

OFFICIAL ORGAN. C. M. B. A.

Brantford, April 21st, 1885.
Dear Sir and Bro.,—I beg to enclose you for publication in the official organ a copy of a resolution passed by this branch last night:

Moved by Joseph A. Harrington and seconded by John C. Sullivan, that, whereas, it pleased Almighty God to visit the home of Bro. Jos. Carson, and remove therefrom, by the hand of death, his beloved daughter; be it resolved

That the members of this Branch, whilst bowing in humble submission to the Divine Decree, beg to testify their esteem of Bro. Carson and to extend to him their sincere sympathy in his deep affliction;

That a copy of this resolution be forwarded to Bro. Carson, and a copy sent to the Grand Secretary for publication in the CATHOLIC RECORD. Yours fraternally, J. A. ZINARA, Sec. Br. B.

Dr. Buckley, of Prescott, assisted by Mr. John Gibson, organized a very fine C. M. B. A. Branch at Cornwall, on April 27th. This Branch is No. 38, of Canada, and starts with 21 charter members.

Niagara Falls, April 30th, 1885. Received from William Burke, Recording Secretary Branch No. 15, C. M. B. A., the sum of two thousand dollars, being the full amount of beneficiary due me, on the death of my son, James McAndrew, from the Catholic Mutual Benefit Association. MARGARET McANDREW. Witness—John Fry.

THE REBELLION.

Humboldt, N. W. T., May 4.—The line has been down for two days. A courier just arrived from the General's camp, reports all quiet up there. The men anxious to move. The General is waiting for the Gatling on board the boat, which is aground eighty miles up the river from camp. He has sent men to bring it overland, and it is expected in seven or eight days. The wounded have arrived at Saskatoon. The body guards are all well.

Winnipeg, May 4.—A Calgary despatch says—Rev. Mr. McDougall's Stodies arrived from Edmonton on Tuesday morning. General Strang, with the 60th, was only two days and a half march from Edmonton when the Stodies passed. The left wing, under Perry, was one day behind Strang. Immediately on his arrival the infantry will garrison Fort Saskatchewan and Edmonton, while a large number of mounted men will make forced marches to eastward, along both banks of the Saskatchewan. Several half-breed refugees, men, women and children from the north, have arrived here. Mr. Dewdney telegraphed the Mounted Police to render their assistance, as they are loyal. Father Lacombe reports the half-breeds at St. Albert and in the Edmonton district generally, obedient to Bishop Grandin's advice. They are ready to fight against the hostile Indians, and want to do so to show their loyalty.

Edmonton papers say that Riel sent a messenger to the Saddle Lake Indians April 2nd with a letter telling the story of the Duck Lake fight and the victory for the insurgents; that Battleford had been captured by Crows and many opposing settlers were killed; and that Fort Pitt was in possession of Big Bear, and that Quinn and Delaney were among the slain. He called on the Indians to assemble in a grand council at Fort Pitt at once. On the following Friday the Indians assailed Instructor Carson, who refused to surrender the storehouses, and that night himself and family were saved from massacre by the timely warning of Rev. Mr. Inkster who had seen Riel's letter. The papers give alarming accounts of the condition of the country in the vicinity of Edmonton.

Beaver Lake settlement has been cleaned out, not burned, but pillaged, and news comes that St. Anne's, the Hudson Bay post, had also been pillaged by Stodies, the best fighting Indians in the North-West. At Saddle Lake the Government stores have been seized; also at Peace Hills, and trains of carts were stopped and looted on the main trail between Edmonton and Calgary. A telegram from Medicine Hat announces the Saskatchewan River is rising rapidly. Flat boats have been completely at Swift Current crossing, and will be sent down the river at once with supplies.

Archbishop Tache has received a telegram from the Archbishop of St. Louis, Father Tourmand at Batocbe. He was killed by Indians for refusing to grant absolution for rebelling against the Government.

RUSSIA AND ENGLAND.

There is a slight relaxation in the tension of the relations between Russia and England. Russia appears disposed to entertain England's proposal to submit to arbitration of one of the crowned heads of Europe, the question whether the convention of March 17 was broken by Russia. It is believed the King of Denmark will be selected as arbitrator if mediation is accepted.

The temper of English ministerial circles is becoming more pacific. It is reported De Giers has informed Sir Edward Thornton that Russia intends to send the British Government a full statement regarding General Komaroff's position, asking England to consent to a mutual inquiry into the alleged breaking of the convention of March 17th, with a note that Russia would not absolutely reject arbitration.

A Tirpud despatch says the Afghans are enraged against the British, and accuse Sir Peter Lumsden of deserting them, as the Russians did in 1878. The Afghan member of the Frontier Commission, in a protest, says it was shameful for the British to encourage the Afghans to resist the Russians at Penjdeh, and afterward abstain from rendering their assistance.

In the House of Lords this morning, Earl Granville said both Governments would facilitate the inquiry into the Penjdeh affair as much as possible.

The Penjdeh district will remain neutral territory during the progress of negotiations. The Russian Government has stated their readiness to consider the question of withdrawing their troops should the decision of the Boundary Commission prove against them. Any difference that might arise regarding the interpretation of passages in the despatches of the two Governments, would be dealt with in a manner consistent with the honor of both countries.

A NOTABLE CONVERSION.

NOT MORE REMARKABLE THAN SOME THAT ARE HAPPENING EVERY DAY. From the San Francisco Monitor.

Already in these columns we have repeatedly printed instances of remarkable conversions to the Catholic faith, showing by what singular means non-Catholics have been led to embrace the Catholic faith even at a time when they thought such an important religious change an utter impossibility.

A correspondent of the Monitor in Sydney, Australia, recently listened to a sermon preached in that city by Father Tuckwell, O. S. B., in St. Patrick's Church, in the course of which the missionary related many cases of singular conversions, but the following struck our correspondent so forcibly that upon returning home he at once wrote it down and forwarded it to the Monitor for publication and preservation. The writer says that he quotes as near as possible the words of the Rev. narrator:

"IN AN ISLAND IN THE INDIAN OCEAN there lived some years ago a Protestant family blessed with a number of children. The youngest, only six years old, had heard the 'Hail Mary' recited, but on speaking of it at home had been told that it was a superstitious practice of the Catholics, who turned the Blessed Virgin into a Divinity, while after all she was only a woman as any other. The child had soon forgotten all about the prayer, until a few days later, whilst waiting for his parents in the carriage that was to take them to the Protestant church, amusing himself with the while with the Bible on the seat, he happened to open one at the Gospel of St. Luke, when the words of the Angel's greeting suddenly caught his eye. Astonished, but at the same time rejoiced at his discovery, he told his mother of it as soon as she joined him; but the book was roughly snatched from him, and he severely enjoined never again to refer to the matter. Nevertheless the child kept repeating the words that had so struck him, 'Hail Mary, full of grace; the Lord is with thee, blessed art thou amongst women.'"

HE KNEW NO MORE. The child grew up and fondly loved the Holy Mother of God, who to him was not a woman, as all others since God had heaped on her the plenitude of His graces, and her praises were contained in the Bible, which, according even to Protestants, embraced the Word of God. Later on he read the 'Magnificat,' where in occur the words of the Blessed Virgin herself: 'For behold from henceforth all generations shall call me blessed.' It happened one day that during a discussion at home it was being contended that the Blessed Virgin was not superior to any human creature, in fact that any worthy mother of a family was her equal; when the boy, burning with a holy indignation, exclaimed: 'No! the Blessed Virgin is not at all like the mothers of this world of Adam. It was God inspired the Archangel Gabriel with the words when he saluted her full of grace. She is the Mother of Jesus Christ, and therefore the Mother of God.'

YOU PROTESTANTS seem to have it at heart to heap contempt and insults on the holiest of the most august of creatures. Though you profess to regard the Bible as the Word of God and the only infallible guide of a good Protestant, you lie to your conscience; and the Catholics who alone pay to Mary the homage of a tribute of love and admiration are also the only ones to realize these words of the Gospel, 'For behold from henceforth all generations shall call me blessed.' Had a thunderbolt fallen in the midst of the drawing-room the effect could not have been more startling, and in a moment of supreme anguish and despair a voice cried out: 'Great God, that child will be Catholic some day!' But what said a boy do at fourteen? Assert his convictions, pray and lament. The years rolled by, and as time removed all obstacles, the boy, now grown to manhood, became an ardent champion of Truth, which he had at last been able to embrace openly. One day, in conversation with his young sister, who when her brother suggested that she should recite the 'Hail Mary,' and promise to God that, if by the intercession of the Blessed Virgin she obtained the cure of her child, she would seriously examine into the doctrines of the Catholic Church, and in the event of being convinced of the truth of its teachings she would become a Catholic at the cost of no matter what sacrifice. The enemy of salvation suggested to her all sorts of fears and troubles; but overcome by grace and the hope her brother's words had led her to anticipate, she fell on her knees and both together recited the 'Hail Mary.' On the following day the child was cured. Consoled and overflowing with gratitude, the mother went and thanked the powerful Virgin, Consoler of the Afflicted. Three months later she, her elder sister and her children were numbered among the faithful of the Church of Jesus Christ, alone true and infallible. Years passed on, and the young man had spent over twenty years of his life in the service of the British Majesty, but for a long time he had nursed another—a holier and more noble ambition; that of imparting the true faith to so many who yet groan under the wretched yoke

of error. He entered the Grand Seminary of Aix, in France, some two years since, and was in due course ordained priest at the hands of a worthy and holy prelate, Mgr. Delany. That priest, my dear brethren, is he who has the honor now of addressing you."

Our correspondent adds that Rev. Father Tuckwell was for a long time Custom House officer at the Mauritania, and was afterwards engaged in the Victorian Crown Lands Office, which position he resigned in 1879 to go to France. He was ordained on the 16th of July, 1884, and has since had the happiness of seeing his younger brother become a convert to the Catholic religion. Before going out to Australia he had the honor of being invited to address the General Meeting of the Catholic Congress at Lille, on the 14th of November last, on the subject of the Missions in Australia and the English Colonies generally. Father Tuckwell had an opportunity of meeting old friends at Fort Louis, where he is affectionately remembered for his charity and hospitality; as President of the Society of the Vincent de Paul he was a familiar figure in the hospitals and prisons of Mauritania, and every priest passing through Fort Louis partook of the hospitality of the genial Catholic donor, who welcomed every vessel to the harbor and sought out in many cases of singular conversions, but the following struck our correspondent so forcibly that upon returning home he at once wrote it down and forwarded it to the Monitor for publication and preservation. The writer says that he quotes as near as possible the words of the Rev. narrator:

"I was awakened from a dream," said the dying monarch, "in which a sainted ancestor of mine appeared before me in tears, and I heard voices in a strange tone counting out the hours of life that remained to me, and a hand rose before my eyes, pointing to that clock on the mantelpiece—here he pointed to the clock—and the hands left their place and moved down, one in one direction, and the other in the other direction on the dial, and they rested when they indicated the hour of two o'clock or a little after, and the sun seemed to be going down, and then a great blue came over everything, and a dazzling light came forth out of the depths of the bar, and took shape, so that it looked like the figure that terrified me. It struck me at once with its meaning. It was like the hand-writing Belshazzar saw upon the wall when he cried out. It meant that death was coming for me, and that I was to die like Napoleon, the Third of his name, and—"

HOW THE JESUITS ARE MISREPRESENTED.

PROTESTANT PREJUDICE IN DISCUSSING THEIR MISSIONARY WORK. To the Editor of the Catholic Record:

"There is one thought, however, which has constantly occurred to us in the preparation of these letters and which we cannot but suggest. Look over the world and read the history of the Jesuit Missions. After one or two generations they have always come to naught. There is not a single mission in the remotest part of the world, where they are spreading each generation wider and deeper, like our missions in India. This has been in China, Japan, South America, and our own land. For centuries the Jesuit foreign missionaries have been like those 'beating the air,' and yet greater devotion to the cause than theirs has never been since the Apostles' days. Why then was this result? If the blood of the martyrs be the seed of the Church, why is this the only instance in which it has not proved so? Must there not have been something wrong in the whole system—some grievous errors mingled with their teaching, which thus denied them a measure of success proportioned to their efforts?"—The Early Jesuit Missions in North America, by Rev. WILLIAM INGRAHAM KIP, M. A.

The statements quoted above are of the character usual with superficial, prejudiced Protestants who are hasty in their conclusions on Catholic questions. They are eager to show them in their worst light. Let us examine briefly the propositions which the extract contains: "1. 'After one or two generations, they [the Jesuit missions] have come to naught.' What is the truth? This: that no where in the world have been numerous, but in this respect they only give evidence of the truth which the bearers of the truth must always expect, according to the infallible Word. That Protestant missions in India are permanent, and that they are 'spreading each generation wider and deeper,' may be termed either a rash or a misleading statement. In there a Protestant mission in that country established for one hundred years? Does the number of Protestants in India go to show that the missions are 'spreading each generation wider and deeper'? The only statistics we have of Christians in British India are of those in the Madras Presidency, where 415,000 out of 534,000 are returned as Roman Catholics. In the native States, the Christians number about 700,000, and of these the great majority are believed to be Catholics. The premises in the extract quoted being thus false, it is not necessary to discuss the inference that there was 'something wrong in the whole [Jesuit] system—errors mingled with their teaching.' A thought, however, readily strikes one in the consideration of this subject. It is in regard to the argument used by Protestants that a sufficient evidence of the apostolical character of a Church is found in its flourishing state, where the 'blood of one martyr' is said to seed. Both Asia and Africa had martyrs' blood in quantity to be the seed of great Christian nations on both continents, but God has permitted it to be otherwise. 'Beat the Apostles of those countries 'beat the air'! Was there something wrong in their system—grievous errors mingled with their teaching which thus denied them a measure of success proportioned to their efforts? Hardly, for those Apostles were the chosen of Christ Himself. It is not curious that people will seek to depreciate the work of the Jesuits after

the strongest efforts have been put forth to make it abortive. The attempt is on a par with the sneer against the Irish, that they are ignorant, indulged in by the English who forbade them to be taught. THOMAS WOOD.

KING VICTOR EMMANUELS WILL.

From the Louisville Catholic Advocate.

Before King Victor Emmanuel gave up the ghost, and before he could get absolution, and in order that prayers for the repose of his soul should be valid and of effect, the unfortunate king had to become most penitent. When he asked for his confessor, and the hope of life were over, his attendants knew that the human spirit of the successful king, according to the judgment of this world, was broken, and one of them enquired why he took this step; that he should not trouble himself to naught.

"I have awakened from a dream," said the dying monarch, "in which a sainted ancestor of mine appeared before me in tears, and I heard voices in a strange tone counting out the hours of life that remained to me, and a hand rose before my eyes, pointing to that clock on the mantelpiece—here he pointed to the clock—and the hands left their place and moved down, one in one direction, and the other in the other direction on the dial, and they rested when they indicated the hour of two o'clock or a little after, and the sun seemed to be going down, and then a great blue came over everything, and a dazzling light came forth out of the depths of the bar, and took shape, so that it looked like the figure that terrified me. It struck me at once with its meaning. It was like the hand-writing Belshazzar saw upon the wall when he cried out. It meant that death was coming for me, and that I was to die like Napoleon, the Third of his name, and—"

A RECENT IRISH NOVEL.

Ottawa, April 18th, 1885. To the Editor of the Catholic Record.

DEAR SIR:—Permit me to make, through the columns of your excellent paper, a few remarks on an article with the above title, which appeared in the month of May number of the 'Catholic World.' It is a review of the novel 'The Wearing of the Green,' by 'Basil,' which lately appeared in London. The reviewer is jubilant over the work. That it has considerable merit no one who has read it will for a moment doubt; but that it deserves all the praise bestowed by Mr. A. G. Thomas, very few will be so prompt to admit. It is certainly superior in tone to the caricatures of 'Harry Lorrequer,' or 'Chas. O'Malley.' The plot is slight. An English tourist, Reid Sumner, finds himself benighted in Ireland and is hospitably entertained at the house of an Irish gentleman, Miles Wyndham. The visitor falls in love with Miss Nora Wyndham; she saves his life; she and father are invited to England on a visit to the Summers family. Nora, however, has her Irish lover, Maurice Stoddart, who is a land leaguer, a great patriot and eventually an M. P. Such is the bare outline of the plot. As the reviewer confined himself to the merits of the author, I shall try to point out some of these defects in the work which, in its perusal, appeared to me the most striking. In the very heroine, Nora, there is something that does not work as smoothly as the reader would wish. She seems to be struggling continually under the difficulty which her Protestantism brings upon her, for the fact of her being a non-Catholic places her in situations which are not easily reconciled. The visits of the priest, for instance, to such a place as her father's, and his interest in the welfare of the Wyndhams, are not natural by any means in a country like Ireland. In connection with Mr. Mac, our novelist goes against the common notion of the patriotism of the modern Soggarth Aroon, by representing him as regretting his Irish birth. The Irish generosity which is the crown-work of his story, he calls un-English and consequently 'gothic and absurd.' In the first half of the work one is annoyed with the recurrence of such strange notions as 'The English are a perfect, the Irish a perfect people.' 'Ireland is the spoiled child of the Empire.' 'That land is the only means of support in Ireland is due to the weak energy in the Irish character.' Yet with more frankness than consistency, he adds in the same paragraph that various laws have been enacted for the prohibition of Irish manufactures. But it is on what he is pleased to call Irish ingratitude that the author of this new novel surpasses himself. Speaking of Maurice, Nora's idol, who was arranged for complicity in some outrage and who on his release addressed a large and enthusiastic audience at a League meeting in the Dublin Rotunda, he puts the following words in the mouth of the London Times: 'From one end of it [Maurice's speech] to the other there was not one single word of gratitude to the English Government which released him from Kilmaham a little more than a fortnight ago, or to the law of England which gave him that morning so fair a trial and so frank and so full an acquittal. But gratitude, it grieves us to admit, is so far from being an Irish virtue, that every fresh act of instance, measure or measure of concession, seem but to stir up the rancour of this perverse and implacable race.' Such are the principal defects that occurred to me in the perusal of an otherwise excellent production. VIC. T. T.

OBITUARY.

VENERABLE ARCHDEACON O'CONNELL.

The Cork Examiner of the 15th ult. has the following: Yesterday the remains of the late Venerable Archdeacon O'Connell, P. P., V. E. Castleland, were interred in the chapel in a vault specially prepared for its reception. At ten o'clock a. m. the Office for the Dead commenced. Rev. D. Leary, P. P., Ballymacelligott, and Father M'Gillycuddy, Castleland, were chanters. The following clergymen made up the choir:—Very Rev. Dean Coffey, P. P., V. G. Tralee; Very Rev. Canon O'Sullivan, P. P., Kenmare; Very Rev. Canon Griffin, P. P., Y. Millstreet; Rev. M. Moriarty, P. P., Bann; Rev. O'Connor, P. P., Miltown; Rev. C. F. Mahon, P. P., Boherbee; Rev. C. F. O'Connell, P. P., Kilmorgan; Rev. M. A. Dillon, Adm., Kilmarney; Rev. H. Kerin, O. C., Rev. D. M'Gillycuddy, O. C., Castleland; Rev. C. Cronin, O. C., Doonagh; Rev. J. Kilmarney, &c. Immediately after the Office was finished Requiem high mass was begun, Rev. Father Cronin, O. C., Castleland, being celebrant;

friends; take me to the balcony, that I may scream my repentance to the people before I die, and I perish in my sins, with the most awful curse upon me that has ever tortured the persecutors." Humbert was terrified into replying: "Father," he said, with a pallid face, "I promise." The king laid himself back as if exhausted. At this moment one of the officers came forward and whispered, "The Pope's Envoy, your Majesty!" "Show him here. Leave us," said the king.

Now this was Victor Emmanuel's will, but in two days after Prince Humbert said in public that his father, "the king," had died, professing all the sentiments of his previous life. His previous will was not set down as his statement to Prince Humbert. He was frightfully terrified at the approach of death, and he knew that would be a farce, a mockery of God, upon his part to ask absolution, or to request the rites of the Church, without the spirit which we have related, and that absolution would have been refused to him, and no priest would offer Mass for his soul after death, unless this condition of restitution, and the full purpose of it, were fulfilled.

We have all this on the very highest authority, and publish it now, to show how Victor Emmanuel died—when he died repentant.

MR. J. O'GARA.

Although having been almost forgotten by the present generation, there still remains enough people in Kingston to tell some of the good deeds of the above named gentleman. During the past week Thursday last, during the past week he had met with many reverses in his life, and had almost been deserted by all, except by that which is most dear to all in time of trouble—the St. Vincent de Paul Society. He had almost reached the advanced age of years, and before his sickness could tell many interesting stories in connection with his contrivance of building the foundation of St. Mary's Cathedral. But time changes, and it changed quickly for poor Mr. O'Gara, dying lonely and sad, and but few friends to give him consolation in his dying days of sorrow and misery in this world. May the Almighty God have mercy on his soul, and place him where the toils and troubles of this world are unknown.—Canadian Freeman, April 29.

BOOK NOTICES.

THE LITTLE MONTH OF MAY.—translated from the French of the sacred poet, stands by Miss Ella McLaughlin. New York, C. M. B. A., 1885. Pp. 100. Price 25c.

The perusal of this neat little work will be gathered from the introduction, in which is related a conversation of our Blessed Lord with one of his faithful servants. "All graces," replied Jesus, "come through Me, but they all pass through the hands of My Blessed Mother." These words, says the compiler, indicate the true spirit of this little work. Simple thoughts joyfully written under the patronage of Mary, they would say to the pious soul each day of this month of May: Love Mary, hope in Mary, imitate Mary, and through Jesus gently rise to Mary."

TRIBUTES OF PROTESTANT WRITERS TO THE 'HAIL MARY.'—The compiler, says that by James J. Treacy, editor of 'Catholic Flowers from Protestant Gardens.' Pp. 100. Price 25c. New York and London, 1885.

This valuable collection of testimonies to the truth of the Holy Mother of God, is dedicated to Most Rev. Dr. Kirby, Bishop of Lita and Rector of the Irish College, Rome. Among the writers cited are Lord Brougham, Edmund Burke, Thomas Carlyle, W. E. H. Lecky, James A. Froude, Archbishop French, Leblait, and Sir James Macintosh. The compiler, in his preface, says that he has not unfrequently happened upon men who went forth to labor against God have been compelled to act as the unwilling and almost unconscious instruments of His holy designs. Thus we see, when Julian the apostate undertook the task of falsifying the prophecies, he but helped to fulfil the prophecies by the very letter. "This idea is forced," he says, "on those who have taken pains to examine carefully the enormous number of books, of every size and description, which have been poured out upon the world with no other purpose than that of misrepresenting the Church of God, when they find some magnificent tributes to the truth and beauty of Catholicity in a vast mass of the most violent vituperation and shameless falsehood. Mr. Treacy's book is one that deserves a very wide circulation.

Last year the Unita Catholic of Turin sent the Holy Father as Peter's Pence 40,000 francs. Since opening its subscription this journal has sent about twelve million francs; and this immense sum of money has been contributed by Italian alone.

LOCAL NOTICES.

A SPECIALIST—J. R. Cron, chemist, makes a specialty of the dispensing and compounding of prescriptions and recipes. Prescriptions filled at all hours. Homeopathic medicines kept in stock. Try our taking powder. 5 cent sample given to adults.

Just opened out at J. J. Gibbons a new stock of House Furnishing Goods, Lace Curtains, Table Linens, Table Covers, Sheetings, Towellings, Napkins, Quilts. All first-class wares.

FINE ARTS—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London.

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INFORMATION WANTED.

OF TIMOTHY RYAN, NATIVE OF Templemore, Co. Tipp., Ireland. When last heard from he was in Kingston, Ontario, where his father and mother now reside, by whom any information of his present whereabouts will be thankfully received. 35-57

AGENTS WANTED.

(Good men only, Big Pay, salary or Commission.) Don't let this chance pass. Send stamp for confidential Terms. 4 Market Lane, London.

Rev. D. M'Gillycuddy, C. C., Castleland, and Father Fitzgerald, P. P., Curran, being deacon, and sub deacon, respectively; and Rev. H. Kern, C. C., Kilmarney, being master of ceremonies. At the conclusion of high mass, the coffin was borne on the shoulders of the deceased's immediate friends, taken out to the chapel gate, and placed on a bier, drawn by four horses; the procession was then formed, consisting of the clergy, the children of the convent schools, and a vast number of the general public. All the shops in the town were closed until 12.30 p. m., and everyone seemed grieved after a good and worthy pastor. Revs. D. Moriarty and H. Heffernan, Protestant rector, also marched in the procession; and also twelve police marched under the command of Head-constable Euginia. During Archdeacon O'Connell's term in this parish, which was about fourteen years, he gained the esteem and regard of both rich and poor. He built two new chapels in his parish, and a great many schools, and kept a good staff of teachers, who speak highly of his care by whom he is much regretted.—Cork Examiner, April 15th.

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OF TIMOTHY RYAN, NATIVE OF Templemore, Co. Tipp., Ireland. When last heard from he was in Kingston, Ontario, where his father and mother now reside, by whom any information of his present whereabouts will be thankfully received. 35-57

AGENTS WANTED.

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THE CATHOLIC CHURCH

By Rev. Rev. John Walsh London.

The Encyclical Letter, "Hum of Our Holy Father Pope the Sect of the Freemasons The American Catholic Quarterly Review.

In his great and instructive Letter, Humano generi, on which is the denial of the evils that afflict our world, the destructive forces that wicked warfare against Christ and the Christian Church has created and fostered, the document is so full of irrefragable and indisputable in its deductions and statements that any words of ours would be to its power or to the salutary impressions its personal candid and unbiased mind.

FUNDAMENTAL DOCTRINE OF says the Holy Father, "the nature and human reason things to be mistress and guide this down, they care little (God, or pervert them by violent opinions. For they thing has been taught by no dogma of religion or text not be understood by the sense, nor any teacher who believed by reason of his age since it is the special and sacred Catholic Church full of wisdom, truth, and holy teach, besides other divinity, the authority of its office defend the same with perfect against the Church that the of all just and morality, a undermined. The evident Ruler of the world from His own creation. La of all divine sanctions. This is supreme and independent ability to a higher law. M is the source of supreme civil therefore, an appoint or magistrates according to the education of youth must and marriage, the bond of and the basis of society, must to the genus of commerce, the Holy Father, "the domestic Catholic Church full of wisdom, truth, and holy magistrates according to the ing declarations: That mar to the genus of commerce which can rightly be revoked of those who made them, civil rulers of the State have the matrimonial contract; that, tion of youth, notwithstanding the matter of religion as a of fixed opinion; and each one at liberty to follow, when age, whatever he may prefer things the Freemasons fully not only assess, but have long to make them, in any way. For in many countries, nominally Catholic, it is ena NO MARRIAGE SHALL BE CONS FULL except those contracted by in other places the law per and in others every effort is to lawful as soon as may be time is quickly coming who will be turned into another tract—that is, into changeable tain unions which fancy n gether, and which the same, may dissolve. With the grea ty the sect of the Freemasons deavors to take to itself the youth. They think that the mould to their opinions th plant age and bend it white and that nothing can be that the youth of the State up the youth of the State plan. Therefore, in the ed instruction of children, they share, either of teaching or to the ministers of the Church many places they have procur education of youth shall be in the hands of the State, which treats of the sacred holy duties of men to God sh deduced into the instruction of Then come their doctrines which the Naturalists lay down ALL MEN HAVE THE SAME and in every respect, of like condition; that each one free; that no one has the ri