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ECCLESIASTICAL CONFERENCE. Specially reported for The Catholic Record.

On Tuesday last, His Lordship the Bishop of London, accompanied by the Most Rev. Dr. Cleary, Bishop of Kingston, left for Windsor. On Wednesday the Bishop of London presided at the semi-annual conference of his clergy of the counties of Kent and Essex. There was a very full attendance of the priests of both counties. The Bishops and clergy were, at the close of the conference, entertained at dinner by the Very Rev. Dean Wagner, P. P., of Windsor. On Thursday their Lordships visited Assumption College, Sandwich, and were accorded a hearty reception by the Rev. Father O'Connor, President of the College, the tage of the occasion to address the faculty and students.

EDITORIAL NOTES.

WE HEARTLY congratulate the Pembroke Observer on its new and enlarged form. We wish our contemporary every success and all prosperity.

THE Congregational Musical and Literary Society of this city, Rev. H. D. Hunter presiding, has decided that it would not be advisable to grant Ireland legislative separation. Alas, O poor Ireland!

WE ARE authorized to say that the letter published in Saturday's Globe, and said to have been written by Cardinal Manning to Lord Robert Montague, is a gross and clumsy fabrication—a falsification of the most criminal character. The unhappy nobleman, whose letter is also cited, is evidently as faithless in his religious as he was in his political professions. Elected on the strength of both, in 1874, by an Irish constituency, he soon basely betrayed the people who had put faith in his public honesty, and, having now no further use for the Church, belies and

and with a national seminary, which will

shrewdly, cleverly and logically presented to the British people. It is abund. antly evident from the comments of the London press that Mr. Sexton made a marked impression upon those who heard and those who read what he had to say for his party and his country.

WE WERE highly pleased to learn of the election of our friend John Dooner, Esq., Bromley, to the wardenship of the extensive, wealthy and populous county of Renfrew. In the Pembroke Observer of the 5th, we read: "As Mr. J. Dooner stepped from the train at Cobden on his return from the County Council he was met by a large number of the free and independent of Bromley who had come to congratulate him on his election to the Warden's chair. After some preliminaries, in which good fellowship liminaries, in which good fellowship seemed mutually reciprocated, the party drove to Mr. Dooner's residence, led by Mr. P. Daly, at a speed which was highly suggestive of steam, where a very pleasant evening was spent. From these manifestations we must infer that Mr. Dooner's conduct during his long term of office has met the approval of the intelligent yeomen of Bromley."

SPEAKING of Mr. Hogan's election to the wardenship of Frontenac the Kingston Freeman says: "It is not often that we have occasion to say a good word of the Orange Society, but whenever they give us the opportunity we shall not be slow to accord them the credit which their actions may deserve. In this case the Council that unanimously elected a Catholic to preside over it, is composed, it is said of twenty-one Orangemen and three Catholics. That such an assembly should have chosen Mr. Hogan is not only a powerful tribute to the ability and genial qualities of that gentleman, but is also an act which reflects very great credit indeed upon the members of the Order who compose so large a majority of the Council." We know of certain County Councils, the vast majority of whose members are Protestants, but not Orangemen, that might well take a leaf out of Frontenac's book of tolera-tion and fair play.

and with a national seminary, which will be a means of developing the manifest vocations of the native youth.

The Toronto World pays a high tribute to Mr. Sexton as a public speaker and Parliamentary debater. Of his speech delivered just before the fall of Salisbury the World states: The speech was throughout studiously courteous and conciliatory to Mr. Gladstone and the English masses. It concluded with an expression of the hope and belief that the country was soon to witness "a wise, peaceful and friendly settlement of the great national and international question pending between England and Ireland."

Seldom, if ever, has the Irish case been so shrewdly, cleverly and logically presenting the world with an expression of the seminary of the country was soon to witness "a wise, peaceful and friendly settlement of the great national and international question pending between England and Ireland."

Seldom, if ever, has the Irish case been so shrewdly, cleverly and logically presenting the world love of God, and of man for God's sake, was to be the rule and law of the Christian dispensation.—The two-fold love of God's sake, was to be the rule and law of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prominent feature and characteristic of the Christian dispensation—the most prom dispensation.

The two-fold love of God, and of man

whole sacred heart went out to them in all the mighty and beneficent power of His sympathy and love. In fact, whilst on earth He seemed to love and to work principally for them. He made His work and His mercies for them the test and preof of His Messiahship. In reply to the messengers of St. John, enquiring whether He was the expected Messiah, He in proof appealed to his charity and commiserations towards the poor and afflicted: "Go and tell John what you have seen and heard: the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise sgain, and the poor have the Gospel preached to them." Matt. xi., 25. He could have shown in a thousand ways the God-power that belonged to him by nature and of right. He could have controlled the elements, as He did once on trolled the elements, as He did once on the sea of Galilee—He could have arrested the stars in their course, and have sus-pended the laws of nature, for the manifes-tation of his Almightiness; but he ap-pealed, instead, to His works of tender

A DESPATCH received from Baltimore on the 7th inst. states that Archbishop Gibbons has received a circular letter from the archbishops and bishops of Australia, assembled for their first plenary council, addressed to the archbishops and bishops of Australia, assembled for their first plenary council, addressed to the archbishops and bishops of the United States. The circular states that the council has residued to request the holy see to enrich the church in Australia with three new metropolitan sees, with six new suffragan sees, with four additional bishops, some vicars apostolic for the native races and with a national seminary, which will

DEAREST BRETHREN,—Our Blessed Lord and Saviour, Jesus Christ, came on earth to establish therein the reign of the Law of love—the two-fold love, that is, of God and of our neighbor. It is true that this law lay at the foundation of the ten commandents formulated by God on Mount mandments formulated by God on Mount file, but nevertheless it was not given a striking prominence in the olden dispensation. "Son," says the olden Scripture ("effraud not the poor of alms, and of our research that the awaited the fulfilment of that duty; and in doing so be but enforced and sanctioned by his authority a divir, insisted on the duty of or eward that awaited the fulfilment of that the foundation of the ten commandment somulated by God on Mount mandments formulated by G

great accounting day—when men's eternal destines shall be finally decided—when the hidden things of darkness shall be dragged into light—when men's consciences and heart secrets shall stand revealed—when all shams and pretences shall be torn away forever—on that supreme day, when nature itself shall feel the throes of disnature itself shall feet the throes of dissolution—when the sun shall be darkened,
and the stars shall have fallen from the
firmament—when the wild and angry
seas shall have burst over the boundaries
once set them by the Almighty arm—
and when men, appalled by the awful
phenomena around them, by the wreck
and ruin of systems and of worlds, will
wither away with fear and dread forebodings—when the power of heaven shall be
moved and the Son of Man, no longer in
the weakness and lowliness of his humanity, but now clothed with the power and
majesty of his God-head, and surrounded
by his angels—will come to judge mankind, and render unto them according
to their works—He will decide their fate
and destiny by the manner in which they
will have demeaned themselves towards
the poor, the distressed and the afflicted. solution—when the sun shall be darkened,

life; 2nd, with life there is an organism, or the union of all the organs destined for the functions of life; and, 3rd, with for the functions of life; and, 3rd, with life and organism there is activity, or the power of and tendency to action, which completes and perfects the living being or thing. Now, in the Church of Christ these three necessary constituents of organized life are found, viz., there is the life of charity, which is the Holy Spirit; there is the organism, which this life vivinges, which is the Church, the body of Christ; and there is action, the action of charity, which is the proper office and

the Church is the action of charity, or the love of God, acting in and for humanity. The Church being the creation of the God-man—it being flesh of His flesh and bone of His bone—it being His life embodied on earth—its charity must have all the characteristics of the charity of

all the characteristics of the charity of Christ. Now, the charity of Christ was, 1st, a constant and abiding charity; 2nd, it was compassionate and tender—a loving charity; 3rd, it was active and efficacious—a working charity; and, fourthly, it was a universal—a Catholic charity—embracing and touching all, and excluding none.

The charity of Christ was a constant and enduring charity. It was the work of his whole life on earth. It was it that brought Him from heaven—it was it that

of his whole life on earth. It was it that brought Him from heaven—it was it that kept Him on earth for thirty-three years—it was it that occupied His thoughts—and it was it that characterized His early mission—it was it that nailed Him to the

rament of the poor," that is, the recogniz-ing Christ under the rags of the poor man, as faith recognizes him under the sacramental species. We therefore, in very truth, may say of the Holy Church: For she is still the poor man's friend, The poor man's heart, the poor man's hand, And all the oppressed who have no strength, Have her's at their command.

Have her's at their command.

2nd. The charity of the Church has been, like that of Christ, tender and compassionate. Under the influence of her teaching and of her spirit, and for Christ's dear sake, men and women have in every Christian and the spirit, and the spirit, and spirit has a charital than salves a valent and the spirit has the spirit and mand the to open the problem of the colors o sweat and tears from the face of suffering humanity. Let a every Gethsemane of human want and sorrow, she has en ered as an angel of consolation. Her hospitals have arisen in every centre of population, like blessed probatics, for the healing and the comfort of the sick and suffering. There is no human misery that she has not sought to relieve—no human suffering she has not sought to mitigate or alleviate—no human woes she has not suffering she has not sought to mitigate or alleviate—no human wors she has not sought to comfort or remove. She has fed the poor, clothed the naked, visited the sick, brought light and hope into the darkness of the dangeon. She visits with her gracious commiserations the hovels of the poor, the fever shed, and the hospital full of contagion. She has humanized war, and enters the battlefield to minister to the wounded and to console the dying, and to prepare them for a better world. To the Jew and the Gentile she is a debtor. She takes no cognizance of creed or country or colour—ministers to all or country or colour—ministers to all alike, and clasps them all to her great and

alike, and clasps them all to her great and loving heart.

Such, my dear brethren, is the spirit and mission of the church; and we, her children, should do our utmost, each according to his means, to help her her in her mission of charity and mercy. Our Lord has said that "the poor we would have always with us." This is specially the case in this city in the present rigorous and inclement season. Owing to the want of employment during the autumn and winter, there are pealed, instead, to His works of tender merey and compassion, that his conduct might be the model of the exercise of that live which he enforced upon his children as the rule of their action. "A new commandment I give you, that you love one another as I have loved you," For the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor he had a special affection and tenderness. When he came on earth he found the poor and despixed, crushed, banned, and despixed provided the multiplication of the multiplication of the multiplication of bread, He first consoled and dried the tears of the multiplication of bread, He first consoled and dried the tears of the multiplication of the mother who will have demeaned that and destiny that He had compassion on the multitude. Before raising the widow's son from the foundation of the first that He had compassion on the multitude. The had the had the poor and despixed, crushed, banned, and despixed crushed, banned, and despixed crushed, banned, and despixed crushed banned, and desp

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theatrical entertainment took place at the City Hall under the patronage of the the City Hall under the patronage of the directors of St. Joseph's Hospital, on Wednesday evening, in aid of the funds of that Institution. The hall was well filled by a very respectable and intelligent audience. The piece presented was the well known melo drama "Among the Breakers," and the characters, with three exceptions, were taken by Guelph amateurs. The play was well put on the stage, the only scene being the interior of the lightly energy in ourse, which, howstage, the only scene being the interior of the lightkeeper's house, which, howover, was well fitted up in accordance with the piece. From first to last the acting was excellent; the dialogues ran smoothly, there were no awkward freaks in the conversation and the acting was

sessing a name and character who may be fairly regarded as representing the Catholic Caurch—layman, bishop or Pope (why not include priests?) and I will debate the

not include priests?) and I will debate the whole question of Protestantism versus Romanism, either orally or in writing."

(Rev.) W. Galbraith.

Orillia, Jan. 4th, 1886.

Mr. Galbraith knows full well that even a controversial defeat of himself by a "Pope or Catholic bishop" would still be a big advertisement for a fifth rate preacher, and Mr. Galbraith also knows that in a controversy with a layman he might possibly have some chance of success. Hence the Orillia minister extends his challenge to Pope, bishop and layman only. Why does he not give us priests a chance at him? Why did he limit his challenge to popes, bishops and laymen, and not in. at him? Why did he hant his challenge to popes, bishops and laymen, and not include priests? Answer—Because Mr. Galbraith is well aware that, whenever a Protestant minister attacks a Catholic priest, the minister always thanks his stars if he can escape without lasting humiliation.