# The Cailhalit 刍ectard. 






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FOR THE WEEK ENDING SATURDAY, MARCH 1, 1884.
NO. 281


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| In | His children, is the daily prayer of theorphans of St. Mary's. <br> On the conclusion of this address, ${ }^{\text {r }}$, which was received with applanse, Rev. Father Dowling, Administrator of the Diocese,rose fromhis seat in the front of the house and said he was glad to see that the peo- |
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| against me, I do assure your lordsaip, is I were a man that thad not god priciples, I might easily have saved my life brbut $I$ 1 might easily have saved my liferbut wrongfully to take away one farthing of any man's goods, one day of his liberty, or one minute of his life. <br> "Lord Chief Justice. I am sorry to see you persist in the principles of that religion, "Plunkett. Tney are those principles that eve withal. judgment which we must give you is that |  |
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| Reapaths Weekly | en |  |  | yours 'll have the hear for this" |  |
|  |  |  |  | Confederate Lords and Mary. | $\begin{aligned} & \text { ras } \\ & \text { Has } \\ & \hline \text { en } \end{aligned}$ |
|  | thereto and will behold our doings and |  |  |  |  |
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|  | - $\begin{aligned} & \text { James Balfour. A Aumber of others, in. } \\ & \text { cluding Morto, who had been foolishly }\end{aligned}$ |  |  |  |  |
| Isthat we have not be n able on her grave | pardoned, joined the conspiracy, and |  |  |  |  |
|  | project was looked upon with favour by |  |  | Carberry Hillhe was completetly in their | with him but with th |
| itian ini |  |  |  |  |  |
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|  | It was publiel known that a servant, named Bastian in the houshold of the |  |  |  |  |
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|  |  | accept money and troops for the purpose |  |  |  |
| In |  |  |  |  |  |
|  |  |  |  | the Queen principally on a charge of | ime Moray |
|  |  |  |  |  | To be cositrubd. |
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| Who, toazabseen shat Iore was noble, facee |  |  |  |  | CRY of the Ch |
|  | Bolton, Hay of Tollo, and the other rut fians, seoretly entered the the chamber | tempted. The heads of the Reformation |  |  |  |
|  |  | mies of Mary, as well as of the Catholic |  |  |  |
|  |  | She committed the blunder and the |  |  |  |
|  | ${ }_{\text {caem }}$ | in her turn identifign her- |  |  |  |
|  |  | spurning any relations of unity with | the |  |  |
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|  | himself. There had recently been at |  |  |  |  |
| THE STORY |  |  |  |  |  |
| OtISH REFORMATION |  |  |  |  |  |
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| en honour among $\square$ | respect to this last matter was thor. oughly known to the extreme Reformers, | questionably her duty to have tried to bring about that chavge. Instead, how. | $\begin{aligned} & \text { thr } \\ & \text { and } \\ & \text { and } \end{aligned}$ |  |  |
| disgrace himself, and to dese |  | ever, she made not the slightest effort in that direction, but from the first gave | $\begin{aligned} & \text { ana } \\ & \text { rear } \\ & \text { was } \end{aligned}$ |  |  |
|  | poverful ones already in existence, for | herself up to the gividance of ovil and |  | He |  |
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| eformers with re | Thaylor, his paze, slept in the same room |  | $\left.\right\|_{\text {we }} ^{\text {the }}$ |  |  |
|  |  |  |  | time, but for generations. calumnies took the place of |  |
| intentions towards hisp former colleagues. |  |  |  |  |  |
| m in the meanest m |  |  |  |  |  |
| omn safty by their destruction. From this time he was doomed exactly as if |  |  |  |  |  |
| had belonged toa secrete society of mod. |  | punishment the murderers of her late |  |  |  |
| tion could easily pursuade themselves |  |  |  |  |  |
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| was perfeectlv sate, ha | at Holyrood, having taken care previ. | husband. |  |  |  |
|  |  |  |  | Queen Eliazeth, with her usual dis. |  |
|  | communicating with the gunpoover in the lower room, and after the murder, | 过 |  |  |  |
|  |  |  |  |  |  |
| don. The Queen was soon encompassed |  |  |  | of the Confederate Lords. |  |
| (tion, and their power was completely | The house in which Darriey had lived |  |  |  |  |
|  |  |  |  | $\begin{gathered} \text { cann } \\ \text { clea } \end{gathered}$ |  |
| y's Government. Index day nocens absolvetur. The Queen | nor that of the page had been injured by either fire or gunpowder ; neither | ans were pl verdict of a |  | $\begin{aligned} & \text { clear } \\ & \text { spea } \end{aligned}$ |  |
| terms with Darnley, and he dec ven him no occasio | was there any mark of blood upon them, showing evidently that they had been | So powerful did the Earl | dou | now |  |
| ontent. His hatred of the Lords of | strangled. Mary, so soon as she heard | other solemn league and | $\begin{aligned} \text { rgyle } \\ \text { rale } \end{aligned}$ |  |  |
| rudently exhibited, and he assumed | and for days r emained in in her charber: | Mater simed by the reforming lords, |  |  | they may keep well the fait fathers in the old Church. |
| position toward them not only tor to bond of blood, but $a$ de |  |  |  |  |  |
| mined enemy resolved to makke eve |  |  |  |  |  |
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| ree of the prinioipal on- | her husband. The fatal faut of | at the mercy of her chosen friends and |  | -ise |  |
| (Lethington, Bellenden, all of whom held offices | in placing implicit confidence in her | $\stackrel{\text { c }}{ }$ |  |  |  |
| te, insisted that they shoul | She trusted to their exertions for the |  |  | The party of the Hamiltons, wn pretended to support the queen, |  |
| The Earl of Bothwell was at t | apreonion |  |  |  | cannot overcome.- Iowa Messenger. |
| loter | by those who represent her as a monster |  |  |  |  |
| of the Reformers, he lacked |  | t |  |  |  |
| ing and unprincipled profligate |  | Unes latershe would have been sura in | wards their oxn troops deserted | Muen , and they know she hath no great | druggists. Wells, Richardson \& Co. |
| e of every crime, and the astute soon saw in him a fitting tool for the | compte blame Mary as a Sovereign for |  | dinburgh. ed his sov | fancy to any of them; and they fear her | ts stranger Ylan Fict |
|  |  |  | Lords to obey her if Botbwell were dis- |  |  |
| time he was employed to |  | nd conducter her tho Hes |  | ${ }_{\text {her }}^{\text {he }}$ |  |
| of Darmley and the abd |  |  |  |  |  |
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| sounded on this occasion by |  |  |  |  |  |
| tland. "TThink ye not we eis | very men whase busine | was |  | wed upon. |  |
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RT. REV. JOHN WALSH, D. D.
Jour-by the Grace of God and the ap-
pointment of the Holy See, Brssop or pointment
Lownon. To the Clergy Religious Communities and
Faithful of our Diocese Greeting and Bene.
diction in the Lord. Deariy Beloved Brethren,
The penitential season of Lent, which is
now at hand, is a time during which the Holy Church calls on her children in a special manner to repent them of their
sins, to do penance, and to mortify the
flesh, with its vices and concupiscences. flesh, with its vices and concupiscences.
In the burning words of the prophet, she
says to them. "Seek ye the says them, Seek ye the Lord while He
may be found: call upon him while He is
near. Let the wicked forsake his way and the unjust his thoughts, and let him return to the Lord, and He will have
mercy on him, and to our God, for he is
bountiful to forgive." (Isaias 1 lv. e). Lent bountiful to forgive." (Issaias lv. c). Len
is a time specially consecrated to repent fasting and abstinence, and other peniten
tial works. It should also be characterized by great
fervour in prayer and by earnest medita fervour in prayer and by earnest medita-
tion on the life, the suffering and death o our Lord and Saviour Jesus Christ.
Our Lenten penitential worlrs
on the imitantion of the Son of God, are in
strict accord with His divine teachings and borrow their supernatural value and
expiatory power from the merits of His mortificiations, sufferings and death. In
fact, our Lent $i s$ but a feeble attempt to put into practice the lessons taught us b scheme is based on the principles of self
denial, mortification and penance. Our
Lord Himself has told us that if we wis Lord Himself has told us that if we wish
to become His disciples, we must deny
ourselves, take up our cross daily and folourselves, take up our cross daily and fol
low Him (Math. xvic 24.) And he declare as
lose it, and he he that hateth his life in this
world keepeth it unto life eternal." xiic.). And hence we find him acting out
this divine philosophy, for our example, in fasting forty days and forty nishts in the
wilderness, and in all the humiliations and sufferress, and in all the hum
St. Paul tells life on earth.
ing to the flesh we thall if de, live accord-
sif by the
spirit we mortify the deeds of the flesh spirit we mortify the deeds of the flesh we
shall live (Romans viii. 13), and that they
that are of Christ have crucifed their that are of Christ have crucified their
flesh, with its vices and concupiscences (Gal. v. . 24). The reason of this is that we
have fallen from our first estate, that ou passions and inclinations tend to evil and
must be repressed, that self-love is a fountain of moral corruption, and must be mor-
tified, that we are siners, and must therefore repent and do penance, and try to satthrough thome measure, mans and austice of God,
He himself has appointed which He himself has appointed.
With sin have come in
eed and the purpose of penance ; and the purport of this letter is to suggest some
thoughts on this sivine remedy of sin, pen
then ance-especially as regards its institution
and efficaciousness as a sacrament of th Christian dispensation.
Sin is the greatest evil, is, in fact, th
only essential evil in the world. It is the
great enemy of God and of man; it is great enemy of God and of man; it is 2
mystery of iniquity that causes God to veil
his face from his children, and overshadows the world with countless sorrows and miseries. Sin isinfinitely opposed to God and good, sin is the supreme evil, Goo is essen
tial order, sin is disorder, God is love, sin is hate, God is plenitude, of being, "I am
who am,", sin is absolute decline and negation ; and hence there exists between God and sin an eternal enmity, an impassable
gulf, a necessary contradiction, an infinite
Sin is opposed to the happiness and the
destinies of man. The true happiness and destiny of man here below consist in doing
the holy will of God, as manifested to him in the divine commandments and in the teach-
ings and precepts of the Church, and in thus seeking the kingdom of God and His just home in the kingdomof of eaven. Sin makes
man a rebel to the holy will of God, and therefore destroys his true happiness, and and
robs him of hisimmortal destinies. "Who," asks the royal prophet, "can understand
sin ", (Pasm 18-v.13.) In sin, there are
two two grievous evils, which God Himself des. ye heavens, at this-for my people have
done two evils; they have forsaken me, the fountain of living water, and have,
digged to themselves cisterns, broken cis-
$\left(\begin{array}{l}\text { terns, that can hold no water.", (Jor. ii } \mathrm{e} \text { - } \\ 12 \mathrm{v} \text {.) } \\ \text { In mortal sin, therefore, there are }\end{array}\right.$ two monstrous evils-the turning away tain of all goodness, graces and mercies sin , led thereto by the glamour of some
fancied good and happiness, justly com-
pared to the broken cistern that can hold pared to the broken cistern that can hold
no water to slake the thirst of the soul, or to satisfy its wants.
THE NECESSITY OF REPENTANCE. Now repentance or penance is the only
remedy and destroyer of sin. It is the sincere conversion of the heart from sin
to God. It also must have these two qual.
ities or conditions: 1 st. The turning away fies or conditions: 1st. The turning away
from sin with loathing and detestation, and with sinceere sorrrow for having offiended sentiments of gratitude and love, and with the firm purpose of faithfully obeying His holy law.
Penance is both avirtue and a sacrament. As a vir tue, it simply means sincere and heartfel consilutely neceessary for obtaining the re-
aission and forgiveness of sin, as we find trom the teachings of Holy Seripture.
Thus holy David says to God, "If thou Thus holy David says to God, "If thou
hadst desired sacrifice, I would indeed have
 afflicted spirit; a contrite and humble heart, 0 God, thou wilt not despise,'
Psalm 50-18vs.); wherein it is declare that even the highest act of worshic, sacri-
fice, would not be pleasing to God, unless accompanied by sentiments of deep and heartfelt contrition and humiliation for
having offender the Divine Majesty. Again, the word of God affirms: "When thou shal yet soo, if thou seek Him with all thy heart
nd with all the aftiction of thy soul? and with all the affliction of thy soul."
Deuteronomy $4-29$.$) And again, "Now,$
when thou shalt be touched with the repent nnce of thy heart-and return to him - the Lord thy God will have mercy on thee.
(Deut. xxxi.,1, 2, 3.)
In Ezechiel (c. 18 v . 0-81) God Himself declares in the most mphatic manner that penance is the only
plank by which the sinner may escape
rom the ruin and shipwreck of sin; "Be rom the ruin and shipwreck of sin; "Be
converted to me and do penance for all
your iniquitios, and iniquity shall not be your iniquitios, and iniquity shall not be
your ruin. Cast away from you all your
transgressions, and make to yoursel vos a new heart and a new spirit; why will you
lie, O house of IIrreel for I desire not
the death of him that dieth, saith the Lord the death of him that dieth, saith the Lord
God, return ye and live.,
"Now, therefore," saith the Lord, "be "Now, therefore," saith the Lord, "be
converted to me with all your heart, in fast-
ing, and in weeping and in mourning, ing, and in weeping and in mourning,
and rend your hearts and not your garents. (J.oel. 11c. 12.v.)
When St. John the Baptist came forth from the desert to prepare the way of the
Lord, he preached the baptism of penance or the remission of sins, and in burning words, that like a cry of agony smote the
heartso of his hearers, he exclaimed, "Ye offspring of vipers, who hath shown you to
lee from the wrath to come ; bring forth, herefore, fruits worthy of penance,'
Luke iii c. 7 v.) $\quad$ Our Lord Himself heg. is public ministry by exhorting to penance
"Do penance, for the kingdom of heaven is "Do penance, (or the kingdom of heaven is
at hand." (Natt. 4th e. 17v.) And He emphatically declares that penance alone
can save the sinner. "I say to you, unless you do penance you shali all perish."
Lukk xiii c. 5 ..) Hence, the Council of Trent affirms, "Penitence was, indeed, at grace and justice for anl men who had de-
filed themselves by any mortal sin, even or those who begged to be washed, by the
Sacrament of Baptism." (Sess. xiv. c. 1 st.) THE INSTITUTION OF THE SACRA
lessed Lord camedown from

Our Blessed Lord came down from heaven
o destroy the power of Satan to the reign of sin, and to establish in its stead the Kingdom of God's peace and
charity. The object of his earthly mission,
and the work of his divine life here amongst ns, was to save mankind from sin and its
dreadful consequences, and to rescue them rom the horrors of an eternal death. He therefore took the virtue of penance, and
raised it up to the dignity and the saving power and efficaey of a sacrament, and at-
ached to it for all time the divine attri-
bute- the God-power of forgiving sins Ienceforward, this sacrament of penance viving streams the precious blood will be poured abroad for the salvation of the pen-
itent sinner ; it will be a divine probatica, into whose healing waters the spipirituica,
iick and blind, and lame, may be plunged or the healing of their sools, and for the re-
overy of their health and strenoth. It will covery of their health and strength. It will
send the voice of Christ into the graves,
where too many souls, alas, lie, Lazarus Where too many souls, alas, lie, Lazarus-
ike, dead and stinking with putrefaction, caling them back to life and health, and
happiness, and restoring them living mem-
bers to the Holy Church of Whenever our Blessed Lord intended to establish some great institution of mercy
and love, He first promised it it in order to prepare men's minds for it, to awaken in
them a yearning expectance, and to dispose conferred; and then aftert some time boon to be ful-
cone filled His promise by tiue creation of the
institution. Thus, when He intended institute the sacrament of the Blessed

Eucharist, He first promised it as we find
it in the 6th chapter of the gospel according to St. John: "The bread which I w
give, is my flesh, for the life of the world, and then He redeemed His promise by the
institution of the sacrament, when He said at His slats supper, "This is my boly-this
is my blood." (Math. xxvi.) So also, when He determined for the prepeservation, of the
Church's unity and life to Church's unity and life to establish the
primacy of St. Peter and his successors, He first said to Peter: "Thou art Peter, and on gates of hell shill buill not my prevail againch, and the aates of hell shall not prevail against it, and
I will give to the the keys of the kingom
af heaven" (Math ce xvi-v 19); and after His Resurrection He actually conferred the primacy when He commissioned Peter to
feed His lambs and to feed His sheep- that is, the whole flock of the divine sheepfold-
all the members of the Holy Church. (John In accordance with this law of conduct, our Divine Redeemer first promised the
institution of the sacrament of penance, institution of the sacrament of penance,
when He said to His apostles, "Whatso-
ever you shall loose on earth shall be loosed in heaven, and whatsoever you shall bind on earth, shall be bound in hearen."
(Math. xviii. v. 18.) And when the minds and hearts of the apostles were in some
measure prepared for the reception of this measure prepared for the reception of this
stupendous power, for the estabiishment of
this pity and mercy for sinful man, He then them, "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven,
and whose sins you shall retain they are and whose sins you shall retain they are
retained." (John xx-23). The words used hy our Saviour in the institution of this
sacrament are worthy of our deepest attention, for they seem to have been specially
employed to show the awfulness of the in stitution, to show that it was indeed a new creation on the earth, and the work in a
special manner of divine omnipotence and infinite mercy. He began by assuring the
apostles that He constituted them His apostles that He constituted them His
viiars and representatives, and that He
there and there and then conferred on them the same authority to teach and the same power to
forgive sins with which He himself as man
had been clothed by the Eternal Father. had been clothed by the Eternal Father : you." As if He would say, $I$ as man mond
from Gold dhe power to forgive sins, and
that Thate that I have this power I have already
proved by a miracle (Math. ix. e..., and
thereby delegate that power to you forerer - to the Church, and to its ministers for all times, do I give this divine prerogative, this
God-power for the destroying of the reign of
sin in human hearts and souls, and for the sin in human hearts and souls, and for the
salvation of all penitent sinners. "He then breathed upon them." When the breath of life, and mann beacame a living
soul." (Gen. 2 c .9 v . "He inspired into
soul soul." (Gen. 2 c. 9 v.) "He inspired into
him the soul that worketh, and he breathed
into him a living spirit", "Wi -that is, the breath of God breathed into inanimate matter, created man, and made him a living rational person-gave him
the soul that worketh, and the living quickening spirit-made man the master work of His creation, made him a little less
than the angels, and crowned him with glory and honour:. This isthe first instance
of which we are told in Seripture that God breathed upon man, and the result was the
existence of rational man, made in the
image and likeness of God, "Constituted in innocence and justice,", that grateatest
and most perfect work of the first creation, and most perfect work of the first creation,
on beholding which " all the morning stars
shone out together, and all the sons of God

## shouted for joy." (Job. xxxviii 7 v.) The second instance is that of which we read in

 second instance is and of when the spirit of ofthe xxia. of Ezechiel, when
God breathed upon the dry bones that filled
the plain, and they started into living men, the plain, and they started into living men,
and "stood up upon their feet an exceeding
great army." We thus find it a settled great army," We thus find it a settled
law, that whenever the Scripture mentions
that God " breathed," we may expeet a shat Gor bereathed, we may expect a
singular exercise of His creative power.
We have aright to expect a new creation
of His infinite power, goodness, cration of His infinite power, goodness, and love.
When, therefore, we read that our Lord
"breathed" upon His apostles, we should "brenthed." poon His Hapostles, we should
be prepared for sonae creatioe act, for a
special exercise of omnipotent mercy and pecial exercise of omnipotent mercy and
love. And this is precisely what occurred.
Our Blessed Saviour on this occasion Our Blessed Saviour on this occasion,
breathed His divine life into the Church,
and made it a living organism and made it a living organism. It was a
new creation, a new moral world, that was
called into being, a spiritual kingdom escalled into being, a spiritual kingdom es-
tablished by the risen Christ, that shall never be destroyed, and that shall stand
forever amid the revolutions and changes of time, doing Christ's work in the world.
To this Church He communicated the
Holy Ghost to he ts Holy Ghost to be its abiding life ; and that
divine Spirit will never henceforward cease, through the Sacrament of Penance to work
miracles for the salvation of souls. He will work miracles, such as that wrought
by Christ at the tomb of Lazarus, and as those others wrought by our Lord during
His life on earth; He will raise the sping ally dead to life; He will, in a spiritual sense, make the blind to see, the lame to
walk, the deaf to hear, and He will preach the blessed evangel of immortal hope and
infinite mercy, and compassion to poor sinners. As by the fall, man lost the the
supernatural life of the soul, and defaced supernatural life of the soul, and defaced the order of restoration effected through
Christ, the Holy Ghost, through the Sac-
rament of Penance, restores to man the
supernaturallife he had lost, and gives him back the image of God in all its pristine
beauity and loveliness. And thus the new creation daily operated by the spirit of God through this sacrament, is, if possible
more glorious than the original creation; it more glorious than the original creation; it
seems more worthy of God, since it is a brighter revelation of His infinite mercy
compassion and love, creation and salvation of the soul is a greate exercise of omnipotence, a greater work
thain the creation of the material world, with all its wondrous harmonies and beauThis 1 what the great St. Cyril writes on this sub-
ject. "In the beginning," he says, "man
was was made by the word, of God, and "man breathed into him the breath of life, and
enriched him by a participation of his spirit. But sinee by disobedience man fill,
andlost his pristine comeliness, God again and lost his pristine comeliness, God again
formed him and restored to him a new life through his Son, in order that he might
learn that it is the same God, who in the it with the hatl human nature and sealed beginning of the restoration of human
nature communicates by breathing the Holy Ghost to his disciples to the end, that as We were created in the beginning, so also
we might be renewed."
The Sacrament of ${ }^{\text {Penance }}{ }^{\text {Godst's therefore }}$ stitutions of divine mercy and love and most powerful and efficacious means of salvation. It is indeed the true refuge of sin-
ners, the sanctuary of asylum in the nlaw, which shields sinners from the conse quences of their guilt, and hides them from ments. And if the Church in the excess "0 felix culpa," " 0 happy fault which merited such and so happeat fault which our heartfelt grartitude to God, to say,
happy sins whici deserved the instituti happy sins which deserved the institution
of so great, so wondrous a Sacrament in
which as in an inevhestibl which as in an inexhaustible fountain, the
precious blood of Jesus, which speaketh
better than that the salvation of sinners, in which it washes whiter than snow, creating in the sinner a new heart, and renewing an upright spirit
within his bowels." EFFECTS OF THE SACRAMENT OF

We shall now consider some of the effects
this holy sacrament and also some of the merciful provisisions it contains for the salvation of sinners. The object of this
sacrament, it has been already said, is to remit sin and to undo its fatal conse-
quences. Now the first effect of mortal sin
is to strike the is to strike the soul dead. It cannot, it is
true, rob the soul of the life and immortality proper to it as a s sirititual being and a a
simple substance, but it destroys its super natural lifif whieh is sanctifying grace, and brings death and damnation upon it.
the soul is the life of the body, so God that mortal sin by separating the soul from God brings spiritual ruin and death upon
it. The soul that sinneth, says the phet, the same shall die. (Ezechielel xviiio. c.
20 v.) And what a sad and awful death
must be that of the soul in must be that of the soul in mortal sin !
It is a fact and a law regulating the action death that the nobler a being is in life, Man is the noblest being in the material
creation and accordingly we find that the action of death upon him is more terrible
and repulsive than on any other being of mis lower world. If by this law we may
judge of the death of the soul what aglimpse we catch of its dreadful state, and of the
fearfully loathsome and repulsive spectac it must present to God and to his holy grave is but a type and image of a soul dead
and buried in the grave of sin. If then the shed bitter tears on beholding the dead redolent with the foul breath and stench of
the grave, must not the sight of a soul dead
in sin, robbed of its supernatural life deprived of its peerlesss beauty and likeness calculated to bring tears, if that were pos-
sible, from the God that made it and the sible, from the God that made it and the
Christ that redeemed it, and to dim the very joys of haven with the shadow of a great
sorrow. Of a soul in such a state we mayy
well say with the prophet: " 'to what shall I compare thee; or to what shall I Iiken thee;
o what shall I equal thee; for great as the
 estored him to his home, so the saerament estores the sinner as a aliving member to he holy Church of God. This sacrament called a ascrament of the dead because ice and virtue. The soul in its spiritual
resurrection effected by Penance rises into new life, puts off the foulness and repulof the grave, and resumes its likeness to
God and its former beauty and comeliness
Go It is no longer a dead thing, it is no longer
full of the poison of sin and of the stench of the grave but it is now a living and im
forever, a child of God on and a sister to the holy angels. It has
ceased to be an object of loathing hatred to God, to driece the loving and of Christ and to fill the angels with sorrow, and it has become a new creature create according to God in justice and the holiness of truth; it is an object of love to the Sacred Heart of our Lord, and there is joy in heaven because a sinner has done penThis then is one of the great effects of the sacrament of Penance. It raises the soul dead in sin to a life of justice and grace, it
effects a new creation, a new transform effiects a new creation, a new transforma "the old man who is corrupted according
"the the old man who is corrupted according
to the desire of error and it clothes him with the new man who according to God (Ephes in justice and in holiness of truth the head of the human race involved it in his fall and communicated to it $\sin$ and death, so the new Adam, Jesus Christ, the head of redeemed and regenerated mankind through baptism first, and then through when he says, "as in Adam all die, so also xv c. 22 v .) and also when alive" (1st Corn he teaches that in Christ we are made "new creatures. And this new creation effecte by God through the sacrament of his infinite pity and compassion is a more gracious an tence, goodness, and mercy, than the material creation, than all the glories of the abroad on the face of nature. This declares that there-creation or re-formatio man through the redemption is mor nal creation. dignitatem mirabiliter condidisti et NIP

Mortal sin not only strikes the soul dea ner may have acquired and accumulate during years spent in a state of grace an is a doctrine of faith that good, that are, by the free appointment and good-will proportionate degrees of glory in heaven or charity or self-denial or piety will re hext according to those actions. Every cerson an increase of virtue and of grace i
this life; and hereatter, as the Council this life; and hereafter, as the Council o shall be in proportion to the measure of connection between the measure of ou hereafter. This is what is understood by merit. Now mortal sin destroys at one
blow all the merits of a whole life. No spent in virtue and years a man may hav what heights of Christian perfection he spirit of prayer like St. Teresa, the spirit
of mortification and poverty like St. Ben dict Labre, the burning zeal of St. Franci Xavier, the ardent charity of St. Vincent
de Paul; he may have spent years in the have spread orth frome the blessings that ever well ragrance, the good odour of Christ unt nerits as by a stroke of lightning an membrance. This soul is now robbed an reasures, and is wrecked and ruined be ike a vine fruit-laden, utterly destroye athedral suddenly overthrown and in ruins ike a great ship sunk in the sea with al
ts treasures. It is indeed, in the languag inspiration, "wretched and miserable,
and poor and blind and naked." (Apoc,
iii c. 17 v .) Of such a soul it may well be finest colour is changed, the stones of th Sinctuary are scattered; the noble sons of
Sion and they that were clothed with the est gold; how are they esteemed as earthe
ressels, the work of the potter's hands. Now the sacrament of penance not onl
restores to the penitent sinner the life grace he had lost, but it renerws and re
stores all his merits, of which sin had de prived him. In the sacrament of his compoor traveller that lay by the roadside, cares for him and binds up his wounds, nd gives him back all the rich savings of
is well-spent years: In the words of the prophet he restores to him "the years which nd the palmer-worm had eaten." (Joel ii
.25 r .) Sin is the winter of the soul witl in is the winter of the soul witl fields with verdure, the trees ith leaves and blossoms and fills the wood the prodigal son that leaves his father ouse, goes into a distant country, spends
to beggary and starvation. Th
repentant sinner is the Prodigal repentant sinner is the Prodigal
returning home to his father house to make his confession; he
tattered, torn, footsore, pennile and hungry, having lost his fortun
and his honour, and forfeited and his honour, and forfeited a
rights to his father's iove and to
place in the and innocence. Jesus in the sac the Prodigal who forgives and for gets the unhappy past, embraces sid kiss of peace, clothes him with thard robe, (charity) puts on his finger
the ring of his recovered sonship and of his restored rights in his the rich banquet of his love, even that bread that came down from heaven and giveth ilie to the wort. Penance then is a mighty agent in
that order of renovation and restoration established on earth by ${ }^{\text {Lo }}$
Lord and Saviour Jesus Christ. disarms the Cherubim that with
flaming sword beckoned us away from Paradise and gives us the right
to return to it and to eat of the tree of life.
Mortal sin incurs the debt of This debt the sinner cannot pay of
himself nor can he by his unaided efforts escape the dread penalty
attached to it. Were he to die in that state, the debt due by him to
the infinite justice of God would stand recorded against him forever
and the doors of the eternal prison him. The Precious Blood applied
through the sacrament of Penance pays the debt and remits the pen-
ally;
of wit wes out the handwriting ner and purchases him with a great price. A persson who for some cap
ital crime has been condemned t
death or to imprisonment with what transports of joy does he receive the glad tidings that his
sentence is cancelled and that he is soon to be restored to liberty;
with what feelings of heartfelt gratremission of his sentence. Some
times the joy of the pardoned them of life.
Should not we, therefore, whose
sentence of eternal death has been so often remitted and cancelled
from the book of judgment by the sacrament of Christ's compassion,
feel forever deeply and heartily
grateful to our merciful Iord? grateful to our merciful Lord
Should we not unceasingly thank we not remain for ever true, faithful
and loyal to our heavenly King whose royal prerogative of pardon
he has left behind him on earth embodied for all timein this institution
of penanace for the release of prisonSatan, for the pardon of the con-
demned and their restoration to spiritual life and the liberty of the The sacrament of which we treat
can pardon the greatest of sinners can pardon the greatest of sinners
if they be truly penitent and can forgive the greatest sins. No mat-
ter how wicked a sinerr may have
been, no matter how habitual in his forgiveness through this sacrament.
When our Lord said to the apostles are forgiven,", he exclududed no child
of Adam from this universal mission of pardon, all races and
conditions of men were included in penitents. The greatest and most red as scarlet and black as mid
night may be forgiven by it; no
matter matter how numerous one's sins
may be, even though they were as
countless as the stars of heaven or as the sands on the sea shore, the
tide of the Precious Blood flowing through the channel of Penanee will in eternal oblivion. There is but one sin that will never be forgiven
and this is the sin against theHoly Ghost, viz, the sin of final impenithe universal commission of par
don, not by any special decree o don, not by any special decree or
God but because of the moral bar
and hindranue itopposes to it. Our Lord forgave the denial of Peter,
He pardoned Mary Magdalen hei He pardoned Mary Magdalen he
innumerable sins, He absolved the hief on the Cross, He would have
forgiven Judas his treason were he
truly penitent: and so his sardon ing power in Penance iorgives the greatest and the most heinous
offiences when accompanied by true repentance. It is like his Precious
Blood omnipotent to forgive and to
Penance forgives the sinner no
onee or twice but as often as h
comes to it with worthy disposi
tions. It is a fountain always
open, inexhaustible and accessible
and always spotent to heal our spirand al ways potent to heal our spir-
itual maladies no matter how often we may contract them. It is no
like the well of Probatica whos
waters healed but one at atime waters healed but one at a time out
of the sad multitude of invalids that
lay lay languishing on its brink. The and again the patient who is eager
for his spiritual cure. Herein we behold another merciful provision
for the salvation of sinners. The rebellious angels sinned but onc
and for them there was no and for them there was no Re rament of pardon, they fell once and they remain for ever fallen.
And during the thousands of year that have rolled by since their over whelming fall they have never har boured a good thought or done that lies before them and before $v$ all. The deadly poison of their sin
at once penetrated their whole being and began to live and wor and work there continue to liv How differently
How differently has God deal
with us! He came down Himsel from heaven to pardon and to save ment of his pardoning love to for give us not alone "seven times, As often as men sin, so often they
may return, and the pardoning first time with a divine and perfect makes no distinction. All who come with the necessary dispositions
are forgiven. For all transgressions,
for all post-baptismal sins whatsoever, for those committed after epentance, and after repeated ab
solutions, for those committed afte long life of devotions as well ain
those committed time and again,
after pardons, for all the sad long catalogue of grevious sins that outrage
God and ruin man, there is but one condition of pardon required, sin
cere sorrow, and the firm resolve to tion imparted is certain of effect, is unfathomable depth of the pardon
ing love of Christ : 0 the inestim able and inexhaustible riches Penance: O tree of life that stands for the healing of the Nations:
Divine Probatica waters for ever flow in life-giving
streams for the cleansing of sin, and the salvation of immortal souls. Let us then, Dearly Beloved
Brethren, cherish a deep and abiding devotion for this holy sacraand with worthy dispositions, sow in tears we shall reap in joy.
One of the worst efforts of the enemy of souls, is to inspire sinners
with fear and aversion of this divine ordinance of salvation. The world the world is the enemy of God's
interests, and is the friend and ally
of Satan in the destruction of souls. of Satan in the destruction of souls.
But all who wish to be at the side
of Jesus, all who value their im-
mortal souls, all who seriously wish to work out their eternal salvation,
will make use of this most powerful means of grace, and will not
fail through it to come frequently
to the good Shepherd for mercy and pardon, to come to him as Mag-
Prodigal to his father, for restora-
tion to their lost rights and merits,
for the recovery of their lost Sontion to their lost rights and merits,
for the recovery of their lost Son-
ship with their heavenly Father,
and their heirship to the kingdom of God's eternal glory.
In conclusion, dearly beloved
brethren, let us earnestly exhort you to spend this holy and penitential season of Lent, in accord-
ance with the spirit and require Let all perform their Easter duty by worthily receiving the Sacraments ist, as we are commanded to do by
the Church, under the gravest penal.
ties ! Let us sincerely repent of our ties! Let us sincerely repent of our
sins, bewailing them in the bitter-
ness of our souls; let our cry ascend daily to God for mercy and forgive-
ness, beseeching him to look upon
the face of His Christ, and for the sake of His bitter passion and death
to have compassion on us whom He
has redeemed in His precious blood. Let family prayers and the Rosary
be punctually said in every house
hold; let the public devotions of the Church be taithfullly attended; let
the passion and death of Christ be the passion and death of Christ be
the subject of frequent thought and
reflection: and in this way we shall reflection; and in this way we shall
spend Lent in a manner pleasing to
God, and fruitful in blessings to spend Lent in a manner pleasing to
God, and fruitful in blessings to
ourselves; and we shall emerge from
the gloom of Lent into Easter joys,
hapy in the consiciousness of bav.
ing honestly endeavored to prome souls.
sure forlowing are the Lenten re-
gulations to be observed in this diocese. All days of Lent, Sundays ex-
Isted
cepted, are fast days. 2epted, By a special indult from the
2ndy. Bee, A. D. 1884, meat is al lowed on Sundays at every meal, and
at one meal on Mondays, Tuesdays Satrdday of Ember Weelk and Holy Saturday.
3rd. The use of flesh and fish at th
same time is not allowed in Lent. same time is not allowed in Lent.
The following persons are ompted from abstinence, viz. :-
Children under seen years; and
from fasting, persons under twenty from fasting, persons under twenty-
one; and from either or both, those Who, on account of ill-health, ad
vanced age, hard labore, or som vancer lege, hard leonare, canno Lard may be used in preparing
fasting food during the season of
Iand throughout the year by those wh cannot easily procure butter.
Clergymen will do well. Lent, to appen wint, in theirll, respectivg
Churches, some spir Ond instructions, onice or twiece in the They, arviting their people to atteen
Thtorized to give
Th these oceasions, the Benediction the Blessed Sacrament. The Grace of our Lord Jesus
Christ, and the charity of God, and the communication of the Holy
Ghost, be with you all. (II Cor,, ,
13, .13.)
This pastoral shall be read in and at chapter in our reli ionuscom munities on the first Sunday after its reception, or if found too long
for one Sunday, its reading may be Given at the Bishop,'s Palacee
London, on the feast of the Chai Ondon, on the Antioh, the Chai
of St. Peter at Ant
of February, A. D. 1884 unde
our he he signature of our Secretary.

+ JOHN WALSH, +JOHN WALSH,
Bishop of London.
By order of His Lordship,
THoMAS Consys, Secretary.






| WWS FROM IRELAND |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| $\begin{aligned} & \text { Dablin. } \\ & \text { the re } \end{aligned}$ | qnestioned，nor impertinence given，and if the dance was again permitted at such an hour the parties attending would suffer． | could not be Nationalists，and at the con－ clusion of his remarks a strong branch of the National League was formed，and a |  |  |  |
|  |  |  |  |  |  |
|  |  | 4 caprain saym |  |  |  |
|  |  |  | see the rebels arrayed before him；he （Scott）and his skulking friends had no |  |  |
| number is 3 ，450，if Prelates，private chap－ lains，and those in in asylums are added． |  |  |  |  |  |
|  | Pay |  |  |  |  |
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|  | sick bed and sell the one little cow h |  |  | He hoped the bursting up of this faction |  |
|  | little milk，and paid up with £1 |  |  |  |  |
|  | other cases are of a class with the above． |  | an |  |  |
|  | While the county Limerick fox hounds were recently hunting between Croom and Rathkeale，a farmer of the district at－ |  |  | and rack－renting，were the miserable handful who profited by these iniquities （hear，hear．）These men wound up their |  |
| in oriculation． como |  |  |  |  | de mater in in |
|  | sued，certain members of the $h$ |  | O＇Connell，but they had here to speak to |  |  |
|  |  |  | of the Parliamentary party representing the four provinces of Ireland（applause）． |  |  |
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| that has come into Drogbeda，now that the fell spirit of Whiggery which possessed |  |  | $\begin{aligned} & \text { iceren } \\ & \text { coun } \\ & \hline 1 \end{aligned}$ |  |  |
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| sheep－slaugh its freedom． |  |  |  | the blood of Marime on his |  |
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| Which was attended by Mr．Justin Mec |  | Lick | conems |  |  |
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| dix | DUNDAS STREET， | W．FIINTOAN |  |  | －domecimes mat |
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|  | \％．Thom | ESIONS ${ }^{\text {a }}$ |  | Nix | R．LEWIS． |




| tendive mission, This is the third priestthat has been ordained here by the Rt. that has ben ordained here by hate andRev. Bishop Jamot, who looks as hale and hearty as if he had never had to undergo any of the thated mipsionary diocece; hissparselyBetle unimn that eneared him too his people.tion has his days be long and his reward May his days be long, and his rewa |
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## They especially invite the attention of clergymen, heads of religious orders and institutions, societes, libraries, and can vassers to this point, <br> 

|  | mon at peierbohough. |  |
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|  | The humble cathedral of Peterborough |  |
| m- |  |  |
|  | The ocasaion wa | Byrne (TH |
|  | deean | ${ }_{\text {Calphonso Do }}^{\text {Graves }}$ |
| ; but | Rev. Sishop Jamot. The cathedral was crowded to ts ummot capaity, the altar | (Jonas Sure |
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|  | impressve, iorese shan usual on account |  |
| chair | dral could see and hear |  |
|  |  | recitation in excellent style, which was |
| ised a | Father Laurent, for some time resident |  |
|  | at Sault St. Marie, and the Rev. Father |  |
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