

The Catholic Record.

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

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INSPECTION INVITED.
THE FIRST VOWS.

On Saturday morning last Madam Nangle, of the community of the Sacred Heart, made her first vows in the Chapel of the Academy conducted by the ladies of that Society, on Dundas street, in this city. The chapel was crowded, not only by the pupils of the institution, but by relatives, friends and former schoolmates of the young religious, among those present being her respected parents, Mr. and Mrs. Thos. Nangle, of the Township of Biddulph. His Lordship the Bishop of London presided at the ceremony. The Rev. Father Tierman was celebrant of the Mass, the other clergy present being Rev. Dr. Coffey, and Rev. Fathers Connolly, Walsh and Dunphy. His Lordship began the ceremony of the day by a very feeling discourse. He said that among the most touching and instructive incidents on record in Holy Writ was that of the visit of Jesus to the house of Martha, where she and her sister Mary both waited on the Lord, the one in a direct and the other in an indirect manner. While Martha was busy herself about household affairs and "much serving," Mary sat at the Lord's feet and heard His Word. Whereupon Martha, addressing Jesus, said: "Lord hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me." And the Lord, answering, said to her: "Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her." (Luke x. 40-42) This incident of Holy Writ has been again and again repeated in the long history of Christ's Church on earth. While many have imitated her, as indeed they had to, about worldly affairs, or much serving, a few had in every age and every generation, chosen, like Mary of the Gospel, the better part, for they, like her, ministered directly to Him, sitting at His feet and hearing His sacred Word. God was a God of order. And as, in the material order of creation, some things were inferior to and subordinate to each other, so in the spiritual order there was difference and subordination. Stars surpassed stars in glory in the firmament—constellation shone more brightly than constellation in the heavens—but all was beauty and order because there was subordination and harmony in every difference. And in the work of God's hands, all men, to be saved, were bound to obey the commandments of God and the precepts of the Church. But men could deny themselves to a greater degree than obedience to these commandments and precepts implied. Some were even called to do so—to choose the better part—even as Mary had done. The Gospel tells us of a young man who, coming to Christ, said to Him: "Good Master, what good shall I do that I may have life everlasting? Christ answered Him: "If thou wilt enter into life, keep the commandments." He said to Him, "Which?" And Jesus said: "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." To which the young man replied: "All these have I kept from my youth; what is yet wanting to me?" Jesus said to him, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure; and come, follow Me." (Matt. xix. 16-21). It was for this perfection, so clearly described by our Lord Himself, that the Catholic religion strove. Perfection could only be attained by self-sacrifice. Self-sacrifice was the parent of all great, noble, and heroic deeds. No man in the world could achieve anything of good for his fellow men without an abandonment of self. Much more, however, was this spirit of self-denial required in religion than in the world. The Catholic religious had to renounce all that they loved, family and friends, that they may have treasure in heaven. She bound herself to serve God by voluntary poverty, by chastity, and by obedience. Poverty, in the eyes of civilized men of antiquity, was something odious or contemptible. But Christ, who came to confound the wise ones of the world, taught a philosophy that astonished them. He raised poverty to the station of a virtue, a wicked and self-seeking world—to the merit of a beatitude. "Blessed," said He, "are the pure in spirit, for their's is the kingdom of God." And in the same discourse, the most sublime ever heard on earth, our Lord warned His hearers, "Lay not up to yourselves treasures on earth, where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where

thieves do not break through nor steal. . . . Be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat; and the body more than the raiment? Be not solicitous, saying, What shall we eat; or what shall we drink, or wherewith shall we be clothed, for after all these things do the heathens seek." (Matt. vi.) On another occasion our Lord, addressing his disciples, after having conveyed to Peter the power of binding and loosing, and foretold His passing, spoke to them in language of an import that could not be misapprehended: "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it." (Matt. xvi.) Our Blessed Redeemer laid it down as an essential condition of discipleship that His followers should renounce all for His sake. "If any man come to me, and hate not his own life, he cannot be My disciple. And whosoever doth not carry his cross and come after Me, cannot be My disciple. Every one of you that doth not renounce all that he possesseth cannot be My disciple." This self-abnegation was the very life of God's Church. When we entered strange cities and contemplated the splendid edifices raised to the worship and service of God, grand cathedrals, spacious churches, colleges, convents, hospitals, and refuges, all devoted to man's amelioration or his relief from suffering and affliction in the multitudinous forms in which they visit the human family, and reflect that these stately, spacious and costly edifices were raised by the contributions of the poor toilers of both sexes, given out of the generosity of their very poverty. Thus was the spirit of self-denial, as preached by Christ, practiced among the faithful. The spirit of voluntary poverty, as carried out by Catholic religious, was directly opposed to the spirit of self-seeking, of avaricious gain that ruled the world especially of to-day. St. Paul in his time denounced avarice, the vice opposed to evangelical poverty, in terms of the most emphatic opprobrium. The love of filthy lucre he denominated a veritable worship of idols. Nor is it sought after, for self-seeking and love of gain draw us away from God, to the worship of the things of earth. All Christians, but especially religious, were bound to be imitators of Christ, to carry His image in their very bodies, and prove themselves in very deed what St. Paul had termed them, "Temples of the Holy Ghost."

But besides the practice of voluntary poverty, there was laid upon the religious the obligation of a perpetual chastity. "Blessed," said Christ, "are the pure of heart; for they shall see God." The very heathens of old esteemed a chaste priesthood, and no virtue is held in higher regard among men than that of purity. Nothing defiled shall ever enter into the kingdom of God. The kingdom is reserved for the pure and for the just, and without it are "sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie." (St. John, Apoc. xxi. 27). The same Apostle, himself a virgin, and beloved of Jesus, upon whose bosom he reclined his head at the last supper, and from the very beatings and heavings of whose Sacred Heart he learned to love this inextinguishable virtue, in another place writes: "And I beheld, and lo a Lamb stood upon Mount Sinai, and with him an hundred and forty-four thousand having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder, and the voice which I heard was as the voice of a voice which I heard was as the voice of harpers harping on the earth, for they were purchased from the earth, for they are virgins. They follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb." (Apoc. xiv. 1-4). Christ Himself was a virgin. His foster father, was a virgin. Men had been in every age found to assail His teachings, and deny His authority, but not one had ever been found to question the purity of His life and character. St. Paul, the Apostle of the Gentiles, with that vigor and virility so characteristic of his great soul, and worthy his mighty mission, wrote on this subject in the Romans (viii. 13) he said: "If you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live." Again: "Do not err, neither fornicators, nor idolaters, nor adulterers nor the effeminate shall possess the Kingdom of God. Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" (I Cor. vi.) Still addressing the Corinthians St. Paul declared: "Now this I say, brethren, that flesh and blood cannot possess the Kingdom of God; neither shall corruption possess incorruption." (I Cor. xv. 50). Well indeed may we say of this virtue that it is to be preferred before kingsdoms and thrones, that all gold in comparison of it is a little sand, and silver in respect of it shall be counted as clay. (Wisdom iii)

The third obligation of the Catholic religious was obedience—obedience to the laws of the institution, obedience to the rules of her institute, obedience to her superiors. Obedience was a necessity in every path of life. In family life, children should be obedient to their parents. So also in civil life, the laws of society and the state, men were bound to obey legitimate authority.

Without such obedience there could be neither order, nor contentment, nor prosperity. But the perfect obedience required of the religious was something higher and more noble. It was the obliteration of one's own will for God's sake. It was the obedience of Christ Himself, who humbled himself, becoming obedient unto death; even the death of the cross." (Philipp. ii, 8) The whole life of Jesus on earth was one of obedience. To Joseph and Mary was He for thirty years subject, and His submission to the will of His father was complete. His very nourishment was to do the will of the Father. "My meat is to do the will of Him that heaven and earth hath made." (St. John v. 30) This spirit of resignation, this love and practiced and practiced humility and submission accompanied Him eye to the Cross. During His agony in the garden of Olives, with a soul sorrowful unto death, from his parched lips which momentarily recoiled from the bitter chalice of suffering, came these words of sublime obedience, Father, if thou wilt, remove this chalice from me, but yet not my will but thine be done." (Luke xxii. 42) It is related that the venerable monk coming to Him said: "Who, I think, thou art, is the greater in the kingdom of heaven? And Jesus calling unto him a little child set him in the midst of them and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Who ever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven." (Matt. xix. 14)

"You," said the Bishop, addressing the young religious before him, "You have resolved to embrace the perfect life, the life of poverty, of purity and of obedience for Christ Jesus' sake. You have left home and parents, and friends and schoolmates to do the will of the Heavenly Spouse you have of your own election chosen as your part and as your inheritance forever. May God bless you in your choice, strengthen you in your resolutions, and comfort you with His abiding grace. May you, after a life of religious zeal and fervor and contentment, know and feel the truth of the words addressed by Jesus Himself to His disciples, or brethren or sisters, or father or mother, or lands for My name's sake; shall receive one hundred fold, and shall possess life everlasting."

At the close of the Bishop's discourse, Rev. Father Tierman celebrated Mass. Before the communion, administered by His Lordship himself, Madam Nangle read the vows. At the close of Holy Mass, the Bishop intoned the Magnificat, which was sung by the choir, and brought the ceremony to its termination.

ST. PATRICK'S CHURCH, TORONTO.

The concluding sermon of the mission at St. Patrick's Church, William Street, was delivered last night by the Rev. Father Beal, of the Order of Redemptorist Fathers. The church was crowded; men only were present. Before the sermon the preacher stated that this (Monday) evening the Pope's blessing would be read, giving plenary indulgence to all who have attended the mission. The value of the blessing consists in the doctrine that admitting mortal sin in the pains of purgatory. As a sequel to the mission, high mass for the souls in purgatory will be celebrated to-morrow morning. In the evening a sermon to both sexes will be delivered describing the condition of the souls in purgatory. At the conclusion of the sermon a society is to be organized to maintain regular masses for the dead throughout the year. "And the citizens that are in the land, shall be in the pains of purgatory. 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FEB. 27, 1884.

CONFESION.

The Proof that Our Divine Saviour Instituted the Sacrament of Penance.

A VERBATIM REPORT OF A SERMON DELIVERED BY THE CELEBRATED JESUIT MIS- SIONARY, REV. ARNOLD DAMES, S. J.

“That you may know that the Son of Man hath power on earth to forgive sins, then did Jesus say to the man sick of the palsy: ‘Take up thy bed and walk into thy house.’”

DEARLY BELOVED CHRISTIANS:—I announced to you that on this evening, I would lecture on Confession, and prove that Confession is an institution of our Lord and Saviour Jesus Christ.

There is hardly a doctrine of our holy religion, on account of which we are so frequently calumniated, slandered and misrepresented, as on account of Confession. How often have you heard it asserted, sometimes by ministers of the Gospel, sometimes in Sabbath Schools, and sometimes in books, in which we are calumniated and slandered, that Catholics believe that, in order to obtain the pardon that you have never asked for, is to go and tell them to a priest, to ask for having done so they can commence again their course of sin; and therefore have gone so far as to say that we, Catholics, have to pay to the priest a certain amount of money in order to obtain the pardon of our sins;—and a certain English minister, or preacher, has even ventured so far as to give the various prices for which sins are forgiven in the Catholic Church.

Now, in St. John, xx. chap. our Saviour says: ‘All power hath been given to me in heaven and on earth, therefore as the Father hath sent Me, I also send you.’ As I have been vested by the Father with all power, so I also send you upon them, the Apostles. He said: ‘Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.’

Now, my dear Bible friends, you who say the Bible is your teacher, I beg of you in the name of God to divest yourselves of all preconceived notions, and sincerely, before God, study the Bible, study the words of Jesus Christ. What did Christ mean when He said, breathing upon His Apostles: ‘Receive ye the Holy Ghost?’ Who is the Holy Ghost? The Holy Ghost is the third person of the adorable Trinity.

“Receive ye the Holy Ghost,” for the Holy Ghost, in the Holy Scriptures, frequently stands for the power of God, as in the first chapter of the Acts of the Apostles, our Divine Saviour says: ‘Not many days hence you shall receive the power of God.’ What was that power of God? It was the reception of the Holy Ghost on the day of Pentecost.

“Receive ye, there- fore, the power of God, and forgive them.” You shall forgive them, and forgive them. It is not that clear and explicit? What did our Divine Saviour mean when He said: ‘Whose sins you shall forgive they are forgiven them?’ Did He mean what He said? Most assuredly so. There was no duplicity in Christ; there was no double dealing in Him. He did not say one thing and mean another thing.

When He said to His Apostles: ‘Whose sins you shall forgive they are forgiven them,’ He gave them the power of forgiving sins. Some years ago, when I was pastor of St. Francis Xavier Church in St. Louis, Mo., I was called to a sick lady, and when I came to the house I found with the sick lady a Protestant doctor. He asked the doctor to leave me alone with the lady for a few moments, and he did so. In the meantime I heard the lady’s confession, and administered to her the consolations of our holy religion. The sacraments of the Church. Having got through, I said to the doctor that he might come in, but the doctor was a Yankee, and you all know that the Yankees are a very inquisitive people, and always want to know the ins and outs of everything, and so the doctor said to me: ‘What have you been doing, sir?’ ‘Well, doctor, that is a very impertinent question, but I know what you are driving at, I will answer you. I heard the confession of that lady.’ ‘You do not pretend to forgive sins, do you?’ said the doctor. ‘Yes, sir, I do.’ ‘Well, sir,’ continued the doctor, ‘that is a very extraordinary power.’ ‘Yes, sir, it is, but you do not believe in any such nonsense as that.’ ‘Well, doctor,’ said I, ‘do you believe that the Apostles had the power of forgiving sins?’ ‘No, sir,’ said he, ‘I do not.’ ‘Well, doctor, what did our Divine Saviour mean, when, breathing upon His Apostles He said: ‘Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them.’ What did Christ mean, doctor, at that time?’ ‘Well, I declare,’ said he, ‘that is a tough question.’ ‘A little tough, doctor, will you be kind enough to answer it?’ ‘Well,’ said the doctor, ‘I am not prepared for that now. I am here on professional business, and am not prepared to answer you now. But I will see you again.’ ‘Do, doctor, please see me again.’

The doctor was a sincere and honest man, and when he arrived at his office, he remembered his promise to see me again, and knowing that he should become familiar with the subject in order to talk with me, he procured himself some books on the Catholic doctrine, and read them through very carefully, until he became convinced that Confession is of Divine origin. He became interested in the matter and procured more books, and finally became convinced that the Catholic Church is the only true Church of God. Three weeks after that, there came a rap at my door—‘Walk in,’ and the doctor walked in. ‘Father,’ said he, ‘will you be kind enough to hear my confession?’ ‘Eh, doctor, I hear you confession? Why, you do not believe in that?’ ‘I do, father,’ say he, ‘and I believe in all the other doctrines of the Catholic Church. I am thoroughly convinced that it is the only true Church of God, and I would like to make my confession.’ ‘All right, doctor, get on your knees.’ ‘He got on his knees and I heard his confession and received him into the Church.

and it is from this holy book of God that I shall prove that God has given such power to man.

In the ix. chapter of the Gospel of St. Matthew we read that on a certain occasion there was brought before our Divine Lord a man sick of the palsy, and when our Blessed Lord saw the poor pained man He was moved with compassion, and said to the palsied man: ‘Son, be of good heart, thy sins are forgiven thee.’ And the Scribes and the Pharisees heard the Blessed Saviour say, ‘Thy sins are forgiven thee,’ and they murmured within themselves, and said, precisely as our Protestant friends say, ‘Who can forgive sins but God?’ And Christ, reading the secret thoughts of their mind, said: ‘Why do you murmur at this? Which is easier to say, Thy sins are forgiven thee, or, Take up thy bed and walk into thy house?’ ‘But,’ said he, ‘that you may know that the Son of Man—He does not say that you may know that the Son of God, but—‘that you may know that the Son of God, and He is God.’

He is God, and the Holy Spirit, equal to the Father and the Holy Ghost, and he became man eighteen hundred and eighty six years ago, when He was born in the stable at Bethlehem—‘Hath the power on earth to forgive sins.’ And then did he say to the man sick of the palsy: ‘Take up thy bed and walk into thy house,’ and he took up his bed and walked into his house. Here our Divine Saviour performed a miracle to prove that, even as man, He had the power of forgiving sins.

Now, in St. John, xx. chap. our Saviour says: ‘All power hath been given to me in heaven and on earth, therefore as the Father hath sent Me, I also send you.’ As I have been vested by the Father with all power, so I also send you upon them, the Apostles. He said: ‘Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.’

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my dear Protestant friends if you would only take the trouble that the doctor took to examine both sides of the question. But here is your misfortune; you are a one-sided people; you never examined both sides of the question. Tell me candidly, now, did you ever read a Catholic book in your life. ‘No, sir, I would not take up a Catholic book!’ ‘But you have read a great many books against Catholicity!’ ‘Yes, I have, and that is the very reason I do not want to read any more about it.’ Well, that shows you are an impartial judgment, when you give an impartial judgment, when you have examined but one side of the question!

What would you say of a judge who sits in the criminal court when a policeman brings in a poor fellow, and says to the judge: ‘Judge, this man is guilty of such a crime.’ ‘Well, then hang him,’ says the judge. ‘But,’ says the poor man, ‘Judge, I am innocent, and I am able to bring you evidence and witnesses to prove that I am innocent.’ But the policeman insists that he is guilty. ‘Well, then,’ says the judge, ‘hang him anyhow!’

What would you say of such a judge? ‘Ah!’ you would say ‘an unjust, cruel blood-thirsty man—you are guilty of shedding innocent blood. Why do you not hear the man? Why do you not hear his evidence, and his witnesses, and his proofs? You are guilty of the blood of an innocent man, and you have condemned him without examination.’ Well, now, my dear Protestant friends, allow me to tell you (and I hope you will not be offended, for no man of sense can be offended by the truth), that is the way you have been treating the Catholics all the time. ‘Hang them, anyhow!’ you say.

Did you ever examine the doctrines of our holy religion? Did you ever read a Catholic book? Never in your life—and then you condemn us without knowing what we are. Is that the part of a sensible man? Is that just, I ask you? It is very hard to tell you that you have been acting so unjustly to us, Catholics; but, certainly, none of you can be offended, for you have read a great many books against us, and you have been holding us up to the odium of the people, without knowing what the Catholic religion is at all.

That is the way Jesus Christ was treated and that is the way you are treating the followers of Jesus Christ. Oh! my dear Protestant friends, become more just, more fair, more honest and charitable towards your fellow-man. Condemn him not without knowing that he really deserves to be condemned. Do not examine one side of the question, but give a fair hearing to both sides. Do I ask anything unreasonable? Is that not fair and just? I would therefore recommend to you to procure yourselves Catholic books, in which our doctrines are thoroughly stated and thoroughly defended. I recommend to you the three following books: ‘Protestantism and Catholicity;’ second book, ‘Points of Controversy;’ and the third book, ‘The Manual of Instruction.’

I must continue with my proofs from the Bible, on Confession. In St. Matthew, our Divine Saviour says, xviii. chapter: ‘I will give to you,’ says He to His apostles, ‘the keys of the kingdom of Heaven, and whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven.’ Here you see our Divine Saviour gave to His Apostles a very extraordinary power. For what purpose were the keys? Why, of course to open the door. They were given for the purpose of unlocking Heaven to the repentant sinner. Here again, our Divine Saviour confers the same power on His Apostles as He conferred upon them in the Gospel of St. John.

Now, did the Apostles understand these words of Christ, in the same manner as we Catholics understand them in the nineteenth century, and as they have been understood for so many centuries? Did they really believe that they had the power of forgiving sins? They did; and they gloried in that power. St. Paul, in his epistle to the Corinthians, says: ‘Let a man so look upon us as the ministers of Christ and the dispensers of the mysteries of God, for we are the ambassadors of Christ.’ Now, what is an ambassador? An ambassador is one who is sent by one power to another power to act for the power that sent him. If, for instance, the English Government sends an ambassador to Washington, that ambassador acts in the name of the English Government, and whatsoever he does in Washington is considered as done by the English Government itself; his acts are the acts of the English Government. ‘Now,’ says St. Paul, ‘we are the ambassadors of Christ.’ When did Christ constitute them ambassadors? When He said: ‘I will give to you the keys of the kingdom of heaven, and whatsoever you shall bind on earth shall be bound in Heaven.’ It was then that Christ constituted His Apostles and their lawful successors in the ministry, the priests and bishops of the Church, His ambassadors.

Again, says St. Paul in his second epistle to the Corinthians, ‘We have the ministry of reconciliation.’ What does he mean by that? Why, of course he means reconciling sinners to God. But how can you do so? Only by forgiving them their sins in the name of God. The sinner only becomes reconciled to God when his sins are forgiven. ‘So,’ says St. Paul, ‘He has placed in us the word of reconciliation, the power of reconciling the sinner to God, by forgiving him his sins.’

And therefore, St. John, the Apostle, in his first epistle, and first chapter, says: ‘God is faithful and just to forgive us our sins, and to cleanse us from our iniquities if we confess them.’ ‘If we confess them.’ There St. John the Apostle makes confession a condition, without which no sin is forgiven. God is faithful and just to cleanse us from our iniquities, if we confess them, ‘if we confess them.’

Hence, we see, that in the primitive days of Christianity, the Christians went to confession. In the ix. chap. 18th verse, of the Acts of the Apostles, we read: ‘And many of those who believed,

came, confessing and declaring their deeds.’ The multitude of the people—those who had been received into the Church—they ‘came,’ says the Bible, ‘confessing and declaring their sins.’ They did the same as Catholics do now, they came in crowds to confession, as Catholics do now at great festivals, such as Easter, Christmas, etc. So says the Bible. Did the primitive Christians not know the Catholic doctrine? Were they ill-instructed? They knew its doctrines from the very lips of the Apostles, and hence the Catholic religion is now as it was in primitive days—in the days of the Apostles.

And St. James the Apostle says to the priest of the Church: ‘Confess your sins one to the other, and pray one for the other, that you may be saved.’ Here, you see, St. James the Apostle makes the confession of sins a condition of salvation also, on the priests of the Church. In the Catholic Church, it is not merely the laity, that are bound to go to confession and tell their sins, but also, the priest is bound to do so, and so also must the bishops and the cardinals, and even the Pope himself is bound to go to confession. He should have the misfortune to fall into sin, for he is a man like the rest of us, and any man may fall into sin. Confession is a Divine law, and must be observed by all. The priest, however, does not wait to fall into sin before he goes to confession; for as a general thing, the priests of God strive to lead pure, moral and holy lives, and keep themselves free from sin, but even if they do not commit any sin, twice a month or so, and when they have nothing to confess, they confess the sins of their youth, of their young days, in order to humble themselves before God, and once more obtain the forgiveness of Christ.

ARCHBISHOP WALSH.

HE VISITS ARCHBISHOP GROVE AND MAKES THE VISITATION ARCHBISHOP SPEECH.

On the 14th ult., Archbishop Walsh, at the invitation of Archbishop Groves of Cashel, visited Thurles, for the first time since his return from Rome, and was accorded a magnificent reception. His Grace, accompanied by the Rev. W. Murphy, left Dublin by the 1 o’clock train. At Inchicore a large number of the workmen engaged in the railway works, bearing that he was travelling by the train, assembled, and as the train passed manifested their feeling of respect and admiration for him by loud cheers. At Newbridge his Grace was joined by the Very Rev. Dr. Brown, President of Maynooth College; and at Kildare the Very Rev. Dr. Kavanagh, P. P., entered the carriage in which the Archbishop was travelling and accompanied him on his journey. At each of these stations, and at Monasterevan, Portlannington and Maryborough, some of the people collected on the platform recognized his Grace and cheered. As the train left the station at Ballybophy a large crowd which had collected on the platform expecting to see the Archbishop pressed round the door of the carriage, cheering enthusiastically. The Rathdowney brass band took their position opposite the carriage, playing national airs. As the train was about to leave the station his Grace stood at the carriage window and gave his blessing to the people. At Templemore the entire platform was crowded with people, who cheered vigorously as the train approached. Thurles was reached at 4.30. Enthusiasm is but a small word to describe the welcome which was accorded to the Archbishop on his arrival. The entire station and the approaches to it were packed full with a dense mass of people, who cheered as if their lives depended on the strength and vigor of their shouts of welcome. As many as were able gave additional vent to their feelings by waving hats and handkerchiefs, but this was so closely pressed together that most of the people were obliged to content themselves with cheering.

AS USUAL TIPPERARY MEN CHIEF.

Outside the station were the Thurles, Loughmore, Holycross, Borrisholeigh, Moyne and Templetooby bands, with several patriotic inscriptions, the Borrisholeigh flag being especially noticeable. The horses and drivers of the carriages, and the men of Dublin and his host were drawn to the college by a score of brawny arms. The distinction of drawing the Archbishop’s carriage was a coveted one. Even at this early hour, before twilight had commenced, some of the houses displayed illuminations, the bells of the beautiful Cathedral rang out a peal of welcome, and a striking effect. Opposite the college the vast crowd assembled on the stage. In reply to an address presented him by the priests and people of Thurles the Archbishop made a grand speech, thanking them for the heartiness of their welcome, and continuing thus: ‘I am to-night reminded especially of one of my former visits to this town, fact was that the last time that I was in Thurles. It was just twelve months ago. It was a memorable occasion. You remember it. It was when Mr. Parnell was here—when he came to preside at that magnificent convention of your magnificent county which was the first of those great assemblies to make plain to all Ireland, and all England, and all the world that our oldest and our worst enemy, the spirit of disunity, had at length been banished from among our people, that a new spirit had entered in, and that now and henceforth there was no sacrifice, whether of personal or local feeling, be it of town or of country or of province, that Tipperary, and with Tipperary all Ireland, was not prepared to make, and would not gladly make, for the cause of an unbroken national union. I will remember that on the evening of that day it was remarked to me by the Archbishop that we had been witnessing the close, and the glorious close, of one great chapter of the political history of Ireland. But looking back now upon that day, ever memorable as it will be in the annals of our people, I can but think of the contemplation of so sad a prospect. Let us trust, then, that those statesmen in whose hands, under Providence, lie the issues of the immediate future, will be wise in time. No nation, surely ever had a stronger claim to be dealt with on the broad, plain principle of justice than Ireland has to-day. We are a united people.

from first to last the triumphant progress of the Irish cause in the conventions and general elections of 1885. How, then, do we stand to-day? Triumphant—triumphant all along the line. Our people politically united, as the people of no other nation on the face of the earth ever were united before. On the eve of the elections we were appealed to, as you no doubt remember, though many strangely seem to have forgotten it—we were appealed to by the foremost statesman of England to speak out our minds now that, as he reminded us, we were for the first time afforded the opportunity of doing so in the same measure and degree in which the people of England and of Scotland have so long enjoyed the privilege and the right of speaking out their minds upon the great questions of the day. May I remind you of Mr. Gladstone’s words? Here is what he says: ‘Down to the present time the constituency of Ireland has been miserably narrow; it has not had the same representation, not even the same comparatively contracted representation—I speak of a generous and just spirit of the sentiments of Catholic Irishmen towards their Protestant fellow-countrymen, and declared that there was no reason why all Irishmen should not under the benefits of Legislative Independence work in harmony and rectitude for the common weal. There is reason to believe that the Dean of Clonfert’s patriotic and just views are spreading in the North, and their influence will soon be felt in the South.’

PROTESTANT CLERGYMEN ON HOME RULE.

A short time ago the Protestant Dean of Clonfert told the Derry Orangemen in plain terms that they should welcome, not denounce, Home Rule for Ireland: that their affected fears of such a measure were absurd, and their threats of war silly. Moreover, the Dean spoke in a generous and just spirit of the sentiments of Catholic Irishmen towards their Protestant fellow-countrymen, and declared that there was no reason why all Irishmen should not under the benefits of Legislative Independence work in harmony and rectitude for the common weal. There is reason to believe that the Dean of Clonfert’s patriotic and just views are spreading in the North, and their influence will soon be felt in the South.

A SOUTHERN PROTESTANT MINISTER’S VIEWS.

In the South we have a striking example of Protestant clerical opinion in the same direction. A respected Protestant clergyman, the Rev. R. O. Anderson, of Dunmanway, supported the Nationalist candidate against his landlords, opponent at the recent Parliamentary election, and when assailed by a brace of narrow minded co-religionists writing respectively as ‘An Irish Landlord’ and ‘An Irish Churchman,’ in the columns of the Ecclesiastical Gazette, he boldly and effectively defends his action in the following letter addressed to the editor of our contemporary:— ‘Sir—It is perfectly evident that the letter of ‘An Irish Landlord’ in your issue of the 12th instant answers itself, and that, too, in a manner strangely conclusive. Beginning with the assertion that my ‘charge against landlords is devoid of foundation,’ he goes on—in the very next sentence, mark you—to write his own condemnation in the words, ‘I regret to say that Protestant tenantry have not been encouraged.’ Do, sir, take notice of that delicious euphemism ‘not encouraged.’ What a phrase it is to another down countless bad stories of exaction, and cruelty, and wrong! ‘Not encouraged!’ Nothing could be neater, and with friend Gratiano I exclaim, ‘I thank thee, Jew, for teaching me that word.’ Now, your correspondent, ‘An Irish Churchman,’ works off upon a different line, he attempts no defence of Irish landlordism, nor does he, in any serious way, question the reality of the grievances to which I have called attention, but proceeds to conjure up all the sorts and kinds of the possible and impossible ills which could fall upon our unhappy land if Mr. Parnell gets his way and an Irish Parliament sits in College green. For the present, at least, I must decline to debate with him on a question of a ‘Parliament of one house,’ and content myself by simply stating my belief that all this childish dithering of our Roman Catholic fellow-countrymen has its unhappy origin in their Protestant ignorance of the true nature and character of the people amongst whom they live. For my own part, I can never be persuaded that both in my sickness and health, to be the best and kindest of neighbors, are nothing better than rascally hypocrites, who, upon the transfer of legislative power from one side of St. George’s Channel to the other, will, without provocation, belie all their previous history and begin to play the persecutor’s part. Nor can I, in this connection fail to remember that it will be the certain interest of the responsible Government, under Mr. Parnell, or any other same Minister, to deal tenderly and respectfully with the feelings and susceptibilities of a minority numerically quite large enough to give endless trouble if badly handled or despitefully used. And this one other thing I would dare to mention as a reason for my present confidence, that I cannot imagine any circumstances, or combination of circumstances, under which the power of the truth we have amongst us can be lessened or destroyed. As Protestants we lawfully make boast of the light in which we walk and the truth upon which we build. Can Home Rule extinguish that light or take away the truth? R. O. N. ANDERSON, Clerk. Drinagh Rectory, Dunmanway, December 14, 1885.

FOUR ‘BALLYKILBOB’S’ SILLY REPRISAL.

This temperate but telling rejoinder of the Rev. Mr. Anderson, we trust, embodies the opinion of very many of his clerical brethren upon the momentous question now at issue. What a contrast—the wise and liberal utterances of the Protestant pastor, to the foolish and bigoted yet deliciously sarcastic threat of Ballykilbob Johnston, that ‘the day the royal assent is given to Home Rule the Orangemen of the North will declare civil war, and fight their last battle for the Bible and the Crown.’ Did it never strike poor Mr. Johnston how ludicrous it is to talk of defending the Crown by taking the field against the Queen’s measures? Do not say ‘Hibernicism’ has rarely been perpetrated.

FREEDOM FOR IRELAND.

if they cannot find it elsewhere, amid the ruins of English cities and of English civilization. You, the men of Tipperary, shrink with no less horror than I do from the contemplation of so sad a prospect. Let us trust, then, that those statesmen in whose hands, under Providence, lie the issues of the immediate future, will be wise in time. No nation, surely ever had a stronger claim to be dealt with on the broad, plain principle of justice than Ireland has to-day. We are a united people.

A STILL MORE GLORIOUS CHAPTER.

of our history—that chapter which has put on record for all future time the story of the marvellous organization, the calm and steady discipline, the unbroken and unbreakable unity that has character-

We take deep interest in the affairs and fortunes of the island of Newfoundland, and as a consequence felt highly pleased to be enabled to announce some weeks ago the appointment of Sir Ambrose Shea to the governorship of that colony. His appointment was made in the dying days of the Salisbury government, and no sooner was it announced than the ultra-Protestant faction in Newfoundland raised such a clamor as brought about its cancellation. The Mail of Feb. 17th, discussing this strange course of the Imperial government, says:

"The cry of 'Orangemen' has been raised against the Imperial Government, and the Mail is the only Canadian journal infamous enough to take its part. Our answer is this. What would the Roman Catholics have said had the position been conferred upon Sir William Whitway? Would they not have contended that his past associations and environment had rendered it morally impossible for him to discharge the functions of his office in an impartial manner? And if that argument would have been an unanswerable one against Sir William, is it not equally strong, mutatis mutandis, against Sir Ambrose? It was a case in which the appointment of a local man, Protestant or Catholic, would have outraged the feelings of one half the population, and intensified the sectarian animosity now prevailing, and for that reason we think the Gladstone Government acted wisely in cancelling Sir Ambrose's parchment, and in calling in an outsider in no way connected with either of the contending factions."

Our Toronto contemporary is altogether beside the mark. Why appoint Sir Ambrose at all if his appointment were not proper one? We can safely say that had Her Majesty's government decided on appointing Sir W. Whitway no objection would have been raised or even suggested by Catholics. Our city contemporary, the Advertiser, thus disposes of the Mail's absurd contentions:

"The Toronto Mail justifies the cancellation of the appointment of Sir Ambrose Shea as Governor of Newfoundland. We think there was no justification for what was done. If the Colonial office came to the conclusion that Sir Ambrose Shea was not the best man to be entrusted with the government of the Province it ought to have arrived at that conclusion before the appointment was made. Having made the appointment it was bound to allow it to stand until Sir Ambrose Shea showed himself unfitted for the office."

In a letter to the Times, which had attacked his appointment, written from St. George's Club, the 23rd of January, Sir Ambrose says that when it was known that he had been appointed Governor of Newfoundland, the great commercial houses of the island sent him a telegram of warm felicitations, assuring him that his nomination would contribute as well to the development of its commerce as to the general interests of the colony. The despatch was signed by Walter, Grievson & Co., Greenock; Baine & Johnston Greenock; T. & W. Stewart, Greenock; Tob Brothers, Liverpool; C. S. Bowron & Co., Liverpool; C. T. Bennett, Bristol; Stephen Rendell, Turquay; Mark Holmwood & Co., London.

Sir Ambrose further states that it should to these names add that of the Nestor of commercial Newfoundland, Mr. James Grieve, formerly M. P. for Greenock, who wrote him a hearty letter of congratulation. All these gentlemen just named are Protestants, but their approval of fairness raises them above the quarrels of race and religion. Their testimony indeed much more valuable than that of anonymous bigots or rampant fanatics. Sir Ambrose denies very emphatically that the majority of the Island Protestants were opposed to his nomination, and declares that the cancellation of his appointment would be an ostracism of the Catholics of British North America, and make them inferior to other subjects of Her Majesty. He likewise affirms that, during the thirty years of his active public life, he devoted himself to the effacement of religious animosities. He strenuously supported confederation in 1869, and a consequence lost his seat. In 1873 he was defeated by a small majority in the great Catholic centre of St. John's, and was immediately requested by the Protestants of Harbor Grace to represent them, and was elected without opposition. During the next session, he was the Catholic forming part of Sir F. Carter's Cabinet, and used his influence to counter many men and banish many bitterness. Four years later, the assembly had been dissolved, Sir Ambrose was again returned for Harbor Grace, and also two subsequent occasions, while 1882 he polled 1800 votes against cast for his opponent.

We notice that our esteemed contemporary, the Post, cites with approval observation of the Montreal Herald respecting the cancellation of Sir Ambrose Shea's appointment:

"We fully agree with our contemporary's conclusions, which say that cancellation is calculated to bring colony into contempt, for no country would treat its ablest man as Sir F. Whitway and Sir Ambrose Shea have been treated through the machinations of inferior people in Newfoundland. It hinted that the Imperial Government compensate Sir Ambrose Shea by other appointments in some of the regions, but we should hope that would decline such offers for his own. He has been attacked in his home, by

who foment hatred and discord in a country where there should be naught but equality, harmony and good will.

THE CONTEST IN ULSTER.

By way of reply to our respected correspondent "Home Ruler," and for the special satisfaction of the many patriotic Ulstermen and sons of Ulstermen who read the Record, we, in this issue give the exact figures of every contest in that Province at the last general election. In no other Province, excepting two constituencies of Leinster, did the anti-Nationalist make any serious attempt to carry a seat. The members for Dublin University are of course both extreme Tories and bitter anti-Nationalists.

- ARMAGH MID. John McKane-C.....4,314 Edmund Leamy-N.....2,667 ARMAGH NORTH. Major E. J. Sanderson-C.....4,192 Thomas Shillington-L.....2,372 ARMAGH SOUTH. Alex Blaine-N.....acclamation. CATHY EAST. Thomas O'Hanlon-N.....acclamation. CATHY WEST. Joseph G. Biggar-N.....6,425 Samuel Sanderson-C.....1,779 DONOGHUE EAST. Arthur O'Connor-N.....4,089 Thomas Lee-N.....2,992 DONOGHUE NORTH. James Edw. O'Doherty-N.....4,597 Col. H. A. Stewart-C.....952 DONOGHUE SOUTH. Bernard Kelly-N.....5,055 Arthur H. Foster-L.....1,379 DONOGHUE WEST. Patrick O'Hara-N.....acclamation. DOWN EAST. Capt. Rich. W. B. Kez-C.....acclamation. DOWN NORTH. Col. Thos. Waring-C.....4,315 John Shaw Brown-L.....2,841 DOWN SOUTH. John Francis Small-N.....4,995 W. H. Kibbey-C.....3,743 DOWN WEST. Lord A. W. Hill-C.....acclamation. NEWRY. Justin Huntley McCarthy-N.....acclamation. FERMANAGH NORTH. Wm. H. K. Redmond-N.....3,356 J. Caldwell-Bloomfield-C.....5,322 FERMANAGH SOUTH. Henry Campbell-N.....3,574 Frank Brook-C.....3,181 LONDONDERRY CITY. Charles Edward Lewis-C.....1,824 Justin McCarthy-N.....1,795 LONDONDERRY CO. NORTH. Henry L. Mulholland-C.....5,180 Right Hon. S. Walker-C.....5,017 LONDONDERRY SOUTH. Timothy Michael Healy-N.....4,723 Col. Hugh McCalmont-C.....2,342 Wm. Findlater-L.....1,816 MONAGHAN NORTH. Timothy Michael Healy-N.....4,055 Sir John Leslie Bart-C.....2,685 MONAGHAN SOUTH. Sir Joseph N. McKenna-N.....4,735 Evelyn S. Shirley-C.....963 TYRONE EAST. Wm. Jas. Reynolds-N.....3,919 J. Mellis Stuart-C.....3,363 TYRONE MID. Matthew J. Keogh-N.....4,299 Hugh C. Moore-C.....2,658 TYRONE NORTH. Lord Ernest W. Hamilton-C.....3,345 John Dillon-N.....2,922 TYRONE SOUTH. William O'Brien-N.....3,435 Hon. H. S. Maxwell-C.....3,382 BELFAST EAST. Edw. S. W. De Courcey-C.....3,033 Sir James V. Corry, Bt.-C.....2,990 R. W. Murray-C.....837 BELFAST NORTH. William Ewart-C.....3,915 Alex. Bowman-L.....1,390 BELFAST SOUTH. William Johnston-C.....3,610 John Workman-L.....990 Dr. R. Leeds, Q. C.-C.....871 BELFAST WEST. J. H. Haslett-C.....3,778 Thomas Sexton-N.....3,743 ANTRIM EAST. Capt. James McCalmont-C.....4,189 Marriott Ross-C.....2,105 ANTRIM MID. Hon. Robert F. O'Neill-C.....3,832 Thomas Alex. Dickson-L.....2,713 ANTRIM NORTH. Edw. McNaughten, Q. C.-C.....3,233 William Price Sinclair-L.....2,149 John Penkerton-Ind.....1,915 ANTRIM SOUTH. J. Wm. E. Macarty-C.....5,047 John Doherty Barbour-L.....3,686 The extent of the revolution effected in Ulster at the last election cannot be estimated unless we compare the returns with those of previous contests. In 1874 there were for this Province returned twenty Conservatives, seven Liberals and two Home Rulers. In 1880 the figures for all these parties remained precisely the same. But in 1885, with the extended franchise, came the effacement of Whiggery and the partial demolition of the citadel of Toryism. There are now seventeen Nationalists sitting for the Province of Ulster, as against sixteen of the Orange Tory faction, not more than ten or twelve of whom will survive the next general election, if another general election on the same lines as the last be ever fought. The men of Ulster, against frightful odds, have won a glorious victory, emphasized by the increased Nationalist majority the other day in North Monaghan, and the vastly decreased Tory majority in Mid Armagh. By no victories have the hands of the Irish leader been so greatly strengthened as by those achieved against and overlandlord tyranny, Orange intolerance, and Whig hypocrisy in the Province of Ulster, the Province that gave Ireland of old its Tyrone and Tyrconnells, noble champions of faith and fatherland, whose spirit still liveth and will live into the regeneration of the land they loved so well.

THE KNIGHT AND HIS SECRETARY.

Sir A. Campbell, Knight, Postmaster-General, and "leader of the Senate," has again, through the medium of his secretary (800014) favored us with some attention. He is evidently bent on crushing us, but the crusher is not equal to the task. Here is the instrument in all its terrible littleness: Post Office Department, Canada, Ottawa, 16th Feb., 1886. Sir—I am directed to inform you that the Postmaster, at London, has been instructed to discontinue publishing the Time table of his office, in the CATHOLIC RECORD, from the 1st April next. I am, Sir, Your obedient servant, Wm. Waite, Secretary.

Thomas Coffey, Esq., publisher and proprietor CATHOLIC RECORD, London, Ont. To Sir A. Campbell, Knight, Post Master General, and "leader of the Senate," we say: Go on in this display of petty malice and of impotent bigotry. In your estimation, evidently, Papists have no right to know when mails arrive at or leave the Post Office of the city of London. But we may tell you that the Record, sustained by the Catholic people of Canada, will, despite your malignity, continue in its course, and long after your shadow shall have ceased to darken the Privy Council chamber at Ottawa, publish to Papists the information you now deny them.

We feel honored by the attempted persecution of this fanatical minister. Honest Conservatives hold down their heads in very shame at his mere mention—and all good citizens are disgusted by his narrowness. We repeat what we have already said, that if the Premier ventures to face the electors with this unsavory individual in his Cabinet, he will hardly reach the shore beyond. The scenes at the late meeting at Sillery, which we hope all fair-minded men deplore, should warn him of the dangers ahead. It is not with Campbells and men of ilk that he can hope to again achieve victory. He will need his strong arm men in the Ministry and in the field as candidates to save his party from irretrievable ruin. We know that the right honorable gentleman is above the narrowness of such a man as the present Post Master General, and trust for the honor of Canadian politics, if for no other reason, he may dissociate himself from those who would have the people of this country divided into two hostile camps, hating each other, striving and struggling one with another, citizen against citizen, and neighbor against neighbor. We ask our friends all over the Dominion to rally more closely around the Record and the Catholic press generally in its struggle against fanaticism and sectarian hatred.

OUR LITTLE BALLYKILBEG.

The heart of the Pontiac Equity is rejoiced, because, forsooth, the acting editor of the Ottawa Citizen has come to his rescue. Scion of the notorious house of Ballykilbeg, deeply imbued with the principles of Sandy Row, the latter scribe is ever ready to shout his hatred of the CATHOLIC RECORD from the very house-tops of that small and ignorant portion of the Dominion Capital which thinks as he thinks, and believes as he believes. It is well that Canadians should know that they are after all nearly as highly privileged as their fellow subjects across the water. If they have Johnson of Ballykilbeg to kick the British Crown into the Boyne—all in metaphor of course—we too have a Johnson of Ballykilbeg who hates Home Rule, and often paints the columns of an unusually somnolent daily red with abuse of the CATHOLIC RECORD, its editor and all who share his views. Our Johnson is a more tender plant than the dismissed and disgraced Irish Fisheries Inspector, who now represents in the Imperial Commons the rampant savagery of Belfast Orangism in its vilest forms. He requires careful nursing and some pruning. For the former office Messrs. Smith and Cowan, whose bucolic tastes merit recognition to extent at least of appointment as judges at their next township fair, if not of the stately equine, at all events of "small porkers," (see Berlin News of late date), ought, we think, present themselves as candidates: for the latter we respectfully suggest the editor of the Ottawa Free Press.

Our little Johnson is in ecstasy over Mr. Poupore's letter to the Record. According to our Sandy Row friend, we have been literally demolished by this "admirable," (Pontiac Equity), production. The same writer's heart, if we remember aright, was made merry, and did rejoice exceedingly, when Mr. Curran's letter to the Record appeared. We have yet to learn that praise from that quarter has done or can do our friend, the member for Montreal Centre, any good, either with his constituents or with the country. And we must confess sorrow that a gentleman who holds so high a place in our estimation as the member for Pontiac should do aught to merit laudation from "Our little Ballykilbeg."

The writer in the Citizen talks of our violations of the impersonality of journalism. This statement comes of a truth with good grace from a man who two years in a municipal election in the city of Ottawa, made daily and opprobrious mention of the editor of this journal's name in appeal to the lowest passions of an ultra-Protestant faction. We have always respected and will always respect journalistic impersonality, except in those cases where, in justice to ourselves and the public we feel bound to unmask the dishonesty and the deceit of those

of peace! But these wretches do stand alone in their antagonism to Irish self-government. The East Bruce County Orange Lodge lately resolved:

"That this County Lodge, in common with all Canadian Orangemen, regards the perilous position of their Irish brethren with feelings of apprehension, and it unanimously extends to them its fraternal sympathy in the trying circumstances by which they are surrounded, and sincerely trusts the wisdom and loyalty of the Imperial Government will avert the calamities they have too great reason to dread."

And the Victoria County Lodge likewise protested against Irish rights: "Resolved, That this L. O. County Lodge of the County of Victoria are anxiously watching the events transpiring in Ireland, and with great anxiety and alarm the steps taken to obtain Home Rule for that country, believing, as we do, the danger to our brethren and friends there, and would assure them of our most sincere sympathy in their trials, and our most earnest support, morally and financially, if they should be called upon again to raise the 'Standard of No Surrender.'"

The view that we have always held of Canadian Orangemen is now being daily verified. Some foolish Irish Catholics, whose vanity the political tricksters love to tickle, were in times not long gone wont to pronounce Orangemen "good fellows"—liberal, fair minded, noble-hearted. Many of them are, indeed, better than their system, but the mass of Canadian Orangemen are as deadly, if not such outpoken, foes of Ireland and of Holy Church as the most debased and savage of their Irish brethren, whose brutality and degradation is an eye-ore upon modern civilization.

SEVENTH PROVINCIAL COUNCIL OF QUEBEC.

His Grace the Archbishop of Quebec has announced the convocation for the 30th of May next, of the Seventh Provincial Council of that ecclesiastical province. His Grace, in his pastoral letter to the clergy and laity of his diocese, conveying intelligence of this important event, says: "For the seventh time since the erection of the ecclesiastical Province of Quebec, a Council is to take place in this city. It will open on the 30th of May next. Ten bishops and one prelate apostolic, assisted by theolo gians and canonists, have been invited to attend. As this reunion of the chief pastors of our province is of very great importance for all the faithful committed to their care, we exhort you to all, dearly beloved brethren, to invoke with fervor and confidence the enlightenment of the Holy Ghost, that those whom He hath Himself placed to rule the Church of God may know the way to guide the souls confided to their pastoral solicitude. Prayer is an every day duty; through it descends into our souls the graces we need for salvation. Pray without ceasing, says the Apostle St. Paul, sine intermissione orati. (1 Thess. V. 17.) The charity that unites all the members of Holy Church imposes on us the duty to pray one for another, that we may be saved—orate pro invicem ut salvemini (St. James v. 16); and St. Paul (1 Tim. ii. 1) recommends prayer for all men, for kings and for all that are in high stations—electo fieri orationes pro omnibus hominibus, pro regibus et omnibus qui in sublimitate sunt."

"There is, then, for you, dearly beloved brethren, an obligation to pray for those who work for your salvation, for the Sovereign Pontiff, for the Bishops, for your pastors, and all the clergy. But this obligation is all the more urgent on extraordinary occasions, such as the convocation of your chief pastors in the name of Holy Church to council, there to deliberate on the most important questions concerning the saving of your souls. We invite you, dear brethren, to redouble your fervor, offer your prayers, your communions, your good works, to obtain from the Adorable Heart of our Divine Redeemer, by the intercession of Mary Immaculate, that this council may redound to the glory of God, the salvation of all the souls committed to the pastoral care of the Bishops of this Province."

We cannot doubt that the Archbishop's good counsel will be eagerly followed by his faithful and devoted children in Christ, and that their prayers will be fruitful of blessings on the coming council. The council will we trust be important both in respect of its deliberations and of its results. We cannot, from our survey of the religious and political situation in Canada, drive from our minds the belief that troublous times are at hand for the Church of Lower Canada.

The approaching Council will, we may without disrespectful anticipation or idle curiosity assume, take the present situation and the looming dangers of the near future into consideration, and therein lay down such ordinances, and proclaim such counsel as to its wisdom may seem meet and fitting. The prelates summoned to the Council are, besides His Grace the Archbishop, the Bishops of Three Rivers, Rimouski, Montreal, Sherbrooke, Ottawa, St. Hyacinthe, Chicoutimi, and Nicolet, the Vicar Apostolic of Pontiac, who is also titular Bishop of Cythra, i. e., and the Prefect Apostolic of the Gulf of St. Lawrence.

to their own advantage! While we are able to plume ourselves that we are in advance of those that preceded us, so it may be expected that the next generation will fairly eclipse ourselves, and that many things that appear to us extraordinary and dangerous will be to them matters of every day routine. The Irish experiment, as it has been called, stands quite as much chance to score a great success as the Canadian experiment has done. Many of us may recollect the prognostications that were uttered as to the certain failure of Confederation; and yet we know now that it has been the means of advancing this country in a manner that was altogether unexpected. What the British statesman has most to learn is, to Trust the People, whether those people are of Irish descent, or are residents of Canada. If such a feeling prevails, there will be the best assurance that good results will grow out of an agitation which has thus far inflicted not a little injury on Ireland itself."

Our London contemporary's expression of opinion favorable to Home Rule was followed, on the 21st of December, by a very able exposition of opinion on the same interesting topic by a Brantford journal. The Expositor, published in that enterprising but youthful city, on that day dealt with Goldwin Smith and Irish Home Rule in a trenchant and vigorous style. The writer begins by reference to Mr. Goldwin Smith's views on the result of the recent elections. He says that this erratic individual, while ever a Liberal at home, has here been the advocate of all parties and of the most diverse interests. Recently he has declared himself the apostle of a no party system of government, which the Expositor rightly pronounces a Eutopian doctrine that may come into vogue with the millennium itself. Of Mr. Gladstone's aim, among British statesmen, is Mr. Smith an admirer, but, as our Brantford contemporary well points out, Mr. Gladstone is too great, too progressive a statesman to wholly please Mr. G. Smith. The Expositor's dealing with Mr. G. Smith's drastic method of treating Irish grievances, is the very ablest portion of its clear-sighted article. Mr. G. Smith would, as our Brantford contemporary so well expresses it, dragoon the Irish into submission as they were dragged again and again from the days of Henry VIII till the close of the last century—or, as it might have more correctly said, have been till the present time. All the dragooning of three and more centuries have failed to make the Irish submissive or loyal to the British government. The effect has been, in fact, in the very contrary direction. The policy of the two Cromwells—a policy of spoliation, rapine, murder and massacre—yet remembered by the Irish race with an intensity of hatred that the lapse of years cannot diminish—would not be tolerated in this age—Mr. G. Smith to the contrary notwithstanding. Civilization would at once rise against such barbarity, and instead of Irish Home Rule we should have an Irish republic. The Expositor points out that:

"Ireland's only period of prosperity in all the centuries since Strongbow and his Normans landed on Wexford coast, was the eighteen years which closed with the union, brought about by the enormous bribes of Pitt and Castlereagh. Then the country for the first time felt and exhibited the spirit of freedom. Her commerce flourished, her manufactures increased, and prosperity smiled, as it never smiled before, since the Norman and Saxon came over upon a contented and gifted people. But Henry Gratian, who had sat, as he said, at the cradle of Irish liberty, lived to follow his hearse. If then, during that brief interval, Ireland so flourished, and the fact is well established, why not again restore the political rights which were so basely and so corruptly wrested from her by the infamous act of union? Why not give the Irish people one more chance? Let them have their Parliament on College Green, uncontrolled by the Parliament of England, and subservient to the Crown alone. Let Irish affairs be managed by Irish representatives, taking care that the rights of the minority be duly protected as the rights of Frenchmen have always been here, and we believe, through Mr. Goldwin Smith may not, that one generation passes away, there will not be in all the wide realm of Britain a more loyal and faithful people than the inhabitants of the good old Emerald Isle."

The just and kindly sentiments of the journals from which we have just cited are forcibly brought to mind by recent utterances of Mr. G. Smith, Dr. Wild and certain of the Orange Lodges of this country on the subject of Home Rule. At a supper lately given by Schomburg Orange Lodge the first-named gentleman declared that the position of the "loyalists" of Ireland was extreme indeed, and they were deserving of the highest praise for their struggle against fearful odds. He hoped that the voice of all "loyal" Englishmen would be uplifted for the strengthening, comfort, and success of the Loyalist party. And Mr. G. Smith was thereupon applauded. He was supported by Dr. Wild, another guest of the Schomburg men. He spoke of the abuse of our civil liberty being the greatest evil Canada had to contend with, and asserted that there was a constant interference on the part of the religious element with the civil laws and an attempt to over-ride civil legislation. He added an expression of belief that if Ireland was left alone to-day the one third Orangemen would sweep the two-thirds Irish Catholics into the sea!

Mild, sweet, amiable preacher of a gospel

The Catholic Record

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Catholic Record.

LONDON, SATURDAY, FEB. 27, 1886.

CALENDAR FOR MARCH.

- 1 St. Albans and David, Bp. and Conf. 2 St. Clemente, P. and Conf. 3 St. Ursula, Empress 4 St. Joseph, King and Conf. St. Lucian P. and S. 5 St. Urban, Ep. and Conf. 6 St. Victor and Comp. M.M. 7 Quinquagesima Sunday. St. Thomas Aquinas, Conf. and D. of the Ch. 8 St. John of God, Conf. 9 St. Francis of Rome, Widow. 10 Ash Wednesday. 11 St. Cyril and Methodius, O. A. 12 Most Sacred Passion of Our Lord 13 St. Gregory the Great, P., O. and Dr. of the Ch. (Mar. 12) 14 1st Sunday in Lent. 15 St. Joseph, Spouse of the Ch. 16 St. Philip the Apostle. 17 St. Patrick, Apostle of Ireland. Ember Day. 18 St. Gabriel, Archangel. 19 St. Joseph, Spouse of the B. V. M. 20 Most Holy Crown of Thorns. Ember Day. 21 2nd Sunday in Lent. 22 St. Benedict, Abbot. (Mar. 21) 23 St. Cyril of Jerusalem, Bp., O. and Doct. of the Ch. 24 St. Simon, Martyr. 25 Annunciation of the B. V. M. Holyday of Obligation. 26 Meet Holy Lance and Nail. 27 St. St. Robert, Bp. and Conf. 28 3rd Sunday in Lent. St. Sixtus III., Pope and Conf. 29 St. St. Cyrilus, Deacon, M. 30 St. St. Anselm, Conf. 31 St. St. Guy, Abbot and Conf.

WE DEEPLY regret to state that the sad intelligence has just reached this city of the death of Miss Catherine Walsh, daughter of Mr. Richard Walsh, of the parish of Mooncoin, county Kilkenny, Ireland, sister of the Rev. Father Walsh, of St. Peter's Cathedral, this city, and niece of His Lordship the Bishop of London. Miss Walsh had at the time of her early and untimely demise reached her nineteenth year, and was adorned with those graces and virtues that are the dearest charm of Christian maidenhood and the best promise of enduring happiness. Her death was one of painful suddenness, the illness which snatched her from life and home, from family and friends, being but twenty four hours' duration. She resigned her pure soul into the hands of her Maker on the Feast of the Purification of the Blessed Virgin, to whom she had ever had a most tender devotion. We heartily condole with the family of the deceased young lady in their sad affliction, and invite our readers to join in earnest prayer for the eternal repose of her soul.

VIEWS JUST AND UNJUST ON HOME RULE

It is gratifying to find the Canadian press, as a whole, sound on the question of Home Rule for Ireland. There are, of course, a few exceptions to this generally healthy tone, but the exceptions serve but to bring into stronger relief the enlightened and irrefragable testimony of leading Canadian journalists to Irish rights on this subject. We were particularly well pleased with an article which appeared in the columns of our city contemporary, the Free Press, on the 15th of December last, entitled, "The Irish Experiment." Our city contemporary, after stating that it was impossible, in the present state of parties in Britain, to predict what might follow on the heels of the late general election, in some respects the most extraordinary that has taken place for the last fifty years, declared very plainly that it will be useless to patch up the Irish difficulty and to meet the pressing demands of the Irish people by any half measure. If there is to be Home Rule, said the Free Press Home Rule it is—not in a narrow or niggedly sense, but in a fullness that will meet the expectations of the people. Our contemporary admits the difficulties in the way of a settlement of the difficulty in a country where the complexity of society and ramification of interests are so great as in Ireland, but holds that it will be a very sad reflection on the acumen of the politicians of the country, if some scheme is not devised that will satisfy Ireland, while retaining, in full vitality, the Imperial connection between the two kingdoms: "The future," as the Free Press well has it, "can be well permitted to take care of itself. Society has been able from time to time to wrestle with its own interests, and there need be no doubt that our successors, whether here in Ireland, or elsewhere, will be as fully able to take care of their own affairs as we have thus far been able. It is the dread of presumed consequences that often delays measures of present importance. It is that kind of hesitancy, that mistrust of the future which is the bane of society generally. Why should there be any fear that those that are destined to follow in our footsteps may not be quite as able as we have been to conduct affairs

THE GOVERNORSHIP OF NEW-FOUNDLAND.

We take deep interest in the affairs and fortunes of the island of Newfoundland, and as a consequence felt highly pleased to be enabled to announce some weeks ago the appointment of Sir Ambrose Shea to the governorship of that colony. His appointment was made in the dying days of the Salisbury government, and no sooner was it announced than the ultra-Protestant faction in Newfoundland raised such a clamor as brought about its cancellation. The *Mail* of Feb. 17th, discussing this strange course of the Imperial government, says:

"The cry of 'Orangeism' has been raised against the Imperial Government, and *Le Patriote*, of Montreal, rejoices that the *Mail* is the only Canadian journal infamous enough to take its part. Our answer is this. What would the Roman Catholics have said had the position been conferred upon Sir William Whiteway? Would they not have contended that his past associations and environment had rendered it morally impossible for him to discharge the functions of his office in an impartial manner? And if that argument would have been an unanswerable one against Sir William, is it not equally strong, *mutatis mutandis*, against Sir Ambrose? It was a case in which the appointment of a local man, Protestant or Catholic, would have outraged the feelings of one half the population, and intensified the sectarian animosity now prevailing; and for that reason we think the Gladstone Government acted wisely in cancelling Sir Ambrose's parchment, and in calling in an outsider in no way connected with either of the contending factions."

Our Toronto contemporary is altogether beside the mark. Why appoint Sir Ambrose at all if his appointment were not a proper one? We can safely say that had Her Majesty's government decided on appointing Sir W. Whiteway no objection would have been raised or even suggested by Catholics. Our city contemporary, the *Advertiser*, thus disposes of the *Mail's* absurd contentions:

"The Toronto *Mail* justifies the cancellation of the appointment of Sir Ambrose Shea as Governor of Newfoundland. We think there was no justification for what was done. If the Colonial office came to the conclusion that Sir Ambrose Shea was not the best man to be entrusted with the government of the Province it ought to have arrived at that conclusion before the appointment was made. Having made the appointment it was bound to allow it to stand until Sir Ambrose Shea showed himself unfitted for the office."

In a letter to the *Times*, which had attacked his appointment, written from St. George's Club, the 22nd of January, Sir Ambrose says that when it was known that he had been appointed Governor of Newfoundland, the great commercial houses of the Island sent him a telegram of warm felicitations, assuring him that his nomination would contribute as well to the development of its commerce as to the general interests of the colony. This despatch was signed by Walter, Grievie, Son & Co., Greenock; Balne & Johnstone, Greenock; T. & W. Stewart, Greenock; Tob Brothers, Liverpool; C. S. Bowrony & Co., Liverpool; C. T. Bennett, Bristol; Stephen Rendell, Turquay; Mark Holmwood & Co., London.

Sir Ambrose further states that he should to these names add that of the Nestor of commercial Newfoundland, Mr. James Grievie, formerly M. P. for Greenock, who wrote him a hearty letter of congratulation. All these gentlemen just named are Protestants, but their spirit of fairness raises them above the quarrels of race and religion. Their testimony is indeed much more valuable than that of anonymous bigots or rampant fanatics. Sir Ambrose denies very emphatically that the majority of the Island Protestants were opposed to his nomination, and declares that the cancellation of his appointment would be an ostracism of the Catholics of British North America, and make them inferior to other subjects of Her Majesty. He likewise affirms that, during the thirty years of his active public life, he devoted himself to the effacement of religious animosities. He strongly supported confederation in 1869, and as a consequence lost his seat. In 1873 he was defeated by a small majority in the great Catholic centre of St. John's, but was immediately requested by the Protestants of Harbor Grace to represent them, and was elected without opposition. During the next session, he was the only Catholic forming part of Sir F. Carter's Cabinet, and used his influence to control many men and banish many bitternesses.

Four years later, the assembly having been dissolved, Sir Ambrose was again returned for Harbor Grace, and also on two subsequent occasions, while in 1882 he polled 1800 votes against 200 cast for his opponent.

We notice that our esteemed contemporary, the *Pow*, cites with approval the observation of the Montreal *Herald* respecting the cancellation of Sir Ambrose Shea's appointment:

"We fully agree with our contemporary's conclusions, which say that the cancellation is calculated to bring the colony into contempt, for no country can afford to treat its ablest men as Sir W. F. Whiteway and Sir Ambrose Shea have been treated through the machinations of inferior people in Newfoundland. It is hinted that the Imperial Government will compensate Sir Ambrose Shea by some other appointment in some other region, but we should hope that he would decline such offers for his wounds. He has been attacked in his home, by the

people he has served all his life, and from them he should seek reparation. Nothing short of a complete vindication by the people of Newfoundland should satisfy him. The circumstances of his humiliation are altogether unprecedented; and while it may seem an easy matter to pocket the insult, leave the island, shaking the dust off his feet, and accept an Imperial appointment at some out of the way station of the Empire, it will be more manly, and more courageous, to remain in Newfoundland, fight down the bigotry of which he is the victim, and retire from colonial politics only after the people who have done him the injury have been brought to admit their fault and their fanaticism."

The gentleman upon whom the gubernatorial mantle has fallen is Sir George Des Voeux. Of him the Toronto *World* says:

"Without the island of Newfoundland confederation of the North American provinces is incomplete. It was thought that Sir Ambrose Shea's appointment would pave the way for Newfoundland's cohesion with the political system of the main land. But the islanders will have none of him, and the colonial office has therefore effected an exchange between him and Sir George Des Voeux. This gentleman is not likely to be less emphatic in his views on the unity of British North America. He was for some years prior to confederation a practicing barrister in Toronto, when, owing to a friendship with Lord Edward Clinton, son of the Duke of Newcastle, then secretary for the colonies, he secured an appointment as stipendiary magistrate in Demerara. There he came into conflict with Sir Francis Hincks, and got rather the best of it. Next he was governor of St. Lucia, then of the Fiji Islands. He is a man of some ability, and the long experience he has now had of various executive systems should have fitted him for the new post he is called upon to fill. He is married to a daughter of Mr. Pender, M. P., the great telegraph financier."

We hope that Sir George Des Voeux's governorship may be successful if not brilliant, and result in the introduction of Newfoundland into the Canadian Union.

The Catholics of the island, notwithstanding the gross injustice done them in the person of Sir Ambrose Shea will pay him the respect due his position, and strengthen his hands in the just discharge of his duty.

A correspondent, intimately acquainted with the affairs of Newfoundland, has, since the above writing, submitted to us a statement concerning Sir Ambrose Shea's appointment to the government of the colony and the subsequent cancellation of that appointment, of which the following is a summary:

The latest advice from Newfoundland inform us that when, on the 11th inst., the House of Assembly was opened by His Excellency, Sir F. B. T. Carter, the administrator of the Government, he read, at the conclusion of his speech, a despatch from the Secretary of State for the Colonies, announcing the appointment of Sir George W. De Voeux as governor. It is felt by all true Newfoundlanders that this new appointment is the direct outcome of the blackest and most shameful bigotry. When Sir Ambrose Shea, a native and a Catholic, returned to Newfoundland a few weeks ago, he had, as is well known, a promise that his commission as governor would be brought to him by his secretary the following mail. But no sooner did the astounding announcement that a native of the Island and a Catholic had been appointed governor than the government faction and the ultra-Protestants at once met in council and framed two protests against Sir Ambrose, and forwarded them to the Home government—one from the government itself, the other from the Chamber of Commerce. From all that could be learned of the tenor of these protests, the principal, in fact only objection against the new governor was that he was the leader of the minority in the House. The real objection was that Sir Ambrose Shea was a Catholic and as such would never do to preside over an executive council composed (as it is) of purely Protestant and Orange members. The Chamber of Commerce sent their protest in the very face of a joint congratulatory telegram already alluded to, received by Sir Ambrose from the real heads of mercantile houses living in England. These were the two principal protests, but dozens of petty schemes, were resorted to by jealous bigots in St. John's. As an instance, one Augustus W. Harvey, who was a planter in Bermuda before he came to that city, was so filled with a desire to be re-elected upon Sir Ambrose, for being appointed Newfoundland's representative at the fisheries exhibition in place of himself, that, hearing His Lordship Dr. Jones had telegraphed his congratulations to Sir Ambrose, he made it his business to wire his Lordship to know if such was the case, and then published a letter over his own name contradicting it. Then, again, neither the Chief Justice on the bench nor the inferior officials had the good sense or grace to hide their wrath even under the cloak of disinterestedness. To meet these protests Sir Ambrose lost no time in crossing the Atlantic again, and wending his way to Downing street. Here beheld that venerable man of 73 winters, "the grand old man of Newfoundland," who, for over 30 years, made her Council Chambers ring with his eloquence in advocating freedom to all, who formed one of the ever memorable little band that fought for and won responsible government, who for nine years was the

chosen representative of a Protestant constituency, and whom a gracious Sovereign but a few years ago knighted, behold him again in London for the sole purpose of refuting the calumnies of men like Harvey, who, if the truth were known, owe all they have to Sir Ambrose and his class; for he is proud to boast of having been once a common fisherman, but he failed, as history will with sorrow record, he failed of success. The happy day which threw "the grand old man" of England once more into power has been the means of giving the death blow to the appointment of "the grand old man" of Newfoundland to the viceregal office. Whilst the good ship "Peruvian," with Sir Ambrose on board, was ploughing her way through the stormy Atlantic, the new government had taken office, and when Sir Ambrose arrived in Downing street, he found that Colonel Stanley's ignorance and bungling, coupled with unnecessary delay in ascertaining the facts of the case, had left the appointment open for the Gladstone government's approval. But alas! the bigotry and jealousy of a few St. John's aliens triumphed, and the appointment was cancelled. Who De Voeux is or was, the Catholics of Newfoundland care not, for though he may be governor in name, yet Sir Ambrose Shea is, and while he lives will be regarded as the real leader of his people, in proof of which he will receive upon his arrival a reception that would rejoice a monarch. When he does return it is expected he will re-assume the leadership of the Liberal party, and in union with Messrs. Kent and Donnelly hurl from office the present administration under the premiership of the Scotch bigot, Thorburn, and the Orange Attorney General Winter. It may be added that Messrs. Kent and Donnelly are men of exceptional ability, the former having refused a knighthood and the latter held office twice under previous governments.

LE CANADIEN AND THE MAIL.

Le Canadien is after the *Mail* with its biggest stick, for one of the latter's many recent assaults on Lower Canadian institutions. We doubt, however, if the Toronto journal will be much frightened at the size of its enemy's club. Our sympathies do not run in line with the *Mail's* views on the connection of church and state in Lower Canada, but there is one paragraph in *Le Canadien's* article that seems to us to call for criticism: "The first explosion of anger on the part of this journal (the *Mail*), conducted by an Irish Catholic, Mr. Farrar, who has received hospitality in our province, without being excusable, could at least be explained as the rebound of the Biel agitation. But when the *Mail* coolly seeks to excite against the French element of Canada the hatred of other races it is guilty of a procedure at once odious and intolerable." What does *Le Canadien* seek to convey by mentioning that Mr. Farrar is an Irish Catholic? Does it mean that that gentleman has made assaults on the French element of our population because he is an Irish Catholic? Does it, can it, mean that Mr. Farrar speaks the sentiments of the Irish Catholics of Canada? Is not *Le Canadien* aware that it is not Mr. Farrar who directs and controls the *Mail*, but Mr. C. W. Bunting, an Irish Protestant? In fact, we doubt very much if Mr. Farrar has written a line of the Francophobe articles that have, since last November, almost every day graced the columns of the *Mail*. If he did write any of these, therein he spoke not the sentiments of the masses of the Irish Catholic people of this country, to whom *Le Canadien* must learn to be fair and just, if it expect that fairness and justice for its own people which we earnestly trust they will ever receive. The allusion of that journal to Mr. Farrar's having received hospitality in Quebec is not becoming either civility or ordinary journalistic courtesy. We do not know of a Province in the Dominion that would not be glad to extend hospitality to a gentleman of his rare gifts and high personal worth. If *Le Canadien* desires to threaten the *Mail* it must devise a new style of club. We must say that, for our part, however much we differ from the *Mail's* recent attitude towards Quebec, we greatly prefer its course to that of men who, after blood and thunder vapors about the 16th of November last, then ran in haste to Ottawa for "instructions," and returned in hurry to their own homes to preach moderation, in patient anticipation of ministerial explanations. When *Le Canadien* says that the *Mail* speaks not the sentiments of many Upper Canadians it is woefully mistaken, its letters from this Province to the contrary notwithstanding. The fact is a sad one, but nevertheless unquestionable, that the *Mail* does speak the opinions and feelings of thousands and thousands of the people of this Province, as may at the next election be made manifest, too painfully, perhaps, for *Le Canadien*.

GATINEAU VALLEY RAILWAY.

A writer in the Ottawa *Free Press*, signing himself "Veritas," discusses the delayed construction of the Gatineau Valley Railway in very plain terms. Every one knows that there is inexcusable delay in the carrying out of this important project. Where or with whom the fault? "Veritas" answers:

"Whether the apathy regarding this important work may be ascribed to the management, we have no means of determining, but from some inexplicable reason the work remains in statu quo, much to the detriment of the settlers of the Gatineau valley. Several voyages to England and other places have been somewhat ostentatiously paraded before the public in order to convey a false impression, but as far as can be ascertained have been productive of no beneficial results to the company, except the unquestionable result of recuperating the shattered energies of the president and enhancing the price which he will ultimately demand for his distinguished services.

The Gatineau Valley railroad company is in a somewhat analogous position to that ancient mariner—Sinned the Sailor—in having an incubus on its shoulders, which, if not speedily dislodged, will eventually cause disaster to the project of building a railroad through the Gatineau valley. Some means should be devised by which the company could be extricated from its present dog-in-the-manger position. If the president is the man who should be ruthlessly removed and superseded by some gentleman possessing both the will and the way to procure the desideratum essentially necessary in all such projects—capital."

A little sweeping out and a good deal of reconstruction is just what the "Company" needs. Let the scheme be once freed from even the semblance of control by sharks, adventurers and slysters, and its early success will be assured.

We are pleased in this connection to notice that on Friday last a meeting of the people of Ottawa county was held to protest against the unjustifiable delays that have occurred in the construction of the railway. It is said that those who hold the charter are unable to build the road themselves, and will not allow any one else to do so till they are bought out. Mr. Joshua Ellard, a leading resident of the Gatineau district, and for many years warden of Ottawa County, said at the meeting that the charter of the Gatineau Valley Railway had been under certain conditions transferred to a company of which Mr. C. H. Macintosh is President. These conditions had not, he claimed, been fulfilled, and therefore neither Mr. Macintosh nor his company had any right to keep back the construction of the allway and thus deny the people of the

THE REV. P. J. COLOVIN, formerly of the Congregation of the Holy Cross, and lately pastor of Port Lambton, in the diocese of London, has been named to the pastorate of Dayton, in the diocese of Milwaukee.

LONDON CATHOLIC SCHOOLS.

Last week the Catholic schools of London were favored by a third official visit from C. Donovan, Esq., M. A., Inspector of Catholic Separate Schools for the Provinces of Ontario. Pupils and teachers look forward with pleasurable anticipation to Mr. Donovan's visits. The learned gentleman combines, with official exactitude, a suavity of manner that enhances his usefulness, and facilitates the discharge of his onerous duty. Mr. Donovan made a very searching visit to our four schools: St. Peter's, St. Mary's, St. Aloysius', (Sacred Heart) and St. Joseph's (Mount Hope), taking ample time to enquire fully into the standing of the pupils, the methods of teaching and governing and the condition of buildings, premises and equipments. The average time spent in each of the departments—twelve in all—was half a day. The results, on the whole, were highly gratifying, both teachers and pupils doing their duty faithfully and meeting with deserved success. All the branches of the school department, as laid down by the Education Department, were carefully treated during the Inspector's visit, each in due order. It is our pleasure to note that, besides proficiency in secular learning, the pupils of the London schools are well grounded in Christian doctrine, and that a healthy religious tone pervades them all. Mr. Donovan found the school location, buildings and grounds among the most creditable in Ontario. At the close of the visit, he expressed himself better satisfied than ever with the standing and success of London's Catholic schools. Since his last visit, the splendid new school of St. Aloysius, built on the Sacred Heart property and fronting on Queen's avenue, has been erected and furnished at a cost of nearly \$10,000, of which, with the exception of \$1,000 granted by the Separate School Board, was donated by the ladies of the Sacred Heart themselves. In solidity of construction, in convenience of location, in completeness of interior arrangement and equipment, St. Aloysius' school is not surpassed by any in the Province. The work of inspection over, Mr. Donovan held meetings of the religious engaged in teaching, at the Sacred Heart convent and at Mount Hope. At the latter there were present ladies from St. Thomas and Goderich. The meetings were very successful, each closing with a practical and exhaustive discourse on the method of teaching, from the Inspector. We are pleased to learn that a like meeting of religious ladies engaged in teaching was recently held in Amherstburg, and proved quite successful.

EDITORIAL NOTES.

THE Very Rev. Patrick McAllister, V. F., has been appointed Bishop of Down and Connor, and the Rev. Pierce Power, P. P. Dungarvan, Bishop of Waterford, Ireland.

Two Irish Sees are now vacant, that of Limerick, by the death of Most Rev. Dr. Butler, and that of Kilmore, by the death of Bishop Conaty. The former was consecrated in 1861 and the latter in 1863. In the diocese of Limerick there are 146 and in Kilmore, 105 priests.

WE HAVE just received from the publishing house of Desclée, Lefebvre & Co., Tournay, Belgium, copies of the *Mariale* of St. Anselm, Archbishop of Canterbury, and the *Pavani Missale* with the latest authorized emendations and additions. Both volumes are neatly printed and well bound. We commend them to the clergy and religious of Canada.

WE regret to learn that Warden Hogan, of Frontenac, has temporarily lost his seat at the County Council Board, through a mere technicality. The *Freeman*, however, assures us, and we may say that we are pleased with the assurance, that his re-election to the Reeve ship of Wolfe Island is a foregone conclusion.

TORONTO'S "MOORL." Mayor lately termed the members of the executive committee of the City Council "cowards," but was obliged to withdraw the offensive expression. Had the Queen city re-elected Alex Manning, the reign of hypocrisy and sham, now prevailing, had never seen the light of day. Were the election to be fought over again, it is very safe to say that Ontario's metropolis would take for its Chief Magistrate a man who pays his debts, and proclaimeth not his righteousness and the iniquity of his fellow men from the house tops.

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Gatineau Valley the privileges of railway communication. Many railways, said Mr. Ellard, had been built in districts of much less importance than the Gatineau Valley, with subsidies of little more than half the amount that has been granted towards that road. Resolutions were passed at the meeting, calling upon the representatives of the county to explain why the road was not built, and declaring that the people would suffer no further delay. It is to be hoped that this energetic popular action will compel the early construction of a road so much required from a local and even national standpoint.

EDITORIAL NOTES.

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Two Irish Sees are now vacant, that of Limerick, by the death of Most Rev. Dr. Butler, and that of Kilmore, by the death of Bishop Conaty. The former was consecrated in 1861 and the latter in 1863. In the diocese of Limerick there are 146 and in Kilmore, 105 priests.

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"Whether the apathy regarding this important work may be ascribed to the management, we have no means of determining, but from some inexplicable reason the work remains in statu quo, much to the detriment of the settlers of the Gatineau valley. Several voyages to England and other places have been somewhat ostentatiously paraded before the public in order to convey a false impression, but as far as can be ascertained have been productive of no beneficial results to the company, except the unquestionable result of recuperating the shattered energies of the president and enhancing the price which he will ultimately demand for his distinguished services.

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for the sayings of that or any other journal. Archbishop Walsh's opinion of Mr. Morley is the only, because correct, view that honest Irishmen can take of that gentleman.

THE death is announced of the Right Rev. P. J. Baltes, Bishop of Alton, Illinois, which took place on the 15th inst. The deceased prelate had been long ailing, but his death was with sudden and unexpected. He was born at Emsheim, Bavaria, April 7, 1827, and brought to this country when five years of age. He studied at Holy Cross College, Worcester, Mass., and at Chicago, completing his theological course in Montreal, where he was ordained priest for the Diocese of Chicago, then comprising the whole State of Illinois. He did duty on the mission at Waterloo and Belleville, Ill. He remained at the latter place till his consecration there, as Bishop of Alton, January 23, 1870. He had been, however, previous to this, Vicar General to his predecessor, Bishop Junker, and administrator of the diocese from the death of the latter, Oct. 2nd, 1868, till his own consecration. Bishop Baltes was an able writer, a polished speaker and finished scholar, esteemed and beloved by all who knew him. May he rest in peace.

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GRANT, McLELAN and Hancock, three notable figures in the late civil war, have within a twelvemonth passed away. All of them had been at different times candidates to the Presidency of the United States but Grant alone won the prize. Winfield Scott Hancock, who was the last of the three to enter the shadowy portals of death, was born in Pennsylvania on the 14th of February, 1826, and was therefore at the time of his death 62 years of age. He graduated from West Point in 1848 and received his commission in United States infantry two years later. He served during the Mexican war and took part in the Florida campaign against the Seminole Indians. He distinguished himself during the war in the battles of Williamsburg, Fredericksburg, Chancellorsville and Gettysburg, in the latter being severely wounded. After returning to duty he was engaged in all the battles of the Wilderness campaign, but was compelled to leave active service in June, 1864, by the breaking out of the wound received at Gettysburg, resuming his command in July, and remaining with it till the close of the war. He was promoted to the rank of Major General in July, 1866. In 1872 he was appointed to the command of the Department of the East, with headquarters at Governor's island, holding the position up to the time of his death. In 1868 Major-General Hancock was a prominent candidate for the Democratic nomination to the Presidency, which, however, was given to ex-Governor Seymour. In 1880 he received the nomination, and was defeated by the late James A. Garfield.

Mistakes of Modern Infidels.

REV. Geo. R. Northgrave, of Stratford, Ontario, has published a timely and clever book, "Mistakes of Modern Infidels," in which he shows by numberless proofs what our readers are well aware of, that "modern infidels" are no more clever than those that have been refuted on every day of the nineteen centuries of Christianity. The fact is that with the increasing superficiality of the times, the modern objectors make less and less subtle criticisms of the groundwork of faith. The real difficulties were suggested and answered ages ago. Some of them, such as moderns rush and rediscover, are fairly put and answered by Father Northgrave.

In Favor of Home Rule.

"Well, I never knew that before," said Mrs. Gummidge, looking over the edge of her newspaper. "What's that, my dear?" asked Mr. G. "Why, that Mr. Parnell is a bachelor!" "Well, you might have guessed it. He's in favor of home rule." Mrs. Gummidge was silent a long, long time, wondering just what her husband meant. Meantime Mr. Gummidge went out and sat on the back door step like a prudent man.

Janette's Hair.

Oh, lessen the mood that you wear Janette; Let me tangle a hair in your hair, my pet; For the world has no more so dainty a girl...

NEWS FROM IRELAND.

Dublin. Can anything be more ridiculous than for the enemies of Ireland to say that the National League is an illegal body? The other day, a motion was made in the Irish Court of Exchequer, to change the venue in a certain case from Dublin to the City of Cork...

Limerick.

The boycotting of Mr. Nicholas D'Arcy, solicitor, Newcastle West, has led to some complications in the police circles. As the shopkeepers of the town had refused to sell provisions to Mr. D'Arcy, he got his supplies through the police. Some of the constables demurred to this arrangement...

Waterford.

On Jan. 23d, J. T. Hudson, sub sheriff, with a number of bailiffs, proceeded to the farms held by Mr. J. Kearney, and Mrs. Flanagan, Graecinea, to detain for arrears of rent due the landlord, Mr. T. W. Anderson, J. P. A large body of police, collected from the various stations throughout the county, attended under the control of Mr. Thynne, R. M., and District Inspector Higgins. The proceedings were conducted with the utmost quietness, but the tenants, expecting the untimely visit, had all the stock removed from the farms and nothing of any value was left behind to seize...

Queen's County.

At the Graigue, Queen's County, Quarter Sessions, on January 23, the County Court Judge found himself with no criminal business to transact, just as in the adjoining division of Carlow a maiden session had to be recorded a few weeks ago. The perfect criminalness of that part of the country cannot be explained by the assumption that the National League is unknown there, for as a matter of fact, both Queen's County and Carlow are thoroughly organized. How will the enemies of the League account for the non-existence of crime in such zealously National localities.

Kilkenny.

At Pittown, county Kilkenny, on Jan. 23d, five tenant-farmers named McNamara, Sheehan, Ryan, Harris, and Kennedy, were charged before Colonel Stuart and Mr. Bodley, J. P., with having formed part of a crowd, numbering about 3,000 persons, who attacked a body of police engaged in the protection of a bailiff named McCaffery employed in serving writs. The police were stoned, and the attitude of the mob was so threatening that the officers jumped into the river to save their lives. Harris, Sheehan, and Ryan were sentenced to three months' imprisonment with hard labor, and security to be of good behavior, or in default to go to prison for three months.

Longford.

Buggins (otherwise the Earl of Longford) has been making himself conspicuous again. The Town Commissioners of Longford, wrote to his agent, Mr. G. D. Cochrane, requesting him to bring under the notice of Buggins the great want of employment prevailing in and about the town, in the hope that he might considerably order some work on the estate for the laborers who are now idle. A reply came, but not from the agent. It came directly from the great Buggins himself, who declares that his "expenditure at Longford, and reduced rents, make it impossible for him to undertake new works at present." He adds, "I lament, with all others who have the true interest of the country at heart, that the mistaken action of the politicians who have lately influenced affairs, should have brought distress upon Longford as upon other localities."

A Thought from Metastasio.

The streamlet—wanderer from home—Holds its vale and seems to give rest, Now flowing free, and fleeted with foam, Now frozen in some fountain: But never shall its murmuring cease, Nor its restless race be peace.

Skillful Surgical Operation.

The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Billroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and; strange to say, the patient recovered—the only unsuccessful operation of the kind ever performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:—The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "all gone" sensation; a sticky slime collects about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but, on the contrary, it appears to gratify the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration, and the patient feels tired all the time, and sleep does not seem to refresh. After a time the patient becomes nervous and irritable, gloomy, his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whistling sensation, and he is obliged to stop the work, and he has received from St. Joseph's Hospital, London, a bottle of the medicine, which he has used with the most successful results.

Recommendation.

The death of the late Rev. Father Naghten, P. P., Ballyboy, Athlone, on Jan. 22d, after a brief illness, has been the occasion of general and sincere regret in and around the town, and has cast a sad gloom over the district in which he was an spiritual director for such a length of time.

Mayo.

No more striking condemnation of Irish landlordism has been pronounced than that unconsciously uttered by Mr. Lynch, B. L., in the Land Judges Court, in behalf of the receiver, Mr. Lynch, in the case of the late Rev. Father Naghten, P. P., Ballyboy, Athlone, on Jan. 22d, after a brief illness, has been the occasion of general and sincere regret in and around the town, and has cast a sad gloom over the district in which he was an spiritual director for such a length of time.

A Legend of Donegal.

Not far from the picturesque little village of Stranorlar, renowned as the last resting place of But, the founder of the Home Rule movement, lies a calm, placid sheet of water known as the peat-entrance, about three feet from the pebbly shore, is the famous Well of St. Brigit, surrounded by a mound of small white stones brought from almost every part of Ulster, and surmounted by pieces of linen, sticks, and crutches, left by those who had the happiness of being cured by its healing waters. It has long been considered a pious custom for the pilgrim on his first visit, to place three white stones on the ever increasing mound.

Weather Probabilities.

The probabilities are that we shall have much damp, chilly, slippy weather during the coming season—just the weather to contract sudden colds. Be prepared for them by having on hand Haggard's Pectoral Balm, a safe, agreeable and speedy cure for colds and their consequences.

Threatened Danger.

In the fall of '84 Randall Miller, of Maitland, N. S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He rapidly grew debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

Our Brave Volunteers.

Endured the severe marching of the North-west campaign with admirable fortitude. The government should have supplied them with a quantity of the celebrated Putnam's Painless Corn Extract. It never fails to remove corns painlessly, and the volunteers and everybody else should have it. Beware of substitutes. Get Putnam's Extract and take no other.

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FIVE-MINUTE SERMON FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Avenue, New York.

SIXTH SUNDAY AFTER EPIPHANY

"I will make them a nation and a kingdom, and they shall be called by the name of the world."—Matt. xiii, 35.

These are the concluding words of today's Gospel, and they refer to the truths that are made known to us in the Revelation of Almighty God as believers in a divine Revelation know things that all the world to the beginning, and we have a knowledge that transcends all human knowledge that transcends all human knowledge that transcends all human knowledge...

How widely different is the state of mind...

How widely different is the state of mind established by the contemplation of faith than that where there is no faith but the theories and opinions of men! In the one there is the reality, certainty, security and peace; in the other there are only puzzles unworked, enigmas unexplained, and unrest. Short lessons learned in the school of faith will give more light and comfort to the soul than all the knowledge that can be acquired in a lifetime of schools of human learning.

Great stress is laid nowadays on education...

Great stress is laid nowadays on education. And we are told again and again that what the country needs is more education. We are told that men and women; and certainly education is an excellent thing in its way, most desirable for all. But why much of a knowledge that concerns the petty things of earth and the flux of time, and ignore a knowledge of the things of God in heaven and a life that is everlasting? What profit us on our death-bed to learn the facts in the world's history, have been familiar with the teaching philosophy and the discoveries of science, but have not studied the writings and maxims of Jesus Christ and His Church in position of our Creator and our Redeemer, and the course of our destiny; not the preparation we should make by hand and the thoughts that should be made as we stand on the brink of eternity!

Let us realize, then, that faith is the highest knowledge...

Let us realize, then, that faith is the highest knowledge, that it discloses things hidden from the foundation of the world, and makes us sharers in the knowledge of God Himself, and the elevates and crowns our reason. Joyful News. It is certainly glad tidings to the invalid to be informed of a remedy that will give prompt and sure relief in painful suffering. Such a remedy is yard's Yellow Oil, adapted for internal and external use in all ordinary pains, lameness and soreness. It rheumatism, neuralgia, sore throat, and all inflammatory pains.

It is just as essential that the body should have pure blood...

It is just as essential that the body should have pure blood, as it is to be invigorated its growth. Nearly all bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this taint of life, and regulates all the organs to a healthy action.

Hard and soft corns cannot with Holloway's Corn Cure...

Hard and soft corns cannot with Holloway's Corn Cure. It is effectual, time. Get a bottle at once and be cured.

The Faith Cure.

This new theory of cure is rapidly being in fashion but is illogical in reason. Faith without works is those who have faith in Haggard's low Oil have its good work to assure faith. It is an unfeeling external relief for sores, pains, lameness and soreness.

C. M. B. A.

LECTURE BY THE SUPREME EMPLOY.

T. A. Bourque, of Windsor, supreme deputy of the Catholic Mutual Benefit Association, delivered an address on the objects and principles of the society, in the Grand Opera House a few days ago.

DEAR LITER FROM ST. THOMAS. THE SPIRITUAL ADVISER, REV. FATHER FLANNERY, takes an active interest in its welfare, and to this may be credited the prosperity of the Branch.

RESOLUTIONS OF CONDOLENCE. Resolved, That the members of Branch No. 3, of the C. M. B. A., mourn the loss of a valuable officer and member by the death of Chas. W. O'Rourke.

BAZAAR IN SOUTH MARCH.

March, Feb. 30.—The bazaar recently held here has terminated most successfully. The object of the project was to raise funds to build a Roman Catholic church in this place.

AN OTTAWAITE HONORED. Mr. Jos. F. Hanrahan was presented with an address and entertained at an oyster supper at the Queen's Hotel last evening by a number of his friends.

BRANTFORD LETTER. Mr. Michael Shanahan buried two daughters within a few days of each other last week on Wednesday, Jan. 14.

OBITUARY. Mr. Joseph Bujas. It is with a feeling of more than usual regret we record the death of Mr. Joseph Bujas.

IRISH NATIONAL LEAGUE. Mrs. Finlay McNeil, London. Do You Owe for Your Paper? Patrons of Catholic newspapers should remember that they are one of the thousands who are delinquent in their duty in remitting their subscription promptly.

OUR LORD'S WAS NOT A BIBLE and tract-circulation method of saving men, one not only impersonal and mechanical, but also quite compatible with luxurious ease and self-indulgence.

ONTARIO INVESTMENT ASSOCIATION (LIMITED)

Annual Meeting of Shareholders—Yearly Report—A Satisfactory Exhibit, etc. The general annual meeting of the shareholders of the Ontario Investment Association (limited) was held in this city on Tuesday, the 18th inst.

STATEMENT FOR THE YEAR ENDING DECEMBER 31, 1885. ABSTRACT OF ASSETS AND LIABILITIES. Loans on mortgages of real estate, £1,585,673 17; Loans on debentures, £70,464 41; Loans on mortgage company's stocks, £77,774 51.

LOCAL NOTICES. Special cheap sale of Dry Goods at J. J. Gibbons'. For the best photos made in the city go to EBY BROS., 280 Dundas street.

WILSON BROS. GROCERS. Have opened in their new premises, 303 Richmond street, and are now prepared to supply their customers with anything wanted.

PRAYER BOOKS. We have in stock a large variety of beautiful bound Prayer Books, suitable for Christmas Presents.

POPULAR CATHOLIC BOOKS OF THE DAY. CATHOLIC BELIEF, 40c. LAMBERT'S NOTES ON INGENUITY, 50c.

THE ONTARIO LOAN & DEBENTURE COMPANY.

Working Capital, \$3,200,000. STRAIGHT LOANS ON MORTGAGES. This Company have a large amount of money to loan on gilt-edged Improved Farm Security, in sums of \$1,000 and over, and up to half the value, at 6 per cent. interest, payable yearly.

WILLIAM F. BULLEN MANAGER. Corner Dundas Street & Market Lane. A GENTS WANTED. In all parts of Canada to sell our Safety Holloware, for which we received Eight First Prizes at the Principal Exhibitions.

FOR SALE. The Hierarchy of British America. A MAGNIFICENT LITHOGRAPH IN colors, representing all the members of the British North American Episcopate.

WICKS FOR SANCTUARY LAMP. F. MURRAY'S EIGHT-DAY WICKS, for Sanctuaries, Churches, and homes.

RETIRING FROM BUSINESS—Ends of Brussels carpet, tapestry carpet, wool carpet, oilcloths, at cost.—R. S. MURRAY & CO.

KNABE PIANOFORTES. UNRIVALED in Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore, Md.

WINE. FINE WINE FOR ALL PURPOSES.—AT THE THREE NINES STORE, TYTLER & BULLEN, OFF. CITY HALL, RICHMOND ST., LONDON.

BOOKS FOR SALE. THE FOLLOWING WORKS WILL BE sent to any address, free by post, on receipt of price.

MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO. k, London. WIDE OPEN. THE CANADIAN PACIFIC R'Y. The New All-rail Route to the NORTH WEST AT LOWEST RATES.

THOMAS R. PARKER, PASSENGER AGENT, LONDON. W. C. VAN HORNE, D. MCNICOLL, Vice-President. A PRIZE. Send six cents for postage, and receive free, a copy of a good book which will help all, of either sex, to more money, right away than they can find elsewhere in this world.

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NICHOLAS WILSON & CO.

126 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLEN A SPECIALTY. INSPECTION INVITED. ARCHDIOCESE OF ST. BONIFACE.

PASTORAL LETTER OF HIS GRACE ARCHBISHOP OF BONIFACE, CLAIMING THE JUBILEE. Alexander Antoninus Tache, by the Grace of God, and appointment of the Holy Archbishop of St. Boniface, Assistant to the Pontifical Throne, etc., etc. To the Clergy, laity, and all other Christians, in the Diocese of St. Boniface, and elsewhere.

THE SOVEREIGN PONTIFF in the accomplishment of His sacred duties, has given a new proof of the profound wisdom imparted by the divine assistance which guides and enlightens Him.

IN HIS ENCYCLICAL LETTER "IMMORTALIS DEI," dated 11th November, 1885, the Venerable Father, the Pontiff, has most clearly and distinctly reminded mankind of the basis on which Society rests and of the power to come nearer to Truth and to Christian moral.

IN ORDER TO SET FORTH His views in full light, as well as to secure for us graces necessary to the fulfilment of duties which he recalls to our minds, so much clearness and wisdom, the Bearer of the Kingdom of Heaven, has most openly the "Treasury of heavenly gifts which he is empowered to dispense. He decrees that in 1886 there be celebrated an extraordinary sacred year, and that what is promulgated throughout the whole Christian world by His Encyclical Letter "Quod auctoritate Apostolicae Sedis Decretum est."

THE VOICE OF THE UNIVERSAL PONTIFF affirms that, to bring about a closer union of the Commonwealth with Truth, important to urge men on to the state of Christian virtue, for the State what the morals of the people make it to be.

IT IS NECESSARY that the minds of those who constitute and govern society, should be rightly impressed and that they should act according to Christian law, as we public as in private, if they wish the body to be Christian, for necessarily State is formed by the stamp and influence of the Catholic religion.

THE VISIBLE HEAD OF THE Church was that in our days "many dangers depend on every side. The noble virtues of our forefathers have in great part appeared from amongst us. Opinions have sprung up beyond duty, beyond father and farther day by day. In the midst of the mind, many are terrified by a certain unworthy shamefacedness, from openly declaring their sentiments. Much more are they loathe to loyalty up to them."