

# The Catholic Record.

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

VOL. 6. FOR THE WEEK ENDING SATURDAY, JAN. 5, 1884. NO. 273

### CLERICAL.

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**Centuries Ago.**  
BY REV. A. J. RYAN.

"Seven hundred, a calm and silent night,  
The night of gold and silver light,  
Had Rome been growing up to night,  
And now was queen of land and sea,  
Her banners waved in triumph high;  
In every clime—'neath every sky  
Her iron sceptre swayed alone,  
The world, from Caesar's lofty throne,  
And Caesar reigned with tyrant rod,  
Revered and worshipped by a god."

"'Twas night, a calm and silent night,  
The clash of arms was heard no more,  
Mid peace held undisturbed away,  
From Parthian plains to Tiber's shore,  
The eagle flew in silent way,  
Was resting in her haughty home,  
And gazing o'er the bleeding prey,  
From nations crushed beneath her sway,  
While watched she, with an eye of pride  
And wary look, her conquests wide."

"'Twas night, a calm and silent night,  
The princely halls of Rome were gay,  
With glare of gold and streaming light;  
With festive sounds and grand display;  
And all was revelry and mirth,  
For Romans high, of honored birth  
Were feasting, reckless of the toils  
Of that won, their plundered spoils,  
And there were slaves from every land—  
From Asia's soil, from Africa's sand—  
Who stood there to serve the lords of Rome  
Centuries ago."

"'Twas night, a calm and silent night,  
Triumphal Rome, in outline grand,  
Towers towering on her dizzy height,  
As if she were forever to stand,  
From her giant walls, with every land,  
Her hoarse voice, 'the immortal one,'  
Was written on the clouds of heaven,  
Whose domes rose proudly to the sky,  
And every arch that spanned the way,  
Mild emblem of a hero's name,  
And every monument that fane  
Had raised to glory, and to fame,  
Seemed destined by great Rome to be  
Her pledge of immortality."

"'Twas night, a calm and silent night,  
The conquered world in bondage lay,  
Beneath the rod of Roman might,  
The slave of power, and terror's cry,  
And tributes rich, and tributes rare,  
In ceaseless streams were flowing there,  
His royal throne, and his royal sway,  
His honours low to Caesar's sway,  
He set upon his lofty throne,  
Without a rival, high—alone,  
And Rome kneel down and kissed the hand  
That swayed the seas and ruled the land,  
And nations, with one loud acclaim,  
Proclaimed his high immortal name."

"'Twas night, that selfsame silent night,  
Far, far away from Caesar's home,  
Was born the river of the night,  
The future king of lofty Rome,  
His palace was a stable cot,  
His throne was straw, his bed of gold;  
Within a crib of straw he lies,  
Who rules the seas and rules the skies,  
He had no crown to show his claim  
To noble birth, to royal name,  
Yet raised to glory, and to fame,  
An infant babe, the promised one,  
The Prince of peace, God's only Son."

"'Tis night, a calm and silent night,  
And where is Rome, and where her crown?  
And where are riches, and where power?  
And where are now her princely halls,  
Her arches proud, and her towers tall?  
Where are her slaves, her conquests wide?  
Where are her monuments of pride?  
'Immortal' was her boasted name,  
Unrivaled was her lofty fame,  
Where now is the Cathedral of Rome,  
The queen of earth, great Caesar's home?  
The Rome of old, her standards no more;  
Her star has set, her power was o'er."

"'Tis night, a calm and silent night,  
With greater glory, with mightier name,  
Than decked his own proud, pagan throne,  
Before him nations burn in love,  
He reigns; his name is Prince of Peace,  
His rule of love and mercy cease,  
Till every nation, as a gem,  
Forms one bright, perfect diamond  
To crown the babe of Bethlehem  
Upon His throne of love."

### CHRISTMAS AT ST. PETER'S.

The festival of Christmas was celebrated with the usual solemnities in St. Peter's Cathedral. The Sisters of St. Joseph, assisted by Miss Desse, W. G. Schreyer, and the Cathedral Choir, beautifully decorated with evergreens, flowers and banners. Long before six o'clock, the hour at which Mass was to be celebrated, the church was crowded to the doors. The mass was sung by His Lordship the Bishop, assisted by Mgr. Bruyere, V. G., with Fathers Walsh and McGee as deacon and subdeacon, and Father Tierman, master of ceremonies. After mass His Lordship delivered a beautiful discourse, in which he explained the meaning of "Merry Christmas," which, in most affections and feeling language, he wished them all.

Masses were afterwards celebrated by Rev. Father McGee. At 10:30 solemn High Mass was sung by Rev. Mgr. Bruyere, V. G., assisted by Rev. Fathers Tierman and McGee, as deacon and subdeacon, Father Walsh acting as master of ceremonies.

At St. Mary's Rev. Father Corayn celebrated masses at 8:30 and 10:30, at which he preached sermons suited to the occasion. At both churches the congregations contributed generously towards the support of the clergy.

His Lordship in cope and mitre, assisted at last mass in the cathedral, and notwithstanding the fatigue of the morning service, preached a most powerful sermon, of which the following is a substantial report:

His Lordship took for his text the following words in the 2nd chapter of St. Luke: "Fear not, for behold I bring you tidings of great joy that shall be for all the

people, for this day is born to you a Saviour who is Christ the Lord, in the city of David, and this shall be the sign unto you: you shall find the Infant wrapped in swaddling clothes and laid in a manger."

The great festival of Christmas fills all hearts with a holy joy, because, in the language of Holy Writ, this day is born unto you a Saviour, who is Christ the Lord, and who is come to save His people from their sins. The light of gladness is on land and sea, and there is rejoicing in heaven, because of the boundless mercies of God poured abroad, like the covering waters of the sea, upon the world through the birth of Christ. The marvellous event which this day commemorates forms the centre of the world's history. It was promised by God to fallen man at the gates of Paradise, as a plank that would save him from an eternal shipwreck. It was foretold by prophets, and signified after the just of the ancient dispensation. Toward it the ancient world, crushed beneath the sense of guilt and plunged in utter misery and degradation, strained its anxious gaze as towards the goal of its best hopes, and the day star of its deliverance. For four thousand years of sin and shame and sorrow, mankind were in anxious expectation of it, and in their impatience called upon inanimate nature itself to send them a Redeemer. In the words of Isaiah the prophet, they exclaimed: "Distill in dew ye heavens, and let the clouds rain down the Just One; let the earth open and bud forth the Saviour?" At length, when the world was sick at heart with hope deferred, the time for the fulfilment of the divine promise arrived. The Son of Eternal Justice is risen above the horizon, and flashes the whole firmament with the brightness of His coming. The Eternal Son of God is born in the silence and stillness of night, amid the squalid poverty of the stable at Bethlehem. Suddenly a bright radiance, like the smile of God, lights up the hills and plains of Judea, the chill night air is laden with the music of angelic choirs, and the burden of their song is, "Glory to God in the highest, and peace on earth to men of good will."

Warned by an angel of the great event, shepherds who were holding their night watch over their sheep went over to Bethlehem to see this Word that had come to pass which the Lord had showed to them, and they came with haste and they found Mary and Joseph and the Infant lying in a manger, and they adored the Divine Babe with all the fervor of their hearts. Entering in spirit the stable with the shepherds, let us too, adore the Infant God, in all simplicity and fervor of faith, let us lay at His feet the homage of our hearts' affections, the worship of our whole being, and let us praise and bless His holy name forever more.

Whilst there let us pause and reflect upon this great mystery of the birth of Christ. In the contemplation of this profound mystery reason staggers, says St. Ambrose, and the tongue is mute. Were I to speak with the tongue of angels and I to speak with the tongue of men I could not convey an adequate idea of the infinite condescension and the abysmal love of God for us manifested by this mystery. Faith tells us that that Divine Babe is the great God become Man. Now, who is God? God, my brethren, is an infinitely perfect and necessary being, the first cause and author of all created things. He is without beginning and without end. With Him there is no past and no future, but all is one present and eternal day. This great God is from everlasting; go back in spirit as far as wings of imagination can carry you; let your flight be over millions and millions of centuries, over trackless wastes of time, over billions of ages, and you will never find a moment when this great God did not exist in all the fullitude of His perfection. He lived in a whole eternity before the creation. In that solitary and silent eternity there was no firmament, no sun, no stars, no earth, no sea, no mountains, no angels to sing His praises, no celestial music to break in waves of harmony before His throne, and in that solitary eternity he was infinitely happy, because He is his own adorable centre, and His happiness consists in the contemplation of His own infinite perfections. On that silent eternity creation was, as it were, an innovation. This world is but about six thousand years old; say six millions or sixty millions, and what is it all to eternity? It is simply nothing at all. It is not as much as a drop of water to the boundless ocean or a grain of sand to the whole earth. A thousand years are in the sight of God, says the Psalmist, but as yesterday which has passed away. "Before the mountains were formed," continues the royal prophet, "before the earth and the world was made, from eternity unto eternity, thou art God."

And when this world shall grow decrepit with age, when the sun shall lose its light and the stars drop from the firmament, when the mountains shall be melted into dust, and the seas and oceans dried up from their beds, and the whole material creation fall into ruin and nothingness, God shall be as great, glorious and as omnipotent as he was on the first morning of the creation, when the newborn stars shone out together and all the sons of God shouted for joy. For with Him there is no change or shadow of alteration.

In the beginning, O Lord, says the Psalmist, Thou founded the earth, and the heavens are the work of Thy hands; they shall perish, but Thou remainest, and of them shall grow old like a garment, and as a vesture thou shalt change them and they shall be changed, but Thou art always the selfsame and Thy years shall not fail. (Ps. 101, 26-29)

God is infinitely powerful. He spoke but the creative word, and the world resounded through the solitudes of space words sprang into existence, stars gleamed and suns flashed from the firmament, and this great creation, drawn from nothing

by His omnipotent arm, He still preserves in existence, for the apostle saith, "He upholds all things by the word of His power." All nations are in His sight, says the Prophet Isaiah, as if they had no being at all, and are counted unto Him as nothing and vanity. He holds the water of the ocean in the hollow of His hands. Before Him the pillars of the heavens tremble. The whole earth is His footstool, and the heavens are His throne. He is everywhere present. He is in the highest heaven where He manifests Himself to the blessed. He is upon the earth and sea, and even in the centre, as well as in the remotest cells of the eternal prison.

Now, says the psalmist, I ascend into heaven thou art there, if I descend into hell thou art there, if I take wings in the morning and dwell at the utmost bounds of the sea, even there also thy hand shall guide me.

We may well say in the words of Holy Job (36 chap, v.) "Lo, these things are said in part, but we see not the end; we have scarce heard a little drop of His word, how shall we be able to behold the thunders of His greatness? When the echo of His voice was heard among the thunders of Mount Sinai, the afflicted people cried out, 'O Moses, speak thou to us, but let not God speak to us, lest we die!'"

And when St. John, in the Apocalypse, saw him that was seated on the great white throne, he declared that the heavens and the earth fled away before his face.

Now, it is this great and eternal God that we see in the form of a child in the stable of Bethlehem. Our faith tells us that child is God become man. All the prophecies relating to the Messiah centre in him, and their fulfilment in him, and point him out as the Christ, the Saviour of the world. His voice is declared to Mary that the Holy One, who should be born of her, would be the Son of God. The angelic song which sprinkled the midnight air with the music of heaven, declared to the shepherds representing the human family, that "unto you is born a Saviour, who is Christ the Lord, the voice of the Almighty Father himself on two different occasions during the life of Christ on earth proclaimed in thunderous tones, 'This is my well-beloved Son, in whom I am well pleased.'" St. John declared to the world that the Word that was made flesh and dwelt amongst us."

St. Paul declared that Christ was the splendor of the Father's glory and the figure of His substance, and also that our Lord, "being in the form of God, thought it not robbery to be equal with God, and He emptied Himself, and took the form of a servant, and was made in the likeness of men, and was found in the form of a child, and was made subject to His Father."

All this and wonders wrought by our Lord, all those miracles of love and mercy which He constantly appealed in proof of His Messiahship, proved that He was indeed the Son of God. His resurrection from the dead, and His ascension into heaven, and His divine mission, and proved Him to be God. His teaching, his example, his daily life, which breathed in every thought, word and act a holiness altogether divine, proclaimed about the face of the world that Word which came down from the heaven to redeem and save and lift up a fallen world.

Yet this great God, in the language of St. Paul, empties Himself, and takes on himself the form of a servant. There are thousands of worlds in God's material creation larger than the planetary system of which this earth is but a small part, and yet the great God passes, as it were, all the vast and mighty systems of His glorious creation, that roll about in the infinitude of space, and casting an eye of condescension on the fallen children of Adam, on a small speck of His creation, He comes down in the mystery of His incarnation and becomes a child in order to redeem and save them. And He comes as a child, He took not on Him, says St. Paul, the nature of an angel. He might have come in the night and brightness of an archangel; he might have come clothed with great power and majesty, as he will when He comes to judge the world. He could have shown in a thousand different and startling ways the power he controlled in heaven and on earth. He could have arrested the sun and stars in their courses and have wrought other stupendous miracles to prove that he was the Messiah—but no, he comes in the weakness of infancy, and when he grows up into manhood and enters on his public life, he manifests his Almighty power not in works that startle and terrify but in tender mercies and considerations, in healing the sick, in consoling the afflicted, in succoring the poor, in lifting up the fallen, in healing the broken in heart, and binding up their wounds, in rescuing sinners from the servitude of Satan, and restoring them to the liberty of the children of God, in restoring the fallen and disinherited children of Adam to the sonship of God and the heirship of heaven.

"So the Lord," said he, "what you have seen and heard. The blind see, the lame walk, the deaf hear, the dumb speak, the dead rise again and to the poor the Gospel is preached." It was in this gracious way he manifested his Almighty power and his divinity, and in this manner did he prove his divine mission to the hearts and consciences of men as clearly as though he had come down and spoken amid thunder and lightnings, on Sinai, for there is as much Allmightiness in the creation of a rosebud as in the formation of a mountain.

His Lordship then went on to say that our Lord became a child in order to win our love and confidence and to draw us sweetly to Himself by "those cords of Adam," our human affections—and after dwelling on this and other points connected with the birth of Christ, he concluded by a brilliant and most edifying discourse by a fervid exhortation to the love of the divine infant and to holiness of life.

### CIRCULAR.

To the Reverend Clergy of the Diocese of Hamilton.

REV. AND DEAR FATHER,—We are here by officially informed that His Lordship, Right Rev. Dr. Carberry, was consecrated Bishop of Hamilton on the 11th ult.—Feast of the Patronage of the Blessed Virgin Mary—in the City of Rome, by His Eminence Cardinal Howard. The ceremony of consecration was a most solemn one, even for the Holy City, and you will be pleased to learn that Hamilton Diocese was greatly honored in the person of his new and distinguished Prelate. Dr. Carberry informs us that, besides the officiating Cardinal, no less than eleven Archbishops and seven Bishops attended the consecration, and that His Holiness the Pope, on the same evening, granted him a special audience, during which he was pleased to present him with a precious gold cross, and other tokens of his affectionate regards.

His Lordship regrets that, owing to duties which require his attention, he cannot set out at once for the Diocese. But, though denied the pleasure of seeing and greeting our beloved Bishop as soon as we had expected, it is, however, a great consolation for us, his spiritual children, to hear from him and to learn, as he tells us in his own paternal and affectionate words, "that though absent from us in body for a short time, he is with us in spirit from this day forward."

The accompanying pastoral, therefore, which is the true expression of his feelings and of his solicitude for our souls, will be most heartily welcomed. And as His Lordship's letter has been pleased to direct that the present Administrator should exercise full jurisdiction during his prolonged absence, and appoint a Sunday for the reading of the pastoral, so you are hereby directed to read the same for your flock at the parochial Mass on Sunday next, the fourth Sunday of Advent.

In accordance with His Lordship's pious request that constant prayers should be offered for his intention, you are also directed to continue to say at Mass as often as the Rubrics permit—the prayer "De Spiritu Sancto," and to recite every Sunday at the parochial Mass, with your congregation, the Litany of Loretto.

And, as it is our duty as loyal and dutiful subjects to our Bishop, not only by prayers, but also by good works, so you will please further instruct your people, during the month of January next, on the necessity of contributing towards the education of students for the priesthood, and take up a collection for that purpose on the first and second Sundays of February, remitting the amount to the Very Rev. Father Keough, Chancellor of the Diocese.

This Circular and the accompanying pastoral of His Lordship, Secretary Bishop, shall be read at the parochial Mass on Sunday next, the fourth Sunday of Advent, or if delayed by mail, on the Sunday after its reception. By order of THE ADMINISTRATOR OF THE DIOCESE OF HAMILTON.

M. J. CLEARY, Priest, Secretary.  
Episcopal Residence, Hamilton, Ont.,  
December 15th, 1883.

### PASTORAL LETTER TO THE CLERGY AND FAITHFUL OF THE DIOCESE OF HAMILTON.

James Joseph Carberry, S. T. M., of the Order of Preachers.

By the Grace of God and Favour of the Apostolic See, Bishop of Hamilton, to the Clergy, Secular and Regular, and the Faithful of the Diocese: Health and Benediction in the Lord.

"How incomprehensible are the judgments of God, how unsearchable His ways." It will have seemed as strange to you, Venerable Brethren, and dearly beloved children in Christ, as it was unforeseen and unexpected by us, that we have been called by the Vicar of Christ to be the shepherds of this flock, fallen to our lot, neither thinking of, nor wishing for it, whilst enjoying a change of air in Ireland, and in repose from the duties which attached to our office, as assistant general of our order, namely, to be appointed to the Episcopal charge of the Diocese of Hamilton, at first filled our heart with profound grief and anxiety. Well aware of our weakness we could never have imagined that we should be loaded with so heavy a responsibility. But now, as we hope, through the aid of prayer, and the Divine grace, and the loving assurances we have received from the heads of the Clergy, peace has come again to our soul. On what fear and dread fell upon us when first we became aware of the fact? We felt a burden laid upon us which our shoulders could not bear, we knew that it brought with it duties to be discharged, which when seriously considered seem not only troublesome, but difficult and even dangerous. We were deterred by the preaching of the Apostle, that a Bishop should be, not only free from all sin, but a purser of good works. We were startled by the words of St. Augustine, who tells us in his 21st Epistle, that in this life, there is nothing more difficult, nothing more dangerous than the office of a Bishop.

We have great confidence in you, Reverend Brethren. We already entertain a high esteem for you, from the cordial assurance of loyalty and obedience you give us by your acceptable letters. Wherefore looking on St. Paul, who did not condes-

cond to flesh and blood, that he might fully discharge the work of the Apostolate which God had given him, we, in the Spirit of holy obedience to the supreme Pontiff Leo XIII, freely separate ourselves, not only from the bosom of the religious family in which in early youth we made profession, in which we enjoyed so many graces and advantages, and to which we are so sincerely attached, but we also separate ourselves from our native land, which we love so well, and from all those to whom we are bound by bonds of kindred and friendship, that we may seek a remote land for the perfecting of the saints, for the work of the Ministry, for the building up of the body of Christ. "Always in prayer making request, if by any means, now at length I may have a prosperous journey by the will of God to come to you. For I long to see you that I may impart unto you some spiritual grace to strengthen you." That is to say, that I may be comforted together in you, by that which is common to both, your faith and mine."

On account of the length of the journey, and the many important affairs regarding your spiritual interests which we have to expedite here, we cannot come instantly, as we should wish, and speak to you; though absent from you in the body for a short time, we are with you in spirit from this day henceforward.

And now, beloved Brethren and Children in Jesus Christ, having received this day Episcopal Consecration, and with it the Pastoral care of the church of Hamilton at the hands of His Eminence Cardinal Howard, in the church of St. Mary on the Minerva, and at the altar under which are preserved the mortal remains of St. Catherine of Siena, to whom from tender years we have had great devotion, our first thoughts are for the souls of those committed to our charge by the Supreme Pastor, the successor of St. Peter. For them our heart yearns with all the fulness of a pastor's love, for them we desire henceforth to live, and if needs be for them to die. We come to you sent by our Divine Redeemer, with only one thought, with one desire and aim; the thought of being the pastor of the whole flock, of the sheep and the lambs, the desire and aim of being a good and faithful shepherd; of being able as time goes on to know our sheep by name, to go before them and be followed by them, "I am the Good Shepherd, and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep." Henceforth the chief proof of love towards our Divine Master, which shall be bound by our office to give, will be the faithful accomplishment of the duties of the good Shepherd.

And first we turn to you, dear Reverend Brethren, our fellow-labourers in the Vineyard of the Lord, you who bear the burden of the day and the heat, and we entreat you not to relax your efforts to advance in the practice of the love of our Divine Master, knowing as you do that the priest of God should be clothed in justice. "Let thy priests be clothed in justice." The whole life of a priest ought to be a life of holiness, and he should be free from all things that are worldly, and thus detached from things of earth, his conversation will be in keeping with the teaching of the Apostle. "But our conversation is in heaven," and thus he will consider as addressed to himself the words of the Gospel: "You are of the world, but He has chosen you out of the world, and has appointed you that you should go, and should bring forth fruit and your fruit should remain." Knowing that he is called to the service of God, and the salvation of souls, he prepares himself by a continual study, "that embracing the faithful word which is according to doctrine, he may be able to exhort in sound doctrine and convince the gainsayers." "He is an angel of God, and they seek the law from his lips." Malac. 2.

St. Jerome, in his Epistle to Celsentia tells the clergy to have the scriptures continually in their hands, and constantly to meditate on them, that they be ever ready to render an account of the hope that is in them, and put to shame all who falsely accuse our conversation in Christ. By this means we shall also know God more thoroughly, and the more we know Him, the more we love Him. Oh how He yearns to see your hearts filled to overflowing with love for Himself, so that out of your superabundance you may be able to impart this divine gift to the souls committed to your care, and with St. Paul be able to say to your flock, "Be ye followers of me as I am of Christ." We are aware, dear Reverend Brethren, that you know these things already, we only desire to remind you that in the laborious work to which you are called, and that continual and ever increasing conflict in which you are engaged, the love of God can alone sustain you. And that we may so love God let us exceedingly think of how much He loved us, every pang, every insult, outrage and torture He endured are all so many evidences of His love for man. Therefore let Christ suffering, and suffering for our sins, be as a book continually open to our minds, that we may bear the toil and trials of our ministry for the love of Him who bore it all for us, and that we may be able to say to our flock, "I have loved you as I have loved myself, and have laid down my life for you, that I may bring you to myself, that I may sanctify and cleanse you by the word of truth, that I may present you to myself a peculiar vessel, zealous of good works." For "what shall it profit a man, if he gain the whole world, and suffer the loss of his soul. This is eternal life to know Thee, the true God, and Jesus Christ whom he has sent." For He and His alone is the way, the truth, and the life. Only one thing is sin, sin alone can separate you from God. For

the love, then, of Jesus Christ, "let not sin reign in your mortal body, so far as to obey the lusts thereof." I beseech you as strangers and pilgrims in this world, to abstain from fleshly lusts, which war against the soul, as strangers who are travelling through a foreign and dangerous country, replete with watchful enemies ever lying in wait against your immortal souls, and those enemies "wearing in your members," in your very soul itself, for they are the desires of the natural mind. And thus as altogether of another spirit having your conversation honest among the Nations, that is as strangers of this world, among the people with whom you sojourn, having your course of life so fair and good "that whereas they speak against you as evil doers they may by your good works which they shall behold glorify God in the day of visitation." Notwithstanding all they may say of you, your good lives will be observed by them, and God in His good time, as He is often wont to do, may touch their hearts in the hour of trial, when nothing will have greater power to turn them to God than the working of the Divine Grace which they have seen in you. Thus may you shine "like lights in the world," while you are passing rapidly through it. Let then your constant endeavours, beloved children, be to advance in the love of God. To obtain this great blessing you must, daily, continually, and fervently pray. "Ask and you shall receive." Moreover you must faithfully fulfill all the duties of your state of life, whether you are married or single, parents or children, masters or servants, employers or employed, young or old, rich or poor; by performing conscientiously all the duties attached to your respective callings you will show your love for your Divine Redeemer. If you would really love our Lord, and fulfill your duties, be faithful in assisting at the holy sacrifices of the Mass, especially on Sundays and holy days, be regular in frequenting the holy Sacraments of Penance and the Eucharist. Come when you can to visit our Lord in the adorable Sacrament of the Altar, and crave from His Sacred Heart all the aids and graces you need. Another and a great help to love God is a tender and child-like devotion to His Immaculate Mother Mary, and for this purpose we earnestly recommend the recital of a third part of the Holy Rosary each day. This we should rejoice to see recited in every household as a family prayer. In a word, the greatest proof we can give that we love God is that we keep His commandments, "If you love me, keep my commandments."

Dear Reverend Brethren, and beloved children in Christ, keeping before our mind what St. Paul tells us, namely, that the foolish things of this world hath God chosen that in many confound the wise; and the weak things of the world hath God chosen, that He may confound the strong, and the base things of the world, and the things that are contemptible God hath chosen that no flesh should glory in justice. "He is able to make grace abound, that in all things they may be sufficient, and abound in every good work." Wherefore casting all our care on Him, who has care of us all, we have laid aside all fear and dread, not doubting but He will stretch forth His hand to the burden, which, filled with hope from on high, we have taken upon us, and that He will be our helper on all occasions. To obtain this great gift of the Divine bounty, we earnestly solicit the help of your most fervent prayers. It is common cause with us, let our efforts all be in common and continual. Beg of the Father of Mercies that from the seat of His majesty He would send wisdom to be always with us, and show us what is pleasing to Him. And as our Cathedral and Diocese are under the protection of the immaculate Mother of God, continually implore her powerful intercession to obtain from her Divine Son, Christ our Lord, light and grace to enable us faithfully to discharge the awful duties of Pastor of your souls. May the grace of our Lord Jesus Christ, and the charity of God and the communication of the Holy Ghost be with you all.

Given at Rome, outside the gate of St. John, on Sunday, November 11th, 1883, being the Feast of the Patronage of the Blessed Virgin and the day of our consecration. FR. JAMES JOSEPH, (Bishop of Hamilton.)

### BLESSING OF A CHURCH.

Sunday, the 23rd ult., marked another epoch of religious advancement for the Dominion capital. On that day was solemnly blessed the splendid new sanctuary church of St. Jean Baptiste on Primrose Hill, Ottawa. The ceremony was performed by His Lordship, the Bishop of Montreal, who also sang Pontifical Mass, and preached a most appropriate and eloquent sermon. His Lordship the Bishop of Ottawa, and His Grace the Archbishop of St. Boniface, assisted at the ceremonies, together with a large body of the clergy and an immense concourse of the laity. The church of St. Jean Baptiste will, when completed, be not only one of the finest in the city, but in the whole Diocese of Ottawa. We congratulate the worthy pastor of that church on the success of his efforts to raise to the honor of God a temple that will for years rebound to the credit of his parishioners and to the good of religion.

All orders for Catholic Family Almanacs, Price 25 cts., received last week will be filled at once. We would advise all who wish to get a copy to write immediately, enclosing price, the demand being such that we find it difficult to keep a stock on hand. See advertisement in another column.

The Supper of St. Gregory.

A tale for Roman guides to tell To careless, slight, or travelers still, Who pause beside the narrow cell Of Gregory on the Caelian Hill.

One day before the monk's door came A beggar, stretching empty palms, Painting and fast-sick in the name Of the Most Holy asking alms.

And the monk answered: "All I have In this poor cell of mine is free, The silver cup my mother gave; In Christ's name take thou it, and live."

Years passed; and, called at last to hear The pastoral crook and keys of Rome, The poor monk, in St. Peter's chair, Sat the crowned lord of Christendom.

"Prepare a feast," St. Gregory cried, "And let twelve beggars sit thereat." The beggars came, and one beside, An unknown stranger, with them sat.

"I asked thee not," the Pontiff spake, "O stranger, but if need be thine, I bid thee welcome, for the sake Of Him who is thy Lord and mine."

A grave, calm face the stranger had, Like Him who on the cross was dead, And in his eyes a gleam of gladness shone, As if he saw the Son of God.

"I know'th," he said, "thy gift of gold? And in the land I dwell I have no need, The Pontiff marvel'd to behold Once more his mother's silver cup."

"Thy prayers and alms have risen, and bloom Sweetly among the flowers of heaven, Am the Wanderer through whom, What'er thou asketh shall be given."

He spake and vanished. Gregory fell With his twelve guests in mute accord, Prone on their faces, knowing well Their eyes of flesh had seen the Lord.

The old-time legend is not vain; Nor vain thy art, Verona's Paul, Telling it of a good man, On gray Vinea's frescoed wall.

Still whosoever pity shares Its bread with sorrow, want and sin, And love the beggar's fast prepares, Of Him who is thy Lord and mine.

Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks our earth, The Wonderful, And all good deeds are done to Him.

JOHN J. WHITTIER, in Harper's Magazine for December.

THE STORY OF THE SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

CHAPTER I.

A great reformation in Scotland was effected through such men as Ninian, Kentigern and Columba taught the truths of the Catholic religion. These Apostles of Scotland were Priests who said Mass daily and believed firmly in the Real Presence, yet do not find even the most prejudiced Protestant writers denouncing their religion as idolatry. The unreasoning hatred against the doctrines of Catholicism which has so disgraced the theological literature of Scotland appears to set up boundaries as extraordinary as they are illogical. The dogmas believed in by Columba and Kentigern, and the poor annals of William Wallace, and Robert Bruce are not alluded to as possessing any influence on these representative people or on the periods in which they lived. The Catholic Church by its Missionaries converted a Pagan people to Christianity, secured good laws, and erected noble temples for the worship of God. It animated the noble patriotism of its greatest soldiers, and consoled the death-bed of those whose names alone are monumental. This is the Church of which the Vicar of Christ is the visible head on earth, the Church which honours the Blessed Virgin Mary as the Mother of God, and which daily in every land offers the clean oblation of the Mass.

No student of Scottish history can fail to be struck with the astounding prejudices and extraordinary misstatements which have been used to attack and defame this Church in Scotland—not during the period of many hundred years from St. Kentigern to St. Margaret, or from St. Margaret to William Wallace and Robert Bruce, but for the short time immediately preceding the reign of James VI. Yet the doctrines were exactly the same during all these periods. An endeavor has been made quite as absurdly to show that the doctrine of the Catholic Church hinged entirely on the character of the lives of many ecclesiastics who, in opposition to its teaching, lived irregular lives. But the unreasoning nonsense of arguing against the doctrine of the Catholic Church because of immoralities committed by her members contrary to her express teaching is so evident as to require no comment. Nevertheless, on what is the cause of the Reformation based but on two distinct falsehoods: First: The gates of Hell had prevailed against the Catholic Church, her doctrines having become corrupt. Historically false. Theologically impossible as contradicting the express promise of Our Saviour. Second: The corrupt lives of ecclesiastics required a reformation in the Church. Yes, a reformation of abuses effected by the Council of Trent. But it was as logical to oppose the fundamental doctrines of the Catholic Church because of these abuses as for a noble cathedral to be razed to the ground in order to destroy the cobwebs and dust which had gathered around its pillars.

Previous to relating the principal events of what is styled the Protestant Reformation in Scotland, let us glance for a moment at the history of a real reformation of morals comprised in the history of Scotland during the reign of Queen Margaret and her son. In this way the true principles of the Catholic Church applied to reform, and the true principles of Protestantism applied ostensibly to the same purpose, can be seen contrasted. Here are two instructive pictures eminently deserving attention. The marriage of Malcolm and Margaret, King and Queen of Scotland, was celebrated by the Bishop of St. Andrew's at Dunfermline in the year 1070. The people of Scotland were then only beginning to emerge from barbarism. The refinements of civilization were comparatively unknown, and religion was the great means successfully infused to elevate the people. In the position of Queen, observed by all, Margaret taught by an example as brilliant as it was efficacious. Her whole life was actuated by the principles of Catholicism, and was one great work of piety

and charity. Her pure soul took no delight but in the incomparable charms of divine love. Assiduous prayer and meditation so far, however, from taking her from the duties of her state in life, only rendered her more capable to perform them. Her husband sincerely loved her, and she was always to him a tender, true, and loving wife. To her subjects she was most bountiful, and wherever she went multitudes of the poor crowded, and never went away unrelieved. But for their spiritual wants she was as solicitous as for their temporal. By her advice holy and zealous Bishops and pastors were provided. Among other reforms a complete and much needed change was effected in regard to the observance of the Lord's Day and the reception of the Sacraments. Mass was heard on Sundays, and this special day set apart as one for rest and sanctification, while every effort was made to induce the people to approach the Sacraments regularly and worthily. In fact, a reformation was wanted and a reformation was effected. Every tree is known by its fruit, and a true reformation should increase clarity and peace while it strengthens legitimate authority. Malcolm was a man of ability and energy, who thoroughly appreciated the great virtues of his wife, and benefited both by her example and advice. His own family in particular and the nation in general felt the beneficent effects of a reformation in morals and in discipline.

Margaret most carefully attended to the education of her children, and frequently, when instructed in her presence, in the doctrines of the Catholic Church, she would say to them, "Oh, my children, fear the Lord, for He who fears Him shall want no manner of thing that is good. And if you love Him, He will give you prosperity in this life and eternal happiness with all His saints in that which is to come." As to the family that which is to come. Malcolm and Margaret improved the manners and morals of the nation by encouraging education on the soundest basis. A great revolution was successfully commenced which can be traced through subsequent reigns. The language and laws were altered and improved, learning was encouraged, religion nobly endowed, and the poor amply provided for. Margaret is the source from which flowed the civilization and improvements whose noble monuments still speak in praise of her reformation, and in denunciation of that of John Knox. The remains of the Abbies, Melrose, Holyrood and Jedburgh, still raise their beautiful arching arms to Heaven as witnesses in favor of the favorable influence of Catholicism upon art and refinement. Construction was the work of one reformation, destruction the work of the other, and it may be truly said that while the Catholic Church effected reformation, John Knox and his followers caused the deformation of both religion and its temples throughout Scotland.

In order to show the effects of a thoroughly Catholic reformation, animated by the spirit of Catholicism, and directed by its firm supporters, it is only necessary to refer to the pages of Protestant writers. These men testify to the true character of the Catholic Church, and its calamitated by John Knox and his followers, while they conclusively prove that the leaders of the Reformation had really no case when they declared against the dogmas, teaching, and influence of the Church of St. Margaret, David II, William Wallace, and Robert Bruce. Spotswood tells us, "Never was a more lamentation made for the death of more Princes than for Margaret and her husband Malcolm." To speak of Malcolm's piety, justice, and magnanimity be outwitted in all these Princes of his time. His Queen, Margaret, was in her place no less famous in all the virtues which become women. She was devoted towards God, charitable to the poor, and exceedingly liberal in the advancing of public works." Buchanan tells us that "Malcolm turned his pains and industry with great success towards the reformation of the public manners." Lord Hailes says that, "Although Malcolm was the ruler of a nation uncivilized and destitute of foreign resources, yet for twenty-seven years he supported an unequal contest with England, sometimes with success, never without honor." It is most noteworthy that Catholicism and patriotism went hand in hand. Traitors to their religion were generally traitors to their country. All the principal leaders of the Reformation were bribed agents of Henry VIII, and Elizabeth, for the sacrifice of the independence in the cause of which Malcolm, Wallace, Bruce, and a long list of noble Scottish patriots had fought and suffered.

This subject is merely adverted to now, but in due course it will be proved that the traitors in Scotland who calumniated the Catholic religion and rebelled against it who also traitors to their country and calumniators of their lawful sovereign. Mr. Cosmo Innes refers to the enlightened monarch David I. leading the Burghers of Scotland forward, and protecting their industry by laws and charters: "Towns where Bishops fixed their Sees became the centres of learning, religion, and civilization over wide and barbarous districts. Then came another step—learning was fostered and encouraged by religion. When the long wars with England had quite shut out the young Scotsmen from completing their education at Oxford and Cambridge, our countrymen, and especially the clergy, betwixt them of founding universities of their own. One century (the fourteenth), gave rise to famous schools of theology, literature and science in St. Andrew's, Glasgow, and Aberdeen, all founded and endowed by Bishops. The university city served the cause of spreading cultivation, yet more than the Bishop's See had done." The same learned writer in his lectures on "Scottish Legal Antiquities," traces all the great judicial forms for the administration of equal handed justice to the learned ecclesiastics, who had drawn copiously and wisely from the Roman fountains. The work of more firmly planting and more widely extending Christianity—i.e., Catholicism—in Scotland was one of the powerful works of reform carried out successfully in the reformation effected by Queen Margaret and her children.

Every Abbey and church was a centre of religious learning and charity. The author of "Scotland in the Middle Ages" truly observes that the monks were zealous agriculturists and gardeners at a time when we have no proof that the lay folk knew anything of the soil except consuming its fruits. They were good neighbors and kind landlords. The tenant of the church was considered as acknowledged by their enemies. Above all they were from their profession and situation addicted to peace. It was by the monks and in the monasteries that the fine arts were encouraged. National progress in architecture, painting, and sculpture proved that the number of monks was not a disadvantage to the Catholic Church was only the best and most noble patron of the arts. Compare Melrose Abbey and Glasgow Cathedral with the barn-like conventicles of the Presbyterianism of the seventeenth and eighteenth centuries, and in this way some faint idea can be obtained of the difference between the spirit and the system of the reformation of Queen Margaret and that of John Knox. David II. was the faithful disciple and follower of his sainted mother. Cosmo Innes tells us that "he was the founder of the law still more than that of the Church in Scotland. We owe to him all the civil institutions and structure of our present society. When any legislators of the age wished to stamp their institutions with a name of authority they founded with a name of the laws and statutes of the good King David." Buchanan, not seeing apparently how he justified himself as a deadly enemy of the Catholic faith, says (speaking of King David), "It is true the memory of his parents was of great force to procure him the favor of the people, yet his own virtues were such that he stood in no need of any equalled other good kings, so in his condescension to hear the cause of the poor he was much superior to them. He restrained luxury. He far exceeded the beneficence of his parents and kindred. In increasing the revenues of the monasteries, which he decayed by age or ruined by the wars. He also built new ones from the ground. He was so well beloved that all men thought they had lost in him a father rather than a king. He advanced so much in virtue that if the highest and most learned wis should endeavor to give the idea or pattern of a good king they would never comprehend in their thoughts such an exemplary prince as David showed himself to be."

In the thirteenth century Scotland was unquestionably a prosperous and well-governed country. Wise and just laws were ably administered. Noble churches and monasteries stood as monuments both of civilization and of the favor of the gallant intervention of workhouse authorities, and education was liberally bestowed and encouraged. The Golden Rose was sent by Pope Lucius III. to King William, and during the same reign the Holy See issued a declaration in which it is set forth that the Scottish king is immediately subject to the Holy See, and thus completely independent of the English hierarchy. Alexander, the successor of William, is described by Ferdun as "a king—pious, just, and brave; the shield of the Church, the safeguard of the people, and the friend of the miserable." The independence, strength, and prosperity of his reign. Alexander founded Dominican monasteries at Edinburgh, Ayr, Aberdeen, Perth, Elgin, Sterling, Montrose, and Inverness; Franciscan monasteries at Derwick and Roxburgh; and a Cistercian abbey at Balmerino. The monks were the instructors of the people, and led the way in the industrial, and improvement. Chalmers tells us that the monks had charge of the principal seminaries. At Aberdeen, he says, there were well regulated schools before the year 1256. "The statutes of the Church of Aberdeen in 1256 enacted that the duty of the Chancellor was to see to the government of the schools, and that the boys were to be taught grammar and logic. In 1260 Matilda, the Lady of Mall, granted the abbots and monks of Kelso the third of her lands on condition that they would educate and board her son with the best boys who were entrusted to their care." Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors told in the most powerful and favorable manner.

The Church is vindicated in a very thorough manner in the pages of a thoroughly Protestant Review. There two pictures are presented to our attention: one shows the effects of a Catholic Reformation, the other of a Protestant one. In the former we have to consider Scotland under St. Margaret and her children, in the other we have to gaze upon the bitter fruits of the rapine which formed the main-spring of the obnoxious Reformation. The able writer in this Review tells us that "Tradition points to the days of the Alexanders as a time of great well-being. There had been peace with England for more than a hundred years—a blessing never again enjoyed until the Union. In perfect freedom from all thralldom the Scottish Burghs had risen into affluence and importance. The wealth of the nation was evidenced by the purity of the coinage and the absence of all mention of voluntary aids." Everything in short, that can learn points in the same direction. The castles of that period, and still more the noble ecclesiastical buildings, bear witness to peace and riches. "The tariff, which was very complicated, is proof of the luxuries in which the inhabitants were enabled to indulge, and a country which at that date imported such things as pepper, diamonds, figs, saffron and silk, and which carefully provided for the regulation of hotels or taverns, must have been pretty well to do in the world. On the whole all the facts which can be ascertained leads us to the conclusion that Scotland was a rich, prosperous, and happy country at the close of the thirteenth century." So much for a leading Protestant writer in a leading Protestant and Scottish Review with respect to the effects of the Catholic Reformation of St. Margaret and her successors. Let us now hear

what he has to say about the evident and notorious effects of the Reformation of John Knox. At the close of the seventeenth century, after Protestantism had been thoroughly established for more than one hundred years, "The nobility, far too numerous for the country, were poor place-hunters; the gentry, wandering adventurers. There was no agriculture worthy of the name, no trade, except what was carried on by petty pedlars. Prices were high, severe scarcities frequent. Slavery, though in theory illegal, was really enforced. All colliers and saltmakers were regarded as predial serfs. Kidnapping was a regular trade. There were almost no magistrates; robbery between the large cities rarely bridged; a greater number of idiots than in any other country; and finally in all times a tenth, in civil days a fifth, of the whole population begging from door to door, living in the constant commission of every kind of crime—a state of things so appalling that a regular system of slavery seemed remedily for evils so deeply rooted." The ignominious of this writer are given, and every syllable he says is proved by the domestic annals and general history of Scotland for the periods to which he refers. It most profoundly erudite and accomplished writer, who is an avowed enemy of Catholicism, had studied carefully the effects of the Knoxian Reformation, or Presbyterianism in Scotland, and proves to demonstration from the very mouths of the ministers themselves that a narrow bigoted tyranny of the worst description was erected in the ruins of Scottish Catholicism. Education was neglected, the fine arts were specially contemned, and everything that could raise the nation was sacrificed to the detestable intolerance of men who, in pretending to favor liberty of conscience, were really its greatest enemies. The plunder of the Church was as greedily retained as it had been easily seized. The nobles allowed churches and monastic buildings to be destroyed and the poor to suffer. Instead they did not even vouchsafe to give a portion of the ill-gotten spoils to the Knoxian clergy who had been their tools. The members of this algearchy, who were really the prime traitors to the Catholic religion, retained with a firm grasp their pieces of silver. With these brutal and ignorant men reform was only another word for plunder.

The great bulwark of Protestantism has always been falsehood. The Catholic Church has been the subject of the foulest calumnies, and nowhere have these calumnies been more successful than in Scotland, where for more than two hundred years a figment of the imagination—a ravestie of the Catholic style—has been held up to the detestation of the masses of the people. The Church has only commenced to revive when liberty, education, and the easy and cheap diffusion of literature tear the mask away which has hitherto concealed the true features of Catholicism. The blasphemous absurdities of Knox, Buchanan, and their descendants are now impossible. And when it is remembered that the doctrines that they so successfully attacked were really those of Queen Margaret, David the Second, Bruce, Wallace, and Alexander the Third, the audacity of such men becomes almost phenomenal. Our Reviewer is created when we further reflect that the Catholic Church, which they vilified, is the same which converted Europe, manumitted slaves or thralls, raised the status of women, preserved the Bible, fostered learning, founded corporations, gave good civil laws to the various kingdoms, invariably protected and fed the poor while guarding them against the grinding tyranny of the nobles. The Presbyterianism of the Reformers has grievously scourged Scotland for more than two centuries. Neither civil nor religious liberty spring from a system which pretended to secure both. Phariseism of a pronounced form was observable everywhere united with ignorance and gross superstition. The representation of the country in Parliament in Scotland as in England was a complete farce. Macaulay tells us that "The Parliament of the Northern Kingdom was a very different body from that which bore the same name in England. . . . The Commissioners of the Burghs were considered merely as retainers of the great nobles. Numbers of imbecile and aged men were burned as witches, while the intolerant pretensions of the ministers are almost beyond belief. They established a system of cruel and grinding tyranny to which resistance became impossible, and which not merely affected the general government of the country but interfered with the domestic and private concerns of every individual." So late as the time of Lord Cockburn (in 1794) the full effects of Presbyterianism were visible in the terrible social and religious condition of Scotland. "To quote his own words: 'There was then in this unenfranchised Burghs, no effective rival of the established Church, no independent better trial by jury even in political cases (except high treason) than what was consistent with the circumstances that the jurors were not sent into court under any impartial rule, and that when in court those who were to try the case were named by the presiding judge. The Scotch representatives were only forty-five, of whom thirty were elected for counties and fifteen for towns. Both from its price and its nature (being developed in feudal and technical absurdities) the elective franchise in counties where alone it existed was far above the reach of the whole lower, and of a great majority of the middle, and of a great number of the higher classes. There were even of the higher class of many electors in all Scotland, a body not too large to be held, hope included, in Government's hands. The system had grown in reference to the people into a complete mockery as if it had been invented for their degradation. The people had nothing to do with it. It was all managed by three members; and every Town Council was self-elected, and consequently perpetuated its own interests. The election of either the town or the county member was a matter of such utter indifference to the people that they

often only knew of it by the ringing of a bell, or by seeing it next day mentioned in a newspaper; for the farce was generally performed in an apartment from which, if convenient, the public could be excluded, and never in the open air.' In truth from the days of John Knox, Scotland was under intolerant and narrow-minded bigots who gave neither religious nor civil liberty. So far as freedom was concerned the Reformation was a complete delusion. But it was more—it was a system of gross hypocrisy, for it pretended to give what it invariably refused. The outrageous mockery was exhibited to the world of a system persecuting men for exercising that liberty of conscience which it was their own special charter to introduce. Learning was positively discouraged, barn-like structures succeeded the noble temples of Catholicism, education was neglected, the universities languished, and the leaders of the Presbyterian sect, which called itself the Church of Scotland positively gloried in their stultification."

WHY THE WORTHLES LUTHER IS ESTEEMED WORTHY.

Catholic Review. Luther literature is extremely amusing in these days. It is admitted, even by Protestants themselves, that the so-called Lutheran reformation was a failure, at least in a religious point of view. Yet, it will not do to admit that it was a total failure, that Luther was wholly a bad man. There is, indeed, a wide difference of opinion among all who are conversant with the real character and the merit of his work. But the prestige of the "great Protestant reformation" and the integrity of the current Protestant tradition must be preserved and maintained against all opposition. If Luther himself cannot be glorified, he can be apologized for, and the work that he inaugurated can be magnified and the world congratulated upon the fact that there was one man who had the boldness and the independence to break with the old, historical Church; to denounce the Pope, the illustrious head of the Christian world, and to set himself up in his place to dictate to the world, on his own single authority, a new and rival religion and to inaugurate a new civilization.

That is really what it amounts to; that is the true "inwardness," the real animus of the Lutherans, who set the world on fire with his rebellion and apostasy in the sixteenth century. There is no use in mincing matters; Luther was a rebel against the Church of God, and it is that particular phase of his character that is admired and glorified by the great mass of his followers. They do not care so much for his personal character, if he was free and easy and independent, and even audacious, they like him all the better for that. It does not require a saint to inaugurate a religious rebellion. True, they ring the changes on the corruption of the times; of course they must have some color of an excuse for breaking with the authority of the unbroken traditions of fifteen hundred years. But neither do they care much for that. They know very well that the "glorious reformation" has been no gain in point of morals and superior sanctity. True, there are not the same contests, the same politico-religious disturbances now as in those days; and hence, not so many open and public scandals. We may even admit that there has been, in times past, in so-called Protestant countries, a more decorous observance of the external proprieties. But it is a well recognized fact that in those countries society is corrupt—rotten to the core—and daily becoming more and more shameless and brazen-faced in its immorality. Has not divorce in New England, which is a legitimate fruit of the Lutheran reformation, been contrasted by able Protestant writers with Mormon polygamy, to the decided advantage of the Mormons?

No, we cannot too often remind ourselves that the so-called Lutheran reformation was a great, an inexcusable rebellion; an apostasy from the true Catholic Church of God. Luther's own personal history was but a type of the great movement which he inaugurated. At first, professing loyalty to the Holy See, and attachment to the true faith, and a willingness to be judged by the authorities of the Church, he was gradually led away from both by his pride and his indomitable spirit of rebellion. He lost the faith, little by little; yielding to his ungodly passions, he became more and more demoralized; he allied himself with temporal princes who were glad to avail themselves of his influence to further their own selfish and ambitious ends, and the contest became, at last, simply the old, old warfare of the world against the Church—under the garb of religion, indeed, but with all the elements and the real spirit of paganism and infidelity pitted against Christianity.

We have not the slightest disposition to exaggerate in this matter. It is no pleasure to us to disparage Luther or his work, but we believe the honest truth should be told. No greater mistake was ever made in the history of the world than the apostasy of Luther. It was a calamity to society, the disastrous effects of which will be felt to the remotest generations. There was absolutely no occasion—no excuse for that apostasy. It is the very absurdity of all absurdities to say that Luther was the author of the reformation. A true reformation had been going on in the Church for the life of Luther, great saints, and doctors, and able and learned men, and holy Popes labored most successfully, for the abating of scandals, the purification of the Church, and the general improvement of morals in society; and that reformation has gone on from that time to this, and the old historic Church continues in all its integrity and universality, the same old, original Church that Christ founded, the representative and earthly of His Divine authority on earth, the embodiment of the new supernatural life vouchsafed to man, and the great breaker created by the Divine mercy against the tide of immorality and licentiousness to which Luther's rebellion gave a new impulse, and which has ever since threatened, with resistless tide, to overwhelm society.

It is that Divine authority that the world hates, and against which it has waged a ceaseless and relentless warfare. That breakwater to their appetites and passions they cannot endure. The restraints of the Divine law, as enforced by the Church, are irksome and repulsive to the natural man, and he is restive and unhappy till he has broken them down. And this is the true secret of the success of Luther. It was not that he was such a great and good man; it was simply that he dared defy the authority of the Church and, as the glorifiers of the "great reformation" claim, set the human mind free from the shackles of a degrading spiritual bondage. It matters not to them that he out-popped the Pope in his assumption of spiritual authority; that he raged like a wild bull against every one who dared to call in question his infallibility in interpreting the Word of God, and that he actually sought to establish a more odious and irresponsible tyranny over the minds of men than the Pope ever had or could do.

The salient fact was, that he was the champion of the opposing forces of the Church, and they were ready to tolerate any amount of assumption and bravado on his part; to pat him on the back and call him a good fellow, so long as he would continue his daring and audacious warfare against the Church of God. That warfare is still going on. They have been trying to persuade themselves for the last three hundred years that the world had triumphed and that the Church had gone down without the possibility of recovery. They have amused themselves with ringing the changes on the "effete superstition of the dark Ages" and all that. But he not deceived, they are whistling to keep up their courage. The significant prophecy of the seer of old is being fulfilled now as in ages past: "The fear of you and the dread of you shall be upon all nations." Never has the Church been more united, more vigorous and aggressive than at the present moment. Protestantism is dead, but the Church still lives. They may galvanize the corpse of Luther, but it is a ghastly corpse still; while the dear old Church of the ages still flourishes in pristine youth and vigor, and for the Lord shall be victorious but all-powerful and penetrating voice sounding through the nations and thrilling the hearts of the people of God with an ecstasy of glory and hope: "Arise and shine, O Jerusalem, for thy light is come and the glory of the Lord hath risen upon thee. Thy sun shall go down no more, and the moon shall not decrease, for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended."

SUPPLEMENT TO "IRISH PEDIGREES; OR, THE IRISH LANDED GENTRY." BY MR. JOHN O'HART, RINGSEND SCHOOL, DUBLIN.—Concerning this valuable work we have received a circular from the author, from which we give the following extracts:—This work, which is now far advanced in the press, is being published by subscription; but I am sorry to say that the subscriptions already received still fall short of the amount required for publication expenses. I, therefore, respectfully appeal for support to my countrymen, particularly to the representatives of those Irish and Anglo-Irish families at home and abroad whose pedigrees I have unveiled; in the hope that their *amor generis* will induce them to share with me the publication labors. The subscriptions are, at least, £1 each; and each subscriber will receive from me, post free, a copy of the work immediately after it is published. Any subscriptions which I receive will be thankfully acknowledged in the "List of Subscribers," at the end of the volume. Among the thirty-seven papers of which the Appendix is composed, the work contains the names of the "Forfeiting Proprietors in Ireland under the Cromwellian Settlement;" "Persons transplanted to Ireland in 1653 and 1654;" "Soldiers of the Commonwealth in Ireland;" "Irishmen who served in the Spanish Netherlands;" "The Irish Parliament of King James II.;" "Forfeiting Proprietors in Ireland under the Williamite Confiscation;" "The 'Wild Geese';" "Descendants of the 'Wild Geese';" "The Irish Brigades in the Service of France;" "The Irish Brigades in the Service of America;" "Foreign Religious Foundations by Irishmen;" etc.

A series of "Letters de Cape Breton" has appeared in the Montreal Etendard. Referring to the Acadian missions, the correspondent says:—"It is to be regretted that more French priests are not appointed to the Acadian missions. It is the French language alone that will save the faith, the morals and the patriotism of the Acadians—a truth which the Irish bishops of the Maritime Provinces do not always understand." The writer is evidently as ill-informed about the state of the Acadian missions as he is about the nationality of the bishops. In Cape Breton, for instance, to which he particularly refers, the Acadian missions are actually better provided than the Scotch and Irish missions; for not only can all the priests in charge of the former speak and preach in French, though some of them are not French by birth, but in each of the Acadian missions the resident pastor attends only one church, whereas in most of the other missions the priest has two or three churches to attend. We ask the Etendard to make a note of this, because the Catholics of the Maritime Provinces do not wish to be misrepresented to the French Canadians.—Autogonish, N.S., Aurora, 21st of Nov.

DILLON, Wis., Sept. 24, 1878. (GENTS)—I have had to note upon one bottle of the Hop Bitters. It was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine. D. BOYCE.

A Remarkable Result. W. A. Edgars, of Frankville, was a terrible sufferer from Chronic Kidney and Liver complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters.

The Farmer's Wife.

LILLIE E. BARR IN NEW YORK LEDGER. The east is gray with a flush of rose, birds are singing the world awake...

CATHOLIC PRESS.

Buffalo, July. Writing to his wife, July 2, 1540, Luther said: "I am feeding like a Bohemian and swilling like a German, thanks be to God."

Baltimore Mirror. The Archbishop of Valencia and his suffragan bishops have published in a Roman newspaper the remarkable letter which attracted so much attention recently from the mere skeleton of it which appeared.

Says a cable despatch from China: "Father Bechet, a young priest of the Lyons Diocese in France, had arrived in Tongkin as a missionary in 1881. Last summer, while on a pastoral visit at Nan Diuh, he was arrested while cutting in a meadow flowers for the altar of the Holy Virgin."

Ave Maria. Luther's words in explanation of devotion to the Blessed Virgin are worth quoting: "Mary does not exist to be a goddess. She does nothing; God does all things."

Catholic Columbian. There is nothing so dangerous to religion or so destructive of its interests as pretension on the part of those that claim to be guided by its precepts.

The Watch Tower, Baptist, makes the following pitiful wail in a late issue: "We are in danger of turning churches into social clubs, or debating societies, or concert halls."

Emperor paid little attention to the play, but amused himself by watching the audience. After some time he noticed, with surprise, that his courtier also was but little interested in the play.

Freeman's Journal. A telegram announces that H. R. H., the Prince of Wales has been re-elected Grand Master of the Grand Lodge of Freemasons of England.

Catholic Columbian. A friend, the other day, handed us a printed prayer, which had been given him by another party, with the request that he state whether the Church would recognize the claim set forth as to its efficiency.

Catholic Telegraph. What is there more desirably than the practice, only too common among a certain grade of Catholics, of always hastening to leave the church on Sunday, before the last Gospel is well commenced.

London Univers. Sir John Bennett is not an alderman of London, but he has more honesty and intellect than most of them. He is eccentric, but, as the Americans say, he is sound in "the goose," and no enemy to Ireland.

Catholic Review. Archbishop Lynch's letter to the hierarchy of Ireland on the vital question of the emigration of their people, will attract attention everywhere.

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children according to grace. He was venerable, saintly and kind, a true priest and Christian gentleman. His life was beautiful, its end still more so.

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and to Irvington, N. Y., and about two years ago came to St. Anne's. May he rest in peace!

A daughter of this lamented and venerated priest is a Madame of the Sacred Heart Order, and is at present connected with that Academy in this city.

KILKENNY. The Father Burke Memorial. A public meeting was held in the Tholsel, Sunday at two o'clock, for the purpose of inaugurating a subscription for the completion of the Church at Tallaght as a monument to the memory of the late Father Tom Burke.

The Most Rev. Dr. Moran, who on rising, was loudly applauded, said it was to him a matter of sincere pleasure to attend the meeting, in presiding at which he was happy to comply with the request of his esteemed friend, Father Flood.

The object of the meeting was that the name of Kilkenny should not be wanting in that national memorial which was about to be erected in memory of one of Ireland's most gifted sons (applause). A few months before Father Burke departed this life he had commenced a great work at the novitiate of the illustrious Dominican Order at Tallaght, and the friends and admirers of Father Burke—his countrymen at home and abroad—and what part was there at present, from the rising to the setting of the sun, where Father Burke's sentiments would not be found?

He had only to look at the Black Abbey to learn what they had done, among ourselves, in thought for fully six centuries, to the days of almost Saint Dominic himself (applause). During those 600 years the sons of this illustrious son have toiled amongst them so as to be able to preserve amongst us the Church of our fathers (applause). This church to be erected at Tallaght is to serve the novitiate of the whole order, but it was not merely as a church of the Dominican Order that we are anxious about it, but as a memorial to the illustrious deceased, to the erection of which Kilkenny would contribute as a lasting memorial of our esteem and respect for the great ornament of Ireland so lately deceased (hear, hear).

At twenty minutes past five o'clock on the evening of Tuesday, 11th inst., the venerable Father Hoyt, of St. Anne's Church, in this city, expired at the episcopal residence of that church in East Twelfth Street. His death was the result of an apoplectic stroke which he fell him while celebrating at High Mass on the Saturday previous—the Feast of the Immaculate Conception.

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of our countrymen in raising funds for the completion of the Memorial Church to the great Dominicans; that a subscription list be now opened, and that a committee be appointed to give effect to the resolutions adopted at this meeting.

The resolutions were then put by his lordship from the chair and carried amidst applause.

A subscription list was opened and over seventy pounds handed in.

MICHAEL DAVITT SPEAKS. The Relation of Catholics and Protestants in Ireland.

Speaking at a great meeting in Liverpool, on Nov. 26, Michael Davitt referred to the pretence offered by England that in case of Home Rule the Catholics of Ireland would express their Protestant brethren.

"The real sentiments of the Catholic hierarchy, priests and people of Ireland towards our Protestant fellow-countrymen in matters political and social were admirably expressed by the Catholic Bishop of Limerick (sheer) at the time when Mr. Gladstone had passed the Church of Ireland Disestablishment Bill in 1869. Said the good and patriotic prelate—'Let us hope that the Catholic and Protestant people of Ireland—now that a wall of separation which kept them asunder for centuries is happily levelled forever—will unite in honorable and loving brotherhood to work out hand in hand the regeneration of our country. Why should we be children of Ireland—children of the same mother, equally dear to us all. Why should we not join hands to raise her up, and nourish, and wipe away the stain of long suffering from her face, and try to array her again in that moral and natural beauty that once was hers?'

(loud cheers). This is to-day the spirit that animates the 4,000,000 of Irish Catholic Nationalists towards the million of their fellow countrymen of other religions; and such would be the guiding principles that would obtain in an Irish Parliament in all legislation concerning the welfare of the Irish people (cheers). There is no assurance of this needed, even by the Landlord Party. Their solicitude on his behalf is a sham. The Catholic South and West have demonstrated in a hundred ways that a man's religion shall not weigh in the selection of popular representatives. At the last general election the priests of Meath rejected a Catholic candidate for Meath, but manifesting themselves in the constituency in favor of the Protestant, Mr. Meigs, the senior member for the county. Catholic Galway elected Protestant Mitchell-Henry (hisses). Mayo kicked out Catholic George Brown, and accepted the Rev. Isaac Nelson, a Presbyterian minister from Belfast, and in this portion of Ireland where over ninety per cent of the people are staunch Catholics. Cork County returned Mr. William Shaw, an ex-Methodist minister, while Cork City severed a long connection with Catholic Nicholas Daniel Murphy, a liberal financial supporter of the Church to which he belonged, and accepted instead the Protestant Mr. Parnell (loud cheers), as one of its members. And to crown this great prof of the tolerant spirit animating not only democratic Catholic Ireland, but manifesting itself in the public acts of its patriotic priests and prelates, the member for Cork is recognized as the leader of the Catholic people of the country, as was his Protestant predecessor in that position, the late Mr. Isaac Butt (cheers). There is not, because there cannot be, a particle of real honest apprehension abroad among the Protestants of Ireland that their religion would be interfered with or their persons injured if the country were constitutionally ruled to-morrow by the majority of its people, and assertions to the contrary by landlord alarmists and their hired scribes in the Tory Press are but the dishonest political devices to sustain the principle of ascendancy as well as a monopoly of land (cheer). Civil and religious liberty would be upheld in Ireland under a local Parliament, as it is in Canada and Australia, not for one section of the Irish people, but for all—not that Catholic shall trample upon Protestant, or that Orangemen shall persecute Papist; but that Protestant and Catholic, Presbyterian and Methodist, Unitarian and Jew—aye, and infidel as well—should enjoy civil rights and freedom from all tyranny within the four shores of Ireland." (loud and prolonged cheering.)

What it did for an Old Lady. CORNHARTON STATION, N. Y., Dec. 28, 1878. GENTS—A number of people had been using your Bitters here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and for the past ten years has not been able to around half the time. About six months ago she got so feeble she was helpless. Her old remedies, or physicians being of no avail, I sent to Boston, forty-five miles away, and got a bottle of Hop Bitters. It improved her so she was able to dress herself and walk about the house. When she had taken the second bottle she was able to take care of her own room and walk out to her neighbor's and has improved all the time since. My wife and children also have derived great benefit from their use.

W. B. HATHAWAY, AGT., U. S. EX. CO. A HOST OF BOBLY TROUBLES are engendered by chronic indigestion. These, however, as well as their cause, disappear when the highly accreted invigorant and alterative, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, is the agent employed for their removal. A regular habit of body, and a due secretion and flow of bile, invariably result from its persistent use. It cleanses the system from irregularities, and restores the weak and broken-down constitution to health and strength. Sold by Harkness & Co., Druggists, Dundas st.

A Common Annoyance. Many people suffer from distressing attacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Bitters. It cured Lotie Howard, of Buffalo, N. Y., of this complaint and she praises it highly.

THE LIFE AND DEATH OF THE GREAT "J. K. L."

Peroration of the late Mgr. Meagher's Funeral Sermon.

The Carlow Nationalist gives the following peroration of the funeral sermon, preached in Carlow Cathedral by the late Very Rev. Monsignor Meagher, V. G., Rathlimes, on the mournful occasion of the great prelate's obsequies: "Fain, my beloved, would I go on recounting how he has shone the glory of his country as a patriot, and the light of a priesthood as a bishop. He displayed in all the tenor of his private life the humble and mortified and sanctified Christian man. But that is now impossible; let it suffice to say that, to those who knew him well, his domestic virtues were still more wonderful. The noble simplicity of his manners, the bright candor of his thoughts, the goodness of his warm heart, the charity of his benevolent soul, the tender piety, the warm devotion, his soaring faith all combined to exhibit him, even in domestic intercourse, 'a model to the flock.' From his infancy the greatness and goodness of his character were manifest. Soon did he discover that this world was too mean for his love, too low to satisfy the aspirations of his burning soul, and therefore he bade adieu early in life, to its trifles, and sought refuge with his God. While yet young, he joined the holy society which so long and so eminently has edified the Church of God—the religious Order of the Hieronimites of St. Augustine—and under their guidance completed his collegiate career in the School of Portugal. On his return home he found the turmoil and fatigues of the public ministry opening upon him, in exchange for the cloister and the desert. But while forsaken by the circle of his friends, he turned to the retirement and observant practices of the convent, the spirit of his religious engagements never forsok him—never did he abandon the recollection of his early vows, nor the fervor of first devotion. With pain he mingled in the distractions of the world; solitude was his delight, and he made the world as if it were a desert. His knowledge of the Scriptures on his knees, and there, at the foot of the cross, he imbibed the lofty zeal that animated all his acts, the tenacious union that flows through all his immortal writings. His ardent and unalloyed piety accompanied him everywhere. His detachment from the world was complete. Not all the links of tenderest affection, which bound him to the members of his excellent family, ever led him in one instance, to be engaged by considerations of flesh or blood. Rank had no charms for him, and that title, with which the affections of a grateful people still love to salute the prelates of the Church, he utterly disliked, and from whom his friends to abstain from it towards him. To be called father was his utmost ambition—to deserve that endearing appellation, his unwearied aim. Riches he held in the highest contempt, unless as far as they enabled him to minister to the suffering members of God. 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Catholic Record.

LONDON, SATURDAY, JAN. 5, 1884.

NEW YEAR.

This issue of the Record brings us into
the year 1884. The year just passed was
for Canada one of peace and prosperity,
as will, also, we trust, be the year just
opening. There are, indeed, indications
of the approach of another period of
commercial depression and financial
stringency. But these indications will
not, we hope, be followed by any such
business disasters as some few years ago
visited this country. If, in fact, the
people in days of prosperity would pre-
pare for those regularly recurring
periods of depression, much of the misery
and crime that in these times afflict
society would be obviated. There is,
however, so much improvidence and ab-
solute extravagance amongst all classes,
but especially amongst those who can ill
afford to be either improvident or extrava-
gant, that often no preparation what-
ever is made for hard times. When they
do come there is, consequently, such
acute and widespread suffering as to lead
to results of the most deplorable charac-
ter. We do, indeed, sincerely trust that
with care and prudence on the part of
the people, and the blessings of an abun-
dant harvest, the year 1884 will be one of
unmixed happiness and unbroken pros-
perity for this country.

The Church, during the year 1883, con-
tinued to make steady progress through-
out the Dominion. One of the great
events of the year, from an ecclesiastical
point of view, was the consecration, in
January last, of His Grace the Archbishop
of Halifax. Some few months later
that historic city witnessed the investi-
ture of its newly consecrated prelate
with the pallium. The ceremonies on
both occasions were, needless to say, of
a most impressive character, all the
bishops, and very many of the clergy of
the lower provinces, and a vast concourse
of the laity from the city and diocese of
Halifax, assisting.

Another important event in our eccle-
siastical record for 1883 was the arrival
of His Excellency Dom Henry Smeulders,
charged with a mission of the gravest
importance to the Church in Canada.
His Excellency has, since his arrival, been
the recipient of the warmest manifesta-
tions of respect from the clergy and
people. The celebration of the twenty-
fourth anniversary of the consecration of
His Grace the Archbishop of Toronto, in
November last, was attended with special
eclat, several bishops and many clergy
from various dioceses, both in Canada and
the United States, taking part in the cele-
bration. The same month also wit-
nessed the consecration in Rome, under
circumstances of a most auspicious char-
acter, of the Most Rev. Dr. Carbery,
Bishop of Hamilton. His Lordship's
arrival in this country is eagerly awaited
by the faithful clergy and people of Ham-
ilton. In the neighboring republic re-
ligion has made gratifying progress.
The proceedings of the Provincial
Council of New York were followed
with the deepest interest, and the
conference of American prelates in
Rome excited world-wide notice. In the
old world, we have to note with pleasure
that during the year just passed the
hierarchy was restored in Poland, and
amicable relations established with Prussia.
In France, however, the radical and
infidel elements have lost no occasion what-
ever to harass the Church. Grave mis-
givings for the future are entertained by
good Catholics in regard of France. The
political world was, as usual, during the
course of 1883, from time to time agitated
by events sometimes of a most unlooked
for character. The agitation in Ireland
has been vigorously maintained, and the
national party crowned with repeated
success in various electoral campaigns.
Last month as duly noticed by the Record,
Mr. Parnell was presented with a national
testimonial amounting to £38,000.

In Canada there have been election
contests in the Provinces of Manitoba,
and Ontario for the local legislatures,
and isolated elections throughout the
Dominion for the House of Commons at
various times during the year, that have
attracted a great deal of attention. Mr.
Norquay secured a good working major-
ity in Manitoba. Mr. Mowat still holds
the fort at Toronto, while Sir John Mac-
donald's government commands a large
Parliamentary majority at Ottawa.

No man can tell what changes social
and political are in store for us this year

just begun, but whatever these changes,
however they may affect the world at
large, we do sincerely hope that it will
be for every reader of the Record a
truly HAPPY NEW YEAR.

INTRUSION AND IMPERTINENCE.

Very few of our readers outside the
Dominion Capital know anything of the
Ottawa Citizen. For the information of
those outside that city we beg to state that
the Citizen is the organ of Mr. C. H. Mac-
Intosh, just now one of the members for
the city of Ottawa in the House of
Commons. That gentleman, afraid to
declare himself openly an opponent of
Ald. MacDougal in the pending contest
for the Mayoralty, has recourse to a com-
temptible device to excite religious pre-
judice against Mr. MacDougal's candi-
dature. Our readers no doubt distinctly
remember an article of ours on the sub-
ject of the Mayoralty of Ottawa, wherein
we set forth the special claims of Mr.
MacDougal to the support of the citizens
of the metropolis of Canada. In that
article, we showed, amongst other things,
that so laudable a spirit of liberality
prevailed amongst the Catholics of Ottawa,
that, since 1855, Catholics have been on
nine occasions only chosen to fill the
chief Magistracy of that city. And we
further maintained, what we do now main-
tain, Mr. MacIntosh to the contrary not-
withstanding, that the Catholics of Ottawa,
French Canadians and Irish, have not had
their due share of representation in the
Chief Magistracy of the Capital. At this
statement the Citizen waxes wroth:

We do not imagine, says that organ, that
any thinking man, be he Catholic or Pro-
testant, will endorse such sentiments,
for logically applied they mean that our
municipal affairs must be conducted
according to the proportionate religious
opinions and voting power of the rate-
payers, and that never mind whether a
man is qualified or not, if he is a Protes-
tant or a Catholic, when the term comes
around he must be elected and all the
interests of the city committed to his keep-
ing. Surely such a doctrine must prove
suicidal if people were prepared to en-
dorse it. We do not believe this to be
the policy approved of hitherto by Catho-
lics or Protestants in the city of Ottawa.
We hope it never may be.

There is very little logic in this forced
declaration of the Citizen from our state-
ment. We have never yet advocated
and never will advocate the election of
any Catholic unqualified for office. But
we have always protested and
will always protest against such
intolerance and exclusiveness as would
keep Catholics out of office simply be-
cause they are Catholics. Such exclusiv-
ness and intolerance exists at Ottawa,
and will have to be stamped out before
that city can make any real progress.
We are happy to state that very
many of the leading Protestant
citizens of Ottawa are lending ready and
active support to Mr. MacDougal. This
they do despite the efforts of the narrow-
minded and prejudiced who would if they
could disturb the capital city of the
Dominion by a war of creeds.

The Citizen seems to take umbrage at
our calling Ottawa a Catholic city. Well,
we have the figures at hand.

Table with 2 columns: Ward, Catholic pop., Total pop.
Wellington ward, 8,388, 2,330
Victoria ward, 2,966, 1,696
St. George's ward, 4,527, 1,335
By ward, 4,859, 3,996
Ottawa ward, 6,572, 5,344

These figures show (1) that while there
are in Ottawa 15,901 Catholics, there are
but 11,511 of all other religious
beliefs, and of no religious belief,
in that city. The Citizen speaks of Catho-
lics having been on some few occasions
elected for St. George's Ward. We have
noticed the fact with pleasure, but in
Victoria Ward, where there is a Catholic
majority as to population, but a minority
as to voters, the three aldermen
now representing it are Protestants.
The Citizen also speaks of the
inadequate representation of Wellington
Ward. With equal reason might we com-
plain of the inadequate representation of
Ottawa Ward, which has more than twice
the population of Victoria Ward. Let
the latter be enlarged by the addition of
a portion of Wellington Ward, and all
just causes of complaint in this regard
shall be removed. The Citizen tells us
that our advocacy of Ald. MacDougal's
candidature is an intrusion and an imper-
tinence. This is indeed refreshing coming
from a man whose whole life has been
marked by intrusion and impertinence to
an extent unfortunately but too well known.

We have a perfect right to advise our
friends in Ottawa even in the matter of a
municipal contest, and that right we in-
tend fearlessly to exercise. In this con-
nection we may add that the Record has
in Ottawa a larger number of readers than
the Citizen itself, and that its circulation
in the Ottawa Valley is at least three times
that of this attenuated remnant of journal-
istic feebleness. When the writer in
the Citizen tells us that we
have several times sought to dic-
tate to the Catholics, he simply
prevaricates. Let him proclaim, if he
can, a single instance of this alleged dicta-
tion. We have from time to time advised
our co-religionists on various matters of
public interest, and intend to do so in the

future. Does Mr. C. H. MacIntosh ex-
pect the Catholic body to look to him for
advice in every matter concerning their
special interest and duty? We hope not.
Catholics generally look to others than
political jobbers and adventurers for
counsel and direction. For a man who,
though elected by Catholics, could offend
them by vote and by speech as he did last
session, they can have no other feeling
but distrust, if not reprobation. The Citizen
has done Mr. Bate, who is personally a
most estimable gentleman, very grievous
injury. By raising, after its own small
fashion, the no-popery cry on his behalf,
it seeks to tie him, if elected, to a particular
line of action that must prove distasteful
to himself as well as hurtful to the city.
We may return to Mr. MacIntosh.

JUSTICE.

Our attention was some days ago
called to a paragraph in Le Canada,
a French paper published in Ottawa,
wherein our city contemporary, the
Advertiser, was accused of having
used the most opprobrious language
in regard of the French Canadian
people. Le Canada reproduced
from some paper a supposed citation
from the Advertiser in support of its
charge. In that citation the French
people are amongst other things
charged with being servile, in fact
born serfs, and governed by a bigoted
priesthood. We were completely
taken by surprise when we saw such
sentiments published as having been
given expression to by the Adver-
tiser. We could not remember
having read anything of the kind in
the columns of our city contempor-
ary. Had anything of that sort
come under our notice, we should
certainly have promptly dealt with
it. We felt it, under the circum-
stances, a duty to draw the attention
of the Advertiser to the charge made
in Le Canada. Our city contempor-
ary meets the accusation in terms
plain and satisfactory:

"We observe," says the Advertiser, "that
Le Canada now publishes an attack on
the French Canadians which it credits to
this journal. Le Canada can hardly have
done this inadvertently. The Advertiser
has never attacked the French race. It
never spoke of them as a servile race, nor
as a nation of serfs. The French Cana-
dian population are a part and parcel of
the people of Canada, and such they must
remain. They have, like the rest of our
population, their merits and their defects.
We have discussed neither, and should we
ever do so we trust it may be done with-
out rancor and in a spirit of perfect fair-
ness. There is nothing to be gained in
political discussion by mean insinuations
and by untruthful allegations. When Le
Canada attributes to the Advertiser senti-
ments which it has never expressed, and
professes to give quotations which have
never found a place in our columns,
either as original matter or as a paragraph
from another journal, it does more to dis-
credit the French Canadian people than
could their enemies, if they have any.
No better evidence of our fairness in dis-
cussion need be given than the fact that
those who are politically opposed to us,
like Le Canada, find it necessary to have
recourse to literary forgery in order to
find a purpose."

We feel pleased with this prompt
denial of the Advertiser. There
are now very few journals in this
Province, none certainly of the
standing and influence of our city
contemporary, conducted on prin-
ciples so narrow and intolerant as to
indulge in senseless attacks on the
French people. Le Canada has now
a duty of justice to perform, to state
its authority for its grave accusation
against the Advertiser, and to publish
the solemn denial of that journal. If
it do not do so, it must stand itself
condemned as a veritable enemy of
the French race.

Since the above writing we learn
that the obnoxious article quoted in
Le Canada appeared in the Toronto
Advertiser. We were not aware of
the existence of any such paper, and
regret that the press of Ontario is
disgraced by such a journal.

YOUNG LIBERALS.

They have in Montreal an association of
Young Liberals known as the Club Na-
tional. This association lately adopted a
platform of a truly radical character,
including universal suffrage, compulsory
education, abolition of capital punish-
ment, poor-laws and other "planks" of
a like character. The speakers at the
meeting at which this platform was adopted
are said to have spoken in warm approval
of the course pursued by the radicals in
France, one speaker pronouncing an
enthusiastic eulogy on Gambetta. It is
well to know that we have such men in
our midst. To be fore-warned is to be
fore-armed. All good Catholics will be
ready to meet the proposed reforms of the
Young Liberals of Montreal with the
sternest opposition. There is nothing of
true reform in revolution.

THE ENGLISH POOR.

The condition of the poor in Eng-
lish cities is indeed lamentable, but
we had always thought that there
was comparatively little misery
amongst those in the country places.
A correspondent of the London
Telegraph completely disabuses our
mind of this notion. Writing of the
hop-pickers and their families in a
Southern English county, that
writer describes the mode of living
of these poor creatures with a min-
uteness of detail leaving no room to
doubt its accuracy, but filling one's
very soul with horror. There is not
a negro family, however indolent and
improvident, in the Carolinas, Miss-
issippi or Arkansas, but is better
provided with the necessaries and
conveniences of life than these poor
English people. That we do not mis-
state the case through exaggeration
will be at once seen from the writer's
own words:

Except through book-reading, I know
nothing, he declares, respecting the haunts,
homes, and habits of the Kaffirs, or the
Zulus, or of the domestic economy of the
kralds of noble savages, but I think if I
had perused anything that disgusted me
more than the sight that now greeted my
eyes, I should have remembered it. I
ought, in fairness, to mention that one of
the most objectionable features of the
tent was due in great part to the unfavor-
able weather. It had been "drizzling"
almost all day, and the night before it had
rained heavily, so that the bunches hang-
ing on the heavily laden vines must have
been as saturated almost as a sponge reek-
ing from a bath. The pickers had worn
the customary sack-cloth aprons, but they
were soaked through and portions of wet
clothing were spread out and hung up all
about the glowing wood fire, undergoing
the drying process. The large number of
garments thus exposed to public view
were quite accounted for by the semi-
nude condition of those to whom they be-
longed. Only one of the three women
seemingly possessed a second gown. The
other two were innocent of covering above
the waist, except for a rag of some kind
pinned across their shoulders. Of the
younger fry there were as many as half a
dozen, four of them girls, whose ages may
have ranged from eleven to fourteen, and
they were worse clad even than the two
women, nor were the growing boys better
covered. As for the little children, whose
skins, poor little wretches, for lack of
washing, were of the color of light
mahogany, several of them were naked as
the wind blows, and there in the midst of
an atmosphere pungent with the odor of
onions and misty with steam of the stew,
they were all huddled higgledy-piggledy
on the ground, some reclining at full
length, others squatted "nose and knees"
together, discussing their supper with an
appetite only to be obtained by a day's
toil in a hop garden.

And this misery, barbarism and
ignorance under the very eyes of a
government so solicitous for suffer-
ing peoples abroad—under the eyes
of societies that annually expend
thousands in attempts to teach the
heathen, not Christianity, but hatred
of Catholicity! Is there not work
at home for the missionary and the
philanthropist when English men
and women live in such degrada-
tion, and English boys and girls are per-
mitted to grow up to manhood and
womanhood in ignorance and depravi-
ty?

The government of Britain is evi-
dently not unjust to the Irish alone.
It is unjust and brutally unjust
towards the toiling masses of the
English nation, both in town and
country. Blind to the sufferings of
these masses, deaf to their cries for
enfranchisement and relief, it devotes
its whole strength and purpose to
the maintenance of an effete and
polluted aristocracy. Verily this is
a paternal government. But the day
of reckoning is coming.

WOMAN SUFFRAGE.

The American House of Represen-
tatives has very wisely refused, by a
decisive vote, to refer the question
of woman suffrage to a committee.
We hope that our House of Com-
mons will deal as summarily with
the question at its next session.
There is no popular demand in this
country for the extension of the
franchise to women, and if there were
itself it could not be held to justify
any such extension. Woman's
sphere and kingdom is the house-
hold. Every Christian woman re-
cognizes this fact and has no desire
whatever to figure at the census, the
convention or the polling booth.
We are told of the refining influ-
ences of women, and that refining in-
fluence, which no one denies, is in-
volved as an argument in favor of
female suffrage. Those who invoke
that influence seem to ignore the
fact that no such influence exists
outside of woman's legitimate sphere.
When woman leaves that sphere she
is always the sufferer, and instead of

exercising influence for good, is her-
self subjected to influences of a most
pernicious character. Our electoral
struggles ruin too many men without
our seeking to bring women within
the range of their destructive tend-
encies.

TRIBUTE TO A DESERVING PRIEST.

On Christmas Eve a deputation of
ladies from the St. Anne's congregation,
St. Jerome's Society and the Children
of Mary, all attached to the Basilica, Ottawa,
waited on the Rev. Father Sloan, to pre-
sent him with an expression of the respect
entertained for him by these societies, and
also with a testimonial in the shape of a
costly and elaborately engraved watch of
solid gold. The address accompanying the
testimonial read as follows:

REV. FATHER SLOAN:—The occasion that
has assembled us here to-day, is to us one
of very great pleasure, for, we are hereby
permitted to give expression to our appre-
ciation of all you have done for us. We
should, indeed, be either blind or ungrate-
ful did we allow to pass unnoticed your
regular attendance at our meetings; your
kindly words of encouragement; and
above all, (forgive us for telling of it)
your ready sympathy for God's poor,
joined to willing and generous aid.

May the Almighty reward you richly
for your zealous efforts to lighten that
portion of the weight of care,

"That crushes into dumb despair,
One half the human race."

We beg you to accept the accompany-
ing testimonial, together with our most
sincere wishes that dear old Christmas
may be to you joyful, and that the New
Year may bring you consolation and
blessings of every kind.

LADIES OF ST. ANNE'S CONGREGATION,
LADIES OF ST. JEROME'S SOCIETY,
CHILDREN OF MARY.

Father Sloan made a feeling and appro-
priate reply. The rev. gentleman is
deservedly held in the highest esteem, as
well by the congregation attending the
Basilica, as by his many friends of the
other city congregations.

RAILWAY PROGRESS.

The railway progress of Canada during
the past few years has been really so mar-
vellous, that few have any just idea of its
true extent. There are now under con-
struction several important lines, besides
the C. P. R. and its branches.

Among them we may mention the
Kingston and Pembroke, in Ontario, and
the Great American and European Short
Line, in the Maritime Provinces. The
contractors for both lines recently gave a
representative of the Montreal Star some
valuable information concerning them,
which we gladly place before our readers:

"The work on the first named line is
progressing very favorably and rapidly.
The track is now laid as far as Calabogie
Lake, about 20 miles from Kenefrew, and
it is expected to reach that town—where
connection will be made with the Cana-
dian Pacific Railway—during the month
of August next year. With regard to the
great American and European Short
Line, the Nova Scotia division of which is
being undertaken by Messrs. Chisholm,
Macdonald & O'Brien, it may be remem-
bered that work was commenced on this
railway about 18 months ago by a com-
pany headed by Dr. Marvin Green, Presi-
dent of the Western Union Telegraph
Company. They graded about 22 miles,
and put under construction about 80 miles
more on the main line, but after two
months' work this Company suddenly
stopped payment both to their contractors
and to their staff. This naturally threw
the country into a considerable state of
distress, but work was again commenced
on the 1st of June last by the present
contractors, and about 112 miles have
since been completed. The object of this
line is to establish direct communication
between Montreal and Newfoundland, by
railway to Louisbourg, in Nova Scotia,
and thence by steam ferry to Newfound-
land. The cost of the Nova Scotia divi-
sion of the line will be light, probably not
more than \$8,000 per mile, the grading
being easy.

The completion of the Kingston and
Pembroke road will give a new outlet to
the trade of the Upper Ottawa, while
the construction of the great American line
will greatly facilitate communication
with Europe. One of its best results will
be the bringing of Newfoundland into
the Canadian Confederation, of which, we be-
lieve, that colony is now destined to be one
of the leading members.

THE ORANGE BILL.

There is some talk of another
effort being made to secure a Do-
minion charter for the Orangemen
of Canada. There were several
members last year who voted for the
bill, who will this year, in case it be
re-introduced, be found voting
against it. Its promoters have by
their empty menaces and insulting
references to some of the ablest and
most respected members of the Cana-
dian Parliament, disgusted all men
of patriotic instincts. The average
Orange orators would fain have us
all believe that Canada were nothing
without Orangeism, whereas the
country has prospered actually in
spite of Orangeism. That organiza-
tion is the greatest curse that has
ever afflicted this or any other coun-
try. We Canadians can say nothing
either in ridicule or dispraise of El

Mahdi, the false prophet of the Sou-
dan, or his followers, while we have
in our midst a Merrick and his
Orange fanatics.

THE GLOBE SPEAKS.

The Globe has had a little say on
the school question. In its issue of
the 1st inst. it gives itself away to
the Toronto University on the
ground of its being non-sectarian!
We have never seen our Toronto
contemporary so very weak and il-
logical. Here are its own words:

The Globe has during the whole of its
career stood firmly forth as the advocate
of a national, non-sectarian, and truly lib-
eral system of public instruction, from the
primary schools scattered over the whole
Province, up to the teaching colleges and
the examining university of the Province.
It has seen no reason for changing its
views or for modifying its advocacy. It
did its best in the struggle against the
narrow, contemptuous, and unsatisfactory
sectarianism embodied in the King's Col-
lege system. It has never excused one
pretext abuse or one notoriously incom-
petent official under the present educa-
tional system, and it is to be hoped that it
never will. But all the more on this ac-
count, we shall continue to insist upon
the maintenance in all its essentials of our
present Provincial system of education,
from its lowest foundation to its highest
copestone, as at once as fair to all sections
of the community as any such system can
be made, and on the whole as efficient and
successful as anyone could, in the circum-
stances and for the time, with any show of
reason, expect.

In so far as we can make out they, (the
opponents of additional state aid to Tor-
onto University) have, as we have already
stated, given up, as antiquated and unrea-
sonable, the ideas of State support to educa-
tional institutions under private or denominational
control. What remains, then, is a protest
against the supposed extravagance or in-
judiciousness of some of the expenditures
connected with these Provincial institu-
tions. Surely this narrows the whole con-
troversy down to a point on which there
ought to be practical unanimity. Let the
particulars of extravagance or perversion
be given, and if these are proven beyond
all reasonable doubt we should think no
one would be forced to say a word in their
defence. All these things, however, as we
have stated again and again, are mere
matters of detail, which can easily be
attended to when it is once settled beyond
all controversy that the present system of
Provincial Higher Education is to be
maintained intact, and to be developed
and consolidated as the necessities of the
Province demand and as its resources will
permit.

We have not a word to say against the
promoters of denominational colleges.
Quite the contrary. We admire their
zeal, their liberality, and the work they
are doing, though some may question the
soundness of their judgments as well as
the wisdom of their exertions. There are
those who believe a connection such as
that of Knox College with the Provincial
University gives a maximum of denomina-
tional advantage, in the matter of a godly
and educated ministry, at a minimum of
expenditure. There are those who prefer
other plans. In such matters each de-
nominational must judge for itself.

The Globe tells us that it has stood
firmly by what it terms a national,
non-sectarian and liberal system of
public instruction. We can see
nothing truly liberal nor anything
tending to national development in
a system which authorizes the state
to invade parental and family rights
and liberties and deprive the youth
of the country of moral training.
But the Globe must remember that
notwithstanding its views the prin-
ciple of religious education has been
admitted in this Province, and that
the vast majority of the people are in
favor of it, that in four-fifths of the
public schools themselves, there is
reading of the bible and public rec-
ital of some form of prayer. How
then can a purely irreligious and
godless university be the copestone
of a system that is practically
neither irreligious nor godless. The
advocates of Catholic education,
primary and higher, have not ad-
mitted on any occasion that the state
should not aid all their schools. If
it be right for the state, if it be its
duty to aid Catholic elementary
schools, it is also its right, it is in
fact a bounden duty of the state to
assist Catholic higher institutions of
learning. If the public school sys-
tem needs a copestone in the shape
of a university, so does the separate
school system need a copestone, a
Catholic university.

The various religious bodies of the
Province must feel grateful to the
Globe for its patronizing disposition
in regard of their efforts to further
higher education. There would be
indeed little of the latter in the
Province but for the denominational
colleges of the Province.

ARCHBISHOP LYNCH'S LETTER.

We direct special notice to His Grace
Archbishop Lynch's letter, in another
column. It is certainly one of the cleav-
erest and most exhaustive of His Grace's
many timely contributions to the poli-
tical, social and religious literature of
the times.

IS THE CHURCH ONE?

One of the marks of the true Church is undoubtedly its unity. The true Church must be one in its government, one in its teachings, one in its belief, and one in its practices.

But the Anglican Church sometimes lays claim to unity, and, of course, declares itself the true church of Christ. The adherents of this sect in the maritime Provinces are now having ample evidence given them of the unity prevailing in their so-called Church.

As members of the Episcopal Church, we are, bound by our prayer book. The prayer book is for you and me, the authorized interpreter of the Bible. There are certain passages in Holy Scripture which seem capable of various interpretations.

But, sir, is it true? If it is, surely our modern "Fathers" can show us the New Testament statement of its institution by Christ; and also instances where the apostles set up the confessional. No doubt, they can also explain why St. Peter did not give Simon the benefit of this "Sacrament."

In the face of this diversity of opinion even amongst clergymen, honest Anglicans must ask themselves whether there is really any true unity or appearance of it in their church. One minister pronounces a certain doctrine based on church teaching and church authority; another vehemently denies it.

Who is to pronounce on the subject? Not the bishops, for their authority to so pronounce would be at once questioned. Her Majesty the queen might be appealed to, but many would, no doubt, refuse to be bound by her decision.

Mr. Maturin is clear enough as to his view of the interpretation put by the Church through the prayer book on the scriptural teachings concerning confession and absolution. His exposition of these doctrines has, however, given rise to the deepest feelings of indignation amongst many devoted Anglicans, lay and clerical.

In the report of the Mission, recently held in Halifax, I find Father Maturin reported as saying that auricular confession and priestly absolution are necessary for the forgiveness of sins, and are commanded by Christ, and that our Church so teaches.

There are occasions of vice as well as of virtue, and the Irish people, having the taint of original sin, in common with others, will fall when cast into the proximate occasion of vice. In matters of faith it is well known that they fall far less than other people.

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As to the necessity of his outward and visible sign, I beg to say that I never went to confession in my life, and God helping me, I never will, and will Father Maturin tell me I have never been forgiven? If this outward and visible sign is necessary and commanded by Christ, I have not—

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the wolf within his fold, but will also try to keep them from being driven from it to be exposed to greater evils. When we consider the noble stand made by the great Pontiff Pius IX., of blessed memory, for a single member of his fold, the boy Martia, and also the efforts made by the late Cardinal Cullen, Archbishop of Halifax, and other great prelates of Ireland, children of their flock from the proselytizing wolves, what should we not do to save hundreds of thousands of the Catholic children of Ireland?

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and published in the public journals. Scenes of evictions, such as have been enacted in Ireland by the military and police authorities, would not be tolerated on this continent and in very few places in Europe.

Evictions, according to Gladstone, England's Prime Minister, are "death warrants" which no honest jury should pronounce. Other people have allowed themselves to be massacred in their cabins rather than leave them; but then, religion, which is mocked at by too many of their enemies, saved the world the horror of wholesale slaughter of the innocent people.

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at considerable distance from towns and villages, and consequently from church, which may be distant from six to twenty miles, and, even if nearer, Mass only once a month—find themselves at very great disadvantages. They frequently move off and come into towns or villages to be near church. Hence even the Protestant proprietors subscribe largely to our Catholic churches in those places. It is often said that the establishment of an Episcopal See is

Another obstacle to the frequenting of Catholic churches in this country is the almost impossible condition of the roads in spring and autumn; and the heavy snow in winter for those who have no conveyances, which poverty for a long time will not permit them to have. Once or twice a year the priest may hold a "station" near them. All cannot attend it. But this good service, whilst it tends to nourish the ideas of faith and religion, yet is not sufficient to fortify the young people frequenting non-Catholic schools, and in the midst of an overwhelming Protestant population. Some, not having a church of their own religion, are sometimes drawn, by curiosity at first, to attend Protestant churches, concerts and prayer meetings, become lukewarm Catholics, and drift away from the Church. There are many exceptions, however. A young man who came to our seminary to study for the Church, said to us in great joy, "Well, Father, this is the first Easter Sunday that I had the happiness of hearing Mass." "How is that?" "We live twenty miles from the churches in father and I walked there sometimes in the summer time, but the priest gave a 'station' in our house twice a year." The young man was profoundly religious, and became a good and zealous priest. Great efforts and sacrifices are being made by the clergy and people to multiply churches and schools, but it is a moral impossibility to supply the vast number of ever-increasing wants of the impoverished emigrants that come in large numbers to our shores.

COMMON SCHOOLS IS ANOTHER SAD CAUSE OF OUR LOSSES. We all know that our Holy Father, Pope Pius IX., of blessed memory, pronounced mixed education, as a general rule, to be an unqualified evil. The Catholics, where they have not Catholic schools, send their children to the common schools. Here the tone and atmosphere are essentially anti-Catholic. Catholic pupils are frequently mocked and sneered at by their companions. The teachers, when occasion offers, such as at history, or speaking of Catholic countries, or geography, often display their bigotry. The young heart is very sensitive to ridicule, and many are not strong enough to resist.

The Catholic children, in many cases, become ashamed of their religion and the country of their parents, and become, strange to say, anti-Irish first and anti-Catholic afterwards, for the Irish come in for a great deal of abuse. We may remark that the young German are equally exasperated as the Irish children are. It is well to remember also that

THE MAJORITY OF THE AMERICAN PEOPLE ARE UNBAPTISED and do not belong to any Church organization. The Irish, as a people, are naturally religious. Even in Pagan times the Celtic ancestors had an unbounded respect for religion and its priests. If they have the opportunities of the true religion, they must have some felicity which appears to them true. In reading over the names of the ministers of the various Protestant denominations, we have been painfully struck with the great number of Irish Catholic names, and we are told they are the most conscientious and devout of faithful Catholics. We know a Catholic whose two brothers are Methodist ministers. They were reared under different circumstances. One of the Protestant denominations held a meeting in the State of New York to discuss the subject as to what could be done to convert the Catholics. After a long and earnest discussion, the conclusion arrived at was, to make no effort to neglect the subject, but to leave the children to the action of the public schools, which from official investigation, leave a great deal to be desired in the subject of morality, so that the Catholic children are between two evils—the danger of the loss of faith and morality.

MIXED MARRIAGES IS ANOTHER SOURCE OF FATAL LOSS. The Catholics in many parts of the country are as one to five, seven, ten, and even more. They are associating almost constantly with Protestants and intermarriages are the consequences. They are far from Church and the influence of a faithful loss. The children of these marriages frequently attend common schools. No wonder, then, that the Catholic parent be not very fervent the children can hardly escape being Protestants. In the returns of one of the dioceses of the United States, where the Catholics are very few, nearly half of the marriages are mixed.

THE UNPREPARED CONDITION OF THE EMIGRANTS IS ANOTHER CAUSE OF LOSS. They scatter about in search of situations, the parents being too poor to keep them together. The children, as well as themselves, are low-spirited and slavish. They cannot help it. They lived in hovels not fit for cattle. The people among whom their lot is now cast are comfortable and high-spirited. The Irish have recently their former degradation, and cherish the bitterest feelings of the past. Now they begin to enjoy comparatively some comfort, and it is not to be wondered at that the heads of many of them should turn in the sudden transition. The children quickly surpass in general knowledge their parents, and if true religion does not come to their aid, they are tempted to neglect it, to be ashamed of them. Shame upon any government that has been the cause of bringing its subjects to such a low condition. All agree that IRELAND IS THE BLACK SPOT ON THE ESCUTCHEON OF ENGLAND.

In giving Confirmation, we frequently notice the fine foreheads and comely countenances of the children born in this country, where their mothers were not half so proud when they bore them, and contrasting them with their parents, brothers and sisters born in Ireland, we conclude that good blood will tell, when not starved. The Poles being in a similar condition to that of the Irish, come in also for a large share of the sympathies of the American

people. The success of the Irish that come to America with any reasonable share of this world's goods and education is rapid and prodigious, and the number of those who have worked themselves up to good positions from very poor beginnings, proves that the cry that the "Irish are lazy at home," is ridiculously absurd. But culprits will, to excuse themselves, throw the blame of their own misdeeds upon their unfortunate victims.

DRINK IS ANOTHER CAUSE OF LOSS, and of great misery and untimely death. The Celtic blood is so strong and hot that very little spirits, in too many cases, will set it in a blaze, and render the person half-crazy. Hence total abstinence is the only preventative. Whilst drink is not the universal fault of the Irish, yet they come in for universal blame, inasmuch as many of them are noisy, foolish and often quarrelsome. The world soon knows all about their faults. Drunkenness is almost the only crime that leads them into jails, and their children into asylums and orphanages. Would to God that there were more Cardinal Mannings in the British Isles! There are temperance societies, headed by the clergy in almost every city and town of note. Thank God, in the country, drunkenness is not the besetting sin of the Irish, or in cities either as a general thing. Bad and insufficient food, and drinking on an empty stomach, are the chief causes of intemperance among the Irish. It is remarkable that even in their drunken state they respect religion and the priests. Another cause that THE IRISH COME ISOLATED, WITHOUT ORGANIZATION,

not knowing what part of the country to settle in, having no choice, their poverty forcing them to accept the first chances of work which are offered. Hence they become scattered all over the country. It is not to be supposed that they can get employment as soon as they land. Many before they get settled down. We must now speak of the young women and girls who, in great numbers, come unprotected. God alone knows how much they suffer and combat. We wish to speak of them with great respect. The immense majority of them obtain situations very soon and succeed in life. That they preserve their virtue and religion in the midst of dangers and difficulties is an especial protection of God and His Blessed Mother, to whom they are singularly devoted. Some that might have been saved by ordinary precautions are allured by the wily efforts of the agents of iniquity and are lost, but we hope, not eternally. Young men and boys are also scattered through the country, on railroads, canals, steamboats, and farms, and workshops, and are lost sight of in too many instances. In sickness, however, they do not forget their early training in the true faith. Often in looking at our streets, paved with cobblestones in Europe would be employed in nobler occupations of our good Irish people. Married men also leave their wives and families in Ireland to acquire means to bring them out. Alas! some of them fail miserably.

We repeat again, that which could not be effected in Ireland by religious persecution, loss of lands and homes, social disabilities and starvation, has been accomplished here, in too many instances, by the enemy of all good and his agents. This forced emigration of an impoverished people into a new country whose inhabitants are overwhelmingly non-Catholic, effected it.

WHAT WAS THE CONDUCT OF THE HEBREWS, whilst yet the people of God, when they were transported from their own country without their prophets and priests? Did they not fall away in vast numbers from their religion? And why should the Irish people be expected to surpass all other nations in religion and virtue in circumstances the most unfavorable, when no pains were spared to proselytize them? What was the conduct of the English and Scotch people under persecution? From all that we have said above, we look with deep and religious anxiety at the efforts made in Ireland to ameliorate the condition of the people. Religion and patriotism demand these efforts, nay, even more. Patriotism is a God-given virtue, and the people of the country are bound and do give up their lives to preserve their altars and their homes. We often remark that when French bishops speak publicly of their country they invariably call it their "dear France." Is patriotism in an Irishman to be considered criminal?

It was sad to notice in the days of slavery in the South that the slave mothers dare not call their children their own. The master claimed them as their own property, and could barter and sell them as they pleased. Our venerable brethren may ask us to SUGGEST A REMEDY FOR THE EVILS MENTIONED ABOVE.

We have too much respect for their better judgment and patriotism to suggest any. They know best the condition of their country and the condition of ours. The salvation of tens of thousands of souls for whom Christ died is at stake, and the account which we must give of those confided to our care is terrible.

With the most profound respect and reverence, we beg to subscribe ourselves, your humble servant in Christ, JOHN JOSEPH LYNCH, Archbishop of Toronto.

The Late Mr. Richard McDonald. We regret to announce the death of this highly esteemed gentleman, a resident of London for many years. After a short illness he passed away on the 25th instant, in the 42nd year of his age, fortified by the sacraments of holy Church, of which he was ever a most devoted adherent. The funeral took place on Sunday afternoon, the remains having been previously brought to St. Peter's Cathedral. Father Tierman took occasion to refer in feeling terms to the many virtues of deceased, and those who had the pleasure of being acquainted with Mr. McDonald will readily agree with all that he said in his praise. His family have lost a kind and indulgent husband and father, and a numerous circle of friends will regret that at so early an age they will miss from amongst them one of whom it may be truly said, he had not an enemy in the world.

THE ARCHBISHOP OF TORONTO ON IRISH EMIGRATION—A DEPLORABLE FACT—THE AWFUL RESPONSIBILITY RESTING SOMEWHERE—WHAT IS THE REMEDY FOR THE FUTURE?

TORONTO, November, 1883. To the Most Rev. Prelates and Clergy of Ireland.

We are forced again to the most pressing calls of duty towards the Church, and charity towards the Irish people, to address another letter to you on the evils of wholesale emigration of an impoverished people. The evils that we every day witness around us make a deeper impression than the evils that we merely hear of. Hence our concern and deep sorrow. The Irish question of today partakes more of a social and religious, than of a political character. We address you, Most Rev. Prelates and Clergy, to whom the good Catholics of Ireland look for counsel and support in their increasing and dire calamities. They have before them the history of holy bishops, an Ambrose, a Chrysostom, not to speak of saintly Irish prelates lately alluded to by the illustrious Bishop of Achonry; who exposed themselves to the anger of tyrants, and suffered too, whilst endeavoring to protect the poor flock of Christ. Where shall we find heroes of charity and patriotism if not among the prelates of God's Church? We did not, we repeat, fully realize the justice of this sentence of the Sacred Scriptures, "THAT THE OPPRESSION OF THE POOR CRIES TO HEAVEN FOR A REVENGE."

until we witnessed the social and moral degradation, and consequently the loss of souls of the victims of the oppression of the poor in Ireland, both at home and abroad, where many of them must necessarily sink deeper still in the scale of humanity if something be not done to relieve them. The good shepherd not only tries to guard his flock from

the same can unfortunately be said of many of the Irish who take refuge in the English and Scotch cities and towns. Through delicacy, we presume, towards the Irish, and perhaps also towards the Government, the English clergy grieve in silence over the scandal. We repeat that it is almost miraculous that so many of the Irish continue religious and faithful in the most adverse circumstances. We shall now attempt to enumerate the causes of the great loss of souls, which may in a great part be remedied in future. Before doing so we must protest against all secret societies which are condemned by the Church. They are injurious to the members from all participation in the sacraments and prayers of the Church. Secondly, those secret political societies, being composed principally of reckless men, who will betray their companions for money to save themselves from punishment, do not gain their object. We must also protest most emphatically against the oppression of the poor, and against unjust and inhuman evictions from the homes of thousands of families in the dead of winter, to be exposed to death, homeless and foodless, to be degraded to a poor-house or driven to a foreign land, often to fall into a deeper misery, for no other fault than inability to pay an unjust rent, which their farms could not yield, owing to bad seasons permitted by the Providence of God. If we condemn secret societies, we must also condemn the root of evil—"tyranny."

THERE IS A JUST GOD IN HEAVEN who will hear the cry of the poor and the oppressed, and will, even in this life, punish the unjust steward. The public records of the Land Commission Court have shown to the world that the landlords of Ireland forced from the tenants, in many instances, almost double the rent they should have paid; and if the bad harvests be taken into account, and the past unjust and exorbitant rents, and the length of time they were paid and the improvements made by the tenants themselves, for which an increased rent was added, they owe, in most cases, the landlords, very little, or rather, the landlords owe the tenants. We speak now according to the information gained by the proceedings of the Land Courts of Ireland

and published in the public journals. Scenes of evictions, such as have been enacted in Ireland by the military and police authorities, would not be tolerated on this continent and in very few places in Europe. Evictions, according to Gladstone, England's Prime Minister, are "death warrants" which no honest jury should pronounce. Other people have allowed themselves to be massacred in their cabins rather than leave them; but then, religion, which is mocked at by too many of their enemies, saved the world the horror of wholesale slaughter of the innocent people. Let justice cease, and fresh air and loyal people. By justice thrones are strengthened, and governments prove their legitimacy, and their right to respect and loyalty. WE SHALL NOW ENUMERATE THE CAUSES OF THE LOSS OF SOULS IN AMERICA. We have cited already—1st, the scarcity of priests. 2d, The great majority arriving in America, all very lately so poor, that they were unable to push the way in the country and follow their old occupation of tilling the land. Hence they were forced to take lodgings in overcrowded tenement houses, in the poorest and most unhealthy parts of the cities, infested by the lowest characters, where they and their children sickened, and many premature deaths occur. The children are forced to frequent the streets for fresh air and exercise. Many of them fall into bad company, they are hungry; they are soon taught to steal. They are sent to jails or reformatories, or are picked up by agents of various societies, get food and clothes, and are sent out "West" to Protestant masters. We must not forget to mention that a great many are received in Orphan Asylums and Protectories, established by the zeal of bishops, clergy and religious in this country, and supported by the voluntary contributions of our good people. ANOTHER CAUSE OF SO MANY IRISH ORPHANS is that their fathers, accustomed to the work of the country, were obliged to work in foundries, rolling mills, gas houses, sewers, and unwholesome places. Their strength begins to fail them. They too often take strong drink to help, as they think, to keep up their strength, but it only hastens their death. Their accounts in part for a number of widows and orphan children of the Irish in this country. Poor children who with their lively faith and religious affections, might be so many diamonds in the crown of the Church. Alas! the old adage, "corruptio boni pessima." The high, strong temperament of the Celtic Irish race, which is also talented, impulsive, generous, open-hearted and open-handed, leads them into many mistakes. These noble qualities are trafficked on by unprincipled sharpers. Their love of parents and home is proved by the millions of pounds sent annually from America to help their families to this country, or to enable them to live at home, and this money goes into the landlords' pockets. An excuse that a fine young man gave us for not going to Mass Sundays, was that he had not good clothes. We asked him how long he was in the country. He replied, over a year. "And could not earn enough in a year to buy a suit of clothes?" we asked. "Yes, father," said he, "but I made a vow to God that I would not put a new suit of clothes upon myself until I sent £10 to my father to help him to pay the rent and keep the cabin over his head in Ireland." THE CHILDREN ARE SENT TO WORK VERY YOUNG, before they are half educated. The prevailing spirit of the young workmen of this country is independence, even of parental authority, and no wonder that many of the young Irish become impregnated with the same spirit. Many of the workmen, on Sunday mornings, frequently remain in bed and neglect going to church. The Catholic children who frequent the Catholic schools make their First Communion, but alas! when they grow up, they too often neglect, in large cities, to frequent the sacraments. In the cities and towns of England and Scotland the sad case of many of the children, we are told on good authority, is as bad, if not worse. We are meeting from time to time men and women in very good positions, who were Irish Catholic orphans, placed when young in Protestant houses and reared in the religion of their protectors. A special case was taken to install in their minds the deepest prejudice against the religion of their parents. In the large cities of this country the Catholic parishes number from 6,000 to 15,000, or even more. Three or four priests find it impossible to adequately supervise such a large number. They cannot visit them in their houses. We must remark that the children of the well-to-do Catholics receive a good education and are bright ornaments of the Church. In all the Irish congregations THE BOYS SERVING MASS ARE OF IRISH PARENTAGE. The number of vocations to the ecclesiastical state is becoming more than necessary to supply the local wants in the older cities. There are many Irish religious societies and confraternities of young men and women, and our numerous convents are filled with Irish-American young ladies. The hotels and private families are mostly supplied with Irish "help," who are generally models of religion and piety, and contribute largely to all Catholic charities here, as well as to the relief of the wants of their friends at home. There is also a fallen class, who have been raised in poor houses, or who had lost their character in their own country before coming here, and yet in the depths of their misery and disgrace, have not lost all sense of religion and shame, and will call for a priest when they are sick. Many of them retire to do penance in our Magdalen Asylums, or in the streets and cries of their poor creatures, as they think of their happy homes, before the landlord evicted them and their parents, and they were forced into the proximate occasion of sin, must plead before a just and merciful God. The day of judgment will reveal awful crimes where they should be least expected.





The Old Year and the New.

Upon his couch the Old Year lay, Death pressed his brow and hand; A pilgrim Year in mantle white...

Another Year hath robed itself, And started on its way, With staff of hope and sacrament bright...

New Year's morn, 1884.

CHRISTMAS AT THE CAPITAL.

Christmas is ever celebrated in Ottawa with becoming solemnity. This year, however, there seemed to be more than usual eclat attending the celebration...

THE BASILICA.

This fine edifice was fully packed at the celebration of the midnight mass, the vocal portion of which was rendered by the Society of St. Cecilia...

His Lordship sang Pontifical High Mass at midnight assisted by the Very Rev. Father Routhier, V. G., as assistant...

ST. PATRICK'S CHURCH.

The services were very imposing. Precisely at midnight the officiating priest, deacon and subdeacon commenced mass, the choir singing the Kyrie of Mr. Bonner's Mass in C, the solos being taken by Mrs. J. J. Harrison, Mrs. E. A. Mara and Mr. Smith...

For the Sanctus Miss Gertrude Kavanagh sang her solo in a very finished manner, the other soloists being Mrs. Ryan and Mr. Smith.

Shortly after half past eleven o'clock Monday night St. Joseph's Church was packed to suffocation, owing to the fact that in addition to the members of the ordinary congregation, who had assembled to celebrate midnight mass, there were present a very large number of members of other congregations...

course. High Mass was celebrated at 10 o'clock, and vespers in the afternoon.

The services in this new church—only dedicated last Sunday—were, under all the circumstances, of a very high order, and did the highest honor to the presiding priest, Father Croteau, and his assistant, whose name we have lost. Taking into consideration the fact that the church is in an unfinished state, with bare walls and open ceiling, with the heating apparatus being imperfect, one cannot speak in terms too high in praise of the large and devout attendance of those who, from midnight till nearly three o'clock in the morning, devoutly celebrated the anniversary of the birth of the Saviour of all mankind...

CHRISTMAS DAY IN COBURG.

The New St. Joseph's Convent.

The year now ending will always be a memorable one among the Catholics of Cobourg. The people of this parish, and especially the children, will always look back to it as a new era in their lives...

ST. AUGUSTINE'S CHURCH BAZAAR, DUNDAS.

The church bazaar held in the Town Hall on the afternoons and evenings of the 19th, 20th and 21st inst. proved a grand success in every respect. Rev. J. J. Feeney, to whose untiring efforts the success of the affair must be credited, has worked most nobly and incessantly night and day to make the bazaar an achievement to which credit cannot be given for the valuable assistance rendered. From the beginning their actions meant business and the best proof of their untiring efforts was the fact that the net sum of \$500 was netted. The names of the committee who were in charge are: Messrs. J. Byrne, T. C. Sullivan, J. Kerwin, W. Lane, B. Conley, P. O'Connor, J. Hourigan, and the Misses Lauce, Balleentine, Shea, and Mrs. Giraldo. Among the very large collections of prizes which the tables and trees were loaded down with the following were most noticeable: A vase of wax flowers with twelve candles; a picture of St. Joseph; Bishop Carberry's picture; by Mrs. J. MacCardle; Rev. J. J. Feeney's picture, by Mrs. J. Duncan; a handsome bride doll, by Mrs. J. Hourigan; table spread, by Mrs. C. Connors; a handsome pair of wall-brackets, by Mrs. J. Doherty; table-cloths, by Mrs. P. Byrne; silver picture, by Mrs. M. A. Hayes; cruet stand, by Mrs. F. Conley; set of silver spoons, by Mrs. F. Quinn. On the first evening the programme consisted of an instrumental selection of Irish airs by Miss M. Duncan, a chorus "Ring the bells, ring the bells" by the choir of St. Augustine's School, and a farce "That Rascal Pat," in which the Misses McGraw and M. Duncan, Messrs. J. Doherty, J. Sheppard and J. Dunn took part. It was very amusing and for amateurs was well put on. The most interesting and by far the most exciting part of the programme was the contest for a gold-leaf canister, between Mr. J. Bartman and Mr. R. S. Wilson, both most highly respected Protestant gentlemen. The voting was kept up the three evenings and the contest closed in favor of Mr. Wilson by a majority of 16 votes. The second evening's programme consisted of a vocal and instrumental selection by Mrs. M. McKean, organist of the Galt Catholic Church, sang "Take back the Ring," in a very creditable style; Miss McGraw, of Paris, sang "The Dear little Shamrock." It was the first appearance of this young lady before a public audience, and considering the cordial encore she received there is no doubt but that she is fully appreciated, and assures the audience a musical treat when she sang "Waiting," for which she received a hearty applause. The third evening was, as is customarily the case, the most successful. The Hall was crowded even to excess, and every one spent freely. Miss McKean sang "The Last Rose of Summer" very sweetly, and Miss A. Hourigan gave "The Robbin's Return" in a manner worthy of the applause she received. Miss R. Conley rendered an instrumental selection, "The Storm" in a highly creditable manner. The drawing of the prizes took place the last evening, the following being the successful winners: Picture of the Rev. J. J. Feeney, won by A. R. Wardell; picture of the Rev. Dean O'Riley, Miss M. J. Higgins, Greensville; picture of Bishop Carberry, Miss E. McCardle; picture of the Rev. Father McKinnon, Austin B. Conley; table, Mr. B. A. Connors, Beverly; a vase of wax flowers and cross, Mrs. C. E. Pepper, Hamilton; a magnificent bride doll, won by Mrs. J. Enright; pair of wall-brackets, Mrs. McKiever, Hamilton; pair of blankets, Mr. Wm. Martland; cruet stand, Dr. McMahon; wall bracket, Mrs. Peter Brady; bracket, Miss M. Cain; quilt, Mr. Houmester; set of dishes, Mrs. F. Lightner; Mr. J. J. Shary, St. Catharines; a magnificent cruet, Mrs. J. Shary, Hamilton; Mr. J. Vance; pair of vases, Robt. Blaise; tidly, Aggie Griffin; picture of St. Augustine's Church, Mr. M. Sheppard; half dozen towels, Miss K. Cahill; box of cigars, Mr. S. Byrne; table cover, Miss M.

the old regime, and well did they make the change when they set about it. They secured the most beautiful property in the town, fronting on Main Street and consisting of two acres of land, covered with stately trees of various kinds and watered by the wavelets of the little brook that courses through the grounds. From this the name of "Brookhurst" by which this property has always been known. And this property has always been known. And this property has always been known.

C. M. B. A. NOTES.

The following are the officers of Branch No. 6, Strathroy, elected for 1884: Spiritual Director, Rev. Father Ferguson; President, P. O'Dwyer; 1st Vice President, Wm. Henderson; 2nd Vice President, A. McDonnell; Recording Secretary, P. O'Keefe; Financial Secretary, Thomas Gray; Treasurer, P. O'Dwyer; Marshal, T. Tucker; Guard, E. Donnelly; Trustees, Wm. Henderson and Arthur Toal; Representative to Grand Council, P. O'Dwyer. This Branch holds its meetings on the 1st and 3rd Tuesday of each month. Officers of Branch No. 19, Ingersoll, for 1884: President, E. H. Henderson; 1st Vice President, J. Comiskey; 2nd Vice President, J. S. Smith; Treasurer, Robt. Keating; Recording Secretary, P. H. Doty; Assistant Secretary, T. H. Henderson; Financial Secretary, D. H. Henderson; Marshal, John Frezeli; Guard, Joseph Magher; Trustees, Joseph Long, Wm. Coulter, John Carroll, C. B. Ryan and A. Frezeli; Representative to Grand Council, Thomas H. Henderson. Since the formation of this Branch Mr. Thomas H. Henderson has taken deep interest in C. M. B. A. matters, and studying our constitution, and with his brother officers has very ably conducted the Branch business. Officers of Branch No. 2, St. Thomas, for 1884: Spiritual Director and Pres. Rev. F. Flannery; President, J. H. Price; 1st Vice President, Wm. Redmond; 2nd Vice President, John Butler; Recording Secretary, M. L. Egan; Assistant Secretary, S. B. Poozek; Financial Secretary, Wm. Jeffers; Treasurer, John Lahey; Marshal, M. Hayes; Guard, Stephen Corbett; Trustees, Chas. Orleans, John Doyle and P. B. Beath; Representative to Grand Council, M. O'Hara; Alternate to Grand Council, P. B. Beath. Officers of Branch No. 24, Thorold, for 1884: Spiritual Director and Pres. Rev. T. J. Sullivan; 1st Vice Pres., John Corbett; 2nd Vice Pres., Patrick McMahon; Recording Secretary, James J. Duffy; Assistant Secretary, John McKeague; Financial Secretary, James J. Rogers; Treasurer, John Conlon; Marshal, Archibald McKeague; Guard, Michael Brannagan; Trustees, Mathew Hart, John McNulty and James Crawford; Representative to Grand Council, Rev. T. J. Sullivan; Chancellor, pro. tem., John J. Geary. Officers of Branch No. 14, Galt, for 1884: President, Oliver Cooper; 1st Vice President, George Murphy; 2nd Vice President, Thomas Murray; Recording Secretary, Bernard Maurer; Assistant Secretary, Godard Specker; Financial Secretary, John Radigan; Treasurer, Theo. J. Wagner; Marshal, James Kelly; Guard, Adolph Waser; Trustees, Mark Keilty, Richard Barrett, Godard Specker, Thomas Spellan and John Radigan. Officers of Branch No. 22, Wallaceburg, for 1884: Spiritual Director, Rev. J. Ryan; Chancellor and Representative to Grand Council, Rev. J. Ryan; President, Myles McCarron; 1st Vice President, James McCarron; 2nd Vice President, W. J. Gamble; Recording Secretary, Francis Breabau; Financial Secretary, Grand Adolphus Martin; Trustees, P. A. Martin and W. J. Gamble. Special Deputy H. W. Deare has drawn up and had printed a very instructive C. M. B. A. circular. These circulars would be of great benefit to our members, and a great help in increasing the membership of the Catholic Record office at 50 cents, per hundred, or \$2 for 500; merely sufficient to defray expense of printing and postage. We expect to have two more Branches organized at Ottawa in a few days. There will probably be 35 Branches represented at our next Convention. SAML. R. BROWN, Sec. G. Council.

MARKET REPORT.

Wheat—Spring, 1.00 to 1.75; Delhi, 1.00 to 1.75; Treadwell, 1.70 to 1.75; Clawson, 1.50 to 1.75; Red, 1.55 to 1.75. Oats, spring, 1.00 to 1.25; Barley, 1.00 to 1.15. Peas, 1.25 to 1.35. Rye, 1.00 to 1.10. Buckwheat, 1.00 to 1.10. Corn, 1.00 to 1.10. Hatter-pound rolls, 20 per load, 240 to 300. Butter-pound rolls, 20 per load, 240 to 300. Eggs, 1.00 to 1.25. Chickens, per pair, 40 to 60. Ducks, per pair, 50 to 60. Potatoes, per bag, 90 to 100. Apples, per bushel, 60 to 100. Onions, per bushel, 50 to 80. Dressed hogs, per cwt, 1.50 to 2.25. Beef, per lb, 4.00 to 6.00. Mutton, per lb, 3 to 7. Lamb, per lb, 5 to 7. Hops, per 100 lbs, 30 to 50. Wood, per cord, 5.50 to 6.00.

MONTREAL.

FLOUR—Receipts 250 bids. Quotations are as follows: Superior, \$5.50 to \$5.55; extra \$5.40 to \$5.45; superfine, \$4.75 to \$4.80; spring extra, \$4.15 to \$4.20; superfine, \$4.75 to \$4.80; middlings, \$3.75 to \$3.80; pollards, \$3.50 to \$3.60; Ontario bags, \$2.35 to \$2.50; city bags, \$3.00 to \$3.25. GRAIN—Wheat, No. 2 white winter, \$1.10 to \$1.15; Canadian winter, \$1.00 to \$1.05; No. 2 spring, \$1.15 to \$1.20. Corn, 60 to 65. Oats, 30 to 35. Rye, 30 to 35. Barley, 30 to 35. Potatoes, 20 to 25. Eastern Townships, 25 to 30. Hams, 12 to 15. Eggs, 1.00 to 1.25. Butter, 12 to 15. Hogs, 1.50 to 2.00. Beef, 4.00 to 6.00. Mutton, 3 to 7. Lamb, 5 to 7. Bacon, 13 to 15. Lard, 12 to 15. Fat, 10 to 12. Fat, 10 to 12. Fat, 10 to 12.

TORONTO.

Wheat—Fall, No. 2, 1.10 to 1.15; No. 3, 1.05 to 1.10; spring, No. 1, 1.10 to 1.15; No. 2, 1.15 to 1.20; No. 3, 1.05 to 1.10. Oats, No. 1, 1.10 to 1.15; No. 2, 1.05 to 1.10; No. 3, 1.00 to 1.05. Corn, 60 to 65. Rye, 30 to 35. Barley, 30 to 35. Potatoes, 20 to 25. Eastern Townships, 25 to 30. Hams, 12 to 15. Eggs, 1.00 to 1.25. Butter, 12 to 15. Hogs, 1.50 to 2.00. Beef, 4.00 to 6.00. Mutton, 3 to 7. Lamb, 5 to 7. Bacon, 13 to 15. Lard, 12 to 15. Fat, 10 to 12. Fat, 10 to 12. Fat, 10 to 12.

OTTAWA.

Correct report made every week for "The Catholic Record." Spring wheat, \$1.10 to 1.25 bush; Oats, 40c to 42c bush; Peas, 70c to 80c bush; Beans 1.25 to 1.50 bush; Rye, 60c to 65c bush; Potatoes, 1.00 to 1.25 bush; Corn, 50c to 60c bush; Hatter-pound rolls, 20 per load, 240 to 300. Eggs, 1.00 to 1.25. Chickens, per pair, 40 to 60. Ducks, per pair, 50 to 60. Potatoes, per bag, 90 to 100. Apples, per bushel, 60 to 100. Onions, per bushel, 50 to 80. Dressed hogs, per cwt, 1.50 to 2.25. Beef, per lb, 4.00 to 6.00. Mutton, per lb, 3 to 7. Lamb, per lb, 5 to 7. Hops, per 100 lbs, 30 to 50. Wood, per cord, 5.50 to 6.00.

LOCAL NOTICES.

Physicians & Invalids.

Can try the SPIROMETER and consult the Surgeons of the celebrated International Therapeutic and Lung Institute, by calling at the Tecumseh Hotel, London, Jan. 3, 4, 5. This instrument, the wonderful invention of Dr. M. Souville, of Paris, Ex-Aldo Surgeon of the French, which conveys the medicinal properties of medicines directly to the seat of disease is the only thing that will cure permanently diseases of the air passages, viz: CATARRH, BRONCHITIS, ASTHMA, AND CONSUMPTION, in its first stages. Croupals are disappearing in every town and thousands of poor sufferers are being cured every year by these celebrated physicians who have offices in LONDON, ENGLAND, MONTREAL, P. Q., TORONTO, ONT., WINNIPEG, MAN., QUEBEC, MONTREAL, and BOSTON, MASS. If possible to call personally, write for list of questions and copy of International News, published monthly, to 173 Church St., Toronto, Office for Ontario.

A Great Source of Evil.

Every farmer will admit that one of the most destructive evils to good crops is that of worms or parasites that prey upon vegetable life; other species of worms infest the human system and are productive of much suffering and ill health. Freeman's Worm Powders will effectually rid the system of this trouble, are pleasant to take and contain their own curative. Health is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Under such conditions boils, pimples, headaches, neuralgia, rheumatism, and one disease after another is developed. Take Ayer's Sarsaparilla, and it will make the blood pure, rich, warm, and vitalizing. All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas St., London. For the best photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paper-boards, the latest styles and finest assortment in the city. Children's pictures a specialty. SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and a tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

FROM CHATHAM.

Last Friday evening a Christmas tree festivity took place in the spacious hall of St. Joseph's school. Including parents and children there could not have been less than four hundred present. On the platform were seated Rev. Father William, O. S. F.; Rev. Father West, Raleigh; C. J. O'Neill, Esq., L.L.B. chairman of the Separate School Board; Mr. McKean, Vice-President of the C. M. B. A.; and Mr. Reardon, of the School Board. Mr. O'Neill pleasantly discharged the duties of chairman, addressing a few words to the parents and children expressive of the delightful task before him—that of making glad the hearts of the children with the good things that cheer and brighten the Christmas tree, which it is needless to say was the cynosure of all eyes. When the Christmas tree had shed its rich fruitage in the laps of the children, Mr. O'Neill announced that as presents were the order of the evening the richest gift was yet to be bestowed—a presentation of the complete works of the Holy Scriptures, in eleven volumes, by Mr. O'Hagan, in a retiring headmaster. The address was read by Master Charles Donovan. We may have added that on the evening previous the girls of the senior department presented Mr. O'Hagan with a rich and handsome volume of the prose and poetry of Europe and America, accompanied with an address. Mr. O'Hagan's reply to this address on the acceptance of the books, was feeling and appropriate.—Planet.

For the North-West.

Mr. John Whelan, an old and highly esteemed resident of the Township of Biddulph, is about to take up his residence in the North-West. The community amongst whom he may locate will have reason to be gratified at the settlement amongst them of an honest and upright man, and a most kind and agreeable neighbor.

BY-LAW NO.

To Provide for the Establishment of a Free Library in the City of London.

WHEREAS UPWARDS OF 100 ELECTORS have petitioned the Council of the City of London praying for the establishment of a Free Library under the Free Libraries Act of 1852:

- 1. For the first sub-division of the First Ward—At the City Hall and E. Glackner street, and Robert Scott shall be the deputy returning-officer. 2. For the second sub-division of the First Ward—At Skuse & Raymond's, on York street, and Robert Scott shall be the deputy returning-officer. 3. For the third sub-division of the First Ward—At Colborne street schoolhouse, and Arthur Webb shall be the deputy returning-officer. 4. For the fourth sub-division of the First Ward—At George Quinlan's house, on Gray street, and Robert Scott shall be the deputy returning-officer. 5. For the first sub-division of the Second Ward—At James Percival's house, on Queen's avenue, and James Percival shall be the deputy returning-officer. 6. For the second sub-division of the Second Ward—At Samuel Turner's shop, on Richmond street, and James Percival shall be the deputy returning-officer. 7. For the third sub-division of the Second Ward—At James Percival's store, on Richmond street, and Oswald Baynes shall be the deputy returning-officer. 8. For the first sub-division of the Third Ward—At Colborne street schoolhouse, and Arthur Webb shall be the deputy returning-officer. 9. For the second sub-division of the Third Ward—At Colborne street schoolhouse, and John Fleming shall be the deputy returning-officer. 10. For the third sub-division of the Third Ward—At south end of St. Mary's schoolhouse, and James Percival shall be the deputy returning-officer. 11. For the first sub-division of the Fourth Ward—At Christopher Free's house, on Queen's avenue, and Alexander Gunn shall be the deputy returning-officer. 12. For the second sub-division of the Fourth Ward—At schoolhouse on Princess avenue, and James Percival shall be the deputy returning-officer. 13. For the third sub-division of the Fourth Ward—At St. George's school, and James Thornton shall be the deputy returning-officer.

That on the 4th day of January next, at his office in the City Hall, in said city, at 11 o'clock in the forenoon, he has caused to be appointed, in writing signed by him, two persons to attend to the final summing up of the votes cast in pursuance of this by-law, and to attend at each polling place on behalf of the persons interested in and desirous of producing the passing of this by-law, and a like number on behalf of the persons interested in and desirous of opposing the passage of this by-law.

That the clerk of the said municipal corporation shall attend to the City Hall, at the hour of 11 o'clock in the forenoon on the 11th day of January, 1884, to sum up the number of votes cast in pursuance of this by-law, and to certify the result of the election to the Council of the City of London after one month from the 6th day of December, 1884, with the date of the publication thereof, and the polls for taking the votes of the electors will be held at the hour and place not accepted the cheque will be returned.

GRAVING DOCK, British Columbia.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Graving Dock, B.C.," will be received until Friday, the 8th day of February, 1884, in respect to the construction and completion of the Graving Dock at Esquimalt Harbor, British Columbia. According to plans and specification to be seen on and after MONDAY, the 22nd December next, at the Department of Public Works, Ottawa, and at the same place to the Hon. J. W. Rath, Victoria, B.C. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and prices affixed to the whole of the items stated, and signed with their actual signatures. Each tender must be accompanied by an *accepta* cheque for the sum of \$2500, made payable to the order of the Honorable the Minister of Public Works, which will be forfeited if the party declining to enter into a contract when called upon to do so, or if he fails to complete the same within the time specified. The Department will not be bound to accept the lowest or any tender. By order, H. ENNIS, Secretary. Department of Public Works, Ottawa, 12th Nov., 1883. 273-3w

ONARIO STAINED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings. FURNISHED IN THE BEST STYLE and at prices low enough to bring it within the reach of all. STAINED GLASS WORKS. 434 RICHMOND ST. R. LEWIS. UNRIVALLED IN THE WORLD. PIANOFORTES. The "Tough" Workmanship and Durability. WILHELM KNABE & CO. Nos. 203 and 205 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. TEACHER WANTED. Holding a Second or Third class certificate for the Roman Catholic Separate School of Wallaceburg. Services to begin on 1st January, 1884. Must come well recommended. A personal application preferred. Address: THOS. FORNAS, Sec'y. Board of Trustees, Wallaceburg. 298-4f

FARM FOR SALE.

Excellent Farm of 115 acres, 90 acres cleared, 25 bush, for sale cheap. Being lots 8, in the first concession of the township of McKillop, situated one quarter of a mile from the Irish town Roman Catholic Church and School. Address, John Downey, Dublin P. O. 273-3w

ROYAL MAKING POWDER Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be used in connection with the multitude of low test short weight, slim or impure brands. Sold only in packages. MAKING POWDER CO., 108 Wall Street, New York.

WANTED.

A female teacher holding a first or second class certificate to take charge of Separate School and Organ in church. Salary liberal. For further particulars apply to Trustees R. C. School, Ont.

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ROYAL MAKING POWDER Absolutely Pure. This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be used in connection with the multitude of low test short weight, slim or impure brands. Sold only in packages. MAKING POWDER CO., 108 Wall Street, New York.