of this abuse in the kindred Celtic church of Armagh is unsparingly denoted by St. Bernard, who complains that "nearly fifteen generations had already passed away in this villany."

PERSEVERANCE.

SERMON PREACHED IN ST. PETER'S CATHEDRAL, LONDON, SUNDAY, OCT. 26, BY THE REV. FATHER COFFEY.

"Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect." (St. Paul, Eph. vi. 13.)

The Apostle St. Paul, in his anxiety and solicitude for the Ephesians, whom he had converted to the faith, addressed them an epistle replete with earnest exhortation and inspiring counsel.

He told them of the great blessings they had received through Christ Jesus. He recalled the time when they were dead in offences and sin, and reminded them that "God, who is rich in mercy, hath quickened them in Christ, hath raised them up and made them sit in heavenly places through Christ Jesus."

And he begged for them to the Father of our Lord Jesus Christ, that "being rooted and founded in charity they might be able to know the charity of Christ which surpasseth all knowledge, and that they might be filled unto all the fullness of God."

He admonished them in terms most earnest and most solemn to walk worthy of their vocation, "with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in one bond of peace, one body and one spirit, one Lord, one faith, one baptism, one God and Father of all in us all."

(Eph. iv. 2-6.) He urged them with all apostolic ardor and Christ-like persuasiveness that they should be followers of God, even as most dear children—that fornication and all uncleanness and covetousness should not be even named among them.

But his exhortations and his counsel, though encouraging and inspiring as they were, he summed up and epitomized in the words: "Therefore, take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect."

To stand, then, in all things perfect, we must have put on the armor of God, which is righteousness, which is truth, which is justice, which is obedience to the law. The Apostle is explicit in this exhortation, wherein he reenumerates and emphasizes that which Christ himself had preached and taught. Our Divine Redeemer, once addressing his disciples on Mount Olivet, said to them: "Take heed that no man seduce you; for many will come in my name, saying: 'I am Jesus Christ; and they will seduce many. And you shall hear of wars and rumors of wars. See that you be not troubled; for these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences and famines and earthquakes in places. Now all these things are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake. And there shall many be scandalized and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall seduce many. And because iniquity hath abounded, the charity of men shall grow cold. But he that shall persevere to the end, he shall be saved."

(Matt. xxiv. 9-14.) Upon perseverance then did Christ Jesus insist, upon perseverance also does the apostle St. Paul, in his admonitions to the Ephesians, likewise insist: "Take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect."

A life of passing, transitory resistance will not profit us unto salvation; we must stand and remain perfect. Jesus Christ, says St. Bernard, was obedient unto death, and unless we be obedient—obedient unto Him, obedient unto death—ours will not be the unfading crown of heaven. Never, at any period in his life, maintains this great doctor, is the just man satisfied that he has won the prize, that he has reached the goal, that he has gained the summit. He never rests, he never ceases, he never ceases to hunger for victory, so much so that were he to live forever, his every thought and every action and every energy would be directed to the acquisition of greater merit and higher reward. It is not for time only that he binds himself to the service of God, it is for eternity. "No man," says Christ, "putting his hand to the plow and looking back, is fit for the kingdom of God." (Luke ix. 62.) And again, the Redeemer of mankind, ever solicitous that his disciples should clearly apprehend the necessity of persevering unto the end, spoke unto them a parable that we ought always to pray and not to faint. (xviii-1.) The resurrection of Christ was for him a glorious and never-ending triumph over death. Our resurrection from the death of sin should be likewise an enduring triumph for us. In this sense did St. Peter exhort his followers: "You, therefore, brethren, knowing those things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (1st Peter iii. 17.) The apostle St. Paul is equally emphatic, actually as urgent, equally as impressive: "Keep yourselves," says he, "in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting." (Jude 1, 21.) In the Book of Revelations there is admonition upon admonition to perseverance. "Be thou faithful unto death and I will give thee the crown of life." (Apoc. ii. 10.) Could language be clearer, more urgent, more effective. But the inspired writer is not yet satisfied. He adds, "Have in mind therefore in what manner thou hast received and heard, and observe." (iii. 2.) Can any one fail to apprehend the import and significance of this appeal for steadfastness in the service of God? If any man so fail to apprehend it, the inspired writer will convince him, for in the same portion of Holy Writ he says, with a clearness that will permit of no misapprehension, "He that is just, let him be justified still, and he that is holy, let him be sanctified still." (xxii, 11.) The Royal Prophet had, long before the coming of the Messiah, held the same teaching. He had begged of the Lord to strengthen him in his footsteps that he might not falter. He had implored him with all fervor to confirm him in his service that he might forever seek his presence. Out of his love for God he declared in all humility, "I walked in the

innocence of my heart in the midst of my house." (Pal. c. 2.) We should turn with readiness, with gladness and submission to the admonitions of the inspired Book; spare no effort, shrink not, avoid no sacrifice, but put them in practice. As Christians we have for master God himself, the God of infinite goodness, unfathomable wisdom and immeasurable power, the God who has loved us from all eternity, the God who has loved us out of his own unspeakable bounty, the God who has loved us despite our own wickedness and unworthiness. God is our master, to Him we have pledged fidelity. The sancti God whose attributes are set forth and exhibited by the holy man Job in language of sublimer terror and holiest enthusiasm: "He is wise in heart and mighty in strength! Who hath resisted him and had peace? Who hath removed mountains, and they whom he overthrow in his wrath knew it not; who shaketh the earth out of her place and the pillars thereof tremble, who commandeth the sun and it riseth not; and shutteth up the stars as it were under a seal; who alone spreadeth out the heavens, and walketh upon the waves of the sea. . . . Who doeth things great and incomprehensible and wonderful, of which there is no number?" (Job. ix, 4-10.) The God in whose service this holy man persevered is the God whom we have for master, a God mighty indeed and to be feared, but also a God to be loved. He is the God who brought the Israelites out of bondage, fed them with manna in the desert, and gave over their enemies into their hands. He is the God who sent His Only Begotten to redeem mankind and regenerate the world. Verily, he is a God to be loved, whose mercies are above his works.

The "I" whose spirit in the helplessness of tender infancy, caused the holy man Simon to exclaim: "Now dost thou dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples. A light to the revelation of the Gentiles, and the glory of thy people Israel." (Luke ii, 29-32.) Our master is that merciful Jesus who, ascending the mount, spoke unto the multitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the pure in heart, for they shall be called the children of God. Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." (Matt. v, 3-10.) He that is our master is that same bounteous Jesus, who, out of the depth of his tender and abiding love, taught us to pray: "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our superabundant bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil." (Matt. vi. 9-13.) It is in the service of this divine master we are invited to persevere and to persevere unto the end. If we persevere not in His service we must put on the armor of Satan and follow the standard of darkness, despair and destruction. There is no other course open to us, no middle way between the following of Christ on the one hand and the serving of the evil one on the other. No man can serve two masters with his claims so antagonistic, maxims so diverse, precepts so essentially and necessarily irreconcilable. Christ not only wishes us to be saved, but points out the road to salvation: "I am the way, the truth and the life." Satan desires that we should share his never ending perdition and misery. He therefore employs every artifice that cunning can suggest, malignity devise, or hatred carry into execution to draw us from the way, the truth and the life. Our victory over us, he will be as sure as our defeat. To his triumphal chariot he must bind us hand and foot, that our abandonment of God may be known to all others and our total dependence on him be an incentive to our brethren to join us in our shame and criminality. To make certain his conquest of our immortal souls Satan leads us into the slavery of sin, which is neither more nor less than the habit of vice. The just man he oppressively assails, but the sinner who rises from his deeds of sorrow and of crime he harasses and afflicts with even greater persistence, that he may regain his lost way over him, that he may accuse him to his domination and finally persuade him that a return to God is, in the face of his many grievous, and perchance enormous transgressions, an actual impossibility. Again and again does he, with the persistence which he only knows how to employ, lead the souls of the inconstant and unwary into sin. In the wickedness of the world and the influence of their own passions he has ready, active and unscrupulous allies. The condition of the wretched sinner, of him who persevereth not, and in the extreme and suggestive of considerations that cannot fail to be of profit to us all. There are three principal causes of relapse: (1) an absence of real conviction in the beginning; (2) the non-avoidance of the occasions of sin, and (3) the neglect of the means of amendment. The number of persons who approach the tribunal of penance without any purpose of amendment is greater than is supposed. They may be influenced by some unworthy motive to confess their sins, but their sins they do not sincerely detest, and as a consequence not only do not amend their lives, but the last condition of these people is much worse than the first, for to their former crimes they add that of a profanation of the sacraments. We must, when we have our consciences to the tribunal of God, be animated by a sincere and hearty detestation of sin, with a firm purpose of never again offending God. Our purpose of amendment must be sincere, it must extend to all our sins and it must be supernatural. Our will to offend God no more must be a strong one, one firm and effective enough to lead us into an immediate and changeless amendment of our lives. It must be universal, that is to say, it must extend to all our mortal sins. The making of a good confession without an universal purpose of amendment is not possible. Every mortal sin we must resolve to hate and avoid, particularly our favorite and habitual sins. Finally, our pur-

pose of amendment must be perseverant. We must be determined to avoid sin, because by sin we offend God who is so good, lose his sanctifying grace, close the gates of heaven and open those of hell. A purpose of amendment founded on merely natural motives can avail us nothing. It is God whom we offend by sin, and therefore it is for God's sake we must avoid sin and never again pollute our souls with its guilt. A frequent and potent cause of relapse is the non-avoidance of the occasions of sin. All men are prone to evil and of themselves find great difficulty in subduing concupiscence and avoiding sin. When, therefore, we expose ourselves to the occasion of sin, the temptation acquires new strength, and nothing short of an extraordinary grace can save us from a fall. An extraordinary grace is one we can not hope for, because we expose ourselves to the danger of the sin most imprudently and presumptuously. It is, above all, the proximate occasions of sin which we must be resolved to abandon. Not only must abstention be refused us if we abandon not these occasions, but if we refuse to avoid them, our conversion becomes simply impossible. A third cause of relapse is neglect of the means of amendment and of perseverance. We must, if we really desire to persevere, be watchful. To the vigilant alone will be given the reward of glory. Foreseeing the dangers that menace their salvation, they avoid these with the most scrupulous care. He that hath an earthly treasure devotes his every thought and his entire attention to its safety and preservation. Our treasure is our immortal souls. Should we not be watchful in their regard, for they are more precious than silver or gold or earthly possessions of any kind or character whatever. We must likewise pray with constancy and devotion, pray for light and strength to know our weakness, and avoid the allurements of sin. We must walk in the presence of God, remembering that He knows all things and sees even our most secret thoughts and actions. We should also frequently renew our good resolutions, that, as often as we approach the sacraments, we may receive the grace and the force necessary to persevere in the service of God. Perseverance then, should be our watch-word. It was at the baptismal font we began our progress towards heaven. We then avowed our purpose to persevere by renouncing the devil, the world, with all their works in glory. We then bound ourselves, in the face of heaven and earth, to live and die for Jesus Christ, that is to say, we entered into a formal and most solemn obligation to persevere in the practice of good and in the avoidance of evil. He therefore that has the misfortune to fail to persevere, forgets and despises these resolutions. Hence a most deplorable fall. He had renounced the devil and the world, he had served Satan and sin. He had pledged himself to serve Jesus Christ, and Jesus Christ only. Now he declares he will serve Him no more. "Not this man but Barrabas." (John xviii, 40.) Not this man but rather Satan, the arch-fiend and rebel, who deprives the soul of grace and virtue, of merit and glory!

We will not have this man to reign over us, cries out the faithful Christian. He desires not that Christ should reign in his soul. No, he goeth to the princes and the powers of darkness, saying, like Judas of old: "What will you give and I will deliver Him unto you." (Matt. xxvi, 15.) O sin! O concupiscence! O Satan! what will you give me and I will abandon my baptismal innocence, my promises, my vows, my soul, my salvation, my crown, my glory, my God and my eternal life!

From so sad a fate may God deliver us. We have now almost reached the term of this blessed month, appointed and consecrated to special devotion to the Holy Mother of God. But before its term is reached we have time to ask of the Immaculate Virgin to bless our good purposes and our good resolutions—to procure for us the grace of perseverance unto the end, that we may not in vain repeat the words of the holy man Job:

"As long as the breath remaineth in me, and the spirit of God in my nostrils, my lips shall not speak iniquity, neither shall my tongue contrive lying. Till I die I will not depart from my innocence."

Flirting With Strangers.

The practice of flirting with strangers on the street, in the horse car, in restaurants, etc., "just for fun," without the shadow of an introduction, at best under cover of some flimsy pretext which is at once understood by the opposite party, has grown prevalent.

Don't do it, girls. You may have as much pride of character and self-respect as the most punctilious, well-bred lady who stands upon strict etiquette, but you won't get credit for it.

"But it's such fun to lead them on awhile and then make fools of them." They don't see the matter from your standpoint. You nine cases out of ten you make yourself ridiculous in their eyes, and pamper their self-conceit, which was too well fed before.

We know innocent, pure-minded girls do such things thoughtlessly—for love of mischief—one leading the other. But if they could hear the sly insinuations and covert insinuations with which they are coupled afterward, their slumbering womanly instinct would be aroused, and they would blush with mortified shame at the motives imputed to them.

AMONG THE WARMEST ADVOCATES of the use of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure are ladies formerly in delicate health, whose vigor and bodily regularity have been restored by it. Cases of debility of long standing, chronic biliousness, weakness of the back and kidneys, female ailments, and obstinate types of nervous indigestion, are overcome by it. Sold by Harkness & Co., Druggists, Dundas St.

Gilbert Laird, St. Margaret's Hosp., Orkney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Electric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have an effect. The excellent qualities of this medicine should be made known that the millions of sufferers throughout the world may benefit by its providential discovery."

FLETCHER.

Thursday, the 23rd Oct., will long be remembered in the village of Fletcher, it being the day of the opening of the new Separate School of that place. The building is a handsome red and white brick, 46 feet long, and 26 wide. It was commenced under the pastorate of Rev. Father West, and completed by Rev. Father Hodgkinson, the present pastor, at a cost of \$1300. A large crowd assembled for the opening. After the accustomed ceremonies Mass was celebrated at the appointed hour by our worthy priest. Towards its close he addressed the large audience upon the subject of Catholic education. The Church, he said, was often misunderstood upon this point by many outside the fold, many going so far as to assert that the Catholic Church was opposed to education, this, however, is not true, as the Church has ever shown herself the true friend of education. Her mission is to teach, she received that mission from Christ when He said to her through His Apostles, "Go, teach all nations." The apostles went forth, they taught, and in their successors, they were teaching in the Catholic Church to-day. How then, said he, could the Church be the enemy of education, when her very mission is to teach, when this is the very reason of her existence—that she may show us the way to Heaven by her holy teaching. No, he continued, the Catholic Church is not the enemy of education, if so why did she erect this beautiful building in which we are to-day, and in which your children are to be taught? This certainly did not look like the Church being the enemy of education. No, the Catholic Church is not the enemy of education, but she is, she has ever been, and she ever will be, the sworn enemy of godless education. The Catholic Church wishes her children to be educated, she binds parents in conscience to fulfill this duty, but she is not satisfied with a mere intellectual knowledge, she is not satisfied with preparing them for this transitory earth, no, she wishes them to receive at the same time a knowledge of their holy religion to guide that intellectual knowledge. She wishes to prepare them for Heaven, for that Heaven for which God created their immortal souls. The rev. gentleman then proceeded to explain the meaning of the word education, and particularly the meaning of the words, Catholic education, which included not only a knowledge of the sciences, but also and more especially the science of all sciences, the science of holy religion. The child, said he, is father of the man, neglect the child and you neglect the man. O! how often do we see these poor neglected children of society coming forth as instruments of God's vengeance upon the society that unheeded them, coming forth to curse the world that would not teach them, coming forth to fill our prison cells with criminals; hence it is the world exclaims: We must educate our children, not only their mind, but their immortal souls. The Catholic church forgets not the soul of the little child, she educates that soul for God in the school days of its innocence, nor rests until she sees it safe in Heaven. It takes the little child in the days of its youth, prepares its little mind to receive human knowledge, but at the same time it instructs its childish mind in the knowledge of its God. Here, in the little garden of that child's soul, she sows the seed of the Catholic faith, of that holy faith which is to guide it back to its God. This is Christian, this is Catholic education. The three great educators of the child were the Church, the home, and the school. The Church through the priest, the home through the parent, the school through the instructor. It was the duty of parents then, to see that their children should receive the three-fold instruction; then, said he, these children would go forth into the world, be able to take their places honorably in it, a credit to the school in which they were trained, a credit to their parents, whose hearts they would fill with joy, and above all a credit to the Church, to their glorious Catholic Faith. Rev. Father Hodgkinson then concluded by congratulating the people on the beautiful building they had erected, a building that would stand in after years as a monument of their love and zeal, a building which, surmounted by its cross-crowned tower, would ever teach their hearts to soar heavenward where alone is true knowledge, the knowledge of God.

The Rev. Father thanked the Trustees, Messrs. Murphy, Rice, and Tan for the energetic and able manner in which they had labored towards the completion of the school, after which the crowd dispersed amidst the joyous pealing of the bell.

Miss L. McKeown kindly presided at the organ during the offering of the Holy Sacrifice of the Mass, and assisted by Mr. Stephen McKeown, rendered some very fine selections. We were extremely sorry that circumstances prevented our late esteemed pastor, Rev. Father West, from being present, as it was wholly although his instrumentality that the building was erected; however, Rev. Father Hodgkinson left nothing unfinished that would contribute towards the success of the occasion.

A Thing of Beauty. The most brilliant shade possible, on all fabrics, are made by the Diamond Dye. Unequaled for brilliancy and durability. 10c. at druggists. Send 2c. for 32 Sample Colours, Wells, Richardson & Co., Burlington, Vt.

The great results which have attended the regular use of Quinine Wine, by people of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life giving principle—a perfect renovator of the whole system—involving at the same time both body and mind. Its medicinal properties are a febrifuge tonic and anti-periodic. Small doses, frequently repeated strengthen the pulse, create an appetite, enable you to obtain refreshing sleep, and to feel and know that every fibre and tissue of your system is being healed and renovated. It is the fine Quinine Wine, prepared by Northrop & Lyman, Toronto, we have the exact tonic required; and to persons of weak and nervous constitution we would say, never be without a bottle in the house. It is sold by all druggists.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882. I wish to express my appreciation of the valuable qualities of Ayer's Cherry Pectoral as a cough remedy."

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"I did so, and was rapidly cured. Since then I have kept the Pectoral constantly by me for family use, and I have found it to be an invaluable remedy for throat and lung diseases." J. W. WHITELEY.

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OUR LADY OF LAKE ST. CLAIR.

Last week we spoke of the pastoral visit of His Lordship the Bishop of London through the County of Kent. It is this week our pleasing duty to record his progress in the adjoining county of Essex on a similar mission. On Monday, the 27th, the Bishop, accompanied by the Rev. Father Flannery, St. Thomas, visited Amherstburg, a flourishing and populous mission in the South Riding of Essex. On Sunday morning he administered the rite of confirmation to one hundred and seventy-five persons. His Lordship spoke in the French and English languages, not only on the preparation required for confirmation, but the various duties of a Christian life. On the 29th the Bishop held the exercises of the visitation in the church of St. Joseph, River Canard. This is an exclusively French Canadian parish, in charge of the Rev. Father Marselle. Here His Lordship confirmed one hundred and fifty persons. He spoke at length in French, as well as the candidates for confirmation as to the parish-ers generally. At St. Anne's, a mission in charge of Father Andreux, His Lordship confirmed one hundred and forty-four persons. Here also, as at Amherstburg and River Canard, the bishop addressed those present in their own beautiful and expressive tongue.

From St. Anne's His Lordship proceeded to Windsor, where, on the 1st of November, he celebrated the thirtieth anniversary of his ordination to the priesthood. On the 2nd took place the blessing of the new church of Our Lady of Lake St. Clair, at Walkerville, a busy and flourishing village two miles from Windsor. But before speaking of the ceremony of Sunday last, which marks another epoch in the religious progress of the county of Essex, we will, we doubt not, be permitted by our readers to make some reference to Essex, on account of its interesting religious history, its rapid growth in population, its material wealth and climatic advantages. The religious history of Essex is indeed most interesting. Away back in the twilight of Canadian history, early in the eighteenth century, there was a church or mission station at the place now called Sandwich, but then known as Pointe de Montcal, The parish of the Assumption, Sandwich, has formed part successively of the dioceses of Quebec, Kingston and Toronto, and is the mother parish of the county of Essex. In 1782 a church was erected at Pointe de Montcal by the Rev. M. Hubert, then pastor of the place, but afterwards Bishop of Quebec. The new church was the object of a special and signal mark of favor from Pope Pius VI. This was a plenary indulgence to be granted twice a year, once on the Friday after the octave of Corpus Christi, and again on the feast of the Assumption, the patronal festival of the parish. The original copy of the Papal indult conferring this privilege, bearing date February, 5th, 1783, is preserved in the archives of the parish. After the departure of the Rev. M. Hubert the Church of the Assumption was attended by the Rev. M. Froehlich, cure of St. Anne's, Detroit, then by the Rev. M. Dufaux, who was for ten years pastor, dying early in September, 1796. The Rev. M. Edmond Burke, Vicar-General, who resided at Riviere au Raisin, attended the mission till the following Christmas. On that happy day the faithful of the parish of the Assumption were delighted by the arrival in their midst of a zealous and distinguished priest who for twenty-eight years was to exercise the holy ministry among them. This was the Rev. J. B. Marchant, priest of St. Salpêtré and director of the College of Montreal.

The population of the parish of the Assumption was in 1790, 861, while that of St. Anne's, Detroit, was 1,469. The year 1801 was rendered memorable by the visit to Detroit of Mr. Denaut, Bishop of Quebec, who confirmed in the church of Assumption no fewer than 500 persons. The largeness of this number is not surprising when we consider that this was the first episcopal visitation since that of Mgr. de Pontbriant in 1755. At the beginning of this century Western Canada was very thinly peopled. The parish of the Assumption of Detroit was the only one in a territory now forming several dioceses. The settlers were scattered all along the river Detroit, Lake St. Clair and a few on the river now known as the Thames. In 1803 two new stations were established, one at St. Pierre on the Thames and the other at St. Malden or Amherstburg. The mother church—the Assumption of Sandwich, was the place of residence of the pastor, who for many years had to serve either by himself or through his vicar, whenever he could obtain one, the two new stations. St. Pierre was, however, visited but twice in the year. The first vicar of Rev. Cure Marchant was M. Gatiou of Quebec. He came to Sandwich in 1801 and remained five years. M. Joseph Crevier arrived in 1816, some few months after the visit of Mgr. Pleissis. M. Marchant died on the 16th of April, 1825. His memory is justly held in veneration to the present day. His remains repose with those of Father Potier and M. Dufaux under the nave of the church known as the communion table. He was succeeded by his vicar, M. Crevier. Through the solicitude of the latter a community of nuns came to Sandwich to take charge of the girls' school, and for a time there was question of building a convent, but the project fell to the ground and the religious left the parish. Rev. Angus MacDonell, pastor of St. Raphael's, Glenora, succeeded M. Crevier in 1831. He held the position of pastor of Sandwich for twelve years. He was, however, absent for three years during which time he was replaced, first by M. Yvelin and afterwards by M. Morin. Fathers Hay and Schneider also served at Sandwich as curates during the pastorate of Father Angus MacDonell.

The old church was now threatened with ruin, and the parish stood in the face of a pressing necessity to build a new one. Father MacDonell commenced the erection of a beautiful and spacious edifice, the walls of which were hardly completed when he left the mission to be succeeded by the Jesuits. One of the first acts of Bishop Power's episcopal administration was to restore to the society of Jesus the field of labor won to Holy Church a century before by the apostolic ardor of Fathers De la Rivière and Potier. The coming of the Jesuits changed the face of things at Sandwich. They had at their head a man who, besides a rare administrative talent, was possessed of ardent zeal, a rare gift of speech, and blessed with the heart of an apostle. This was Father Pierre Point. The Jesuits came to Sandwich in August, 1843. God alone knows all the good they accomplished during the sixteen years of their apostolic labor. Father Point had for assistants at various times—Fathers Nicholas Point, Choue, Duranquet, Gazelet, Joffre, Menet, Ferard, Grunot, Mainguy, and Conilleau. The new church was now rapidly pushed to completion and dedicated in 1846. Ten years later the diocese of Toronto was divided. Out of its western portion was formed the diocese of London, whose first bishop, Mgr. Binsonneault, obtained from Rome the removal of the Episcopal See from London to Sandwich and went to reside at the latter place towards the close of the summer of 1859. The formation of the diocese of London gave a new impetus to religion throughout the western peninsula. At the time of its establishment there were but two parishes in the entire county of Essex. But soon after new missions were formed out of the old parish of the Assumption. Since the accession of the Right Rev. Dr. Walsh to the See of London, more especially, has religion made rapid and marvellous progress in Essex as elsewhere. There are now in the county of Essex thirteen flourishing parishes, and the Catholic population has increased from 10,429 in 1861 to 19,101 in 1881, the total population in the former year being 25,211, and in the latter 46,962. The parish of Walkerville, the latest erected in Essex by His Lordship, is composed of parts of Sandwich, Windsor and St. Anne's. On Sunday last they had the gratification of seeing their beautiful new church dedicated by His Lordship the Bishop. This church, the corner-stone of which was laid on the 18th of May last, is one of the finest in the diocese of London. For some time before undertaking the building of this beautiful structure the Bishop saw the necessity of providing his people in that portion of his diocese with additional church accommodation. He visited the locality several times to ascertain the best site for the building, and after due deliberation decided on Walkerville. He entrusted the project to the care of the Very Rev. Dean Wagner, of Windsor, who, last spring, made the purchase of a beautiful site on the banks of the River Detroit. On the 18th of May last the foundations were so far laid as to permit the laying of the corner-stone by the Bishop, a ceremony which attracted a large concourse from all the adjoining country. The work of construction was pushed on with vigor by Dean Wagner, and on Sunday everything was in readiness for the dedication. The church is constructed of red brick, 90x45 feet, with seating room for 500 persons. A winter chapel and sacristy attached measures 35x24 feet, and can accommodate 150 persons. The entire cost of the structure reaches \$12,000. All but \$2,000 of this large amount has been raised and paid by Father Wagner within the space of a few months. The interior of the church is very fine. The flooring is of maple and the pews of black ash. The plastering has been done with a neatness and skill reflecting the highest credit on the designers and workmen. The altar is of marble and really elegant in design and execution, bearing very emphatic testimony to the artistic merits and talent of M. O'Brien, whose production it is. The windows are of stained glass, the gift of parishioners and friends. Over the altar stands a magnificent statue of "Our Lady of Lake St. Clair," after whom the church is named. The effect, on the whole, is most pleasing. The ceremony of Sunday morning was quite impressive. It began at 10:30 sharp. The Bishop, vested in full pontificals, was assisted by the Rev. Fathers Coffey, of London, McBrady, Aboulin, and Mungovan, of Sandwich, the Very Rev. Dean Wagner acting as master of ceremonies. Before commencing the ceremonies, the Bishop addressed the large congregation present in the French language. He spoke fluently and vigorously in that tongue, explaining the nature of the rite he was to perform, and complimenting them on the zeal and generosity they had shown in the construction of their beautiful church. He likewise exhorted them to be true to their traditions. Attended by the clergymen just named, the Bishop then blessed the interior and the exterior of the church. Returning to the sanctuary, he also blessed the statue of Our Lady of Lake St. Clair. High Mass was then celebrated by the Rev. Father Dunphy, of Windsor, the Bishop being assisted at the throne by the Rev. Fathers Coffey and Aboulin. The musical portion of the service was very fine, the Walkerville choir being assisted by some members of the choir of Windsor. At the offertory Mrs. Kilroy sang with finest effect an "Ave Maria," and at the communion the Messrs. Joseph and Clement Janisse, clerk and deputy, gave respectively, of Sandwich, rendered in a most exquisite style an "O Salutaris" which will not soon be forgotten by those present. The sermon of the day was preached by Rev. Father McBrady, of Sandwich College, in the French language. The rev. gentleman proved himself a thorough master of that beautiful tongue. He explained the purpose of Christ's coming, and His mission on earth. He held that the church had the same mission to fulfill, and that all men were bound to hear and obey the church. He urged them to obedience, fidelity and constancy. At the conclusion of the service the Very Rev. Dean Wagner informed the congregation that the Bishop had, out of his kind desire to encourage them, made a gift to the church of a magnificent oil painting valued at \$100, to be suspended over the main altar.

The name selected by His Lordship for the new church recalls historical recollections of the most touching interest, especially from the Catholic standpoint. In that precious little volume "Legends of Detroit" we read the story of the baptism of Lake St. Clair: During the long winter months of 1678-9 there might have been witnessed on the banks of the Niagara River, some five miles above the Falls and near the mouth of what is now known as Cayuga Creek, an undertaking new and unheard of in that locality, and well calculated to excite the wonder and amazement of the savage denizens of the surrounding forests. It was the building of a ship by the daring band of French explorers under the Sieur de La Salle—the first sailing vessel that ever navigated Lake Erie and the upper lakes, and the pioneer of the vast commerce that now plows these waters. Through the dreary winter the little band of workmen toiled assiduously, though their food at times was only parched corn, and they had to depend to a great extent on the uncertain supplies of fish and game furnished by the Indians, while spikes, chains, anchors and even cannon had to be carried up the rocky steps from the level of Lake Ontario. The undaunted energy and iron courage of their commander, La Salle, aided by the pious exhortations of the Recollet Chaplain, Louis Hennepin, bidding them to labor for the glory of God and the honor of France, made them indifferent to the taunts and jeers of the jealous Indians. Their imaginations were inflamed and their enthusiasm roused by glorious pictures of the new discoveries to be made in the far West: of the great honors and fortunes all were to acquire; of the new traffic that was to be opened in the hides of the wild animals that roamed in countless numbers over the plains; of the inexhaustible supply of furs they could draw from the rich mines of Mexico, and of the outlet for all this wealth which was to be found at the mouth of the great Mississippi that La Salle was to open to the ships of France.

The shadows of the summer of 1679 had deepened before the little brigantine of forty-five tons approached completion. The commander had decided to name her the "Griffin," in allusion to the arms of the Comte de Frontenac, whose supporters were "Griffins." An expert wood-carver from Rouen had carved for the ship's bows a wonderful image of the Griffin, half lion and half eagle, with ears erect, emblematic of strength, swiftness and watchfulness. But among the more pious of the band the name was deemed an evil one, and their superstitious natures conjured up disasters to come. "For," they said, "a vessel constructed for such an enterprise ought to be named after the Blessed Lady, or at least after one of the saints." La Salle laughed at such notions, and tried to impress on the minds of the Frenchmen and Indians that the Griffin was a noble and manly name, and would protect them from all harm, and guide them safely to their destination. At last all was ready for the launch—the crew were assembled and the notes of the "Deum" floated on the air. A bottle of brandy was broken over the bows of the vessel, and liberal quantities distributed among the Indians. A salute was fired from the seven guns ranged along the decks, and amidst the enthusiastic shouts of "vive le Roi!" the vessel glided from her ways, and floated on the waters of the Niagara River. The indignation of the Indians who were watching, and who had never dreamed it possible to launch a vessel, and to destroy them by fire, which they had several times attempted. La Salle, with a display of his men, had returned to the shore and noticed the chagrin of the savages, blameworthy thereon, proudly waving from the masthead, and tauntingly exclaimed: "Now you can see the eagle flying above the crew," alluding to the black-gowned Jesuits whom he deemed his enemies and what was worse, entirely too friendly with the Iroquois.

On this noted prophet Metiomek could no longer contain himself, and exclaimed: "Great Chief, you are too proud. You have shown contempt for the Great Spirit who rules all things, and you have set up an evil spirit on His throne. He will seek the ribs of the west to trade with them, and to destroy them with your cursed fire-water. You sneer at the 'black-gowns' Ontario sent you who have taught us to worship the Great Spirit and till the ground. But Metiomek, the prophet of his race, bids you beware; darkness, like a cloud, is ready to envelop you—the Christian Indian's curse rests on you and on your great ones. She will sink beneath the deep water, and your blood shall stain the hands of those in whom you trusted." As Metiomek gave utterance to this prophecy in deep and impressive tones, amidst the most solemn silence, Fathers Hennepin and Zenoble looked serious, and the sailors ominously whispered to each other their apprehensions, but La Salle, with his usual exuberance of spirit, carelessly laughed away the rebellious mutterings which fluttered like a light cloud over the assembly. On August 7, 1679, the great square sails of the brigantine were set, and La Salle, mounting the lofty stern, gave orders to take a course of west by south, and sailed away on the unknown waters. Despite the prophecy, the voyage was most prosperous, and favorable winds carried them twenty leagues the first night. On the 8th they made forty-five leagues and passed a point which they named St. Francis (now Long Point). On the 9th they passed Point au Pelee; and on the 10th, at the feast of St. Lawrence, they saw the Trois Seurs (Three Sisters' Islands), standing like the three Sisters, guarding the terrestrial paradise of Lake Detroit.

As they sailed by Grosse Ile and the adjacent island, their spirits were wonderfully exhilarated. "We found," says Father Hennepin in his journal, "the country on both sides of this beautiful strait, adorned with fine open plains. Any number of stags, deer, bear (by no means fierce, and very good to eat) poles, hinds in abundance, and all kinds of game. The vessel's guys were loaded and decked with the wild animals our French and Indian hunters shot and dressed. The islands on both shores of the strait are covered with primeval forests, fruit trees, like walnuts, chestnuts, plums and apple trees, wild vines loaded with grapes, of which latter some were gathered, and a quantity of wine was made. The vast herds of deer surprised us all, and it appears to be the place of all others where the deer love to congregate." And so the pioneer ship sailed up "Le Detroit" or the strait now called the Detroit River and passed the site of the present great city. They noticed on shore the spot where ten years before Dollier and Gallinée (who had visited these regions in a birch bark canoe) had worked in pieces the painted stone idol, worshipped as a Manitou by the Indians. They saw on the top of the forest the Indian village of "Teoussa Grondie," and, to impress the fleeing savages, gave them a grand salute from the guns—but the boat glided too rapidly for them to hear the imprecations hurled after them by the Indians, and the winds kindly wafted them away from the European camp. "May the Manitou whom we worship," they shouted, "and Wis Kin, your evil pale face who comes among us with his white winged bird vomiting forth fire, smoke and thunder; and may the Manitou whom the black gowns cast in the lake many moons ago so trouble the waters, that their canoe shall find no rest thereon and be drawn down to the home of the evil spirit at the bottom of the lake." A tremendous storm of rain and wind, which the Griffins passed Belle Isle into a circular-shaped lake at the head of the river. The summer sun was setting and flooding the waters with its golden hues—the soft sound of the vesper bell died away in sweet cadences. The little band of intrepid explorers fell on their knees, giving thanks to Heaven for their prosperous voyage. On the lofty stern of the vessel was Robert Cavalier de la Salle, future explorer of the Mississippi; by his side Henri de Tonty, his captain of brigade; near by, his partners in the enterprise, the Sieur de Boironnet and the Sieur d'Autray, and also the notary Jacques La Meterie and Jean Michel the surgeon. Sixteen French voyagers and a small number of Indians comprised the crew. As they rowed from their devotions Father Louis Hennepin addressed them a short discourse, and concluded by saying: "This is the feast of St. Claire, let us commemorate it by bestowing her name on this beautiful sheet of water. I hereby solemnly baptize it Lac Sainte Claire, by which it will be henceforth known." Then all pledged the newly christened lake in many a bumper of wine made from the Detroit river grapes. The Griffins' journey to Lake Michigan, where La Salle left her in order to pursue his discoveries, his vain effort to find the mouth of the great river he had explored while on his second expedition from France, and the closing of his adventurous career by the murderous hands of his men are events which have illustrated many a glorious page of our history. The attempt of the vessel to return loaded with a precious cargo of furs is mentioned, but uncertainty throws its melancholy shadow over its subsequent fate and that of its daring crew. But Indian tradition sees the angry Manitou of the water surround the ill-fated ship and drift her into unknown realms and might midnight nights they hear a full chorus of many voices chanting the evening hymn, and frequently the image of a phantom ship is seen in the clouds. To convey some idea of the material wealth and varied productions of the County of Essex we will cite from the Ontario agricultural report (1881) which last week supplied us with such valuable information concerning the County of Kent. In this county settlement was commenced as early as 1700, principally by French Canadians, which nationality is still strongly represented in certain localities, particularly in East and West Sandwich. Six townships are reported as still under process of settlement—the remainder are settled. The general character of the soil is good. It consists for the most part, of black loam, with clay subsoil—in one or two townships sandy loam predominates, with clay, sand and, in some cases, a gravelly subsoil. The depth of soil varies from four inches to three feet, but generally it is from twelve to eighteen inches. There is a good deal of marshy land in the Township of Anderson and Malden, which is set down as unfit for cultivation, but which may be rendered cultivable by a proper system of drainage. There is no stony or hilly land in the county—all is rolling, with the exception of the bottom lands, which are reported to be in the proportion of 26 per cent. The cultivation of the soil is undergoing steady improvement. About 81 per cent. of the cultivable land is reported as first class for agricultural purposes; about 12 per cent. second-class, and the remainder third-class. Except in the Townships of North Colchester and East Sandwich, the county is well watered by springs, rivers and creeks. Water can be obtained by digging at a depth of from four to one hundred feet. In some townships wells are dug to hold the surface water. In Rochester Township artesian wells are bored through blue clay to a depth of one hundred feet. The price of farms varies according to the quality of the land, the improvements made thereon, and the character of the farm houses and outbuildings. First-class farms fetch from \$30 to \$65 per acre, partially improved farms, from \$20 to \$30 per acre; bush lands, \$15 to \$30 per acre, according to the quality of the timber thereon. About 44 per cent. of the cultivable land is clear of stumps. There are no pine stumps anywhere in Essex. The fences appear to be exceptionally good, particularly the road fences, black ash and oak are commonly used. Board fences are being introduced on the highways. About 41 per cent. of the farm houses are of brick, stone, or first-class frame—the remainder are of log or inferior frame. About 39 per cent. of the outbuildings are reported first class; the remainder are inferior. Very little under-draining has been

done except in the Township of Gosfield. No report has been received as to the proportion in which tiles are used. In Gosfield 1,000 acres have been under-drained. But the Ontario Drainage Act, for the reclamation of wet lands, has done wonders for Essex. Under this Act thousands of acres have been brought into cultivation, and are to-day yielding a profitable return from land that was, till recently, all but worthless. Nearly all the farmers use improved labour-saving machines. The exceptions may be found on farms not sufficiently cleared of stumps to render the employment of machines desirable. The soil in Essex seems to have retained a good deal of its primitive richness, and little necessity has yet been experienced for the introduction of artificial manures. In some instances, however, plaster and salt have been used, mostly for corn and clover. The whole of the uncleared lands in Essex are reported suitable for cultivation when cleared. In West Sandwich some of the uncleared land would have to be drained before being brought under tillage. The chief products of Essex are corn, wheat, oats, fruit (apples, peaches, pears and grapes), tobacco, sugar cane, sorghum, beef, pork, cheese and butter. The soil is equally adapted to stock raising, grain growing, or dairying. Nearly two-thirds of the county is still under bush, but there are indications of rapid depletion. No less than twenty-five mills are at work cutting whitewood (tulip), oak, ash, elm, hickory, bass, sycamore, and other woods, for exportation as lumber to the United States, where it is used for various manufacturing purposes. This industry, it is said, brings into the county every year over half a million of dollars, and gives employment to large numbers of workmen during the winter—in fact, to the extent of leaving none unemployed. Charcoal burning is also a newly developed industry, which must help to diminish the area of uncleared land. There are thirty charcoal kilns in the county, consuming 600 cords of wood weekly. The charcoal is shipped to the United States and used for iron smelting. The female descendants of the early French settlers in this county are experts in the braiding of straw hats and in the knitting of woollen socks. These two industries are estimated to produce about \$95,000 annually—the city of Detroit having, it is stated, paid the French Canadian women of Essex \$85,000 last year for straw braids alone. The braids are also exported to the East and even to South America and Mexico, where it is made up into fashionable shapes and commands a ready sale.—A manufactory has been in operation at Walkerville, for the last two years, for the production of glucose (grape sugar). Glucose is used in the brewing of lager beer and in the manufacture of confectionery. Combined with syrup of sorghum, it will probably be extensively used in the production of molasses, a common grade of which is already made by Essex farmers exclusively from the sorghum. The cultivation of sorghum has already been so successfully prosecuted that one farmer is reported to be growing five or six acres, which yield him six barrels, or about 300 gallons per acre. This is sold at about 50 cents per gallon. The Early Amber sugar-cane is also being introduced, and hopes are entertained that sugar making will, hereafter, be carried on on a large scale.—A not unimportant industry, and one likely to have increased development, is that of the fishery on the river and lakes bordering three sides of the county. The fish hatchery at Sandwich will probably be the means of maintaining the supply of fish, and, perhaps, of increasing it. It is estimated that the whitefish and herring caught in these waters have an annual value of \$60,000.—Bee-keeping, on the best known scientific principles, is beginning to attract attention as an industry. The experiment is carried on in a small way, the experiment is pronounced to be entirely successful. Essex is, per excellence, a fruit growing county. The Catawba grape grows to perfection in the Pelee Islands in Lake Erie, on the south coast of Essex. Pear trees, known to be at least a hundred years old, bear abundantly—from ten to fifteen bushels being taken from a single tree. Fall and winter apples are also on abundant and certain crops. Peaches, plums, and all the smaller fruits, grow without culture, and pay well when attended to. The population of Essex, according to the census of 1871, was 32,697. The market facilities of Essex are reported to be generally good. Amherstburg, Windsor, Chatham and Detroit are within easy distance. The Canada Southern and Great Western Railways traverse the county, besides which there are several shipping ports on Lakes Erie and St. Clair. It will thus be seen that the county of Essex, while one of the most populous, is likewise one of the very wealthiest in the province. From the material as well as from the religious standpoint it has before it a future of happiest promise.

Redemptorist Mission. On Sunday, the 26th of October, the Rev. Fathers Miller and Kautz, of the congregation of the Most Holy Redeemer, opened a renewal mission in St. Alphonsus Church, Windsor. The renewal mission was attended with the same alacrity as the first. Rev. Father Zinnen for five days conducted the exercises of the renewal of the French mission. The attendance in this case was also most gratifying. The number of communications reached the large number of 1,900. The mission was, on the evening of the 2nd, brought to a close by the Rev. Father Miller in a powerful discourse. The church was crowded to repletion. Just before the sermon Father Miller blessed the mission cross erected near the sanctuary, as a memorial of its grace. The Rev. gentleman then preached on the lessons of the cross. For fully an hour he discoursed on the solemn teachings of the instrument of human redemption. He said that this cross pointed both upward and downward—upward to invite us to direct our thoughts on high, and to lead us to direct our actions to the attainment of God and Heaven. Holy Church, day after day, in her own sublime language, invited us to raise our hearts on high, to keep them above the allurements and defilements of the world. If in the past we have not loved this invitation we should do so now. The occasion was propitious—it was most promising. They had just discarded sin, they had freed themselves from the enslavement of Satan. Now, indeed, it was that they should look upward, with hope and resolve and courage. Now it was that they should be resolved to live in the love and filial fear of God, firmly purposing to take no retrograde step, never to become guilty of the folly of any downward movement. The cross pointed also to the right and the left. On the last day all men would be judged by an inflexible Judge. The just would then take their places on the right, the wicked on the left. Which side should the Christian choose—the right or the left? Ah! he had no doubt as to the choice they would make. He knew they were now earnest in the service of God, and that never more would they consent to separate themselves from His service. Their desire was to be on the right, where they would hear the glad-sounding invitation addressed to the blessed to enter into the joys of the Lord forever. Their desire was to be faithful, that the Just Judge might welcome them among his elect.

Father Miller spoke of another lesson of the cross. With faltering words, and accents broken by sorrow, and well nigh hushed by death, Christ had from the cross given us Mary for our Mother. In that divine Mother we had an all-powerful intercessor. Our good resolutions we should place at her feet. She was a true, tender and loving Mother—ever ready to extend us her protection when we sought it with confidence. To Mary, then, we should have recourse, that our resolutions may be blessed and our purposes strengthened—that our lives may be marked by fidelity and constancy in the service of God, and our deaths be those of the just who die in the Lord. The rev. gentleman then imparted the papal benediction, which was followed by benediction of the Most Holy Sacrament. The splendid marble altar of St. Alphonsus Church was one blaze of light, and looked resplendent in its gorgeous ornamentation. This altar, we may say, is a veritable chef d'œuvre of artistic skill and finished workmanship. It is in keeping with the fine Church, which is the just pride of the Catholics of Windsor, the consolation of Dean Wagner, and the joy of the entire diocese of London. Father Wagner has labored with such a singleness of purpose, such a devotion to religion, as to win the ready and affectionate co-operation of his people. Hence his success in all his works. This season he had the gratification of witnessing the completion of the spirit of St. Alphonsus, which may be seen far and wide, casting the beautiful shadow of its golden cross over the whole town of Windsor, and for miles up and down the river Detroit. The cost of completing this exquisite monument of architectural skill was \$2,000. It is, we believe, purpose of the edifice is to decorate the interior of the edifice in a manner according with its fine proportions and external beauty. If Father Wagner have at heart, as all know he has, the promotion of religion by the employment of those aids which the fine arts can supply, he has no opportunity of providing his people with the advantages of those more powerful incentives to Christian life—spiritual retreats and the earnest participation of the Word of God. The mission just closed in Windsor is one of many testimonies to this thoughtful and solicitous so well worthy a zealous pastor. The memory of the Redemptorist mission will long remain green in the hearts of the Catholics of Windsor. It was for them a season of benediction, peace, and holy joy. They will never forget the zealous and unremitting labors of the good fathers. By their instrumentality peace has been restored to many a soul—peace that will, we cannot doubt, prove abiding. They bring with them many hearty prayers for success in their arduous labors. On Sunday, the 2nd, the Rev. Father Kautz opened the renewal mission in Malden. On Monday, the 3rd, he was joined by Father Miller. The mission will close on Friday next.

CONVERSION. On Saturday, the 1st of November, Mr. John Williams, of Windsor, was received into the bosom of Holy Church in the convent chapel of that town. He had the happiness of receiving the holy rite of baptism from His Lordship the Bishop of London, who, on the same day, likewise administered confirmation to the young convert. Mr. Williams, on the morning of Sunday, Nov. 2nd, had the happiness of the first, novena, of partaking of the Eucharistic banquet. We wish him many long years of peace and happiness in the unity of the faith.

BAZAAR. We have very great pleasure this week to make announcement of the intention and purpose of the Catholic ladies of London to hold during Christmas week a Bazaar in aid of the cathedral fund. The preliminary steps have been already taken to inaugurate the good work, His Lordship the Bishop lending his patronage and encouragement to the undertaking. Many pieces of great value have been already donated by friends and many more have been promised. A lively and thorough canvass of the city has been commenced and everywhere, we may say, the ladies have received a generous encouragement from the citizens of London. We cannot refrain making special mention of the cordiality with which so many of our Protestant fellow-citizens have extended their aid to this Bazaar. Their large-heartedness does them credit and reflects honor upon this community. We hope that our friends throughout Western Ontario and elsewhere will, when invited as they soon will be to co-operate in the enlargement of the Cathedral fund, gladly do so, that they may be able to lay just claim





