come to their table; but now the King of kings and Lord of lords has issued His

His Divinity. The man who dares to con-

temn the honor and the gift proffered him

INGSTON

brace of God, and ic See, Bishop of

, Religious Com-ful Laity of Our ns for the Diocese e as follows: he Lent, Sundays

ne Lent, Sundays
ye, on which only
d, with a partial
n the evening.
ave not completed
of age, and those
eriod of life when
nfirmity; likewise
n, and all who are
ner free from the
ave therefore the ay therefore take neals every day in

discipline of Lent, of food, and all are e completed their ess they be actually first age of Chrisded from the food out the entire Lennd no one but the Church has power pensation from it. III. has gracious through considera f our climate, by a to this Province lable for ten years. Apostolic Indult, is permitted on all l; also at the one londays, Tuesdays, ays, except Satur-16th March and

between seven and age, likewise the xcused (as above) are probibited the ore than one meal ndays excepted. tted to use fish and l, whether on Sun-hin the Lent. The nner does not how-f a little fish at the ter and cheese are

both the principal to those who come ng. Young persons as of age, and others use them at every rd, may be used in

relaxation of the equired by particu-obstn it from their are hereby author-nem, provided true assigned. rend Clergy to in

on the nature and Apostolic discipline on of the Universa g and prayer offered r in atonement for rty days' solitude in n arbitrary restric-rty, but a salutary imposed on all the are sinners in the obligation of doing l, according to the "Unless ye do pen-ise perish." (Luke igh that the Great d done penance for mbled Himself and cross for millions of e eternally lost. In may be applied to veness, we must co-nce by compunction sement, and so "fill are wanting of the our flesh," (Col. 1) ace has been most by the Apostles in

r children, far and ate reverently and s of the passion and of the Son of God e world. We should s that suffered, and He underwent, and dured them all, and eve, and practically this, the consoling flown His life not men in general, but of us individually, us before His mind His Heart when He of bitterest sorrow d in the Garden of deration the Apostle e fire of Divine love self-sacrifice in the "Christ loved me," red himself up for

I am nailed to the ow not I; but Christ ii) From the conrrows of the Saviour, had in filling up the on, we should draw compunction for sin the Divine justice, infulness so severely Innocent Jesus, and le foundation of re-love and devotion God and our Re us that we may live discipline of Lent is ion for newness of Christ Crucified by ur sinful passions, we arrection by a life of it practice of Chris-

holy mother, the ained that her chil-aschal Lamb, that is, of Our Lord Jacus no, and she requires lves for the Euchar ing their consciences in h Sacrement of ng themselves with

Paul, writing to the fatthful of Coriath (1 Cor., xi), gives this solemn admonition: "Whosever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Bloed of the Lord; but let a man prove himself, and, so let him eat of that bread, and drink of the chalice." Wherefore, Brethlet no one dare to despise the heavenly giff. Let no one fail to "prove him self" by an bonest examination of his conscience and sincere, compunctious of all shift habits that withdraw the soul from God, is the purpose of penance; and the end and aim of the Leaten fact; and the Fathers of the Church designate it the "perfect fast" in accordance with the word spoken by God Himself, "Is not this, saith the Lord, the fast that I have grace of God in vain.

Given from Our Palace at Kingsion on woman carrying or nursing infants, all chosen? Loose the bands of wickedness and break asunder every burden." (Isaias 58 ch.)

But of all the forms of wickedness and burdens that oppress the soul, none is more directly repugnant to the law of Lent, its letter and its epirit, than the drunkard's indulgence of his evil passion. conscience and sincere, compunctious confession of his sinfulness, that he may approach the adorable Person of the Lord Jeeus Christ worthily under the mystic species of bread in the Biesed Secrament of the Eucharist. If we had the sanctily of St. John the Baptist and the purity of an angel, we would still be Is it not a mookery of religion on his part to approach the altar and receive the Blessed Ashes upon his forehead in the sign of the cross at the inauguration of the Lenten fast, for the dedication of bimself to the forty days' discipline of self-chastisement and prayer, and the humiliation of make ourselves tabernocies of His fissh in the same tiple of the same tiple of the same tiple of the came to the forty days' discipline of self-chastise ment and prayer, and the humiliation of Penance, and then come to Him and make ourselves tabernocies of His fissh in union with the Redeemer's humiliations and sufferings; and all the same tiple of the forty days' discipline of self-chastise ment and prayer, and the humiliation of his fissh, in union with the Redeemer's humiliations and sufferings; and all the width to pursue unchanged his habitant. and be sanctified ever more. The princes of this world do not invite all to while to pursue unchanged his habitual way of sensual gratification, leading occasionally to the depths of drunkenness? He may or may not observe the Church's law as regards the restriction upon food; invitation to every member of the Catho-lic Church to gather around His banquet-table and eat the Bread of Angels, the but what will it avail him to lessen the number of his meals, if he steeps his flash and his spirit in soul-killing liquor? He food of immortality, His own very flesh and blood, united to His human soul and avait angular for min, as neglect form from the Church to the tayer to drown the mem-ory of Calvary's sufferings in the fumes of alcohol, and to extinguish within bim the spirit of grace, and the light of reason, and deliberately forfeit the self-control and dignity of his manbood? His pastor may arreach to him the law of persone and

by Jesus Christ at this holy sesson is sure to draw down upon bimeelf and his family, sooner or later, the anger of heaven Let the clergy frequently repeat this sooner or later, the anger of heaven Let the clergy frequently repeat this warning to their congregations.

Although the Paschal Precept does not absolutely demand fulfilment in this Province before Trinity Sunday, it is more proper and more safe not to defer it beyond the Octave of Easter, especially because the pions discipline of Lent is intended by the Church as a preparation of her children's souls and bodies for the fruitful reception of the Word made Flesh, who, is the "living bread that cometh down from heaven and giveth life to the world." (John VI.) To this end we hereby grant, in the name of the Sovereign Pontiff, a Plenary Indulgence to all preach to him the law of penance and self-atonement and the abandonment of sin and its occasions as the indispensable condition without which "the drunkard shall not possess the Kingdom of God."

(1 Coz. 6 ch.) He may elequently de pict the agonies of the innocent Son of the Virgin and Only-begotten of the Father, on whom "the Lord hath laid the inguities of us all, and who was wounded for our infunities and bruised for our sina." (Isaise 53 ch.) He may atiff, a Plenary Indulgence to al who, having made a good Confession shall receive the Blessed Eucharist on any through the whole series of divine chastisements inflicted upon the Radesmer from Getheemane to Calvary, and dwell shall receive the blessets because of any day from Ash Wednesday to Low Sunday, incustively. We especially recommend our people to approach the Sacrament's and gain the Induigence on St. Patrick's with emphasis upon the terrible thirst that Jesus suffered, the last of his agonies, by which He paid the supreme penalty of the drunkard's crimes; but all in vain. The Word of God and the outpouring Day, that they may have a share in the blessings voucheafed to the Irish race in every clime through the intercession of

> and distress shall come upon you; then shall they call upon me, and I will not hear; they shall rise in the morning, and shall not find me," (Prov. i) Jesus was meek and humble of heart; He bore

patiently with contradictions, till there patiently win contradictions, the there seemed to be no bounds to his long-animity; yet it is He who uttered the tollowing terrible sentence against those who pertunaciously resisted His Grace:

"You will seek me, and you shall not

find me, and you shall die in your sin."

culcate frequently the virtue of temperance in their instructions to the Confra-

ternity of the Holy Family. It is one of the principal demestic virtues for the

has been established by Us in their sev-

ral districts. What part could Jesus,

drunkenness and its concomitant vices

ivation of which the Confraternity

We request all our Rev. Clergy to in-

(John 7 ch., 8 ch.)

of the grace of God, and the their glorious apostle on his annual feast. We ask Our Reverend Clergy to give facilities to their flocks for Sacramental and the prayers and penitential works, and public devotions of the Uni-versal Church, offered uncessingly, day on a day or two previous to St. Patrick's Day.
It is incumbent on us all to compensate and night, from every quarter of the globe in supplication to God for mercy for the relaxation of the Fast and Abstin-ence by more abundant and more fervent upon sinuers, who will have no effect upon the man of druckenness, except perhaps for the hardening of his heart, it ence by more additional and more prayer and works of charity, that we may keep alive in our souls the spirit that governs the law of Lent even now, when its rigors may be said to have passed away, and the observance of bodily aus perhaps for the bardening of his heart, it he allows this season of special grace to begin and to run its course without making a serious effort to rid himself once and forever of the tyranny of his evil habit. We speak this word of earnest exhortstion to our faithful people at this opportune time, because, notwithstanding the satisfactory accounts We have received from the pastors, in the course

terities has become little more than a "The Kingdom of heaven suffereth "The Kingdom of heaven suffereth violence, and the violent bear it away" (Matt. 11ch.) now as in the day of our forefathers; men's passions are as strong now as then; and the flesh is no less weak in temptation, nor in the devil less corrupting in its maxims and fashions, nor is sin less provocative of God's anger, nor is hell less terrible, nor is heaven less worthy of our hopes and efforts, than in the olden time when the forty days of

and especially appropriate to the lorry days of Lent, shall be observed most punctually in all the homes of the diocese of Kingston from Ash Wadnesday to Easter Sunday. If we cannot go into the desert with our Divine Master and desert with our Divine Master and Sanious Let us invite Him to come in sudden, and in the day of vengeance he should destroy them. (Ecoli v.) We punctually in all the homes of the mode of the homes of t to close the day with adoration and thanksgiving to God, and supplication for pardon of their offences, and petition for continuance of heaven's favors, through Saviour's merits and the Virgin Mother's intercession, with the blessed beads in every hard and the cross pendent from every beads, they are then and there assembled in Christ's name, and most assuredly He will be in the midst of them. We confidently expect that this, with the other practices of piety prominently recommended to the associates of the Confrateratty of the Holy Family throughout all the missions of this diocese, shall in a parameter of the confidence of the state of the confidence shall be encouraged warmly by our zeal-ous clergy in their exhibitants to the people during Lent; and we are no less confident that our faithful laity, of whose readiness to accept Our advice we have had smple proof, shall listen with decility to their local pastors and their Bisho and earnestly falfil our hopes by compli-ance with the rules of pious life recommended by Us for their sanctification.

We would in conclusion impress upon such members of Our flock as may have Mary and Joseph have in the home where unhappily addicted themseives to any habit of grievous sin, that Lent is for them a season of special grace and help from God to enable them to escape from the slavery of Satan. There are seasons of searcity, and seasons of plenty, in the supernatural, as well as in the natural order; and there are times of God's own choosing when he draws near to wan order; and there are times of God's own choosing when he draws near to man, whether for merey or for vengeance, the times of the lines of coulous many. Lent is one of the times of copious mercy, as the Church proclaims at its opening, in the words of the apostle St. Paul, "Breth-

Given from Our Palace at Kingston on the twenty eighth day of February, in the year of Our Lord, one thousand eight But of all the forms of wickedness and hundred and eighty nine.

† James Vincent Cleary, S. T. D,
Bishop of Kingston.

By order of His Lordship,
Thomas Kelly, Secretary.
This Pastoral shall be read in all the churches and Chapels of the Diocese on Quinquagesima Sunday or the first Sun-

Special to the CATHOLIC RECORD.

DIOCESE OF PETERBORO.

By order of the Right Rev. Administrator, the following circular was read in all the charches of the diocese on Sanday

last.
To the Rev Clergy of the Discess of Peterboro:
REVEREND AND DEAR FATHER,—As official information from Rome, respecting changes in discessin government, has at length arrived, I now beg leave to inform you efficially, and to request you to in-form the faithful committed to your care Saviour and reciting some prayers with his lips; but shall the Saviour's atonement avail anglt for him, as he goes forth from the Church to the tavern to drown the content of the Church to the tavern to drown the content of the Church to the tavern to drown the content of the January 11th, 1889, to translate me to the Episcopal See of Hamilton, and to appoint in my place the Right Reverend Richard Alphonsus O'Connor, as Bishop of Peter-

Whilst I readily submit to the desire and decision of our Holy Father, and recognize in the voice of the Vicar of Christ that of his Divine Master, I wish to state that my translation to Hamilton was effected without any desire whatever on my part. On the contrary, upon learning that my conferees in the hierarchy were rging the appointment, I hastened to norm the Holy See that I had no desire of change, as I was quite happy in Peter-boro and deeply attached to the faithful priests and people of the dicoses, who had always cordially and generously co-oper-sted with me in all good works. In reply atways Corner, and a sted with me in all good works. In reply to this letter, our Holy Father, through His Emisence Cardinal Simeoni, was His Emisence Cardinal Simeoni, was graciously pleased to express to me his sympathy for me personally, and for the clergy and faithful of this diocese; adding, that after due deliberation, it seemed desirable to send me back to take charge of a diocese with whose wants I was supposed to be well acquainted, on account of my former long residence, experience and intimate knowledge of priests and people. Accordingly. edge of priests and people. Accordingly, however pained I may naturally feel at the thought of separation from a priest-hood and people so endeared to me as the good exemplary clergy and faithful laity of this diocese, I feel, notwithstanding, that it is my duty to submit my will to that of the Chief Pastor of the Church of Christ, to whom our Lord has committed the care of His whole flock, Bishops, Priests and people. But whilst parting Priests and people. But whitst parting from you with regret and sorrow, I rejoice and thank God, that in the person of Monselgaeur O'Connor, He has sent you a Bishop who is an old and devoted friend and college companion of mine, and one received from the pastors, in the course whom you will soon learn to love and of Our Visitations, respecting the sobriety and orderly social demeanor whom you will soon learn to love and revero as a prelate eminently qualified, by his victues, learning and ability, to rule with wisdom and prudence the dioceso over which the Holy Ghost has placed and Christian piety of the Catholics gen-erally of the diocese of Kingston, We have good reason to believe that in some districts there are upharelle.

la sin less provocative of God's anger, nor la heave no less the ll less terrible, nor is heaven less worthy of our hopes and efforts, than in the olden time when the forty days of Lent, shall be observed most

you, in your charity, to offer prayers to Almighty God in his behalf, that (in his own words,) 'he may obtain the graces deal with those who despise His special invitations to penance and pardon. "Because I called," says He, "and you refused; I stretched out my hand, and there was none that regarded: you have despised all my counsel, and have neglected my represensions: I also will laugh in your destruction, and will mock when that shall fall upon you which you feared. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you; then

for the intention of the Bishop, every Sunday, immediately after Mass, the Litany of the Blessed Virgin.

In future, the clergy, when making a memento for the Bishop at the Canon of the Mass, are reminded to pronounce the ame of the Bishep elect, viz :- Richard

Aiphoneus.
The clergy are also hereby informed that, by virtue of Apostolic Letters, dated January the 11th, 1889, they are to continue to exercise their ordinary facul ties (a printed copy of which will soon be forwarded to each of the diocesan priests.

The rules and regulations for Lent (a copy of which accompanies this circular) are the same as last year. shall be read at Mass on Quinquagessima Sunday after its reception. All applications for dispensations, &c., are to be sent to me, at Poterbozough, until the installa-tion of the Bishop elect.

don of the Sissop elect, Cordially thanking the good Priests and people of the Diocese of Peterborough for their constant kindness, generoalty, and fidelity to me, hoping they may always extend the same to my successor, asking a share in their holy prayers, and promising, in return, often to remember them at the Altar, I pray God to bestow on you. Rev. and dear Father, and on the flock confided to your care, His choicest

Your faithful servant in Christ, + Thomas Joseph Dowling, Administrator of the diocese of Peterboro. The following are the Diocesau regulations for Lent :-

1. All days in Lent (Sundays excepted) are fasting days -one meal and a collation. 2. All persons who are twenty-one and references to himself, adding that

All persons under twenty one and over sixty years of age, the sick and leften, women carrying or nursing infants, all employed at hard labor. 8 All who cannot fast should give

S All who cannot fast should give more abundant aims, by more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mort fication.

N. B — Further dispensations, when occasion requires, can be obtained from the respective pastors, who are hereby empowered to grant them.

It is recommended in missions, where the people can conveniently attend, that special devotions be held on Wednesday evenings and Friday evenings. On Wednesday evenings the rosary may be said, followed by instruction and benesaid, fellowed by instruction and bene-diction of the Holy Sacrament.

On Friday evenings the "Stations of the Cross," wherever erected, may be

substituted for the Rosary. + Thomas Joseph Dowling,

Administrator of the diocese of Peter-

P. RUDKINS, Priest, Secretary.

EMERALD BENEFICIAL ASSOCIATION

On Thursday evening last, 28th ultimo, the members of the above association, to the number of fifty, assembled in their new hall on Simcoe street, for the purpose of presenting His Lordship Right Rev. Dr. Dowling an address expressive of their sentiments of esteem and grati-tude for the interest which His Lordship has from the beginning taken in the wel-fars of their Society. The chair was occupied by the President, Mr. Lee, who had on his right hand His Lordship the Bishop, and on his left Rev. Father Rud-kies. The following address on behalf of the association was read by Charles J.
Leonard, Esq., barrister:
To His Lordship, the Right Reversad Thomas
J. Dowling, Bishop of Hamilton:
MAY IT PLEASE YOUR LORDSHIP.—We,
the members of this branch of the Expansion

May it Please Your Lordship,—we, the members of this branch of the Emerald Beneficial Association, derire to express that great pleasare it is to have Your Lordship with us to night.

This association is one of the many bollow:

Sauce, sauce, but themselves, I know not—they're not men of society, without purse, wife, or scrip their good Master they follow:

May it Please Your Lordship can be a search and say by all means, "agitate, agitate!"

Mr. Smith said: "tis late," but the scribe

Catholic Young Man's Societies formed for the purpose of combining social and literary with religious advantages, and in Where the money shall come from, 'tis Go: requesting the presence of our bishop we were only fulfilling a duty in seeking to strengthen the attachment of our young

say so, the feeling the members of this society entertain towards Your Lordship is not merely that feeling of veneration and respect for our bishop which every good Catholic possesses; it is also one of warm love and regard for Your Lordship parsonally; a feeling that has been all crimes. warm love and regard for Your Lordship personally; a feeling that has been generated by the kindly, amisble dis position shown to every one, and by your loving words of advice and encouragement at all times, so that even the lowlest of your flock approached your Lordship, filled with the confidence that

trouble removed. ouble removed.

It has been the common thought of all It has been the common thought of all your present flock that your Lordship would not long remain with us, and that sooner or later you would be called to a wider field of usefulness. That time has now come, and we part from your Lordship with the greatest regret; but if anything can lessen that regret it is to know that you are being translated to a more important discesse, where your qualities of mind and

dicese, where your qualities of mind and heart will shed a greater lustre on the Church and its bishops. That your Lordship may be long spared to do the noble work for which you are lestined, will be the constant prayer of he members of this society, who will ever commber with gratitude the honor you we done them this evening. Signed on behalf of the s

A. R. LEE President. A. R. LEE, President.

His Lordship, on rising to reply, seemed leeply touched at this spontaneous act of levotion on the part of a society representing some of the best and most intelligant young men of the congregation, and poke substantially as follows. He said but this was a compliment which he did at this was a compliment which he did at the was a compliment which he did at expect, that he was delighted to be the them that evening and to see around m so many of the young men of th arish, associated for the threefold purpose entioned in their a dress, of cultivating clai relations, of improving their minds of saudifying their soils under the dy influences of religion. As a Bishop the Catholic Church, he blessed the ciety for the noble objects thad in ew, and hoped that the members would ways prove true to the principles of saity, fidelity to the Church and respect

its pistors as enunciated here to-Man was intended by his Creator to be social being, governed by divine law, but s we are told by the apostle that evil mmunications corrupt good morals, so a the other hand religious and benevol-nt associations of this kind, acting in a pirit of obedience to the Pastors of the hurch, counteracted the efforts of bad cret societies, so common in our were sure to promote virtue and happi-ness, elevate their members in the social ners, elevate their members in the social scale, and make them not only good Onrishans, but good citizens as well. Occasions of sin were plenty. One in particular he earnestly warned them against, and that was the pernicious habit of frequenting bar-rooms and hotels, where young men were exposed to hear and see
young men were exposed to hear and see
much that was disedifying and dangerous
to morality. He therefore hoped they
would so amend their constitution as to
punish refractory members, who night in
Helped anyone else, but Indians and Squaw this manner bring their society into dis repute. In conclusion the Bishop thanked this manner bring their society into dis repute. In conclusion the Bishop thanked them most earnestly for their very kindly If Government robbed them of rich land and

the nuptial garment of charity, that they may assist worstily at the fertivities of the Lamb, and derive strength form the five wands of the Saviour's flach, this flawing fountstate of eligrace, for the accomplishment of the third day of salvation in Gattolic faith and mould strength form the five wands of the Saviour's flach, this flawing fountstate of eligrace, for the accomplishment of the third day of salvation in Gattolic faith and mould springing from Cattolic faith and the springing from Cattolic faith and the spr

COUNCIL.

First held in London — per telephonem et Intervidendum – contra Jesustas.

The churches presented a spectacle rare, When London was struck by the Jesuit sea For some were alarmed, and some w

And some were indignant; but no one re flected or tried to find out whence the Jesuits cam r why were they feared so, and got a bac

Our only Religious went begging for news To Bishop and preachers and owners of pew "Hello!there," "hello," has somebody calle

"Hello there! Hello, is that Bishop Bald

win?"
"All right, Advertiser, what can I do for

you?"
"Just wait a few minutes; I'll be round to call on you."
The "Tiscr" assumed a most sanctified air
When requested to sit by th' Episcopal chair.
"I'm deputed, my lord, a grave task to fuild.
'Tis to fathom your mind on the Jesuit Bill."

"The Jesuit faith, my dear friend, is erratic, emphatic" Their ways and their wealth are well known,

it appears, Your Lordship lived down there a number of years."
Our ways lie in different paths," and he

'The Jesuits are never with partners be-

guiled,
While Paul, to assist us life's burden to carry,
Declareth that ev'ry good bishop should

only knows. Rev. Ryckman, the Doctor, said: "Frankly,

men to the Church and its pastors.

But if Your Lordship will permit us to ray so, the feeling the members of this ray so, the feeling the members of this But this was effected and voted last Fall But this was effected and voted last Fall

all crimes, But no matter, the meeting was held in

Quebec, And, dear knows, ought suffice Rome's as-sumptions to wreck."

anon Davis, called up by the telephone bell, ried: "Political tricksters may all go tohey would be patiently heard and their Shoell; To express an opinion I always feel loath;

it, what barks me up is 'the Jesuit oath,' o swear that the Pope may deposit ou

spleen:
There's just my opinion to Pope and Queet
both,
I never can stomach 'that Jesuit Oath.'"

Alex Langford, surprised in a little back room, he Declared that, as things looked, matters were

gloomy . Rome had gone very far—her yoke binds the

en people wake up - they'll find they can The Rev. Ballantyne was met at the statio

sway; But, I tell you, that ev'ry dog has his day,

And all must unite, some fine morn', not th session, To stand up for Right against Papal Aggres

Canon Innes protested of all ills the worst That man ever hated or God ever curs'd Was the Jesuit fraud, ' the whole system i

bottom. Tis clear that while we are divided we must Crouehlow, and from under their feet lick the

Till the fall of the Protestant 'Upas' tree. But I must say, I never much studied this

question,
Henceforth it will claim my more serious attention" Rev. J. Scott, Queen's Avenue, said

Where wisdom is folly, is ignorance bliss." "Now, Rev. Hunter, what views do you hold On the Jesuits' Estate Act?" this much I

make bold
To advance without fear, and defiantly state;
That there should be no UNION between
Church and State.
When Government yields to such unfair
demands

I see: to blue ruin we're fast on the road, Next Sunday, D. V., the whole thing I'll ex

Evangelist Crossly: "I can't favor a class That teaches Confession, the Pope, and th

they gave Bibles, for whom they

Each province may give or may take as she will
What's her own, that's my view on this
Jesuit Bill."

Dr. Saunderson's feelings on said bill were

strong:
"This Jesuit thing is a stupendous wrong;
These thousands, which Mercier presently offers Must come in the end from our Protestant

The question was put to the Rev. Murray, He said, take your time, boy, I'm not in

hurry, This Bill I have studiously viewed at my

And from my whole heart I'm opposed to the

measure,
This but the first link in a long endless chain,
But yield to them now, they'll be at us again;
Not even one half of their own do they ask

In Faith mediæval, as in dark ages of yore Who now the gods 'Dollar' and 'Humbug' adore."

McGillvray exclaimed: "All their arts I despise Nor with their hard fate could I e'er sympa-

thize.
It is now many years since France show'd

them the door,
And Choiseul, in league with the famed Pompadour, Whose guilty amours shocked the Catholic

world, Decided that they from their pulpits be hurled Their foes were lewd women and bad men I But how can we help that? I'm down on

The Rev. Porter said; "What can be done?

The Jesuits in every battle have won.
To get all they can, all their own, they con-And hold to it fast, whether dead or alive.

Who no principle hath, on a feeble reed leans But they hold "the end justifieth the means" They deny this, of course, and present a bold

would still hang on, 'You'd better not mind me just now," said

the Canon,
"You don't care to say what you think, at my pleasure,"
Oh! No, you may say I'm opposed to the

measure; think its an outrage, but who is at fault know not, 'tis midnight, you'd better cry halt."

At I.a. m. th' interviewer reached home, His bag full of tiems, his mind full of Rome, "How the public," he chuckled, "will mark its surprise When it reads the result of my day's enterprise!! How the 'Saved' will enjoy all a long-form'd

On reflection, however, his soul was perplex d;
Not one of the preachers had quoted a text,
Or had studied the facts of the case, before eatled on,
From little Joe Smith to the great 'Scollard Baidwin,'
One alone of fair-dealing made any pretense,
Canon Newman, whose verdict was chock full of sense. W. F.

KIND WORDS FROM BISHOP O'CONNOR.

Barris, Feb. 28th, 1889. Thos. Coffey, Erq,—Dear Sir,—You will find enclosed my subscription to your paper which is so well conducted. Hoping it may continue in the future as in the past, a good Catholic newspaper, I remain yours truly, R A, O'CONNOR,

 $\begin{array}{ccc} IN & MEMORY & OF & MONSIGNOR \\ & BRUYERE. \end{array}$

On Thursday, Feb. the 28th, a solemn Requiem High Mass was celebrated in St. Peter's Cathedral, it being the anni-versary of the death of Monsignor Bruy-River, was celebrant, P. P. of Bello River, was celebrant, Rev. Father Bayard, of Sarnia, officiated as deacon, Bayard, of Sirnia, officiated as deacon, and Rev. Father Brennan, of St. Mary's, as subdeacon; Father Tiernan, of the Cathedral, acting as master of ceremonies. His Lordship Bishop Walsh presided in cope and mitre, being assisted by Dr. O'Connor, President of Assumption College, Sandwich, and Dr. Kilroy, P. P. of Straiford, The other elegiptemen in the sangitury wars. Kilroy, P. P. of Stratford. The other olergymen in the sanctuary were Dean Murphy of Irishtown. Fathers Molphy of Ingersoil, Brady of Woodstock, Corcoran of La Sallette, McKenn of Strathroy, Gnam of Wyoming, Councily of Biddulph, Fiannery of St. Thomas. At the conclusion of High Mass His Lordship gave the absolution pro defuncts. Quite a large number assisted at the Mass, thereby showing their deep respect for the memory of the venerable Monsignor Bruyere.

A JUST CONDEMNATION.

A meeting of the Celtic Benefit Association, of Ottawa, held on the 26th Feb., the following resolutions were adopted:

"That we denounce as infamous the baseness of the Salisbury Government in revenging the defeats of themselves and their confederates at the hands of their political opponent, Mr. Wm. O'Brien, M. P., by illegal, wanton, indecent and inhuman violence and cruelty inflicted upon him, to the imminent danger of his life, whilist he is a prisoner in their hands;

"And that, as Canadians, we desire to record our emphatic protest against the

"And that, as Canadans, we oester to continuance of a policy that is a menace to the public peace of Ireland, and has stirred up in the United States a feeling that is in the highest degree inimical to the friendly relations that should subsist between that nation and the Dominion of Canada."