Branch No. 4, London,

Deminion C. M. B. A. Directory. Deminien C. M. B. A. Directory.

Bro. T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Dominion of Cabada. It will contain the names of eli the members and auch other information as will be of interest. It will form a very valuable and interesting volume, and, it is hoved, will be the means of aitli further/extending the memberanip as well as bringing those who are already envoluded into closer relations of business and friendly intercourse Ten thousand copies will be published for free distribution. The size of pege will be 8x4 inches. Catholics generally will find this work an excellent advertising medium. The rates of advertising medium. The rates of advertising are: For full page, \$12; half page, \$7; quarter page, \$5. Those of our members who are engaged in business will find this an excellent advertising medium. Address the publisher, T. J. Finn, Gazette office, Montreal.

C. M. B. A.

A Worthy Ubject. We earnestly hope all our Brother members in Canada will make a hearty and liberal response to the following circular. Our Brothers in Waterloo are to mmended for their noble ambition to place a set of bells in their church, and we hope the contributious will be of such a character as will enable them to purchase bells that will be an everlasting edit to the C. M B. A.

Credit to the U. M. B. A.

C. M. B. A. hall, Branch. No. 104,
Waterloo, Ont., Feb. 2, 1891.

Mr. Thomas Coffey, Catholic Record:
DEAR BROTHER—We, the Catholics of
Waterloo, thought it advisable to erect a
church and school in our own town in order
to promote the interests of our holy faith
more effectually, and to secure the inestimable boon of a good Catholic education for
our little ones

nacre effectually, and control education for our little ones. Through the blessing of God, the good will of our ciercy and law people, and particle larly through the Littlemes of the energetic members of the U. M. B. A., we have now a fine church and a good school in regular run-

memors of the C. and section in regular runhing order.
But as the Catholics of the town are few,
and but little blessed with earthly riones,
there is still a heavy debt on our church and
school buildings and the church is, as yet,
but poorly furnished. The ordinary current
expenses tax the good people to the uttermost of their ability. Let to themselves
they have little prospect to complete the
furnishing of their church in a satisfactory
manner. One of the most desirable part of
their furnishing yet to be obtained is a set of
bells to call the faithful to Divine services.
Considering these matters, the members of
the local C. M. B. A. branch thought it not
maproper to make an appeal to their C. M.
M. A. brethren throughout the hominion,
and to beg them charitably to come to the
aid of their Brothers in need and to sasist
them slightly in their endeavor to procure
bells for their church.

aid of their Brothers in need and to sasist them slightly in their endeavor to procure bells for their church.

If all the members of the C. M. B. A. in Canada only contribute a small mite to this noble work, evough will be realized, without any great individual sacrifice, to secure a fine set of bells, and thereby to gain for themselves everlasting gratitude of the faithful of Waterloo. Should the plous expectations of our members be realized to any degree it is intended to show by the inscription on the bells who are the kind donors; to have public prayers aid on every Sunday and holiday for the noble benefactors of the mission and to publish the contributions of the mission and to publish the contributions of the association in Canada.

We humby request you therefore, dear Brother to bring the matter before the meeting of your branch at the first opportunity; to do what is in your power the assist us in our plous effort and to report the result of your labors to our Secretary. The members of this branch on their part, piedge themselves to do what they can in favor of any branches.

Trusting that our request will receive an

branches.

Trusting that our request will receive an early and a favorable consideration,
We remain, yours fraternally,
JOHN FIERSCHEACH, COT Sec,
11EO. SPETZ C. K., Spiritual Adv.
Address John Bierschbach, Cor. Sec C. M.
B. A., Box 161, Waterloo, Ont.

New Branches.

New Branches.

Branch No. 152 was organized in Whitby, Ont., by Rev. Father Jeffoott, District Deputy, on February 5.

LIST OF OFFICERS.

Spiritual Advisor, Rev. Patrick Kiernan President, Rev. P. Kiernan Frist Vice President, Louis Bandil Second Vice-President, Louis Bandil Second Vice-President Herman Dilinan Treasurer, Thomas McCann Recording Secretary, Anthony Bandil Assistant Secretary, William B. O'Connor Marshal, Andrew Breen Guar William Greenan Trustrees, Charles Barton, William J. Spnrvili, Isaac Paquette, Jeremiah Coffey and John Murphy.

Branch No. 138 was organized in Midland, Ont. by District Deputy Anthony J. Chalue on February 6.

LIST OF OFFICERS

Spiritual Advisor, Rev John F. Synett President, Kev. John F. Synett First Vice-Fres. Alphonse Courtemanche Mesonu Vice. President, Mathew Styan Treasurer, Napoleon Laurondeau, Recording Secretary, James L. Kelman Assistant Secretary, Edward O'Donoghue Marana' Feter Foley Guard, Joseph Murphy Trustees, N. Laurondeau, E. O'Donoghue, A. Courtemanche, Jos. Kelman, P. O'Reilly.

Branch No. 154 was organized in Egan-ville, Ont., by District Deputy M. Galv.n. on February 9.

Spiritual Adviser, Rev. Father Byrne
President, Wm George
First Vice President, George Perrigo
Second Vice President, George Perrigo
Second Vice President, George Perrigo
Second Vice President, Robert Dixon
Tressurer, John P. Lacey
Recording Secretary, John A. Kitt
Assistant Rec. Sec. John P. McNamara
Financial Secretary, Inos. J. Queally
Marshal, Martin Foliey
Guard, Chisries Foy
Trustees, for one year; P. Furlong, M. Foy
and F. Shruder: for two years, Robt. Dixon
and John A. Kitt.

A Congratulatory Meeting.

A Congratulatory Meeting.

St. John. N. B., Gazette, Feb. 19.

Members of Branch 133. Catholic Mutual Benefit Association, in Carleton, met last evening to congratulate Mr. P. J. O'Keere, their President, on his promotion to the position of Crief Preventive Officer in H. M. Customs for the Maritime Provinces. Congratulatory speeches were made by Messrs T. Donovan, T. McKenns, W. E. Scully, Jas. Ponohoe, I. Coyle, M. Morrissoy, D. J. Noonen, Jas. Gallsher and others. Mr. O'Keefe replied to the many flattering remarks of his friends, and trusten his conduct as a citizen and official would in the future as in the past reflect credit on himself and them and always result in retaining the esteem of those with whom he associated and with the general public.

Besolutions of Condonne.

Resolutions of Condolence.

Belleville, February 18, 1891. At a regular meeting of Branch 76, it was oved by Joseph Foliz, seconded by Frank moved by Joseph Foltz, seconded by Frank
Carney, that
Whereas an all-wise Providence has removed by death the mother of our respected
Marshal, Brother Michael Lynch, resolved
that this branch sympathiza sincerely with
Brother Lynch in his sad affliction.
Resolved. That acopy of his resolution be
sent to Brother Lynch, entered in the
minutes of this meeting and published in
the CATHOLIC RECORD.

JAMES HANLEY, Rec. Scc.

Belleville, February 18, 1891. At a regular meeting of Branch 76 it was Dolan

Dolan, we reast his branch having learned of the death of the father of our esteemed Second Vice-President, Brother Daniel Descou, Resolved, that we deeply sympathizs with Brother Descou, that his head bereavement. Resolved, That this resolution be entered on the minutes of this meeting, a copy be read to Brother Lecond and to the CATHOLIC RECORD for publication.

JOHN COUGHLIN, Sec.

At a regular meeting of Branch 104, Water-loo, held in their hall on the evening of Veb. 10, 1891, the following resolutions were adopted:

fore be it
Resolved, That, while bowing to the Divine
will, we extend our heartfelt sympathy to
our Brother, Jacob Ball, who is deprived of a
kind father.
hesolved. That a copy of these resolutions
be sent to Brother Ball, and to the CATHOLIC
RECORD to be published.

JOHN BIERSCHBACH, Rec. Sec.

At a meeting of the C. M. B. A. held at Waterioo, Ont., in their hall, Feb. 10, 1891, the following resolutions of sympathy were

the following resolutions of sympathy were adopted:
Whereas it has pleased Almighty @od in His divine wisdom lo visit the home and family of our worthy Brother, s. P. O'Donohoe, and take away his oldest and youngest daughters, Maryan and Maggie, who died after a short liness, be it. Headlers, who died after a short liness, be to members of Branch 104, do hereby tender our heartlest sincere sympathy to Brother O'Donohoe and tamily in their sad bereavement. Be it further Resolved. That a copy of these resolutions be sent to Brother O'Donohoe and published in the UATHOLIC RECORD.

JOHN BIESSCHBACH, Rec. Sec.

Election of Officers. Election of Officers.

Branch 73, Oustic.

Spiritual Adviser, Rev. Father O Lone
Chancellor, Nicholas Lynett
President Cnas. McLaughin
First Vice-President, Patrick McCann
eccond Vice-President, Michael Farrell
Recording Secretary, Jeremiah Coulson
Assistant Rec. sec. Matthias McCaun
Financial Secretary, Matthew C Leathan
Freasurer. Dennis Heffernan
Marshal, John McLaughlan
Guard, James Farrell
Trustees, William Fitzpatrick and Jame
Synnett.

Branch 110, Quebes, Branch III, Quebec,

Ropritual Adviser, R P Pelletier, O M I
President, N N Parent
First Vice President, M Fiset
Second Vice President, Thos. Pagnon
Treasurer, P E Venner
Recording "ecretary Eug. Blais
Assistant Rec. Sec. Jos. Gulmond
Financial Secretary, J H Patry
Marshal, Edw. Leclerc
Guard, L E Charter
Trustees, A Fiset, L Gignac, P Thegare, D
Rousseau and John J Laroche.

Branch 143, Montreal. Branch 148, Montreal.

Spiritual Adviser, R. sv. Chas. LaRocque
Chancellor pro tem., O Vinette
President, Rev. Chas. LaRocque
First Vice President, G T Dorion
Second Vice-President, T Delage
Recording Sec., I N Aubertin
Assistant Rec. Sec., J G Onimet
Treasurer, F N Fournier
Financial Sec., Rsv. L B bissonnault
Marshal. J B Aubry
Guard, J Brault Guard, J Brault Trustees, for one year, J B Aubry, T Delage and F N Fournier; for two years, A B Arch-amtaut and O Vinette.

At a meeting on the 20th Archbishop Walsh uttered another protest against forbearance, such as the McCarthyites have displayed and the Parnellities have

have displayed and the landscape of taken advantage of.

The Times says it is believed William O'Brien will strongly oppose the policy of the Irish Bishops, which it is expected the believed the believe of the bishops. he will publicly condemn directly he leaves prison. On Irish matters, how ever, the Times is not considered a good

authority.

The undertaking of the McCarthyite mission to America is due to the telegram from T. P. O'Connor to the effect that the balk of the Irishmen in America are Mc-Carthyltes.

Mr. Parnell arrived in Dublin on the 22nd. He was given an enthusiastic reception, the people repeatedly cheering him. Mr. Parnell responded to his admirers' greetings with a brief address.

The Bishop of Dromore has sent a letter to the clergy of his diocese, in which he warms the faithful not to attend Parnell's meeting in Newry. He says he hopes the poisoned atmosphere of the divorce court and the filthy, disgusting and scandalous details of the O'Snea case have not reached his dioces The proposed meeting, he declares, will be a wanton insult to religion, to the Bishop and to the priests, and Bishop and to the priests, and a laudation of a Heaven-cursed crime. "Let God arise," he says, "and His enemies will be confounded. Forbearance Trustrees. Charles batton, promiting lasac Paquette, Jeremiah Coffey and John Murphy.

Branch No 153 was organized in Midland, on Polymers.

Branch No 153 was organized in Midland, and hate adultery use lawful means to on February 6.

Branch No 153 was organized in Midland, and hate adultery use lawful means to save the honor and good fame of their on February 6.

Branch No 153 was organized in Midland, and hate adultery use lawful means to save the honor and good fame of their shall not flaunt the robe of Herodias in the face of St. John the Baptis.

Trustrees, Charles batton, leading to the children of a good mother, who does her duty, inculcating sound principles of ful undercurrent of religious feeling, free from rectarian prejudice and based upon the face of St. John the Baptis. the daring aggression of those attempting to prostitute the country, to aggrandize an individual and hide their own filthy onduct."

Archbishop Walsh bas written a letter published in the Dublin newspapers, in which he says that six priests responding to an official invitation to assist in the administration of the Zetland-Balfour fund, attended a meeting of the Belmullet Relief Committee, at Beimullet, County Mayo, but upon learning they would not be allowed to have effective control of the distribution, they with drew. The Archbishop says the same action will be taken by other priests in

other districts.
Dillon and O'Brien have been steadily failing since their imprisonment began, and both are now in the prison infirmary. Dillon is much broken in health. O'Brien is also suffering considerably, but is 14 lbs heavier then when he was last in Galway

KIND WORDS.

KIND WORDS.

Gillies Hill, Feb. 16, 1891.
Thos. Coffsy, London—Doar Sir—though not being abie to speak from experience, I am not ignorant of the difficulties connected with your profession—of the patience, energy and faithfulness necessary for the aucessful discourage of your duties. Permit me, therefore, to express my appreciation of the efforts which you have put forth during the past year for the cultivation of our mind in religious matters, in order that we might be the better fitted for the religious duties of life. I will also say that if the advice, which you have so faithfully sought to impart to us in the columns of your most excellent paper, is properly used by us in the various departments of life which we may occupy, we cannot but feel that we have been greatly benefited by your labor. Let me assure you that we will continue to take a deep interest in your welfare and that we shall endeavor to follow your advice to the utmost of our power. Your paper is also a most welcomy visito every week in our home; and before coosing my letter I would most earnessity recommend it to all Catholic families throughout the country, for family reading.

I will now close with my best wishes and my prayers for your happiness and prosperity in this life and for your eternal happiness in the life to come.

According to recent returns the Catholic population in Scotland numbers 339 643 — 220,000 in Glasgow archdiocese -- while there are 348 priests. 332 churches, chapels, and stations, and 316 departments of day schools.

RECREATION IN LENT.

Ave Maria

Young people in America find Lent very long. The season of dances and play going, which begins with a rush after Christmas, ends abrubtly at Shroveplay going, which begins with a rush after Christmas, ends abrubilly at Shrove-Tuesday. In that section of the worldly world called "society," the quite carpet dance and the dinner party take the place of the more flamboyant amusements of the previous time. A young lady will mortify herself by wearing old ball gowns and cutting down her rations of caramela, but the business of "society" goes on much the same in Lent as at any other time, only a little more quietly. It is not, however, with these fashionable people, who pretend to keep Lent only because there is a certain cachet of distinction about it, we are concerned at present. The practical questions forced upon us are: flow shall our children spend the Lenten season? What amusements shall be permitted?

As things are, we can not keep them in As things are, we can not keep them in sack cloth and askes for forty days, any more than we can keep the "black fast" ourselves as it used to be kept. The Church does not require either of these things. At the same time we can not yield to what seems to be the presure of circumstances, and allow the world to crowd into the lives of our children as usual, excepting only Holy Week. And yet there is a tendency toward this. Formerly, the theatrical managers feared yet there is a tendency toward this. Formerly, the theatrical managers feared Lent; and the Irish piay was invariably produced during the hallowed time, that the national feelings might soften the religious antipathy to threatre-going. The managers find less need of this now. The ideas of Lent held by our young folk differ very much from those held by their fathers; and, strange to say, they permit themselves all those public pleasures which in Catholic countries are allowed by usage only so one day in mid Lent. usage only on one day in mid Lent.

It is urged, with some show of reason, that there is no harm in going to the theatre in Lent, provided the play be moral or intellectually elevating. "It is not a moral sin," the young people say to see Boots in the argument to unanswersble, put this way. It is, not a moral sin. Novertheless, it is not a moral sin. Nevertheless, it is out of keeping with exterior sympathy with the spirit of the mourning bride of Christ; and Catholics show a heartless ness and a lack of love for their mother the Church if they are not in smouler she church if they are not in sympathy with her at such a time. The dancing party ought to be out of thought in Lent—that season of penance and prayer,—and assemblies for amuse ment ought to be avoided as indecorous. Gay songs at a funeral are as congruous as even the most carefully conducted

assemblies in Lent.
The recreations for Lent should home recreations. Then is the time for quiet talks, for reading in common There is no need to keep the piano closed, no need to make the Lenten time so gloomy that the young people will learn to abhor the holy season. will learn to abhor the holy But, at the same time, the recollection of the season should permeate every recreation. If there is any amusement in anticipation not of the soberes kind-a gathering of any kind, - let it be kept until Lætare Sunday, when a faint gleam of Easter sunshine pierces the purple gloom. But before and after this time let the recreations be confined to the home circles. Music, reading, conversation, even a quiet and harmless game of whist or euchre, can not be forbidden. It would be fol y to expect our young friends to all with folded hand evening after evening, or to read even such an engaging writer as Father Faber during all the leisure hours of the forty

days.

To appear at a public place in a fine toilet, to attend a festal dinner, to fill one's house with music and lights and laughter, is repugnant to Catholic teaching and in But the Church is always tender

LENT FOR THE YOUNG FOLKS.

Good Uncle Joe and our Rev. contributor of "Lenten Thoughts" bave each said many beautiful things, especially to you, dear young readers, in regard to observance of this season of Lent. We will add only a few words on one point suggested, namely, the abstinence from some accustomed indulgence of appetite which you should undertake now to practice as your share of the season's

Now, many parents may think it is a matter of little consequence whether they teach their children this kind of abstinence or not; we mean the refraining from certain delicacies allowed during these special times of penance. This idea is a very mistaken one. Not only are the little sacrifices thus made very pleasing to God, being the all the little ones have to offer, but they teach children to control the craving of the palate, to bring taste into subjection of will, and thus fit them to combat successfully, byand by, many of lite's most grave temp-

How often do you hear people say of some of their habitual excesses: "I wish
I could give that up, but I cannot; I can
not help it." Welt, this luability to exercise their will power is practically true, but it is all due to the want of training in youth. They were never taught to make inclination yield to the higher law, and now appetite and not reason rules. And is not this a most dangerous, in-

deed, fatal condition? See the helpless self-indulgent on their way to temporal and eternal ruin! The pitable slave of strong drink is a common spectacle. It is only want of control over appetite that has brought him to this condition. Beside him you will find multitudes treading the same path to destruction through other ill habits. The invalid, made such by improper and unseasonable indulgence of the palate—he wants for-bidden food, and at forbidden thas—he cannot help it. The inveterate user of tobacco, too; he cannot observe even the cannot be and the cannot observe even them. A soldier dashed up and leveled of tobacco, too; he cannot observe even the commonest rules of decency in his practices. Indeed, he will unhesitatingly sacrifice his energies, yes, his very life at times, rather than break the wounded man from the battlefield.

thrall which binds him. You will fre-quently see even great men dying of disease, brought on or accelerated by excessive use of tobacco, because they cannot break the habit—they "cannot

help it."

Dear young friends, now so pure in mind and body, use this holy time of mortification, to gather strength, to acquire the will power to preserve yourselves so alsways. Resolve that you will do without some of the agreeable thing you are used to, in the spirit of penance, for love of God, and this result alone will some day abundantly reward you.—

The Angelus.

Love Was True to Me. [Unpublished poem from the Life of John Boyle O'Reilly, Cassell Publishing Co.]

Love was true to me,
True and tender.
I who ought to be
Love's defender,
Let the cold winds blow
Till they chilled him,
Let the winds and snow
Stroud him—and I know
That I killed him.

Years he cried to me
To be kinder.
I was blind to see,
And grew blinder.
Years with soft hands raised,
Fondly reaching,
Wept and prayed and praised,
Still beseeching.

When he died, I woke, God, how ionely! When the gray dawn broke On one only. Now beside Love's grave I am kneeling.
All he sought and gave
I am feeling.

-JOHN BOYLE O'REILLY.

CARDINAL GIBBONS ON HOME TRAINING.

"THE BEST OF ALL SCHOOLS." Cardinal Gibbons preached at the Baltimore Cathedral last Sunday morning upon "The Importance of Home Instruction of Children by Mothers."

In the course of his remarks he said :-"There are many modern 'Rachela' weeping for their children, mothers who connive at their children's downfall by indulging their caprices and desires An imperative obligation rests upon you, mothers, of instructing your children in Christian principles at home.

"The best of all schools is the home,

the oldest, the best, most sacred and most influential. No school can supplant it. The forming of the child's character begins at the mother's knee. The mind of a child is like sof: wax, and is then susceptible of impressions the most lasting Children often understand better than older persons suppose they do. For this reason mothers are best suited to be their mother is the first to give nourishment to the child unless superseded in this duty by modern appliances. The God of nature has in like manner ordained that the mother should give spiritual nourish-

ment to the child. ment to the child the mother is more in-fallible than a Pops. She is its guide, philosopher and friend. She sees all its improve every opportunity to impress its mind. I could give a long catalogue of illustrious and noble characters who were especially profited by the instruction ploty and prayers of their mothers. St Augustine, St. Louis, our own Washing-ton, Judge Gaston and a long line of others might be mentioned. We admire the beautiful works of art, which are the mother's part in moulding the immortal character of the child is higher than the artist's. She can make the home the sanctuary of domestic joy, of good breeding, of sobriety, not of discord, of bolsterous words, crimination and recrim

"Have prayers in the household circle nightly. I do not say morning prayer also, because that is not always possible In such a home the angels of God, we are

FATHER CRAFT.

Miss Teresa H. Dean writes as follows from Pine Ridge Agency, date of the

30th ult: It is said there is only a shade's difference between pathos and humor. I realized it in hearing Father Craft relate the incident of his wound. You remember that even the cassock that he wore was no protection, and he was stabled in the back at Wounded Knee, He is recovering, but he looks as if he had been and still is very near death's door. He is very pale and his hands, in their blue-tipped, shadowy fairness, will look scarce different when they are taking their eternal rest. He will not admit that his wound was any thing but an accident. He speaks of it i the lightest manner. He told me how, as the return fire of the soldiers comas the return hre of the soldiers com-menced (several minutes after the Indians had been firing), a young Indian came to him and begged him to save him. He pushed the boy back of him, and yelled to the other Indians to lay down their guns. The boy c'ung to him, all the time saying: "Save me! Save me!" He felt a sting in the back and thought that a bullet had struck him. In the excitement be forgot it. He still the excitement be lorger it. He sem kept shouting to the Indians to put their guns on the ground and they would be in no danger. Several minutes elapsed. He felt a wave of dizziness and the blood trickling down his back. Just then a soldier came up to him and said : Father, hear my confession. I am dying." He held out his arms to the soldier. With his nead resting on the Father's shoulder he was given absolu-tion. While Father Craft was thus comforting the soldier the Indian boy was still clinging to him and begging for protection. Bullets and shells were flying in every direction. Toe soldier's life passed away. With it departed the superhuman strength of the

All the time that Father Craft was telling this pitiful and intensely drama-tic incident — where in a very few min-utes had been enacted a scene that told the whole story of treachery, war, peace, and eternity — all the time as the words fell rapidly from his lips he was laughing. And the light catch breath laugh seemed to be concealing torrents of tears.

Truly, the line between pathos and humor is exceedingly fine.

LATEST CATHOLIC NEWS.

Africa, only lately opened to missionary off rts, has three quarters of a million Catholics. Mayor Grant, of New York, has applied

for admission as a member of the Catholic club of that city. It is stated that the Pope and the Em-

peror William of Germany have agreed to use their best efforts to prevent the spread of Communism. The esfe arrival in Japan of Mother

Ambrosia with three other Sisters of Charity has been announced. They reached their destination on January 20,

The largest body of Christians in the United States is the Catholic Church, and numbers 8 577,039. The second largest communion is the Methodists with 4,980-240 The Baptists come third, with 4,-292 291. It is believed that the figures given for the Catholics are under the mark and that they really number 10 000, 000. But even with these figures, the Catholics number nearly as many as the next two largest denominations.

Archbishop Ireland has selected the site for a new Catholic seminary which is to be built from a donation of \$500,000 given for the purpose by Mr. James G. Hill, President of the Northern Pacific Railway. The grounds consist of thirty acres on the banks of the Mississippi, at a convenient distance from the cities of St. Paul and Minneapolis. The building Mr. Hill's donation will form an endow.

It is announced that the Sacred Congregation of Rites has decided against the canonization of Christopher Columbus. One of the Cardinals who is a member of the Sacred Congregation being spoken to on the subject, said that while it is ac knowledged that Columbus was a good man, his goodness was not of that high order which would place him in the rank of the caponized satute of the Catholic

Pere Didon, the writer of the great work in answer to Renan, which has become so popular in France, said in a recent interview that Atheism in France, not withstanding its apparent spread, has not commended itself to the heart of the French people generally. He considers that the absence of any official recognition of God could not be looked upon

GREAT BANKRUPT SALE

OF DRY GOODS, MANTLES, JACKETS, TWEEDS AND MANTLE CLOTHS.

Having purchased the best portion of the wholesale bankrupt stock of McKenzie and Hamilton, Colborne St., Toronto, at 47½cts, on the dollar, we will offer the same for sale at our store, 136 Dundas St, London. The sale began on Wednesday morning, 14th inst. The store was closed on Monday and Tuesday, the 12th and 13th, to mark and arrange said Bunkrupt Stock. Remember the stock was bought at wholesale quotations, therefore we are in a position to sell goods at less than half the wholesale prices. The London Bargain Store, 136 Dundas street, opposite the Market Lane.

On the 23rd inst., in this city, on Elizabeth street, near the Military Barracks, George Brown, aged 73 years.



Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache,

Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in 11 Languages. THE CHARLES A. VOSELER CO., Baltimore, Md.

Canadian Depot: Toronto, Ont.

ORITUARY.

Mrs itsf. v. Otombee.

On Monary, the 16 n inst., at St. Joseph's hospital, Peterborough, Mrs. Susan Duffus, one of the olocal and most respected settlers in the township of Otombee, departed this life at the rice old sge of seventy-two years. Born in Buffolk, England, in 1818, ahe came to this country in 1829, and lived for some time in Quebec, where she became a convert to our hosy faith, and was married in 183 to the late Win. Duffus. With her husband she settled on a larm in Otombee. During the fifty years and more she dwelt there she acquired and and retained to the end the respect, esteem and friendship of all her neighbors. The last few years of her life were passed with her youngest son, Rev. Father Duffus, the present parish oriest of Perth, in the archdioesee R tugston. Mrs. Duffus returned a low seems ago on a visit to ner old for the present and one ago on a visit to ner old for the present and the strength of the returned a low seems of the graph. Finding her lifes locetable, she condition in St. Joseph's hospital. It was the returned as the steady of the seem of her condition, she breathed her last. She has left five sons and one daughter to mourn her loss. The funeral look place on Wedlesday at 8:30 a m. from the old homestead, the residence of her soldens and seems evidence of the seems. The funeral look place on Wedlesday at 8:30 a m. from the old homestead, the hearse was evidence of the streat respect in which she was held by those who Knew ner bees. Mrs Tuffie. Otonabee.

The safe arrival in Japan of Mother Ambrosia with three other Sisters of Charity has been announced. They reached their destination on January 20, and they will at once open a free school.

The Rev. F. P. Cooney will soon issue his great work on the Catholic chaplains and Sisters during the late civil war. He has gathered a very large amount of intere ting facts on the subject.

The Marquis de Bride has presented \$3,200,000 to Cardinal Lavigerie for the purpose of sliding him to carry out his noble work for the antinction of slavery and the civilization of Africa.

On the occasion of a sermon preached by Monsigoor Toner in the Church of the Gesu in Rome, for the African missione, \$6,155 were subscribed, chiefly by Americans, Irish and Englishmen, for the benefit of the missions. O her donations were also given for the same purpose.

The anniversary of the death of Napoleon III. was celebrated with a solemn Mase at the Church of St. Augustine, Parts, on January 9. Many prominent Imperialists, as well as deputations of firm several societies, were present at the Requiem, Mass, at which the Abbe Romain clicitated.

The largest body of Christians in the United States is the Catholic Church, and numbers 8, 57,039. The second largest in the great freeto: branched at by those who shed by those who had by those who ice in the science of these circ branched with a which she was held by those who ice in the cathodral cyne is on. He witch she was held by those who is on, Row. Chinas. J. Duffus, with Requiem Mass was cell-brated with a series of the purpose of siding and sedence, and sand the cathodral cyne for the eather and was presented by those of the sheet of the cathodral, was master of ceremonies. His Lordship Jordship of the cathodral, was master of ceremonies. His Lordship Jordship of the cathodral, was master of ceremonies. His Lordship Jordship of the cathodral, was master of ceremonies. His Lordship Jordship of Toole of the subject. The series of the cathodral, was master of ceremonies. His Lordship of the cath

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French Village, Jany , 1883.





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MODERN AGNOSTICISM. [From a pastoral letter to the clergy aity by Archbishop O'Brien, of Halifax.

It is sometimes by reason of the

the sometimes by reason of the searchableness of God's wavs that fine a soul tried by the disappointment life may, through impatience at knowing the reasons of these trials, God's designs in permitting them, gweek and lapse into doubt and errord that many who have not the cit and that many who have not the gi faith—thinking there should be no tery hidden from them, refuse to ac the revelation of Christ. Not only but they deny the existence of a sur they deny the existence of a sur the human soul and its noble facu to the level of mere material th to the level of mere material th With a wearisome iteration of obs phrases, and of words that express time ideas in polysyllables of re adaptation, they succeed in ma themselves believe that they are foundly learned; and if they can cepy a sentence from some German we they impress on a certain number of public a similar belief. It is dishea public a similar belief. It is diseased ing to see how readily the average outside the fold is miviled by every control of the public and how eagerly he pins his to novel theories, provided only they not Catholic. A man who may have quired distinction in some one bran physical science endeavors to expla facts and phenomena of creation b laws of that one branch. A mom reflection should teach us that he co more succeed in this than could a more succeed in this than could a in constructing and operating a engine. Yet, by a dexterous use of magic word "evolution," or that one of which dabblers in science fond, viz., "environment," with the tion of some brzy expressions that no particular meaning, the professor captive the intelligence of fairly it gent men, and they join with his deubting or denying the existen God; or they seek to lull their science to rest by adopting the or cowards and superficial thinker agnosticism, or, in other words, that existence can neither be proved ne proved. This is the fashionable for unbelief at present. Its professore to escape the reproach of atheir well as the stigms of vulgar materi But they insult God by practically ing with the atheist His existence they degrade reason with the mate not by making it a function of n but in that they done its but in that they deny its power capabilities. And yet these are the

new in name, is very old in reali may come like a revelation to son it is old and vulgar, and altogett it is old and vulgar, and altoget reasonable. It was quite widesp the days when St. Paul wrote Romans. Then, as now, its pre mocked at the Gospel, and "pre themselves to be wise, they it foels;" then, as now, "God gav up to the desires of their heart, cleanness, to dishonor their own among themselves;" then, as no changed the 'truth of God into a l worshiped and served the creature than the Creator." (Rom. i, 22 than the Creator." (Rom. i, 2); their airs of superior wisdom imp Paul? Did he fear their laug their wrath, and deny God's tonly profess it with bated bre with an air of apology? Far from the Catholic Cauron of to day h proplaimed: "For I am not ash the Gospel, for it is the power unto salvation, to every one lieveth." (Rom., i, 16). Notes that the "wrather that the "wrather that the "wrather that the "wrather the the "wrather that the "wrather the the "wrather that the "wrather the the wrather the wather the wrather the wather the wrather the wrather the wrather the wather the wrather the wrather the wrather the wrather the wather lieveth." (Rom., i, 16). Nor fear to announce that the "wrat is revealed from heaven against piety and injustice of those men tain the truth of God in injustice Nor was he satisfied with pro the Catholic Church he was th

men who pose as the champi

human reason, while in truth they

This error of agnosticism, al

the Catholic Church he was the pion of human reason and up dignity of its power. He met it its of that day on their own and pointed out how they could know God through His works.

"For the invisible things of H the creation of the world, ar seen, being understood by that are made, His eternal prand divinity; so that they are able." (Rom., i, 20). There supernatural and unseen order known by man with invincible The visible things of creation— The visible things of creation—
flewers, birds of the ai, the
waters instinct with myriad life many books in which the min can read the existence of their Orestor. Human reason can p absolute certainty that a sup final cause, endowed with in and free will, actually exists. "working hypothesis;" no me tilic assumption introduced to ing out to a desired end; it is more or less probable; it is no even; it is a fact which can be trated with the severest ma precision. This is why the Appounced the agnostics of his d ousable." What shall we say of our age? Their advantagaunight to the glow-worm's loompared with those enjoyed whom St. Paul held to be "ine whom St. Paul held to be "ine They have eighteen centurie tian enlighteement; they storehouses of philosophic knthe works of St. Thomas Aqui sufficiency in any of the in hand books of Catholic phi use in our colleges. Perhapi judice, or pride of intellect oversight, they may have these; yet were they to rea with a desire to know the teffect to cause, they could dealt the rigor of a demon Euclid, from the exists simple primrose the exists on mipotent Creator.