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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, DECEMBER 25, 1886.

ELECTORS OF OTTAWA! VOTE FOR BRONSON! We have just learned as we go to press that Mr. E. H. Bronson has received the unanimous Liberal nomination for Ottawa. This nomination is a splendid one, and we call upon our friends to give it hearty endorsation at the polls. Every Catholic elector in the City of Every Catholic elector in the City of Ottawa with backbone, honor or manhood will support the Mcwat government in this crisis by casting his suffrage for Bronson.

for all.

Electors of Ottawa !- The "No Popery" sgents will ask you to oppose Mr. Brensen because he is a Protestant. But be ye men of honor and principle. Join hands with your Protestant fellow citizens and sweep the city from the grap of the vile tricksters who would deprive your children of schools, your orphans of bread, and your sged and infim of shelter. Put no trust in any man that tells you to vote against Bronson. Spurn and reject all such advice, as the expresion of that craven hearted cowardice and blackest treason to country, that would have you, as the Kirgeton Freeman lately to well expressed it, DCG LIKE, LICK THE HAND THAT SMITES YOU.

Electors of Russell !- We have just one word to address you before polling day. Turn out in all your strength on that day -birg your neighbors with you and make it a day of gloom forever memorable in the annals of the No Popery brigade led by Mr. Cummings. Let every man in Russell do his duty and vote for Robillard, the candidate of equal rights

THE INCARNATION.

MASTERLY SERMON OF THE BISHOP OF LONDON.

A very large congregation assembled in St. Peter's Cathedral on Sunday evening to hear His Lordship, Bishop Walsh's Sermon on the "Incarnation." After the Magnificat, His Lordship ascended the pulpit and spoke as follows: "And the word was made ficsh, and dwelt amorgat us, and we saw his glory ; the glory of the only begotten of the Father, full of grace and truth."-John

1. 14. The Ir carnation of God the Son was the make of His infinite goodness, love and mercy for the Luman race. He had created man through love-He redeemed him through me: cy. The creation was a manifestation of Almighty love-the Redemp. tion was a manifestation of infinite and all-pardoning mercy.

Man was originally created and constituted in justice and innocence. He was a child of God and an heir of heaven. By his fall he inrocence and justice his lost

teach all the truths He taught and He will make it the store-house of His sac-ramental graces. That church will feed the hungry, will clothe the naked, will relieve the poor, will visit the sick, will bring hope and peace into the prison cell, will, like another Veron-ica, wipe the sweat and tars and blood all its problems unsolved and its destinies and purposes unexplained; and man, "noble in reason, infinite in faculties, in form admirable, in action like an angel, the beauty of the world, the paragon of created beings," became worthless in his own eyes—the sated slave of his sensual pleasures, and ignoble passions. Such is the appalling picture which all sacred and profane writers draw of the moral state of the world in the days of Augustus Ce ar

the beauty of the world, the paragon of comfort and to strengthen man in his us up into heaven. He was bornin time, that we might be made sharers of a happy eternity. He beame poor and suffaring and an exile here on early, that, through the profane writers draw of the moral state of the world in the days of Augustus Ce ar -such was the moral condition of the world that the Saviour of mankind came to redeem and save. But how is this to be accomplished? How are just the group to be made to the divine judgment seat, to plead with a mother's voice for a fave rable sentence. "Behavior and save you." "Ecce

rom heaven in the Incarnation to seek his lost children, to dissipate their unholy and destructive fears, to bring them back from their banishment, and to win their confidence and their love. He will not come in great power and majesty as he did on Sinai, when he was clothed with the lightnings of heaven and spoke in a voice which was as the roll of thunder, and when the terrified people cried cut to Moses, "O Moses, speak thou to God for us, but let not God speak to us, lest the splendor of His majesty, the awfulness of His power, the terrors of His justice, and will come gently as the dew of heaven falls on the thirsty earth—sile thy as the footsteps of the dawn descending the will become our brother; nay, He will dependence of an in fant; and with the pleading cutatretched arms and the win-some at d irreststible smiles of a clid, He will destroy our fears and will oring us bek again to faith and hore and love in God our Father who is in heaven. Tais is the divine p ilosophy of the Incaraa-tion and birth of Christ, in which "mercy and truth have met each other ard justice and peace have embraced esch other." Misericordia et verilas obviacerunt sith justicia at pueace have embraced esch other." Misericordia et verilas chained with sith gusting at pueace have embraced esch other." Misericordia et verilas chained with "mercy and truth have met each other ard justice and peace have embraced esch other." Misericordia et verilas chained with "mercy and truth have met each other ard justice and peace have embraced esch other." Misericordia et verilas chained escience of and birth of Christ, in which "mercy and truth have met each other ard justice and peace have embraced esch other." Misericordia et verilas chained escience of the save and birth of Christ, in which "mercy and truth have met each other ard justice and peace have embraced esch other." Misericordia et verilas chained escience and justice and peace have embraced esch other." Misericordia et verilas chained escience and spear before and birth of Christ, in which "mercy and truth have met each relations of friendship and union with Him. Man was made for God, and it is lost children, to dissipate their unholy and destructive fears, to bring them back from their banishment, and to win their moders and their love He will not and peace have emorated each that? Misericordia et veritas obviaverunt sibi justitia et pax osculate sunt $-(P^2, Ixxiv, 11)$ The birth of the Incarnate Gol was the visible manifestation of the divine bounty forth a Saviour." Isaias. The great hearts of the Prophets in these passages did but of the Prophets in these passages did but give expression to the aspirings, to the cravings and the cries of man at all times for union with and the pos session of God by friendship and love. In msn's unfallen state God walked with him in paradise, and conversed with him as a friend, and the memory of that happy intercourse haunted him in his exile like that of a happy dream that can never he visible manifestation of the draw bounds of the system and goodness. Hence, St. Paul says of it, that in it "the price of God the Saviour hath appeared to all men." (Titus 2 cb). And sgain, "the goodness and kindness of God the Saviour ap

Hence, also, St. Bernard commenting on S. Pau's words, ark-, "How could God better commend or manifest his goodness peared." intercourse haunted him in his exile like that of a happy dream that can never be forgotten, like the recollection of a vision of unutterable beauty once seen in the far off years, but has never faded from Hence, also, St. Bernaid commenting on bit course haunted him in his exite like in the number of His cold S. S. for He so loved us as the first of a happy dream that can never bit of the solution of a vision of a

shall be celled Jeans, for He is come to save flis people from their sins. (Matt) And suddenly there was with the argel a multi tude of the havenly army raising God and to their true and immortal destinics. Jeans in becoming man, and clothing destinging. Glory to God in the highest, and peace on each to men of good will.' Luke II. The olj ot and purpose of the Savicur's mission was announced by the angel's voice at the same moment as his birth. He is a Saviour Christ the Lord; He is Jeans becknown He has come to save who try to assimilate themselves to us angel's voice at the same moment as his birth. He is a Saviour Christ the Lord; He is Jesus because He has come to save the people frum their eins, such his birth brings to all humanity glad tidings of great joy; and the argelic hosts of heaven rejoice, and they make the midhight air resound with their heavenly music, and the hills and dales of Galilee re-echo the glad refrain, and the buden of their song is: "Glory to God in the highest, and net be constructed to the some thing subject peoples, and even mis-is and the reign of sin on the easth, and establish in tead the kingdom of God's peace and love. All power is given to peace and love. All power is given to that Divine Child in heaven and on earth, and He will use that divine power to and He will use that divine power to destroy the reign of Satan, to forgive sin, to save man and to restore a fallen, guilty world to the friendship of God. The bruised reed he will not break, and the smoking flax he will not extin-

the mind of God; He will establish His to be made like unto his bre hren that he

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the mind of God; He will establish His Caurch, and will empower it to repre-sent Him in the world when He shall have returned to His eternal throne. That church He will commission to teach all the truths He taught and He will make it the store-house of His sac-ramental graces. That church will feed the hungry, will clothe the naked, will relieve the near will with the sick. the hungry, will clothe the naked, will relieve the poor, will visit the sick, will bring hope and peace into the prison cell, will, like another Veron-ica, wipe the sweat and trans and blood from the face of suffering humanity, and from the face of suffering humanity, and tike an angel of consolation, will enter every Getheemane of human sorrow, to comfort and to strengthen man in his deepest spony.

work together in this divine work of human salvation and restoration. "Behold," cries out the prophet, "God himself will come and save you." "Ecce Deus ipse veniet et salvabit vos." Isaiaa from heaven in the Incarnation to seek his from heaven in the Incarnation to seek his receive him into our souls and hearts-we feed upon Him-we live of his life, and form a most intimate union with him. form a most intimate union with him. "As the Father hath sent Me, and I live by the Father, so he that eateth Me the same also shall live by Me. He that eateth My fish and dinketh My blool abideth in Me and I in Him and I will raise him up on the last day." St. John vi. So that the Catholic church is in a spiritual sense Barndice recoursed and restored. In it Paradise regained and restored. In it we may converse daily with God, and God is daily with us, as he walked with our first parents in the cool of evening in the olden paradise. In it we eat of the tree of life so often as we partake of that living bread which came down from heaven and giveth life to the world. And the waters of life are there—those founting of the Saviour—the sacraments Paradise regained and restored. In it And the waters of life are there—those fountains of the Saviour—the sacraments, through which the blood of Christ is applied to our souls to cleanse, to purify, and invigorate them and to make them fair and besutiful and fuitful in all virtue and holiness of life. And the sun of truth shines therein and maketh a per fact day for the show of Gud a lighter fect day, for the glory of God ellighten-eth it, and the lamb is the lamp thereof. And the nations walk in the light of it, and the kirgs of the earth heat of H, and the kings of the earth bring their glory and honour into it, for it is the tabernacle of God with men, and he dwelleth with them, and her children are His people and God Himself with them is their God." (Apo. c. xxi)

them is their God." (Apo. c. xxi) O, dearest brethren, let us forever thank and praise and bless God for His is finite goodness and His boundless mergies to us in the incarration and bith of His only S.n, for He so loved us as to give us His only begotten Son-the gratest gift that even He in the omni-potence of His goodness and theit finitude of His riches could bestow. Let us forever sing his praises, saying, with holy David, "The mercies of the Lord I will sing forever and I will show forth the truth with my mouth to generation and generation." (88th Psaim) Let us say, with the church, "O how admirable is thy goodness towards us; Ohowinestim-able thy love : thou hast delivered up thy Son to redeem a slave."

make straight his pane wountain and with his own both the straight and every mountain and with his own both the straight and the rough ways shall be made straight and the rough ways plain, and all firsh shall see the Salvation of God." Let us prepare our souls of Nova Scotis. Had he shown that Mr. Blake held the same relations with the back held the same relations with the present and party of Secession in the present and party of Secession in the present and the past that he has held, and continues to hold, with the Mail and its No Popery to hold, with the Matt and its No roperly party, the argument would have con-cluded no more than equal guiltiness of them both: "Arcades ambo, ego et Cluvienus." Consequently he stands Cluvienus." Consequently he status self condemned of cowardice and pre varication in denouncing Mr. Bh ke's silence, whilst he himself declines to be "coaxed or driven" into repudiation of the Torontine organ that strives to then we shall see the salvation of God and share and r. joice in its eternal blessings. the Torontine organ that strikes to enkindle religious strife between creeds and races in this peaceful Province, and, let us add, helps with might and main in the direction of secession—it may be civil war. We must, says the Mail, Amen. FROM the Evening Semi Tropic, Colion, San Bernardino County, California, Dec. 2nd, we clip the following concerning an old and respected friend : Judge John Doran, of Pembroke, Ontario, Canada, a continuous who event several months fragments,' gentleman who spent several months here some two years sgo, arrived in Col-ton yesterday afternoon, intending to spend the winter with us. The Judge is gentleman of wealth, intelligence and igh education, and we hope he will conclude to make his permanent home with us. He was very much surprised with us. He was very much surprised at the improvements made on all sides since his last visit, and also equally sur-prised at the rapid increase in values in real estate of all kinds, and feels some little regret that he did rot invest a few dollars of his wealth with us two years ago.

MR. MEREDITH AND THE "MAIL," "THE SWEEPING AWAY OF THE SEPAR

ATE SCHOOLS ALTOGETHER IS A CONSUM-MATION THAT MUST BE BROUGHT ABOUT BEFORE WE CAN TALK SERIOUSLY OF BUILDING UP A UNITED CANADA." "The Catholic Church is poisoning the wells popular education." Mail 15, Nev. 1886; 2.

"THE SIMPLE FACT IS, WE IN ONTARIO ARE AT LAST FACE TO FACE WITH THE STRUGGLE BETWEEN PROGRESS AND RE ACTION, BETWEEN THE PRINCIPLE OF RE-LIGIOUS FQUALITY AND THE PRINCIPLE OF R. MAN CATHOLIC PRIVILEGE AND DOMINA-TION.

nism (Catholicity) is the repeat "Ultramont nism (Catholicity) i of the hard-won charter of huma (Mail, 6, Dec. 1886; 8 Aug., 1886.)

In a shamefully mendacious attack upon Catholic charitable institutions, uch as the Hotel Dieu and House of Providence, because of the petty pittance allowed by government to the potrimete allowed by government to the poor inmates, the average grant for each being less than six cents, and in similar non Catholic institutions ten and a third cents; the Mail (June 10.h, 1886) says : "MR FRASER PROVIDES TO GENEROUSLY FOR HIS CO RELIGIONISTS. A CONSIDER ABLE PROPORTION OF THE MONEY VOTED TO THEIR INSTITUTIONS GOES IN REALITY TO SUPP. RT THE RELIGIOUS CRDERS IN

BARGE OF THEM."

but faintly typified the "leader" of the trilateral army of oppositionists hemmed in by the dreadful alternative, "death, if I do," or "death, if I don't." He foamed with rage and terror; he indig-nantly protested that he would not be

nantly protested that he would not be "coercea" into an explicit repudiation of the No Popery organ; he would neither be "coaxed nor driven to that" by the Globe; he appealed from the court of public opinion to the hidden court of his private "conscience;" finally, sum monime up the course of allows of the second his private "conscience;" finally, sum moning up the courage of despair he did repudiate—not the Mail, but the moning up the course of an end of a course of the mail, but the globe, and wound up with splendid in-tangible generalities about this being a country of mixed religions, and he would not, could not, destroy Separate because they are secured by Schools, because they the Act of Confederation His refusal to answer that most legi

timate and pertinent question was, in existing circumstances, a virtusl and all-sufficient admission before the public jury of his countrymen that he is in "combination" with the scandalous Mail "combination" with the scandalous Mail but lacks the courage to vindicate his repute for sincerity by candid avowal or disavowal. In private iffe no one would more readily than Mr. Meredith disacci-ate himself from a companion that has behaved disgracefully in society; buthow he is a politician and a candidate for high place; he aims at being, or being reputed, a "icader;" and in the och dist between honor and interest he sinks his honor in the political desprod and bows most humbly to his Sovereign Lord, the Mail. HIS ATTACK ON MR. BLAKE. We may assume that the Mail.

most intimate character have been per-sistently maintained between Mr. More-dith and the managing Director of the Mail for the past decade of years. Free and easy access to the various bureaus and even private apartments of the Mail office is his special privilege. Mutual entanglements have hence re-sulted. That they both took part in concocting the handbook of "Facts for Irish Catholic Electors," as a means of uniting the Catholics with their party in warfare against the Liberals during the electoral campaign of 1883, is established by the sworn testimony of the gentle-man whose literary services they can-gaged for that work. Are we to be told that, such union having been frusmost intimate character have been per-

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gaged for that work. Are we to be told that, such union having been frus-trated, the new "combination" of O ange-

trated, the new "combination" of O ange-ism and the Presbyterian Review with the Mail issued from the brain of Mr. Bunt-ing, as Athens from the head of Z-us, without interchange of thought or plane of policy with the Tory leader i Sir John Macdonald, seeing that the anti Catholic ferocity of the Mail had been understood in Quebee and Eastern Ontario as foreshadowing his policy of the future, publicly repudiated that journal and withdrew its charter as his organ, although it owed its origin to him. organ, although it owed its origin to him, and a long record of mutual services might have been pleaded in bar of the divorce. What is it that hirders

CHARGE CF THEM." "The whole principle of sectarian grants is a bad one." "I he money bestored monthese charites is largely expended in maintaining the religious orders of the Church?" (Mail, assailing the Bishop of Kinyshon ere yester-day, 18. Dec., 1886.) It was very anusing, yet not a little hudicrous, to witness the contortions of poor Mr. Meredith in endeavoring to pairy the deadly thrust of the Globe, when in the name of the Liberals and Catholics of this Province, it demanded a plain Y Es or No to the question "Will you repudiate the Mail'? Lacoon writhing in sgony under the serpents' colling strain and gripe, "as twice round his waist their winding "as twice round his waist their winding "and twice about his gasping throat they" hudi preseveringly against Mr. Meredith than against Sir John. Why, then, in the name of good. than sgainst Sir John. Why, then, in the name of good-ness, does he obstinate'y refuse to be

ness, does ne obschnet, repudiation, un-"cosxed or driven" to repudiation, un-less it be that he cannot dare to tell an open lie, or cannot sford to relinquish the political advantage he expects to derive from the No Popery 'combination l'

THE SEPARATE SCHOOLS. We overhold till next week what we had prepared to lay before cur readers on this cardinal question of Separate Schools. If there be any one so simple-minded as to thisk that the rights of Catholics on this head are not in imni-nent peril from the No Popery Party and their Mail ridden chief, we promise to open his eyes .- Kingston Freeman

BRANIFORD NOTES.

Our annual Chr's'ma- Tree is becoming Our annual Christma. Tree is becoming the most prominent attraction of the holiday season to most people in Brant-ford. Every year since its first establish-ment it has been more successful than in the preceding one. Unusual off rts are being made this season, and a greater stride of progress is expected. Scarcely a member of the congregation but will have one der more avicles disolayed on the tree. men.ber of the congregation but with neve one or more articles displayed on the tree. There are a more markably fine gifts te be disposed of this season. A sewing machine worth \$40 will fall to somebody's lot, and a reclining chair of almost equal value is already waiting for its owner. But if we would try to specify it it would only confuse your readers, so great is the variety and abundance of the articles offered. Music will be furnished each

evening and from the earnestness dis

and forfeited his Sonably of God and his heirship of heaven. He was banished from Paradise, and was driven into exile -a fugitive from the face of God, his offended father. Jesus Christ, the Son of God incarnate, comes down from heaven, to restore to man the Sonship of God and the heirship of heaven, and to bring him back from his exile and his flight from God to a union of friendship and of love with Him. The incarnetion of Christ was in principle the redemption of mankind, and their restoration to their place in God's eternal plains and to their own im mortal destinies. In the o'den dispersation the fear and

In the o'den dispensation the fear and dread of an offer ded God ruled and over In the o den dispersion of the leaf over dread of an official God ruled and over sowered the hearts and minds of them is in that dispensation God ruled his people by the manifestation of Alimighty power, t by the force of stuper.dous miracles, by signal and tremendous chastis ments of guilt, and in the might of H's out i stretched arr. When Adam sinned he was seized with feer, and he hid himself from the face of God. "I heard Thy voice in Paradise, and was afraid, and because I was naked I hid myselt." This unboly fear, which carried away man frem God, was transmitted with life to all the posterity of fallen Adam-tanished and proscribed and expelled from Para-dite by a sword of fi e. All antiquity fled and hid itself from the face of an effended and a aggry God. And, this fear and hid itself from the face of an effended and angry Ged. And, this fear which dominated antiquity was differ-ent in kind from that holy fear of God which is the beginning of wisdom, and which inspired the sinner at the same time with a dread of divine justice, a batted of air and a lowing home in the a hatred of sin and a loving hope in the divine goodness and mercy. The fear a hatred of shi and a herey. The fear divine goodness and mercy. The fear of the ancients was a slavish fear, that had its origin in hatred of God, who pun-iabed sin and in hatred of the penalty distance of the single and not in ished sin and in harred of the penalty inflicted on the sinner and not in repentance for the sin that merited the divine chastisement. And what what were the bitter full is of this unholy fear, that eventuated in the flight of mankind from God 7 Under its blighting it fluence the world had become thor-oughly corrupt and out of joint with the purposes of its Creator. Men had for the most part lost the knowledge of the true God and of the pricelets value of the im-mortal soul. Paganism, with its degrad-ing rites and superstitions, and its wast system of idolatry, held the world enthal-led. A dead sea of moral corruption repentance for the sin that merited the divine chastistement. And what what were the bitter fuults of this unholy fear, that eventuated in the flight of mankind from God 7 Under its blighting in fluence the world had become thor-oughly corrupt and out of joint with the purposes of its Creator. Men had for the most part lost the knowledge of the true God and of the pricelets value of the im-mortal soul. Paganism, with its degrad-ing rites and superstitions, and its vast system of idolatry, held the world enthral-led. A dead sea of moral corruption

in order to contentiate their terms, to disarm their prejudices, and to win their confidence and affections. Now, the Son of God, in becoming man, acted on this principle. In order to win our hearts He clothed himself with our flesh. "He was made," said St Paul, "in the likeness of msp, and found in fashion as a man. God sent His own Son in likeness of sinful flesh" (R.m 3rd chsp.) He allowed Himself to be tempted in all things like unto ourselves, except in all things like unto ourselves, except sin. "Therefore," says the same Apostle (Hebrews II., 14) "therefore because the children are partakers of flesh and blood, he also Himself in like manner had been partaker of the same, that he might deliver them who, through the fear of death, were all their life subject to servitude, for nowhere doth He take hold of the angels, but of the seed of Abraham he taketh hold. Wherefore it behooved him in all things

Rev. Dr. Arthur V. Higgins, O.P., rector of St. Mary's Church, New Grace, Connecticut, has been made doctor in theology by the Holy Father, and is the first priest in this country to receive this honor.

REV. A. P. FINAN, Parkdale.-I am always pleased with the RECORD. Conand our natural mother sense be held up to mockery by the pietence that neither Mr. Meredith or his party have tinue to send it.

neither Mr. Meredith or his party have had any band in those pronouncements or sympathy with them? Whom has the Mail been addressing? In whose name does it speak those words of menace? PETER J. ROONEY, E.q., 60 Yonge st., Toronto. — Again I have much pleasure in enclosing your amount of my subscription. Your paper cannot fail to be a great source of comfort to every family that reads it. reads it.

ased by the

the Tree will be a grand success. The choir of S'. Basil's have prepared Von Webber's Mass in G for Christmag Day, with the usual Christmas hy mus and Est's musical verpeis will be

22 200

. E.m.

anthems. Est's musical verpers will be sung in the evening. During the winter Father Lennon and Father Murphy deliver Sunday evening sermons on Catholic deciring. The salier began the first Sunday in Advent, and the congregations have grown larger since their commencement. The retiring members of our school-boerd are Messrs. Savage, J. Quialan, Hatho, M. Quanhvan and A. Nelson, A member to serve out Father Criniar's un-explicit also be elected owing to his removal from the city. his removal from the city.

CHOIR CONCERT AT GRAFTON:

The corcert under the auspices of St. civil war. We must, says the Mail, "Smash Confederation into its original Mary's choir, given on Tausday evening, 9 h inst, was a recease in every particu-lar. The hall was well filled with an

FACTS FOR IRISH CATHCLIC ELFCTORS. It is a fact that the Mail ras been identified, from the first day of its existappreciative audience, who expressed their appreciative authence, who expressed their appleciation by the many ercores called for. D. Coughlin by his render'r gof the sougs, "Newfoundland Dog" and "Postil-liou" shows that his is a trained voice. Prof. McNaughton's clubswinging held the audience in rspt silence. Too much cannot be said for Miss Bagley, the ac-compliand commit is in second second identified, from the first day of its exist-ence, with the party to which Mr. Mere-dith belongs, and has been universally regarded as the organ of that party, just as certainly and definitely as the *Globe* is the organ of the Liberal party. If, there-fore, it enuntiates a policy on the sp-proach of a general election; repeats it in every day's issue for monthe; gathers all the small fry of journalistic sup-porters of that party into unity of thought and purpose with itself; delivers its teachings, not in the form of theory or problem, but as schemes of L-pislative work prepared for the next accession of complished organist, in her endeavors to make the concert a success and in her make the concert a success and in her painstaking with the children and young people who did their part so admirably. The recitations of Miss M. Begley, and si ging of Miss L. McCabe, made a very favorable impression on the audience. Father Lakin contributed no small share to the success of the even it g by bis fine verdering of some fine violin solos. We are pleased to learn that the affair was such a success, and, by the way, we believe it is the intention of the or problem, but as schemes of 1-performers work prepared for the next scisson of Parliament (should its party gsin power:) and, raising its voice above the din of political agitation, proclaims in a tone of authority, "this is what the Government will do," and this other "must become har" and "nothing leas will content the the affair was such a success, and, by the way, we believe it is the intention of the choir to arrange for another concert some time next month. Good luck attend it. - Sentinel Star. law," and "nothing less will content the Mail shall our intelligence be stultified

The merchant, the farmer and the professional man is now represented in the Legislature. Give the work ngman a show by voting for Peddle.

Electors of London, vote for Peddle. He will protect the interests of all is the legislature.

MR. MEREDITH AND MR BUNTING. Personal and political relations of