







The Catholic Record.

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Catholic Record

London, Sat., Nov. 23rd, 1889.

ADVENT.

The holy season of time of Advent which begins this year on Sunday, December 1st, was instituted by the Church to prepare Christian souls for the great festival of Christmas which is now approaching.

A sermon which has been attributed to the great Doctor of the Church, St. Augustine, Bishop of Hippo, but which some suppose to have been the work of another Bishop of not much later date, exhorts the faithful to devote a period before the festival of Christmas to prepare themselves for the proper celebration of the feast, and especially to prepare for the Christmas Communion by the performance of good works, by guarding against anger and ill-will, by works of mercy towards the poor, by purity and chastity and other meritorious deeds.

The word Advent in the Latin Adventus in English form, signifying the coming. It is an appropriate term to express the coming of our Lord and Saviour upon earth to redeem the world, and as this is His sole purpose in coming, as far as we can be aware, it is proper and it is our duty to prepare ourselves for the important event in the manner which will be most pleasing and acceptable to Him.

As early as the fourth century, St. Chrysostom speaks of the time of the coming of Advent of Jesus as a fit time for the reception of the Holy Eucharist, and though the length of the period during which this preparation for Christmas was recommended seems to have varied in this early period of the Church's existence, the four Sundays of Advent were certainly liturgically fixed during the Pontificate of St. Gregory in the sixth century, since St. Gregory's sacramentary expressly mentions them.

This holy season was marked out as a time of penance and mourning for our sins, inasmuch as these are the sole obstacle which would prevent us from the proper celebration of the approaching great solemnity. In accordance with the penitential and mournful purpose for which Advent is established, the color of the vestments used in the offices of the Church, except on occurring feast days, is the penitential color, purple, and the hymn of joy, "Gloria in Excelsis" (Gloria be to God in the Highest), is omitted in the celebration of the Holy Sacrifice of the Mass. A fast is also prescribed, whereby we may make atonement to God for sins committed, and we are called upon to return to God from the devious ways of sin.

As Christ prepared Himself by a long fast for His work of teaching us the way of life, He gave us the example which we should imitate, of mortifying in like manner our sensual inclinations that we may thus be able to resist the blandishments and temptations of the devil, as He resisted them after His fast of forty days. By this fast also we make atonement to God for the sins for which we should mourn during this penitential time.

The gospels read at Mass on the four Sundays of Advent are specially suitable for the object which the Church has in view during the season. That of the first Sunday reminds us of our last end and of the day of judgment, when the Son of Man shall come in a cloud with great power and majesty, and men shall wither away for fear of what is coming upon the whole world. But Christ utters words of encouragement to those who are faithful and to the penitent: "Look up and lift up your heads because your redemption is at hand." This is assuredly a great inducement to us to enter upon this period of penance with the proper spirit. By meditation upon our last end and our fortify ourselves against sin and temptation.

faith in the promises our Lord, and reminds us of the miracles by which He manifested to man His divine mission, concluding with an exhortation that we make proper preparation for His coming, inasmuch as God sent St. John the Baptist before Him to preach: "Prepare ye the way of the Lord, make straight His paths."

On the third Sunday, the mission of St. John is again the theme, and the moral is reconciliation with Christ through baptism and the sacraments which Christ instituted. The baptism of penance for the remission of sins is more emphatically insisted on, as the day of Christ's nativity is now at hand. It is by the sacrament of penance, and by acts of mortification and self-denial that we are to "prepare the way of the Lord." "Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God." This is to say, the valleys of pusillanimity and sloth in God's service must be filled up with generous devotion and trust in God: the mountain of pride, which is the greatest obstacle in our heart to the admission of God's grace, must be levelled: the crooked and rough ways of anger, hatred, intemperance and all other unbecoming conduct must be made plain and easy by the practice of gentleness, modesty, temperance and other virtues. By such methods will the time of Advent be made to us a means of sanctification, so that we may experience the grace of Christ within us, and "see His salvation."

THE USUAL WEAPONS.

While the Honorable Mr. Mercier was visiting Baltimore, to be present at the great Catholic Centennial celebration, as the representative of our Catholic sister Province, it was not to be expected that the opportunity would be let pass of misrepresenting him and the French Canadians generally. The enemies of the people of Quebec are too fond of using that weapon to let it rust in their scabbard.

At all events, even if the Associated Press despatch which announced an interview with the honorable gentleman, which any one with common sense might readily judge was a misrepresentation, were made up by an American, instead of a Canadian Francophile, the Francophobes would support the false and absurd charges which have during this year, especially, been made against the French. Whoever made the despatch knew what dish would please some palates.

In answer to the question: "Is the feeling of Canada inclined to annexation?" Mr. Mercier was represented as saying: "It looks that way. There is a great deal of sentiment in favor of annexation, especially among the French-Canadians. This idea prevails also, to a certain extent, among the British-Canadians, but it is not nearly so widespread." In reference to the supposed desire of French-Canadians to establish a French Government on the banks of the St. Lawrence, "That's nonsense," was the reply. "No one ever thought of having the French Government over us." He was also represented as saying that "the French-Canadians do not want to set up any nation for themselves."

Any one could see at a glance that the answer on the subject of annexation was simply founded on the oft-repeated assertion of the Francophobes: and the Mail took the occasion to acknowledge that the report was very dubious; yet it adds: "Mr. Mercier's statement that there is a strong feeling in favor of annexation to the United States among the French-Canadian people is probably true enough. The people are not satisfied with the clerical regime. As they grow in intelligence they become more dissatisfied, and imagine that annexation would afford the shortest and easiest way of escape."

It is needless to say that this is all nonsense. It is very possible that if the French-Canadians believed that the persecuting designs of the Mail and Mr. Dalton McCarthy, disgust might lead them to turn from Canadian to United States allegiance. But we believe the people of Quebec are still of opinion that the fery of the Francophobes is all foam and froth; and they pay too little attention to it to think of changing their political condition on account of it. We are strongly of opinion that many busy members of the bogus Equal Rights Association, who have not merely personal aggrandizement in view, have undertaken their crusade in great measure for the express purpose of breaking up Canada by discord, that the country may by the force of gravity fall into the United States. Some members are only dupes, whose bigotry has led them into the same course, as they do not see what must be its result. The misrepresentation of Mr. Mercier's words has had but a short life. That gentleman returned home on the 14th inst., and his attention was at once called to the report of his sayings which had been promulgated during his absence. His expansion was both candid and decisive. What he was reported to have

said concerning the desire of annexation was false in all its details, as we were fully convinced it would prove to be. Here is the report of his answer to an interviewer as given in the Toronto dailies of the 15th inst. We copy from the Globe. The other dailies give substantially the same statement:

"Hon. Mr. Mercier, who returned from Baltimore last night, in an interview to-day, placed an effective quietus over the story over which the Tory press have been howling so vigorously as to annexation sentiments credited to him by a Baltimore interviewer. The charge was that he said a large section of French-Canadians were in favor of annexation. In answer to a question he said: 'No; I was not correctly reported. I never expressed my opinion publicly to any reporter in favor of annexation. What I stated on the subject was that in Canada there was a very respectable portion of our people, both French and English, in favor of annexation; that there was also a very respectable portion of the same population against it; that there was a very respectable portion of our people in favor of independence and against annexation; and, finally, that there was a very large and important portion of our people against any change whatever.' Asked if he had expressed any personal sentiments on the matter, he said: 'No, I never expressed my personal opinion, for the very good reason that it was not asked, and even if it had been asked, it would have been very unbecoming and imprudent on my part to have given it. I was, then, in Baltimore in my official capacity, specially invited by His Excellency Cardinal Gibbons to represent the Province of Quebec, at the centennial celebration, and surely every one must admit that I have enough common sense not to expose myself in such an imprudent manner.' The only official and public utterances I made are in my speech delivered on Tuesday at the Congress, and also an interview on the Jesuit Estates Act, which I consented to give a reporter on a Baltimore journal."

At the closing meeting of the "Evangelists," Messrs. Crosey and Hunter, held in Kingston on the 7th inst., the Rev. W. Carson created a considerable sensation by his remarks concerning the Catholic Church. Mr. Carson was until lately the officiating minister of the Dominion Church of Ottawa (Methodist), but we understand he is now stationed in Kingston. For some years past he has been an Orangeman, having joined that body "amid a great flourish of trumpets," because he was convinced that "Roman aggression" required to be strongly opposed. Twelve months ago, on the 5th November, 1888, he was the principal speaker at the opening of a new Orange Hall in Ottawa, and it was he who started the anti-Jesuit agitation in that city.

Notwithstanding these antecedents, Rev. Mr. Carson has the reputation among his colleagues in the ministry of being a man of broad views, and of kindly disposition towards those who differ from him in religion.

At the revival services above referred to, every minister was requested to speak on behalf of some religious denomination, and Rev. Mr. Carson was asked to speak for the Catholics. He was introduced to the meeting as "Father Carson," which, we suppose, was the cause why some journals in reporting the proceedings, stated that he is a Catholic priest, which is, of course, a mistake. However, he created great astonishment by giving utterance to the following sentiments. He said:

"He belonged to the Holy Catholic Church. He lived in communion with the Saints. After all there was much they could learn profitably from the great Roman Catholic Church. If they wanted missionaries to undertake difficult fields they could present no more devoted men than the seraphic Jesuits, often condemned in these days. If the simple folk broke out in the city they would want some one to care for these patients in the hospitals. They would have had better experience than he had in Ottawa if they did not ask the assistance of the Sisters of Charity, possessed of a spirit of love as immaculate as the mother of the Nazarene, who, with their lives in their hands, would imperil themselves in waiting upon the afflicted. If they wanted a shaft to pierce into this world's lezerezzes they would have to go to a Father Damien. If they wanted to learn absolute respect for authority this lesson will be spelled out for them in places like the Catholic churches. He revered her laws. He respected her history with interest. Some of her priests were among his best personal friends. He took it as the greatest favor they could confer upon him to ask him to represent the Catholic Church. He revered the Catholic Church. He had no doubt of the apostolic succession in the Anglican Church he had no doubt of that of the Catholic Church. He asserted there was no religious denomination with a broader or more minute theology than had the Catholic Church. He hoped that the meetings which were concluding would be a prophecy of the ultimate unity of Protestants. He hoped he would live to see the day, when the denominations separated now by some ecclesiastical technicalities will be united, and when all will belong to one Christian assembly to assist in spreading the love of the Lord Jesus Christ. He announced the collection as \$457, and spoke in flattering terms of the evangelists. He then intimated there was no

man, Protestant or Catholic, who stood on a broader platform of Christian fellowship than he did. God had given him a nature to sympathize with every man. With all the fervor of his nature he believed in God and from the depths of his soul he believed in man. That was the beginning and end of his theology."

NOBLE WORDS.

The Hon. Premier Mercier has become as much a bugaboo to the bigots of Ontario as was ever "Malbrook" to the babes of France, or "the Black Douglas" to those of Northumberland some centuries ago, so that we may expect them to be moved to quiet their children with the old Border ditty:

Hush ye, hush ye, little pat ye, Hush ye, hush ye, do not fret ye, Or Premier Mercier shall get ye.

It will be remembered that the Equal Rights Association declined to adopt the war cry, "abolition of separate schools," avowedly because they were in dread that the Protestant minority in Quebec would, in the event of a Constitutional change in regard to separate schools, be left as much at the mercy of the Catholic majority in Quebec, as would be the Catholics of Ontario to the Protestants here, if such a programme were carried out. Later, however, the Mail in effect assured its partisans that no Quebec Government, no Government of mere "Frenchmen" dare claim equality with the British Protestant population of Ontario, and that the latter might trample with impunity on the rights of their Catholic co-provincials, and that British Protestants of Quebec must still retain the privileges they now enjoy.

Relying on these assurances, for they seem not to know what it is to act generously, the fanatics in Toronto and Ottawa actually inserted into the platform of their party the plank which the June Convention declined to adopt.

We stated at the time in the columns of the Record that the fanatical party were entertaining hopes which would not and could not be realized, but that if Ontario Catholics are to be deprived of any rights enjoyed under Confederation the Quebec Protestants must be deprived of corresponding rights. In stating the case thus we relied on the firm determination of the people of Quebec to maintain their equality as subjects of Great Britain, and upon the readiness of the Catholics of Ontario to stand by them in the contest, at any sacrifice, even the sacrifice of our lives and property, if the occasion should call for it. It now appears, to the consternation of the fanatics, that our confidence in our Quebec co-religionists was not misplaced. The Premier of Quebec positively declared two weeks ago at the Club Nationale that the Protestants of Lower Canada are generously treated, and that they will still be generously treated by the kind-hearted people of Quebec. But he gave it to be understood that there must be and shall be equality in the treatment of minorities, and no special treatment for the Quebec minority. Mr. Mercier is a man of his word, and he will not be browbeaten to yield on this occasion.

In another column we mention that Mr. Mercier was interviewed by a reporter in reference to statements wrongfully attributed to him while at Baltimore. The interviewer likewise questioned him concerning his speech at the Club, with the following result, as reported by the Mail. The interviewer asked:

"When you said in your address before the Club National last week, 'Let us hope that these principles may never be misunderstood, and that we may not be called upon in any of our provinces to have recourse to reprisals and to remind the majority who may be unjust that there is a minority which stands in need of protection,' did you mean that as a threat to the Protestant majorities of other provinces and to the Protestant minority here?"

"Not as a threat," replied Mr. Mercier; "but surely as a warning to the majorities in other provinces. To be frank I must say that I intended and I do intend to day to state that equal rights must apply to the minorities in every province, and if the Federal Act is to be applied in some other province against the rights of the minorities and to the abolition of their separate schools where they exist by law, I do not see why the same rule should not apply to the minority of the Province of Quebec. I stated that the minorities had no rights because they were French or English, Catholic or Protestant, but that they had rights because they were the minorities entitled to be protected and to enjoy the same rights as the majorities. This being the principle, I do not see why the minority of the Province of Quebec should have more rights than the same law applies, when these rights are consecrated by the same interest exists. So, to be clear, my intention was to say that if the Catholics or the French of the other provinces are not treated as they ought to be, I do not see why the Protestants and English in the Province of Quebec should be treated

otherwise. I understand perfectly well the responsibility that I take, and I do take it with intention. It is not a threat, as I said, but a warning, which I hope will be sufficient to prevent the majorities of other provinces from being unjust."

The Mail with its usual unfairness calls this, "threatening the minority." But does not the Mail "threaten the minority" in Ontario?

AN IMITATION MASS.

The Church Record, the organ of the Low Church or Evangelical party in the Church of England, describes with the utmost abhorrence the service which took place at the Church Congress recently held at Cardiff.

After the sermon, which was preached by the Bishop of Derry, the "celebration" was continued with great pomp, and incense was used in profusion, so that the lighted candles shone but dimly. The service which was read was the Communion Service of the Church, but the reporter lays stress upon the fact that "there was a significant pause after the words 'departed this life in thy faith and fear.'" As these are the exact words of the Prayer Book, it is hard to imagine what peculiarity there was in pronouncing them on this occasion, unless it is intended to suggest that they were meant as a prayer for the dead.

The words are: "And we also bless thy holy name for all thy servants departed this life in thy faith and fear." We are informed that the little boys attending carried lighted candles and knelt near the "altar," and that while the celebrant ordered the bread and wine, incense was used, and the choir sang solemnly, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Here we are told that "this was apparently too much for one of the clergymen who had come in the Congress procession, for he walked out, and his example was followed a little later on by two more clergy in canonicals." From all this we can only infer that it is peculiarly distressing to Low Churchmen to hear the praises of God chanted "solemnly." We know that they are accustomed themselves to have singing in their churches, so it would seem that levity in singing is very allowable, while solemnity is strongly to be condemned. This is perfectly on a par with what occurred a few days ago in Ottawa, when the Chief Justice and a squad of indignant imitators left their Church services because "Kyrie eleison" (Lord have mercy on us) was solemnly sung. But perhaps, in the case of the Cardiff clergymen, it was the use of incense that was so objectionable; but as incense was used on the old law by command of God, there can be nothing irreligious or anti-Christian in its use. Here, however, the writer of the report expresses astonishment that neither the Bishop nor any one else protested against the service. Perhaps they were too wise to object against that which is undeniably harmless, yet full of significance when used in God's service.

The report continues: "The prayer of consecration was then read. At the words 'This is My body, and this is My blood,' incense was again used, the celebrant and his assistants prostrated themselves, and the bread and wine were elevated and the church bell was tolled three times. This was followed by the Agnus Dei, including the Bishop, kneeling. After this there was more prostration on the part of the celebrant. A hymn 'Thee we adore, O hidden Saviour, Thee,' was then sung. Communion was then given to 'three men looking ladies,' and the service came to an end, but the Bishop did not communicate."

There is, certainly, in the last proceedings an attempt at imitation of the Catholic Mass; yet it should be remembered that the Church of England was established as a compromise by which the people of the country might be attracted, or inveigled into the establishment, on the belief that they were getting something not very different from what they had been accustomed to, and for the attainment of this object, the doctrinal and ritual portions of the service were purposely made elastic. It is not very surprising, therefore, that a large party in the Church, fully as important a section as those who hold Romanism "in horror," should find the formularies not very decisive in condemning Romanism; and, indeed, so true is this that so far are the Low Churchmen from being able to drive High Churchmen out of the fold, there were Low Churchmen who were forced on this continent even to secede, and form "the Reformed Episcopal Church." The hold that High Churchism has upon the situation is clear enough from the adoption of a prayer for the dead by the Protestant Episcopal Church of the United States, and from the new prominence given to the Nicene Creed by the same body. It would seem that the only redress the Low Churchmen can get is by seceding themselves, so far are they from the hope of driving out the Ritualists.

All the ceremony described by the reporter does not, after all, constitute a true Mass. The Sacrifice of the Mass can only be offered up by real priests, and the celebrant, in the present case, together

with his confreres, can never by mere ceremonial imitation make up for their lack of ordination to priesthood, notwithstanding all the vigor of their claim to Apostolic succession.

Very recently the anniversary meeting of the English Church Union was held, of which Lord Halifax is President. The strength of Ritualism, or High Churchism, may be judged from the fact that this association has on its membership roll a high percentage of the Anglican Episcopate—we believe the number is fifty; and this association is acknowledged to be the ministry of Ritualism in the Church. Lord Halifax defended the most extreme practices of the Bishop of Lincoln, who is now on trial for Ritualistic acts. He says this Bishop's case involves "the right of the Church of England to celebrate the Holy Communion in the old traditional way sanctified and enjoined in the main features by the whole of the Church—East and West alike—a right important in itself in view of the relation to the spiritual and historical claims of the Church of England, and important also under existing circumstances in view of its bearing on the claims of the Judicial Committee of the Privy Council to interpret finally the doctrinal import of the Church's formularies."

Further on in his address he asks: "What is the Communion Office, but the Mass in English, with a re-arrangement of its parts in order to emphasize the duty of frequent communion as part of that return to primitive practice which in this respect the Council of Trent, no less than the English Reformers, was anxious to see carried out."

High Churchism and Ritualism originated in the conviction arrived at by numbers of the most earnest clergy of the Church, that the modern Church of England rejected or neglected much which was taught and practiced for centuries in the first ages of the existence of the Church. This conviction was reached only after close study of the most ancient fathers, and the earnestness of the Ritualists is to be attributed to the strength of their conviction, which is indeed the truth. They have not, however, drawn the correct inference from the facts they have gleaned, which would be that the only way to be in conformity with the Primitive Church is to submit to the authority of St. Peter's successor, and to accept unreservedly the doctrines of the Catholic Church as they are taught to day.

THE WESTPORT EXCOMMUNICATION.

There has been considerable indignation expressed by the non-Catholic journals because His Grace Dr. Cleary, Archbishop of Kingston, formally excommunicated a woman resident in Westport, Ont., for living in a state of adultery. Some journals have said that the woman, being now a Protestant, was not a fit subject upon whom he should exercise an act of jurisdiction. They, therefore, denounce the act as a tyranny and a piece of ecclesiastical assumption.

We might point out to our contemporaries that the authority of a Catholic Bishop to correct abuses is founded upon the commission given by Christ to His apostles, and which, descending to their successors, gives this authority to, and even makes it the duty of a Catholic Bishop to inflict ecclesiastical penalties upon those who grossly violate the divine law of conjugal fidelity, just as St. Paul did with the Corinthian who was guilty of contracting an unlawful marriage. (1 Cor. v.) St. Paul says: "I, indeed, absent in body, but present in spirit, have already judged as though I were present, him that hath so done, in the name of our Lord Jesus Christ, . . . to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." This delivery to Satan signifies the act of excommunication, for the excommunicated are cast out of the Church of Christ, and deprived of the spiritual benefits which as members of the Church they would enjoy. The Bishop rules his diocese by authority of Christ and of the Holy Ghost. It will not be denied, surely, that the duly appointed authorities of the Church have the responsibility of governing it, for St. Paul said "to the ancients of the Church" at Ephesus: "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood." (Acts xix, 17, 28) Be the critics what they may, they cannot deny the authority of a Catholic Bishop to do the duty which St. Paul thus ordered to be fulfilled. Anglicans cannot deny the Apostolic succession and jurisdiction of a Catholic Bishop, since upon that succession they claim to found their own; while those of other denominations who do not require in their clergy authority direct from God through the Apostles, must acknowledge that authority so derived is at all events as lawful as that which is conferred by merely humanly established Conference, or local congregations, or which is self-conferred.

In the case in point, the woman against whom the sentence of excommunication was pronounced violated the laws of

morality of the Catholic Church and the gospel. She claimed at one time to be a Catholic, and she obtained a divorce from her husband, after contracting indissoluble marriage. Then she married another man. She did not deserve enjoy the privileges of Communion in the Catholic Church unless she repented practically of this gross disobedience to the laws of God and of the Church, and practical repentance could only be manifested by separation from her second husband.

It was not because the second husband (so-called) is a Protestant that the offence is regarded as grievous, but because unlawful to have two husbands living at the same time. Protestants themselves acknowledge the right of Church authorities to apply the penalty of cutting from membership refractory persons who disobey the laws of their Church. This principle alone, the Archbishop of Kingston had the right to pronounce excommunication.

Surely it does not lessen his right that his authority has been conferred upon him through transmission from the Apostles. He must have at least as much right to exercise ecclesiastical jurisdiction as those who acknowledge that the whole authority comes by transmission of ordinary men. The unadvisedness of those journals which have attacked His Grace are, therefore, as unfair as they are inconsistent with their recognized principles. As Christians desirous of seeing Christian men upheld they should rather be pleased to witness the firmness with which the Catholic Church sets herself against the principles which are becoming so prevalent at the present day, and which, by being the marriage tie so lightly, threaten the destruction of all permanent families.

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A QUACK PREACHER.

The preacher that undertakes to make his church a paying concern, preaching almost every thing save the will of God. Doctor Hunter, of the Congregational Church, London, Ont., is now a days known as a "live" exhibitor. The doctor tries to be original, captivating, interesting, witty, humorous at times, and at times, and epigrammatic. The doctor goes about with his eye cast intently and proudly at the vault of heaven, and the other eye—the other eye is talking in matters vastly different character. The Doctor advertises himself extensively and closely. The Saturday dailies are certain to contain an announcement of the Doctor, and the Doctor's announcement would lead one to suppose to very charming entertainment in store for those who attend his church on the Sabbath day. Sunday evening the Doctor for his text, "A voice from Chicago," fancy the doctor merely summing up what his hearers had already heard concerning the Cronin murder would not surprise us, however, we told that the Doctor had made an attempt to connect the Jesuits with the We beg to suggest a text for the next Sabbath: "A voice from London" would make a capital hit. Lecture could be based on the cable of the past week as to the state of a amongst a number of the English clergy—those people who read ship of King James' Bibles to the heathen in other lands, while they neglect heathen at home. We are not sure that the doctor should preach gregation professing to be Christian should be satisfied with the quality spiritual food served up by Hunter.

ANOTHER, AND A ONE.

Rev. Dr. Justin Fulton, Baptist, book, both of Boston, arrived in last Saturday. Not much of a noise made about his approach. The preacher had it announced in a hidden fashion in the daily papers though they were just a little part of their enterprise in importing Dr. Justin Fulton, Baptist, and his On Sunday he lectured in the Baptist churches, and on Monday another audience to hear him once at the Talbot street Baptist Church.

It is with some misgiving we refer to Rev. Dr. Justin Fulton, Baptist, reputation is one of which a man would be ashamed.

Rev. Dr. Justin Fulton, Baptist, eminently a coward. This quality character occupies the top-most in all his lectures his assertions are in such a manner as to guard against arrest for criminal libel. He has guard whatever for names and dates other particulars which would give a semblance of truth to his statements.

Whatever else Rev. Dr. Justin Baptist, may be, he is not a fool. He knows the inside of a jail is not a place in which to live and he avoids committing himself.

Rev. Dr. Justin Fulton, Baptist speaks in this wise: "When he in a certain place a certain per-





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THE CATHOLIC CONGRESS.

ARCHBISHOP RYAN'S DISCOURSE.

Baltimore, Nov. 10, 1889.

Archbishop Ryan's text was as follows: "Simon, who in his life propped up the house, and in his days fortified the temple."

Most eminent Cardinals, Most Reverend Representatives of the Supreme Pontiff, Venerable Brothers of the Episcopate and the Clergy, Beloved Brethren of the Laity.

Our first duty is to appeal not only to the intellect, but to the heart also, to the imagination, to the love of the beautiful, to every element which forms part of our being.

Let us, dear Fathers and Brethren, glance at the Church in this country during the past century and endeavor to understand its action and spirit.

Count these scenes of influence the human soul as they do if God had not placed an element within it to be so influenced?

Yes, her first century in these United States, but not her first on this continent. We naturally look back with pardonable pride to three hundred years earlier, when the great Catholic discoverer of this New World, representing a Catholic nation, first planted the all-civilizing Cross on these shores.

We were certainly here long before any of the religious denominations of our separated brethren and when the leader of the Reformation in Europe was still a Catholic boy.

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The suppression of his beloved society had the effect of bringing him back to America, and I cannot but think that it predisposed him in favor of that great principle in the American Constitution which declared that the States should not interfere in religious matters.

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ADAPTED TO CIRCUMSTANCES.

This inaugural address has the true ring in it, and proved the programme of his future action. Through the fundamental principles that govern all Bishops in the Church are similar, yet there are adaptations to circumstances which will vary with these circumstances and in which the individuality and wisdom or unwisdom of each prelate becomes apparent.

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dom of God on earth, His Church, with its wonderful unity and variety, moving onwards in its great mission.

The jurisdiction of the new Bishop extended over the entire country, but he soon found it impossible, because of the increase of Catholics and the great distance of the places and difficulties of travel, as well as his advanced age, to faithfully guard so scattered a flock.

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PROGRESS UNDER THE FIRST BISHOP.

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It is now time that an active, educated laity should take and express interest in the great questions of the day affecting

the Church and the State. The suppression of his beloved society had the effect of bringing him back to America, and I cannot but think that it predisposed him in favor of that great principle in the American Constitution which declared that the States should not interfere in religious matters.

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the Church and society. I believe there is not in the world a more devoted body than we have in the Church of these States. I find, too, that the best educated amongst them, and notably the converts, are sound on the great questions of the day and loyal to the Church. We should bear in mind, too, the great work done by the laity as publicists and editors during the past century; done by men like the great Dr. Brownson, for great he certainly was; by the disinterested, impulsive and talented McMaster; the polished Dr. Huntington; by that most devoted martyr, as I may term him, to Catholic journalism, Patrick Vincent Hickey, of the Catholic Review, and others whose time will not permit to mention in detail. By the united action of Bishops priests and laymen we have secured a press in the last century, the statistics of which are truly astonishing. And what is particularly remarkable is the fact that in the section of the country where opposition to the Church was most deep and violent, the progress was greatest. I allude to the New England States. Within the memory of the present Metropolitan of Boston, that is, about sixty years ago, New England had but one Bishop, two priests and two public places of worship. She has now one Archbishop, six Bishops, nine hundred and forty-two priests and six hundred and nineteen churches, with private chapels, colleges, schools and benevolent institutions and a population in proportion to the rest of the country. The progress of the Catholic Church should never persecute her. The general statistics of the Church during the century are, briefly, as follows:

**THE PAST AND THE PRESENT.**  
When Bishop Carroll was consecrated, in 1790, the entire population of the United States was a little less than four millions—the Catholic population was estimated at about forty thousand; thirty priests ministered to this scattered flock. There was not a single hospital or asylum throughout the land. The churches were only the few modest houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country.

Glances at the present. The population of the United States has grown within a century from four to sixty-five millions of people; the progress of the Church has more than kept pace with the national development of the country. There is now embraced within the territory of the United States a Catholic population of about nine millions. There are thirteen archbishops and seventy-one bishops, eight thousand priests, ten thousand five hundred churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the sacred ministry; there are six hundred and fifty colleges and academies for the higher education of the youth of both sexes, and three thousand one hundred parish schools. There are five hundred and twenty hospitals and orphan asylums. What is of immense importance is that her spirit has no nothing degenerated. She is alive today with a divine energy and fecundity that still continues to multiply these great results.

The remarkable statistics quoted become marvelous when we consider the antagonism of the great majority of the people to the Catholic Church. The objections to it were those urged by the pagans in the first century of Christianity—first its unpopularity, then its exclusiveness, and its unchristianity was not content to have its God occupy a place amongst the deities of the Pantheon, but declared that He, and He alone, was the true God. This was deemed an insult to the gods of the empire. Here was the Catholic Church so few in numbers and so weak in influence, yet claiming that Christ existed and that one Church and that all others were simply human institutions, more or less true to their teachings, as they agreed or disagreed with her own. She, indeed, wished freedom for all, but did not for a instant concede that all could be true. Again, as in pagan days her perfect organization was feared as a possible danger to the State, and the extraordinary spectacle was exhibited to the world of a great and unpopulated political party, afraid to set in open day, and entering into a secret society against a handful of their low-citizens. But God brought good out of evil. Few people realize how much indirect benefit this cowardly opposition to the Church during the half-century existence of the party professedly named at its birth. Know Nothing.

The thoughtful men of the nation who opposed this party were driven into the ranks of the Church's defenders. They studied her history and doctrines. In ported a conviction and the ceasing away of much ignorance and prejudice were the results. The civil war, which so retarded the progress of the nation and all religious institutions including our own, and split up all non-Catholic denominations into Northern and Southern organizations, showed forth, as I have already said, the united power of the Catholic Church. The war also exhibited her marvelous and well-regulated charity. Sisters of Charity and of Mercy ministered to the sick and the wounded, irrespective of party. Sisters of Northern birth and principles nursed the Southern soldiers; and Sisters of Southern birth and principles whose brothers were fighting in the ranks of the Confederate army, were found nursing their Northern foes. These Sisters acted silent evangelists of the old Church. They quietly revolutionized popular opinion concerning her. I speak from experience, for during the war one of the largest prisons of the country, known as "McDonnell's College," was in my parish in St. Louis, and I acted as chaplain to it and to the hospital attached. There were from a thousand to twelve hundred inmates frequently imprisoned there, and I know how deeply these Southern soldiers were affected by the self-sacrificing devotion of the Sisters, who every day came to minister and to console them. Very few of these men were Catholics, and many of them were deeply hostile to the Church, yet the vast majority of those who left the prison (I have heard) had been considered a Jew estimate), received Catholic baptism. They believed, they said, that the Church of these States must be the Church of God, and so commenced their examination

of its doctrines. The same was true of Southern prisons containing Northern soldiers. The brave men on both sides who survived could never afterwards bear these Sisterhoods insulted by ignorant bigotry. Hence, since the war, there is a great change in popular sentiment in relation to the Catholic Church. In addition to this, it must be remembered that Catholics more frequently and intimately understand each other better. Intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the Blessed Virgin to a position equal to that of the Son, that priest can forgive sins according to their pleasure, that images may be adored after the fashion of the pagans, that the Bible should not be read, and that absurd supposed doctrines and practices of the Church. Because of this enlightenment and because of the high character of American converts in the past, men like Dr. Brownson, Dr. Ives, Father Hecker, and many, many others, it is possible that some of the ablest defenders of the Church in this present century will be men who are at present in the ranks of her opponents.

**THE NEGRO AND THE INDIAN.**  
But, Fathers and brethren, whilst we are grateful for the blessings bestowed by Almighty God on the young Church of these States during the past century, we smile in the glorious "Te Deum" of gratitude, we must also bear in mind that there are statistics of losses known only to the mind of God, that many have fallen away by willful neglect of God's grace, that many have been lost by mixed marriages, that many converts would have entered the Church if Catholics had been in a more temperate and more edifying. To day we should add to our "Te Deum" our acts of contrition. I believe, also, that in the last century we could have done more for the colored people of the South and the Indian tribes. I am not unmindful of the zeal, with limited resources for its exercise, of the Southern Bishops, nor the great self-sacrifice of many missionaries, who, in the spirit of primitive Christianity, gave their lives for the noble but most unjustly-treated Indian tribes. But as I believe that negro slavery and the unjust treatment of the Indians are the two great blot upon the American civilization, so I feel that in the Church also the most reasonable cause for regret in the past century is the fact that more could have been done for the same dependent classes. Let us now, in the name of God, resolve to make reparation for these shortcomings of the past.

**A MAGNIFICENT FUTURE.**  
A magnificent future is before the Church in this country, if we are only true to her, to the country and to the sacred mission which she has undertaken. She can live and move onwards without Catholic influence, that the atmosphere of liberty is most congenial to her constitution and most conducive to her progress. Let us be curiously American in our feelings and sentiments, and, above all, let each individual act out in his personal life and character the spirit of his Catholic faith.

On ourselves depends the future of the Church in these States. We have an organization perfectly united. We have dogmas of religion that give motive for restraint of human passion, appealing to the fear, love and gratitude of the human soul. These dogmas are clear and certain, and hence so powerful. The Church is alive, with the spirit of God as its very soul. As she enters on this second century of her great mission here, let us renew our spiritual allegiance to her, let us ever glory in being her children, and endeavor to prove ourselves worthy of the name.

And do Thou, O Eternal and Most Sacred God! who a century ago blessed this infant Church thou persecuted, "thou poor little one tossed with tempest and without all comfort, and placed her stones in order and her foundations in asphires," Oh, bless her again to day, as she enters on her second century of apostolic mission! Send down Thy aid from the intellects of her Pontiffs, Priests and people! Send forth Thy spirit that it may brood over the troubled waters and the moral chaos of this age, and restore peace and order in human hearts and human society. Oh, give to this fresh young Church the spirit of primitive Christianity, its courage, its mortification, its indifference to money, and cause it to conquer the bold, aggressive paganism of the nineteenth century as its prototype crushed the paganism of the first. Through Jesus Christ our Lord, Amen.

Baltimore, Nov. 11, 1889.

When the Angelus rang out its slow and solemn notes this morning, the sound fell on an atmosphere that gave promise of anything but a bright day. The indications were not false in their promise. The sky grew more threatening at the moment, until at 9 o'clock, the rain came down, just as multitudes of persons were wending their way to the cathedral, where a Pontifical High Mass was celebrated, for the delegates to the Catholic Congress. In addition to the delegates, of whom there are about one thousand two hundred now in the city, the sacred edifice was thronged with persons from all parts of the city, and with many strangers. Most of the prelates and priests who attended yesterday's celebration were present, the prelates in the sanctuary and the priests occupying the chairs in the aisles. Cardinals Gibbons and Taschereau vested in their cardinal robes and wearing the capra magna, occupied the thrones within the sanctuary. Archbishop Sotillo, the Papal representative, was not present. The Bishops were the most prominent were: Archbishops Riordan, of San Francisco; Elder, of Cincinnati; and Hells, of Milwaukee; Bishops Foley, of Detroit; Chastard, of Indianapolis; Gilmour, of Cleveland; Kin, of Wheeling; Ryan, of Buffalo; De Oca, Montez, of San Luis, Potosi; Brodie, of Montana; Curtis, of Wilmington; and Ludden, of Syracuse.

The Mass began at 9 o'clock with Archbishop Carrigan, of New York, as the celebrant, Monsignor Donnelly, of New York, as assistant priest, the Rev. M. McBride, of Harrisburg, deacon, the Rev. Hugo O'Donnell, of Boston, sub-

deacon, and the Rev. James A. McCallen, master of ceremonies.

The music of the Mass was a feature of the celebration, and was rendered in superb style by a choir of sixty voices under the leadership of Francis X. Hale. The selections were from Hummel, Gounod, and the Messe Solenne. The "propers" of the Mass was sung by the students of St. Mary's Seminary.

**ARCHBISHOP GROSS'S SERMON.**  
The sermon was preached by Archbishop Gross, of Oregon, who welcomed the delegates to the congress and gave a brief outline of the history of the Church in this country during the century just closed.

It was, he said, his pleasant duty to welcome the delegates to the first Catholic Congress that has ever assembled in this country. No fitter place for such a Congress could be selected than Baltimore. He was proud of the Congress, because it would show, in this land of freedom, the unity that existed between the clergy and the people. In this unity lies the strength of the Church, which is the bride of Christ and the guarantee of its future prosperity. There is another bond between the clergy and the people, and that is the bond of love. During the thirty six years of his priesthood and travels he has seen this bond of love. It could not well be otherwise. In sorrow and in joy, in health and in sickness, the priest is with his people, and the people appreciate his attention and his sympathy. When civil strife rent the country in twain the Catholic priest knew no North, no South. Wherever the duties of his sacred office called him there was to be found. The presence of such a large body of laymen is an evidence that the interest of the clergy and laity are identical. "May it always be thus," said the speaker, "in this great country, which has the grandest government under the sun. You have every reason to be proud of your country, to be loyal to its interests and to support it with all your ability."

The Archbishop concluded by wishing the delegates success in their convention and hoping that they would return to their homes with their faith renewed and with increased loyalty to their Church and their country.

It was 10:20 o'clock before the delegates reached the Concordia Opera House. William J. O'Connell, of Chicago, chairman of the committee on organization, called the congress to order, and nominated ex-Gov. John Lee Carroll for temporary president. The nomination was ratified amid thunders of applause, and ex-Gov. Carroll took his seat on the right of the speaker. On behalf of the delegates a dispatch from Cardinal Rampolla, conveying to the delegates the best wishes and the Apostolic Benediction of Pope Leo XIII. When he had finished the reading the delegates arose and cheered until they were exhausted by the effort. A committee was appointed, consisting of Charles E. Prince, of New Orleans; Charles J. Bonaparte, of Baltimore; and Eugene Kelly, of New York, to invite Cardinal Gibbons to the Congress.

**EX-GOV. CARROLL'S SPEECH.**  
CATHOLIC'S RELATIONS TO THE COUNTRY AND ITS PEOPLE.  
Ex-Gov. Carroll said: Your Eminence, most reverend prelates, and gentlemen of the Catholic laity—The meeting in this city of the first Congress of Catholic Laymen, which has ever assembled in the United States, cannot fail to be an event of the greatest interest to all who have the welfare of the Catholic Church at heart. It was here, that practically in the United States, the Church was founded. It was here that the organization took place through which Archbishop Carroll was invested with the purple. It was here that the basis was laid of that prosperity which to day is the greatest source of our pride, and which promises to go hand in hand with the increasing wealth and abundance which is showered upon every portion of our land.

It would seem, therefore, to be eminently proper that we, the laymen of the Church, should meet upon this hallowed ground, and renew our allegiance to the faith of our fathers, and show to our fellow countrymen the true relations that exist between the Church and the people; and that we should proclaim that unity of sentiment upon all subjects presented to us which has ever been the source of Catholic strength; and that, in a spirit of perfect charity towards every denomination, we should freely exchange our views in relation to all matters which affect us as members of the Catholic Church.

It may be that the question will be asked: by what authority is this congress held, and under what law does it assemble? In reply to this we would suggest, by the sanction of His Eminence the Cardinal Archbishop of Baltimore and the distinguished prelates who now surround us, and by virtue of the authority of the constitution of the United States.

When the first amendment to the constitution declared "That Congress shall pass no law respecting the establishment of a religion, nor prohibiting the free exercise thereof," the keynote of our future prosperity was sounded, and to-day religious liberty would be defended by all denominations as zealously as they would trample upon any attempt to abridge the personal freedom of the citizen. In fact we have only to look back to the story of the early colony of Maryland to find that when persecution for religious opinion was sanctioned by the laws of the mother country, when Puritan and Episcopal were arrayed against each other, the Catholic colony of Maryland proclaimed that hereafter upon her soil religion was ever to be as free as the air. The New York Tribune of July 19th refers to the work in the following terms: "The book does not deal with the controversies agitated since the Reformation, or with the vindictive claims of the Catholic Church against any denomination, but it sets forth in a clear and concise manner the principles of the divine mission of Jesus Christ. The book shows that the essential distinction between the Catholic and the other religions is the presence and essential distinction of God's divinity and all are susceptible of being demonstrated by

the future growth and the temporal necessities of the Church.

How truly may we say that the American Catholic has been associated with every period of success or suffering through which our fathers passed. From the early days of the Revolution, when Archbishop Carroll was sent to Canada to seek the sympathy or to enlist the active support of our Northern neighbors, along through the years when Chief Justice Taney groined the emine, or Sheridan bore his country's flag, the American Catholic has ever been foremost among those whose memory will be recalled for daring in the field or for wisdom in the council.

It is not, however, the individual Catholic alone who has always emphasized his devotion to his country, and to the institutions under which we live. The Church as a power has never failed to throw her influence in the scale of law and order, when called upon to ward off the dangers which convulsion brings upon the State. The deterring element of socialism upon the clergy and laity have had a stronger footing upon the continents of Europe and America had it not been checked in the outset by the powerful and unswerving condemnation of the Holy See.

The wild theory that "property is robbery" and that the regulations of law and order must be overturned was met by Leo XIII. with a calm and solemn protest, which came like a voice from heaven to still the passions of mankind. Little did it matter to His Holiness that his own traditional possessions had been ruthlessly assailed and wrested from him; a high duty had to be performed by the spiritual head of the Church and the lovers of good government and of law and order everywhere received the benefit of his wise inspirations and the blessings of his peaceful commands.

And yet, while the Church has always thus maintained respect for established order, and has fearlessly upheld the rights of the sovereign power she has been prepared to lavish upon the suffering masses that tendency and sympathy which has enabled her to possess the affection and to rule the conduct of the multitude.

When the question arose in our country whether the Church should condemn as a body certain organizations of the laboring class, it was our own Cardinal Archbishop whose masterly review of the situation pointed out the troubled waters and satisfied the Holy See that the American laborer was still within the influence of the ministers of religion. Listen, in this connection, to his memorable words: "Among all the glorious titles which the Church's history has deserved for her there is not one which at present gives her such great influence as that of the friend of the people." Assuredly in our democratic country it is this title which wins for the Catholic Church not only the enthusiastic devotion of millions of her children, but also the respect and admiration of all our citizens, whatever be their religious belief. It is the power of this title which renders her cooperation almost an impossibility, and which draws towards our Holy Church the great heart of the American people."

unaided reason, while they are made still more luminous by the light of Christian doctrine. The volume contains a series of chapters exhibiting the superiority of Christian over pagan civilization. There is an important chapter on labor.

**ARCHDIOCESE OF TORONTO.**  
SMITHVILLE.  
The musical and literary entertainment in the Agricultural hall on Tuesday last was, we were, highly appreciated by the cultivated audience present. This is clearly proved by the unanimous vote of thanks both to the lecturer, Rev. Father Kiedt, and to the orchestra. The program carried a great deal of curiosity, on account of its strange title, but its oratory and the highest expectations, we learn, were fully satisfied by the happy manner the lecturer treated his subject. The Eucharistic theories of modern infidels, especially those of Darwin, Huxley and Spencer, the latest form of Buddhism not escaping his keen scrutiny. It is much to be regretted that a greater number did not avail themselves of such an excellent treat—Grim by Independent, Nov. 7.

A large audience were entertained in the town hall on the evening of Thursday giving day by a lecture from the Rev. A. J. Kelly, and music by the Smithville orchestra. The music furnished by this orchestra is of a high order, and received unbounded applause. The leader, Mr. Campbell, and his band, the organist, Mr. M. Allister, are in themselves a whole orchestra. The different parts were well rendered by the other performers. The lecturer is perfectly at home with his subject and knows what he is talking about. He divided his lecture into two parts. The first part was simply preparatory for the audience for the lecture of the evening. The subject, "The Protestantism of Rome," is a vast one, but the Reverend Father did it full justice. His language was plain, his manner self-possessed and his arguments forcible. He would first set forth one of the pretensions of the Church of Rome, then he would prove that it was well founded upon scripture, and then he would show that the Church had always stayed by that tradition, and this line he followed throughout the lecture. Fully one-half of the audience were Protestants. Votes of thanks were tendered to the lecturer, the chairman, Mr. H. E. Nelles, and to the orchestra—Independent, Nov. 14 h.

**Branch No. 4, London.**  
Meets on the 2nd and 4th Thursday of every month at 8 o'clock in the hall, 101 St. John Street, Richmond street. Martin J. Keenan, President; Wm. Corcoran, Sec.

**C. M. B. A.**  
Office of Grand President, 101 St. John Street, Richmond street, London, Ontario.  
To the Members of the C. M. B. A. in Canada:  
I hereby appoint Le Monde, of Montreal, as official organ for the French speaking members within the jurisdiction of the Canada Grand Council.  
Yours fraternally,  
J. J. O'Connell, Grand President.

**Brother Barry's Death.**  
S. R. Brown, Esq.—Dear Sir and Brother—I send you herewith the official notice of the death of our late Brother, M. J. Barry, of this Branch, together with his Beneficiary Certificate. Brother Barry went to bed on the night of his death apparently in the best of health. About two in the morning his wife found him lying on his back, breathing. She immediately sent for the Doctor, but before he arrived, which was in a very few minutes, Brother Barry had passed away. The cause of death was apoplexy. In Brother Barry's case, it is believed that the apoplexy was caused by the strain of his promising member. Being comparatively young, and taking great interest in the work, he was a man who, if he had been spared, would, no doubt, have risen into prominence in the association.  
Yours fraternally,  
F. W. Russell, Rec. Sec.

**Montreal News.**  
Our pioneer Branch, 28, held its fifth anniversary social and religious gathering on Wednesday, November 13. The officers and members have every reason to feel gratified with the result of the entertainment. Between two hundred and fifty and three hundred members were present. The invited guests were Deputies O'Brien and Tansy, President's Father, Coffey, Howson, and J. J. Curran, M. P.

The Committee, under the able direction of President Howson, had arranged to make the evening enjoyable, and succeeded admirably.

Shortly before midnight adjournment was made for supper, which was served with great abundance and efficiency. The arrangements were ample justice to the good things before them.

After supper Professor T. Grant favored the audience with an excellent concert on the piano and Mrs. Tighe sang "The Song that Reached my Heart" with good effect, and in reply to an encore sang "Marguerite." After repeated calls Brother J. J. Curran gave a most interesting and well-rehearsed address on the subject of "The Catholic Church in the future." The address was well received and the entire assembly gave "Auld Lang Syne" with full orchestra accompaniment.

The selections of the Italian orchestra, under the leadership of Signor Biazzi, were fully appreciated by the audience. The success of the social was in a great measure due to the efforts of Brothers Smith, Meek, Ward, McCaffrey and Lawlor.

Brother Martin's floral designs, cross, anchor and heart, which adorned the supper table, were much admired.

**Resolutions of Condolence.**  
At a meeting of Branch 61, C. M. B. A., held in Toronto on Thursday, the following resolutions of condolence on the death of Charles J. Gibbin, of Branch No. 1, Windsor, were adopted:

Whereas, It has pleased Almighty God in His infinite wisdom to call from this earth our esteemed brother, Charles J. Gibbin, of Branch No. 1, C. M. B. A., Windsor, who, by his speaking, many years of a useful and honorable career would seem to be in store for him, but who, in a short time, has been called to His holy fatherland;

Whereas, our late Brother, though not a member of this Branch, was associated with this village by ties of kindred throughout his life, and having been brought up here from infancy, with an accident to his train and it is within the knowledge of the members of this Branch that his services to the community were highly appreciated, and evident by the responsible position to which he had been promoted. Another evidence of his usefulness and efficiency was his conduct in the fact that during a period of several years in that responsible position he has never met with an accident to his train or caused any damage or loss to the community;

Resolved, That this Branch tender its heartfelt sympathy and condolence to the mother and other members of the bereaved family, and our late Brother for the great and irreparable loss they have sustained in the death of one who was to them indeed a friend, whose greater care in life was to minister to their every want, and who seemed but to live for their comfort; Be it also

Resolved, That the members of this Branch

are happy to testify to the Christian and moral worth of our late brother. He has been a dutiful and obedient member of his Church, and has always endeavored to perform any good work that his conscience and charitable heart dictated. His last end was peaceful and fortifying. His last end was peaceful, and he surrendered his soul peacefully to his God with the confident hope of a happy inheritance. Be it also

Resolved, That a copy of these resolutions be inserted in the minutes of the Branch; that copies be sent to official and local papers, and that an engraved copy be presented to the bereaved family, signed on behalf of the Branch, JAMES COGAN, Secretary.

At the last regular meeting of Branch No. 4, C. M. B. A., London, the following resolutions were unanimously passed:

Whereas, It has pleased our Heavenly Father to remove from this earthly home the Rev. M. Kelly, the saintly priest of Mount Carmel, a member of this Branch, therefore be it

Resolved, That we, the members of Branch No. 4, C. M. B. A., commending him to the God of all consolation, extend to his relatives our heartfelt sympathy. And be it further

Resolved, That these resolutions be placed upon the minutes of this Branch; a copy be presented to the relatives of the deceased, and published in our official organ, the Catholic Record.

M. O'BARA, Secretary.

Whereas, It has pleased almighty God to remove by death a worthy member of our Branch, Brother M. Kelly, we, the members of this Branch, do hereby commend his soul to the God, who desire to receive him into His holy city, and be it further

Resolved, That these resolutions be placed upon the minutes of our Branch, a copy sent to the relatives of the deceased, and published in our official organ, the Catholic Record.

M. O'BARA, Secretary.

**SMITH'S FALLS BAZAAR.**  
The drawing of prizes for the bazaar held at Smith's Falls on the 22nd inst. was as follows:  
1st. Gold \$100—Miss Kate McGillich, 101 St. John Street, London, Ont.  
2nd. Gold \$50—Mrs. J. Murphy, Saugeen, Ont., No. 14194.  
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**OBITUARY.**  
Mr. John Kelly, Yarmouth.  
We regret having to chronicle the death of Mr. John Kelly, son of Mr. Thomas Kelly, Yarmouth, which occurred on Thursday, the 15th inst. Mr. Kelly was in the 34th year of his age when death overtook him, in the parish of St. Thomas, in which he was born and educated. His life was most exemplary. By his industry and untiring energy of character, he placed his family in very independent circumstances. His two younger brothers were highly educated, and became one a lawyer of prominence in Grand Rapids, Mich., and the other an eminent physician now practicing in the city of Detroit. Mr. Kelly was a weekly communicant, and was for piety and virtuous conduct a model to the young men of St. Thomas and vicinity. His funeral was attended by an immense crowd, both Catholic and Protestant, who filled the church and the funeral service was a very touching sermon was preached by Rev. Father Finlayson. R. I. P.

**BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.**  
Can now be had by sending Twenty-five cents to THOS. COFFEY, Catholic Record Office, London.  
Also to be had from our travelling agents.

The case of Meyerling, where the tragic death of the Archduke Rudolf of Austria occurred, has been handed over to a committee of Carmelite nuns.

**PREACHER SUTHERLAND** arrived in London a few days ago. He came from Lambton, in somewhat the same fashion as the Union soldiers advanced on Washington after the battle of Bull Run. He called a meeting of his London contingent. They met. Besides the chiefs, there were present J. B. Hicks, merchant tailor, Rev. Janus McDonough, Methodist, London West, and a few lesser stars. The world will remain in ignorance of the business transacted, as, after due deliberation, the reporter was requested to retire. Before he left, however, there was a lively discussion for and against his expulsion. The tailor was in favor of the widest publicity, probably for the reason that the tailor thought the world was waiting to read what the tailor had to say. Rev. Janus McDonough said the affair was a "caucus" of the party and should be private. But Rev. Janus McDonough forgot to take into account the fact that "caucuses" were considered sinful in the old parties and therefore should not be permitted in the new ones.

Furthermore: Rev. Janus McDonough suggested that "leading men should be got, and thus make a grand impression. This was a shower of halcyons. Were not those present all leading men? Who would dare to tell Mr. Hicks, for example, that he is not a leading man? Rev.

ROYAL BAKING POWDER Absolutely Pure.

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