OTTAWA.

OTTAWA.

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MONTREAL.

MONTREAL.

Receipts, 500 bbls. Quotations lows: Superior, \$5 10 to \$5 20; 5 to \$4 50, superior extra, \$4 20 to superfine, \$4 10; to \$10; spring to \$4 50; superfine, \$3 40 to \$3 50; rs, \$4 25 to \$4 50; mer, \$3 20 to \$3 52; \$3 00 to \$3 10; pollards, \$2 75 to ario bags, \$1 75 to \$2 00; city bakers, \$5 80 to \$0 00; \$0 0

TORONTO.

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"CHRISTIANUS MIHI NOMEN EST, CATHOLIGUS VERO GOGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL 7.

FOR THE WEEK ENDING SATURDAY, FEB. 14, 1885.

NO. 331

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LENTEN PASTORAL LETTER.

John,-By the Grace of God, and the appointment of the Holy See, Bishop of London.

To the Clergy, Religious Communities and Laity of our Diocese, Health and Bene-diction in the Lord.

DEARLY BELOVED BRETHREN,-Our Dearly Beloved Brethren,—Our Holy Mother, the Church, ever animated, like her Divine Spouse, with love for souls, ever solicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. During this time, she calls upon us in a special manner to return to God by a sincere repentance, to do penance for our greyous sins, to mortify our flesh with its vices and concupiscences, and to enter by the narrow gate and on the

with its vices and concupiscences, and to enter by the narrow gate and on the straight way of Christian virtue which leads to an everlasting life of happiness.

We have been created for a glorious and immortal destiny. This world is for us a place of probation and of exile; it is a valley ever moistened with tears, ever darkened with sorrows, "a place of weepers;" it is but a passage to an eternal world, and time is but the threshold of our real existence. "We have hold of our real existence. "We have not here," says St. Paul, "a lasting city, but we look for one that is to come."— (Hebrews, chap. 13, v. 14) "We are but strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.—(Hebrews, chap. strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.—(Hebrews, chap. 11, v. 16.) Our great and paramount work here is to save our immortal souls. "Seek ye first the Kingdom of God, and His justice," says our Divine Lord, "for what doth it profit a man to gain the whole world and lose his soul; or what exchange shall a man make for his soul?"—(Matt., chap. 19, v. 26.) This world, with all its wealth and treasures, shall perish and crumble into nothing-ness; but the immortal soul must live observed by her children. Fasting is of God, and a disgrace to the Catholic certainly prove a detriment to the glory of God, and a disgrace to the catholic tution, and is admirably adapted to the wants of poor fallen nature. St. Paul, who was a protound philosopher, as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor fallen nature. St. Paul, who was a protound philosopher, as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor fallen nature. St. Paul, who was a protound philosopher, as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor fallen nature. St. Paul, who was a protound philosopher, as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor fallen nature. St. Paul, who was a protound philosopher, as well as of Ecclesiastical institution, and disgrace to the Catholic kendle the source of untold blessings to the children of this Diocese. Religion, and will expose the souls of the Catholic schools, that they should never employ a teacher without the expose the souls of the Catholic schools, that they should never employ a teacher without the expose the souls of the Catholic schools, that they should never employ a teacher without the expose the souls of the Catholic schools, that they should never employ a teacher without the expose the souls of the Catholic schools, that they should never employ at eacher without the expose the souls of the C but the immortal soul must live on through the everlasting ages, either in the Heaven for which it was created, or in the fires of Hell, prepared for the

paths through this world, viz:—The path of innocence and the path of penance. Alas! how few there are who, with bap-tismal robes unstained, reach Heaven by the path of innocence, never lost; and even the innocent should do penand even the innocent should do pen-ance, as the best means of preserving that pearl of great price. But for us, dear brethren, who have sinned; for us who, by actual transgressions, have lost onr baptismal innocence; for us poor prodigals there is no return to "our Father's house" save by the thorny road of penance. With bleeding feet and tearful eves we must trudge this road ne will conduct us to the happi-

ness of Heaven. Penance, then, which is here employed to mean not only internal repentance, but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine justice that sin must be pun-Divine justice that sin must be punished. "All iniquity, whether it be great or small," says St. Augustin, "must necessarily be punished, either by the man penitent or an avenging God; for he who repents truly will chastise himself. Absolutely either you punish yourself or who repents truly will chastise himself. Absolutely either you punish yourself or God punishes. Would you that he should not punish? then punish yourself." Hence the necessity of doing penance is enforced by God Himself in the most amphatic language in recipions. penance is enforced by God Himself in the most emphatic language in various parts of Holy Writ. "Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin."—(Ezechiel, c. 18, v. 30.) "Now therefore," saith the Lord, "be converted to the lift all your hearts in fasting, in me with all your hearts, in fasting, in weeping, and in mourning."—(Joel, c. 2, v. 12.) When St. John the Baptist came forth from the desert, and appeared on the banks of the Jordan to fulfill his mission as precursor to our Lord, he preached the baptism of penance for the remission of sins, and, in the burning words of a prophet, proclaimed the absolute necessity of doing penance:—"Ye offspring of vipers, who hath shown you to flee from the wrath to come? bring fourth themselves." forth, therefore, fruits worthy of pen-ance,"—(Luke, c. 3, v. 7.) Our Blessed Lord, our Teacher, our Guide, commenced His public life by preaching and

saying:—"Do penance, for the Kingdom of Heaven is at hand,"—(Matt., c. 4, v. 17.) He openly declares that for all who 17.) He openly declares that for all who have sinned, penance is the only plank that can save them from an eternal ship-wreck:—"I say io you, unless you do penance, you shall all perish."—(Luke, c. 13, v. 5.) St. Paul, in his immortal discourse to the Athenians, proclaims aloud:—"God now declareth to men that all should everywhere do penance."—(Acts. c. 17, v. 30) where do penance,"—(Acts, c. 17, v. 30)

The law of penance, then, has God for its author, and must be observed as a

necessary condition of salvation by all who by sin have forfeited their right to Heaven. And surely, dearly beloved brethren, if on the other hand, we constitute the salvation of the dearly beloved by the salvation of the salva sider the infinite perfections of God, His boundless goodness and mercy, His rights over us as our Creator and Redeemer; and, on the other, the infinite malice of mortal sin, the inexpressible outrages we have offered to His Sovereign Maj esty, the wounds we have inflicted on the adorable heart of Jesus by our num. berless transgressions, we will most eagerly and heartily have recourse to penance as the most effectual means of disarming the justice of God, of winning back His favor, and of blotting out from the Book of Judgment the countless sins the Book of Judgment the countless sins which the Recording Angel has therein which the Recording Angel has therein and the sealer when he will derness before ascending the mountain of God.—(3 Kings, c. 19, v. 6), and our Lord Himself forty days in prayer and fasting.—(Matt., c. 4, v. 2)

During the Lenten season the Church calls upon us to imitate the fast of our which the Recording Angel has therein registered against us. It is true that which the Recording Angel has therein registered against us. It is true that Protestantism denies the necessity of penitential works, and even their utility, but we know that in this, as well as in other respects, Protestantism is a protest against the Christian religion itself. Self-denial and mortification are the very the supreme Pontiff, Benedict XIV, denial and mortification are the very essence of Christianity, its whole scope and spirit, the special note of the Gos-pel, the doctrine of the cross; and Protestantism, in repudiating them,

God and most salutary to our souls; and it is for this reason, as well as in imitation and commemoration of our according to the inward man; but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is Devil and his angels.

Now to this Kingdom of God, for the citizenship of which we have been created and redeemed, there lie but two paths through this world, viz:—The path flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another."—(Gal., c. 5, v. 17.) By this we perceive the profound wisdom, the Divine philosophy, that underlie the institution of fasting. By it we declare war against the body, and chastise it; we mortify the flesh; we weaken its vicious inclinations; we are it were cut it off from its supplies. as it were, cut it off from its supplies, and therefore, we powerfully help in givand therefore, we powerfully help in giv-ing the victory to the law of God and of conscience, which the Apostle calls the law of the spirit. Hence the same Apostle did not hesitate to chastise his body in order to bring it into subjection. But fasting is most beneficial, not only in that it restrains vicious inclinations and lifts the soul heavenwards (vitia comprimit mentem elevat), but also in its penitential and penal character, as an pentiential and penal chalacter, as an efficacious means of atoning for our sins through the merits of Christ, and of obtaining the Divine mercy and forgivness. "Be converted to me," says God, "with your whole heart, in fasting, in

that after His ascension His followers should fast, and He lays down the rules that must be observed to make our fast pleasing to God:—"When thou fastest, anoint thy head and wash thy face, that they appear not to men to fast, but to be the control of the contr thou appear not to men to fast, but to thy Father who is in secret, and thy Father who is in secret, and the Father who seeth in secret will reward thee."—(Matt. c. 6, v. 17). Man fell originally from his allegiance to God by the gratification of his taste, and he must return to Him by fasting. Thus the

in imitation of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. It was observed by the Primitive Church as a tradition from the Apostles. This we may see in the writings of the holy fathers, whose sermons on fasting are still extant, and in which they positively affirm that the faithful in their times did all fast from flesh meat in Lent. We find a fast of forty days recommended by the example of holy men in the Old Dispensation, as well as sanctified by the example of Christ. Thus Moses fasted forty days when he received the law on Mount Sinai—(Ex., c. 24, v. 18). Elias fasted forty days in the wilderness before

the Supreme Pontiff, Benedict AIV.,
"but it is well known to all those who
profess the Catholic religion, that the
fast of Lent has always been looked upon
as one principal point of orthodox discipline throughout the Christian world.
This fact was, of old, prefigured in the
law and in the Prophets, and consecrated
by the example of our Lord Jesus Christ;
it was delivered to us by the Apostles. by the example of our Lord Jesus Christ; it was delivered to us by the Apostles; everywhere ordained by the sacred Canons, and retained and observed by the whole Church from her very beginning. As we are daily offending God by sin, in this common penance we find a remedy; and, by partaking of the Cross of Christ, we perform, by this means, some part of what Christ did for us; and, at the same time, both souls and bodies being purified by this holy fast, we are being purified by this holy fast, we are more worthily prepared for celebrating the most sacred mysteries of our redemption, the passion and resurrection of our Lord. This is, as it were, the ensign of our spiritual warfare, by which we are distinguished from the enemies of the Cross of Christ, and by which we avert and it is for this reason, as well as in imitation and commemoration of our Lord's forty days' fast in the desert, that the Holy Catholic Church proclaims the fast of Lent, and commands it to be observed by her children. Fasting is of Divine as well as of Ecclesiastical institution and is admirably admirably admirable admira imprinted in the hearts of all Christians

from the very beginning."

Let all, therefore, who are able, observe this great fast of Lent, and let those who are not bound to fast observe the precept of abstinence, and chastise their bodies, and mortily their flesh by other penitential works. "Behold now is the acceptable time, and now is the day of salvation."—(2nd Cor., c. 6, v. 2.) "Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and then He will have mercy upon him."—(Isaias, c. 55, v. 7.) "Let us cast off the works of darkness and put on the armor of light;

darkness and put on the armor of light; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and strife, but put ye on the Lord Jesus Christ."—(Romans, c. 13, v. 14.) Yes, we must join the great fast from sin with the solemn fast of Lent, in order that the latter may be really acceptable to our Heavenly Father, and with your whole heart, in fasting, in weeping, and in mourning."—(Joel, c. 2, v. 12). The Ninivites, by fasting, disarmed the justice of God, and saved their city from destruction—(Jonas c. 3). The Israelites obtained, by it, pardon for sin, and were divinely helped to put their enemies to ignominious flight.—(I Kings, c. 7, v. 6). Our blessed Lord tells us that effect His agents in His followers and ill-will; from cursing and swearing; from immodest words and acts; from the reading bad books and journals; from

such wickedness, we must apply ourselves to good works and acts of mercy. "Is not this," saith the Lord, "the fast that I have chosen?" "Loose the bands of wickedness and break asunder every burden. Deal thy bread to the hungry, and bring the needy and harborless into thine house; when thou shalt see one

they would fast when the Bridegroom was taken from them, and thenceforward by the example of all the holy servants of God. Our Lord has commanded it; the Scripture enforces it, penients and Saints have recommended and practised it, and the Church now appoints the times and seasons for its observance.

The fast of Lent is of Apostolical institution, and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the defaces the image of God stamped upon our souls; it dethrones reason and reduces man to the level of the brute crossines man to the level of the brute crossines; it darkens the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years of fell, it shows a state of the savings of years of fell, it shows a state of the subject of frequent thought and reflection; and in this way to shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves; and we shall emerge from the gloom of Lent into Easter joys, happy at the meeting of the Association in the consciousness of having honestly at the meeting of the Association in Kingston in 1883. This position he still the will, blunts the conscience, and smoothes the way to an impenitent death. It squanders the savings of years of toil; it plunges multitudes in misery and want and sorrow; it wastes the energies of the mind and the body;

The following are the L. shatters the constitution, and drags its statters the constitution, and drags its victims' bodies into a premature and dishonored grave, and casts their souls into the everlasting flames of hell. Woe to the world because of this wide-spread and hateful sin! "Woe to you that rise allowed on Sundays at every meal, and at

> Surely they who pass their time in wine, and study to drink off their cups." and study to drink off their cups."—
> (Proverbs, c. 23, v. 29.) "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—
> (1 Cor., c.6, v.9.) And again—"The works of the flesh are manifest, which are fornication and drunkenness, and such like, of which I foretell you, as I have forested to say, that they who do such foretold to you, that they who do such things shall not obtain the Kingdom of Heaven." (Gal., c. 5, v. 19.)

Heaven." (Gal., c. 5, v. 19.)
O, dearly beloved brethren, let us conjure you to shun this gigantic evil which deluges the world with a tide of miseries, which is so offensive to God, and so destructive of our happiness, both here and

hereafter.

Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education.

The Grace of our Lord Jesus Christ, tion, religious instruction be regularly and efficiently imparted therein. An awful responsibility rests on the souls of both pastor and people in this matter. If any of the little ones of Christ should be lost to God and the Church by the criminal neglect and indolence of those who have charge of them, the blood o these lost children will be required at their hands by the Supreme Judge. The law establishing the separate school sys-tem is, indeed, most defective, but yet if our people be unanimous and generous in support of Catholic schools, as we know they are and will continue to be, it can be made the source of untold

fession at least once in the year, and to receive the Blessed Eucharist at Easter or thereabouts. This precept is con-tained in a Canon of the Fourth Council of Lateran, has been confirmed by the Council of Trent, and binds us under the gravest penalties. The Sacrament of Penance is an institution of God's unfathomable mercy for sinners. When worthily received it remits the most grievous sins, saves the soul from eternal perdition, and restores it to the favor of God, and to its right to heaven which it had forfeited. It is a Divine which it had forletted. It is a Divine Probatica, whose waters, stirred by the angel of God's mercy, restore souls enfeebled and paralyzed by sin to health and vigor. And yet some of our beloved children of the laity cannot be persuaded to approach this Divine Sacrament; nay, cannot even be induced to do so by the solicitations and menaces of the Church herself! The Blessed Eucharist the fountain of the spiritual life of the ceptable to our Heaveniy Father, and beneficial to our poor souls. For of what avail will it be to us if, whilst we fast in the body, our souls fast not from sin and vice? The fast from sin and wicked pleasures is the perfect fast, without which the corporal fast will be of little benefit. God rejected the fast of the Jones we can the days of their the Jones heaves on the days of their large that the fact that the fast benefits. God rejected the fast of the Jones heaves on the days of their large that the fast benefits. little benefit. God rejected the fast of the Jews because on the days of their fasting they continued to offend him by their customary sins (Isaias, c. 58.) and will He be better satisfied with us if we, will He be better satisfied with us if we, and persistently refuse the invitation! The knowledge of this fact grieves us to the heart. It is to be feared that for such obstinate and self-blinded sinners, unless they repent, "it will be better for Sodom and Gomorrali in the day of judgment than for them." We beseech them not thus to abuse the grace and mercy of God, not thus to trample under foot the precious blood of Jesus, shed on the Cross for them. We conjure them to "delay not to be converted to the Lord, lest his wrath should come on a sudden, and in the day of vengeance He should destroy them."—(Eccl., c. 5, v. 8). Let us therefore spend this holy and

penitential season of Lent in accordance with the spirit and requirements of the Church. Let all perform their Easter duty by worthily receiving the Sacra-ments of Penance and the Blessed

endeavored to promote God's glory, and

The following are the Lenten regula-tions to be observed in this Diocese:—

up early in the morning to follow drunk-enness." saith the Prophet.—(Isaias, c. 5, v. 1i.) "Who hath woe?" asketh the Spirit of God, "whose father hath woe? Who hath contention? Who falleth into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they who pass their time in wine

The following persons are exempted from abstinence, viz.:—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labors, or some other legitimate cause, cannot observe the

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the year, by those who cannot easily procure butter.

The season within which all who have

attained the proper age are obliged to make the Paschal Communion, com-mences on Ash Wednesday and terminates on Trinity Sunday.

Clergymen are required during Lent,

to appoint, in their respective Churches, some spiritual exercises and instructions, The Grace of our Lord Jesus Christ,

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all.—(II Cor., c. 13, v. 13)

This Pastoral shall be read in all the churches and chapels of the Diocese, at the earliest convenience of the Clergy.

Given at St. Peter's Palace, London, on the Feast of the Purification, 1885.

+ Jour. Bishop of London.

+ John, Bishop of London. By order of his Lordship,

MICHAEL J. TIERNAN. Secretary, ad hoc.

excellent spirits and looked radiant and cheerful, taking all circumstances into consideration. A News reporter set about gleaning information, here and there, concerning the doctor, with the follow-

Senator Sullivan, for such he may now be called, was born at the Lakes of Killarney, Ireland, and came to Canada with his parents when only four years of age. His father settled in Kingston in the year 1844, and being one who looked upon a good education as being the greatest and only advantage he could give his children, strove to accomplish that object, which he did with a great deal of self-sacrifice and labor. The doctor, after leaving the common schools, was sent to the Regiopolis College, then presided over by the late Vicar-General Macdonald, and in this institution he remained for about five years. When the college closed he con-tinued his classical studies under the late Mr. John O'Donnell. At the age of sixteen, and in 1854-5 he entered the medical school attached to Queen's University, being among the first pupils, as that was the year in which that inst tution was opened. In 1858 he graduated when not twenty-one years of age, and, not having a surplus of funds he and, not having a surplus of funds found it necessary to locate here and commence the practice of his profession immediately after graduating, and in Kingston he has remained ever since. His ability and success soon secured fo him an extensive practice, and he devoted himself with great energy to the cultivation of all branches of the profession, more particularly to that of surgery. Having always been an enthusiasti anatomist, he was requested by the medical faculty of Queen's to accept the medical faculty of Queen's to accept the position of Lecturer on Anatomy, and about 1862 he assumed that duty. His about 1862 he assumed that most important branch soon gained a reputation for the school in that particular, and resulted in his being called upon to accept the chair of Anatomy in the Royal Col-the balm of sweet consolation and Chris lege at its foundation. This duty he tian resignation, to bear the loss they hav discharged until the resignation of the late Dr. Dickson, when he was urged to succeed the latter as Professor of Sur- be sent to the family of the deceased, law of fast comes recommended to us by the doctrine and example of the Prophets and Saints, and pentents of the Old Testament, as Moses, Elias, Joel, Daniel, the Ninivites, &c., and in the New Dispensation it is sanctioned by the doctrine and example of our Saviour Himself; of His Precursor, St. John the Baptist, of His Apostles, of whom He foretold that

ary difficulties, to render the examina-tions more thorough and practical have been rewarded by the condict approba-tion of the profession in general. His professional standing is best exemplified

at the meeting of the Association m Kingston in 1883. This position he still holds, and the manner in which he con-ducted the business, and the admirable address he made at the Montreal session, evoked the highest compliments from the distinguished foreigners present as well as from Canadians.

In 1854 he was appointed surgeon to the Hotel Dieu, and soon his influence was felt in this institution, during the first year of his service the number of patients increasing from 90 to 300, Ow. ing to his efforts the Hotel Dieu enjoys an extensive reputation in the cure of disease, and the advantages it affords are so much sought after as to render it unable to accommodate the applicants

A MUNICIPAL MAN.

In 1863, in compliance with a large and influential requisition, he became a candidate for the Council in Sydenham Ward, and was elected by acclamation. He served in this position nntil 1873, for ten years being returned by acclamation. In the latter year, when Mayors were elected by the Council, his friends put him forward for the Mayoralty, his op-ponent being Mr. H. Cunningham. The result was that the latter received one vote more than the doctor, after which he was declared Mayor. The following vear the Mayor was elected by popular vote, and a general feeling prevailed among all classes that after so long and faithful service Dr. Sullivan was entitled to the position, and accordingly he was elected. In 1875 he was returned again, and the end of that year concluded his municipal career.

AS A POLITICIAN.

Ever since the doctor was eligible to vote he has taken an active interest in politics, identifying himself with the Conservative party, which his father did before him. He has worked earnestly, honestly and faithfully to advance the welfare of the party, and did so from conviction, and not from a hope of gain-ing reward, and without offending the feelings of his opponents. As is well known to the public in general, he was the Conservative candidate in the last Dominion election, in which he made a most satisfactory run. The contest was conducted by him so as to leave nothing but the most agreeable feelings in the minds of all. When called to arms in defence of, or to assist, the Conservative party he was always found ready and willing to bear his share of the work.

TITO WILL BE PLEASED.

The announcement that Dr. Sullivan is called to the Senate is received by the public in general with a feeling of grati-fication, as no man in Kingston stands higher in public estimation than he does

He will prove a great acquisition to the Senate, not only on account of his ability as a debater, but of his knowledge of the affairs of the country. He is an able speaker and it is safe to predict that in the near future he will be included among the foremost Canadian orators, who are to be found in the different legislative bodies. The News extends congratulations.

The doctor has not yet received an official notice, but the contents of a document that has come to hand satisfies him that in a few days he will be Senator Sullivan.

CONGRATULATIONS.

The Mail says: The appointment of Dr. Sullivan, of Kingston, to the Senate will be well received, not only by the Roman Catholic body, of which he is a member, but by all who watched his very creditable career. He is a man of excellent abilities and high personal character, still young in years, and with a sound knowledge of the past and present. He will be a great acquisition to the Upper House.

FROM BELLEVILLE.

RESOLUTION OF CONDOLENCE.

The special committee appointed at the last meeting of the Separate School to draft a resolution of condolence touch-ing upon the death of David Holden

reported as follows:

Whereas, it has pleased the will of an all wise Providence to take from our midst our esteemed friend David Holden, one who had devoted his life and services to the advancement of Christian being for a number of years Chairman ot our Board, as well as President of our St. Vincent de Paul Society since its

pathy be conveyed to his family in their late sad bereavement, with the hope that our Divine Saviour may shed on them tian resignation, to bear the loss they have