the Church and society. I believe there is not in the world a more devoted laity than we have in the Church of these States. I find, too, that the best edu cated amongst them, and notably the converte, are sound on the great questions of the day and loyal to the Church. We should hear in mind too, the great We should bear in mind, too, the great work done by the laity as publicists and editors during the past century; done by men like the great Dr. Brownson, for great he certainly was; by the disinterested, impulsive and talented McMaster; the polished Dr. Huntingdon by that the polished Dr. Huntingdon, by that most devoted martyr, as I may term him, to Catholic journalism, Patrick Vincent Hickey, of the Catholic Review, and others detail. By the united action of Bisnops priests and laymen we have results of progress in the last century, the statistics of which are truly astonishing. And what is particularly remarkable is the fact that in the section of the country where opposition to the Church was most deep and violent, the progress was greatest. I allude to the New England States. Within the memory of the present Metropolitan of Boston, that is, about sixty years ago, New Eugland had but one Bishop, two priests and two public places of worship. She has now one Archbishop, aix Bishops, nine hundred and forty, two worship. She has now one Archbishop, six Bishops, nine hundred and forty-two priests and six hundred and nineteen churches, with private chapels, colleges, schools and benevolent institutions and population in proportion. Teose who do not desire the progress of the Catho do not desire the progress of the Catho lic Church should never persecute her. The general statistics of the Church during the century are, briefly as fol-

THE PAST AND THE PRESENT. in 1790, the entire population of the United States was a little less than four millions—the Catholic population was estimated at about forty thousand; thirty priests ministered to this scattered flock There was not a single hospital or asylum throughout the land. The houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country.
Glarge at the present. The population

of the United States has grown within a century from four to sixty five millions of people; the progress of the Church has more than kept pace with the material development of the country. There is now embraced within the territory of the United States a Catholic population of about nine millions. There are thirteen archbishops and seventy-one bishops, eight thousand priests, ten thousand five hundred churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the sacred ministry; there are six hundred and fifty colleges and academies for the higher education of the youth of both sexes, and three thousand one hundred parish schools. There are five hundred and twenty hos pitals and orphan asylums. What is of immense importance is that her spirit has in nothing degenerated. She is alive to-day with a divine energy and fecudity that will continue to multiply these great resulta.

Tae remarkable statistics quoted become

marvelons when we consider the autagon. ism of the great mejority of the people to the Catholic Courch. The objections to it were those urged by the pagens in the first century of Christianity—first its supposed exorbitant claims and exclusiveness. Christianity was not content to have its God occupy a place amongst the deittes of the Pantheon, but declared that He, and He alone, was the true God. This was deemed an insult to the gods of the empire. Here was the Catholic Church so few in numbers and so weak in it fluence, boldly claiming that Christ established but one Caurch, and that all others were simply human institutione, more or less true in their teachings, as they agreed or disagreed with as possibly dangerous to the State, and the extraordinary spectacle was exhibited to the world of a great and numerous political party, afraid to act in open day, and entering into a secret society against a handful of their f. llow-citizens. But God brought good out of evil. Few people realize how much indirect benefit this cowardly opposition was to the Church during the brief, inglorious existence of the party prophetically named at its birth

Know Nothing
The thoughtful men of the nation who opposed this party were driven into the studied her history and doctrines. portant conversions and the clearing away of much ignorance and prejudice were the results. The civil war, which so retarded the progress of the nation and all religious institutions including our own, and split up all non Catholic denominations into Northern and Southern organizations, showed forth, as I have already said, the united power of the Catholic Church The war also exhibited her marvel-lous and well-regulated charity. Sis to the sick and the wounded, irrespective of party. Sisters of Northern birth and principles nursed the Suthern soldiers, and Sisters of Southern birth and principles. ciples whose brothers were fighting in the ranks of the Confederate army, were found nursing their Northern focs. Taese Sisters acted as silent evangelists of the old Church. They quietly revolutionized popular opinion concerning her. I speak from experience, for during the war one of the largest prisons of the country, known as "McDowell's College," was in my parish in St Louis, and I acted as chaplain to it and to the hospital at There were from a thousand to tweive hundred inmates frequently im prisoned there, and I know now deeply tasse Southern soldiers were affected by the self eacrificing devotion of the Sisters who every day come to minister and to console them. Very few of these men were Catholics, and many of them were deeply hostile to the Church, yet the vast me jority who died in that hospital and a large proportion of those who left the brison (ax hundred has been considered a low estimate). They believed, they said, that the Church of these Sisters must be the Church of God, and so commenced their examination.

Wimington, and Ludgen, of Syracuse.

The Mass began at 9 o'clock with a rechistory of New York, as low extra to receive Catholic baptism. They believed, they said, that the Church of God, and so commenced their examination.

Wimington, and Ludgen, of Syracuse.

The Mass began at 9 o'clock with a rechistory of New York, as sistant priest, the Rev. M. Merrican people, we have gathered here in a spirit of special unity, to listen to the words of those who will disclose to us the wants of the Catholic layman, and who will make suggestions to meet ma jority who died in that hospital and a

of its doctrines. The same was true of Southern prisons containing Northern soldiers. The brave men on both sides who survived could never afterwards hear these Sisterhoods insulted by ignorant bigotry. Hence, since the war, there is a great change in popular sentiment in relation to the Catho-lic Church. In addition to this, it must be remembered that Catholics and Protestants now associate more frequently and intimately and understand each other better. Intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the Blesse Virgin to a position equal to that of the Son, that priest can forgive sins accord ing to their pleasure, that images may be adored after the fashion of the pagans that the Bible should not be read, and other absurd supposed doctrines and practices of the Church. Because of his enlightenment and because of the this enlightenment and because of the high character of American converts in the past, men like Dr. Brownson, Dr. Ives, Father Hecker, and many, many others, it is possible that some of the ablest defenders of the Caurch in this coming century will be men who are at present in the ranks of her opponents.

THE NEGRO AND THE INDIAN.
But, Fathers and brethren, whilst we are grateful for the blessings bestowed by Alonghty God on the young Church of these States during the past century. whilst we unite in the glorious "Te Deum" of gratitude, we must also bear in mind that there are statistics of losses known only to the mind of God, that many have fallen away by willful neglect of God's grace, that many have been lost by mixed marriages, that many converts would have entered the Church if Catho lics had been individually more temper ate and more ed fying. To day we should add to our "Te Deums" our acts of contrition. I believe, also, that in the last century we could have done more for the colored people of the South and the Indian triber. I am not unmindful of the zeal, with limited resources for its exercise, of the Southern Bishops, nor the great self-sacrifice of Indian missionaries, who, in the spirit of primitive Christianity, gave their lives for the noble but most unjustly-treated Indian tribes. But as I believe that negro slavery and the unjust treatment of the Indians are the two grest blots upon the American civilization, so I feel that in the Church also the most reasonable cause for regre in the past century is the fact that more could have been done for the same de pendent classes. Let us now, in the name of God, resolve to make reparation for these shortcomings of the past.

A MAGNIFICENT FUTURE.

A magnificent future is before the Church in this country, if we are only true to her, to the country and to our selves. She has demonstrated that she can live and move onwards without State influence, that the atmosphere o liberty is most congenial to her constitu tion and most conducive to her progress Let us be cordially American in our feelings and sentiments, and, above all let each individual act out in his per sonal life and character the spirit of his

Catholic faith.
Oa ourselves depends the future of the Church in these States. We have an organization perfectly united. We have dogmas of religion that give motive for restraint of human passion, appealing to the fear, love and gratitude of the human soul. These dogmas are fixed and certain, and hence so powerful The Church is alive, with the spirit of God as its very soul. As she enters or this second century of her great mission here, let us renew our spiritual allegiance to her, let us ever glory in being her children, and endeavor to prove our

selves worthy of the name.

And do Thou, O Eternal and Most Sacred God! who a century ago blessed this infant Courch then persecuted, this poor little one tossed with tempest and without all comfort, and placed her stones in order and her foundations in her own. She, indeed, wished freedom sappnires," Oh, bless her again to day, for all, but did not for an instant concede that all could be true. Again, as in pagen apostolic mission! Send down wisdom days her perfect organization was feared that sitteth by Thy throne to illumine the intellects of her P people! Send forth Thy spirit that it may brood over the troubled waters and the moral chaos of this age, and restore peace and order in human hearts and human society. Oh, give to this fresh young Church the spirit of primitive Caristianity, its courage, its mortification, Oh, give to this frest as indifference to money, and cause it t conquer the bold, aggressive paganism of the nineteenth century as its proto type crushed the paganism of the first. Through Jesus Carist our Lord, Amen.

Baltimore, Nov. 11, 1889. When the Angelus rang out its slow and solemn notes this morning, the sound and solemn notes this morning, the sound fell on an atmosphere that gave promise of anything but a bright day. The indi-cations were not false in their promise. The skies grew more threatening a every moment, until at 9 o'clock, the rain came down, just as multitudes of persons were wending their way to every moment, until at 9 o'clock, the the cathedral, where a Pontificial High Mass was celebrated, for the delegates to the Catholic Congress. In addition to the delegates, of whom there are about one thousand two hun dred now in the city, the sacred edifice was througed with persons from all parts of the city, and with many strangers. Most of the prelates and priests who attended yesterday's celebration were present, the prelates in the sanctuary and the priests occupying the chairs in the aisles. Cardinals Gibbons and Taschereau vested in their cardinal robes and wearing the cappa magna, occupied the thrones within the sanctusry. Archbishop Satolli, the Papal representative, was not present. The Bishops wore the rocaette and mantalette. Among the most prominent were Archbishops Riordan, of San Francisco; Elder, of Cincinnati; and Heiss, of Mil-waukee; Bishops Foley, of Detroit; Chatard, of Indianapolis; Gitmour, of Cieveland; Kain, of Wheeling; Ryan, of Buffalo; De Oca, Montez, of San Luis, Potosi; Brondel, of Montana; Curtis, of Wilmington, and Ludden, of Syracuse.

deacoo, and the Rav. James A. Mc. the future growth and the temporal necessities of the Caurch.

Callen, master of ceremonies.

Toe music of the Mass was a feature of the celebration, and was rendered in superb style by a choir of sixty voices under the leadership of Francis X. Hale. The selections were from Hummel, Gounod, and the Messa Solennelle. The "proper" of the Mass was sung by the students of St Mary's Seminary. ARCHBISHOP GROSS'S SERMON.

The sermon was preached by Arch-bishop Gross, of Oregon, who welcomed the delegates to the congress and gave a brief outline of the history of the Caurch in this country during the century just

It was, he said, his pleasant duty to welcome the delegates to the first Cath-olic Congress that has ever assembled in one Congress that has ever assembled in this country. No fitter place for such a Congress could be selected than Balti more. He was proud of the Congress, because it would show, in this land of freedom, the unity that existed between the clery and the people. In this unity lies the strength of the Caurch, which is the bride of Carist and the guarantee of its future prosperity. There is another bond between the clergy and the people, and that is the bond of love. During the thirty six years of his priesthood he had travelled over the country, and everywhere he had seen this bond of love. It could not well be otherwise. In sorrow and in joy, in health and in sickness, the priest is with his people, and the people appro-ciate his attention and his sympathy. When civil strife rent the country in twain the Catholic priest knew no North, no South. Wherever the duties of his sacred office called him there was he to be found. The presence of such a large body of laymen is an evidence that the interest of the clergy and laity are iden-tical. "May it always be thus," said the speaker, "in this great country, which has the grandest government under the sun. You have every reason to be proud of your country, to be loyal to its interests and to support it with all your

ability."
The Archbishop concluded by wishing the delegates success in their conven tion and hoping that they would return to their homes with their faith renewed and with increased loyal y to their Church

and their country.

It was 10:30 o'clock before the delegates reached the Concordia Opera House. William J. Onahan, of Chicago, chairman of the committee on organiza-tion, called the congress to order, and nominated ex Gov. John Lee Carroll for temporary president. The nomination was ratified amid thunders of applause, and ex Gov. Carroll took his seat on the front of the platform. Mr. Onahan then read a dispatch from Cardinal Rampolla, conveying to the delegates the best wishes and the Apostolic Benediction of Pope Leo XIII. When he had ficished the reading the delegates arose and cheered until they were exhausted by the effort. A committee was appointed consisting of Charles F. Prince, of New Orleans; Charles J. Bonaparte, of Baltimore, and Eugene Kelly, of New York, to invite Cardinal Gibbons to the Con-

EX-GOV. CARROLL'S SPEECH.

CATHOLICISM'S RELATIONS TO THE COUN TRY AND ITS PEOPLE
Ex Gov. Carroli said: Your Eminence,

must reverend prelates, and gentlement of the Catholic laity—The meeting in this city of the first Congress of Catholic Laymen, which has ever assembled in the United States, cannot fail to be an event of the sincerest interest to all who have the welfare of the Catholic Courch at heart. It was here, that practically in the United States, the Church was founded. It was here that the organiza tion took place through which Arch-bishop Carroll was invested with the purple. It was here that the basis was laid of that prosperity which to day is the greatest source of our pride, and which promises to go hand in hand with the increasing wealth and abundance which s showered upon every portion of our

It would seem, therefore, to be eminently proper that we, the laymen of the Church, should meet upon this hallowed ground, and renew our allegaince to the doctrines we profess; that we should show to our fellow countrymen the true relations that exist between the Church that we obey and love and the government of our choice; that we should pro-claim that unity of sentiment upon all subjects presented to us which has ever source of Catholic strength; and that, in a spirit of perfect charity towards every denomination, we should freely exchange our views in relation to all matters which affect us as members of the Catholic Church.

It may be that the question will be asked: by what authority is this congress held, and under what law does it assemble? In reply to this we would surround us, and by virtue of the authority of the constitution of the

United States.

When the first amendment to the constitution declared "That Congress shall pass no law respecting the estab lishment of a religion, nor prohibiting the free exercise thereof," the keynote of our future prosperity was sounded, and to-day religious liberty would be defended by all denominations as zealously as they would trample upon any attempt to abridge the personal freedom of the citizen. In fact we have only to look back to the history of the early colonists of Maryland to find that when persecution for religious opicion was sanctioned by the laws of the mother ian were arrayed against each other the Catholic colony of Maryland pro-claimed that hereafter upon her soil religion was ever to be as tree as the air we breathe, and that loyalty to our country's government could be confined to

no sect or class of our citizens.

Armed, then, with this authority and proud of our record upon every subject which can affect the freedom of the

How truly may we say that the American Catholic has been associated with every period of success or suffering through which our fathers passed. From the early days of the Revolution, when Archhishop Carroll was sent to Canada to seek the sympathy or to enlist the active support of our Northern neighbors, along through the years when Chief Justice Taney grace he ermine, or Sheridan bore his country' eg, the American Catholic has ever bee foremost among those whose memory will be recalled for daring in the field or for

wisdom in the council

It is not, bowever, the individual Cath-It is not, however, the individual Cath-olic alone who has always emphasized his devotion to his country, and to the funti-tutions under which we live. The Caurch as a power has never failed to throw her is fluence in the scale of law and order, when called upon to ward off the dangers which convulsion brings upon the State. The disturbing element of socialism would perhans to day have held as througer for perhaps to day have held a stronger foot ing upon the continents of Europe and America had it not been checked in the outset by the powerful and unswerving condemnation of the Holy See.

The wild theory that "properly is robbery" and that the regulations of law

and order must be overturned was met by Leo XIII. with a calm and selemn protest, which came like a voice from heaven to still the passions of mankind. L'ttle did it matter to His Holiness that his own traditional possessions had been rudely assailed and wrested from him; a high duty had to be performed by the Spiritual Head of the Caurch and the lovers of good government and of law and order everywhere received the benefit of his wise inspirations and the blessings of his peaceful commands.

And yet, while the Church has always thus maintained respect for established order, and has fearlessly upheld the rights of the sovereign power she has ever been prepared to lavish upon the suffering masses that tendency and sym pathy which has enabled her to possess the affection and to rule the conduct of

the multitude.

When the question arose in our coun try whether the Church should con lemn as a body certain organizations of the laboring class, it was our own Cardiaal Archbishop whose masterly review of the situation poured oil upon the troubled waters and satisfied the Holy See that the American laborer was still within the influence of the ministers of this line he followed throughout the religion. Listen, in this connection, to his lecture. Fally one-balf of the audience religion. Listen, in this connection, to his memorable words: "Among all the glori ous titles which the Onurch's history has deserved for her there is not one which at present gives her such great influence as that of the 'friend of the people.' Assuredly in our democratic country it is this title which wins for the Catholic Church not only the enthusiastic devotedness of millions of her children, but also the respect and admiration of all our citizens, whatever be their religious belief. It is the power of this title which renders persecution almost an impossibility, and which draw

towards our Holy Caurch the great heart of the American people." Thus we see that this yast organiza tion, of which we are proud to enroll our selves as members, is at once conspicuous for three great qualities, which appeal distinctly to the American pub-

1. That its followers have ever been in perfect harmony with the spirit and prin

ciples of our Revolution.

2 Tast the power of the Church car always he relied upon to maintain conservative authority and to condemn the theory and practice of those who would destroy the landmarks of society.

3. That she always stands with out stretched arms to aid the suffering masses, and is known throughout the Christian world by the glorious title of the "friend of the people."

Who then can wonder at her astound

ing progress in this land of freedom?
Who can wonder at this wide and faireaching influence of her priests and Bishops when they unite with their

Who can estimate the strength and body of men who are guided by the fuffu ences of charity and religion? It is not a part of my duty in the posi-

tion with which you have honored me to lay before you further the plans and pur-poses of this assemblage. Tals will be better done by those more familiar with the subject. I may, however, well remind you that with the vast interests of the Catholic Church in every portion of our land, with millions of our countrymen professing her faith, the time has come when her laymen will rejuce at the opportunity of meeting each other upon common ground, and of exchanging views upon subjects of vital importance to us. Let us hope that this congress, so auspiciously begun in this illustrious presence, will be but the forerunner of other yet to come; that the Catholic will look to its meeting with pride and satisfaction : will feel convinced that we have but two great purposes at heart, the glory and progress of the Catholic Courch and the continued prosperity of the American

people. CARDINAL GIBBONS NEW WORK

"Our Christian Heritage" forms the title of the anxiously-expected new book written by His Eminence Cardinal Gibbons. Its chief aim is to explain in concise and popular form the funda mental truths of religion, and to demon-strate the superiority of Christian to Pagan civilization. The style of the natter is of a particularly interesting and instructive character. It may indeed with truth be asserted that all denominations of Christiaus may the pride in the exist ence of such a valuable book of reference. The price is \$1. The publishers are John Marphy & Co, Baltimore, Maryland. The New York Tribuce of July 19th refers to the work in the following terms:

The book does not deal with the controversies agitated since the Reformation, for a
im st vindicating the claims of the Catho
the Church as superior to those of the separate bracenes of Obristlandity. It has note
ing to say against any denomina ion that
sold retains faith in at least the divine mission of Jesus Corist. The book shows that
sech fundamental truths underlying Chris
thanty as the skistence, the providence and
the omnisclence of God, the immortality of
the sond, the existence of free-will, and the
essential distinction between good and evil
are all susceptible of being demonstrated by refers to the work in the following terms:

unaided reason, while they are made still more luminous by the light of Christian revelation. The volume contains a series of chapters exhibiting the superiority of Christian over pages civilization. There is an important chapter on labor.

ARCHDIOCESE OF TORONTO. SMITHVILLE.

The musical and literary entertainment in the Agricultural halt on Tuesday last in the Agricultural half on Thesday last was we learn, highly appreciated by the cultivated andience present. This is clearly proved by the unanimous vote of thanks both to the lecturer, Rev. Father Kreidt, and the crchestra. The lecture excited a great deal of curiosity on account of its strange The lecture excited a great deal of curiosity on account of its strange title, but this corlosity and the highest expectations, we learn, were fully satisfied by the happy manner the lecturer treated his subject. The Eccen tricities he touched upon the most were those of the mind and heart. In treating these he exposed in a most amusing manner the theories of modern infidels, especially those of Darwie, Huxley and Spencer, the latest fad of Buddaism not escaping his keen sarcasm. It is much to be regretted that a greater number did not avail themselves of such an ex-cellent treat.—Grim by Independent,

GRIMSBY.

A large audience were entertained in the town hall on the evening of Thanks giving day by a lecture from the R.v. A. J. K. eld's, and music by the Santhvillo orchestra. The mosic farmeded by this orchestra is of a high order, and received orchestra is of a high order, and received unbounded applause. The leader, Mr. Copelaud, is a much more than ordinary violinist, and he and the accompanist. Miss M:Allister, are in them. selves a whole orchestra. The differ-ent parts were well rendered by the other performers. The lectarer is per-fectly at home with his subj ct and knows what he is talking about. He divided his lecture into two parts. The first part was simply preparing the andience for the latter part or the lecture proper. The subject, "The Pretentions of Rome," is a vast one, but the R verend Father did it full justice. His language was plate, his manuer self possessed and his arguments forcible. He would first set forth one of the pretabsions of the Church of Rome, then he would prove that it was well grounded upon scripture, and then he would show that the Caurch had always stayed by that pretension, and were Protestants. Votes of thanks were tendered to the lecturer, the chairman, Mr. H. E. Nelles, and to the orchestra — Independent, Nov. 14 h.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of yery month, at 8 o'clock, at their hall, aloin 2lock, Richmond street Martin Meara President; Wm. Corcoran, Rec.

C. M. B. A.

Office of Grand President, Strathroy, Nov. 11, 1889.

B orners-I hereby appoint Le Monde, o

Brother Barry's Death.

S. R. Brown, Esq.—Dear Sir and Brother—I and you herewith the official notice of the eath of our late Brother, M. J. Barry, of this ranch, together with his Beneficiary Certi-cate. Brother Barry went to bed on the light of his death apparently in the best of eath. About two in the morning his wife Idh. About two in the morning mis and him gasping for breath and strugg immediately sent for the Doctor, but a he arrived, which was in a very nutes, poor Barry had passed away. ise of death was apoplexy. In Bro rry's death the U. M. B. A. has lost a outd, he discontinuous fraternally,
Yours fraternally,
F. W. RUSSELL, Rec. Sec.

Montreal News.

Montreal News.

Our pioneer Branch, 25, held its fifth anniversary social and supper in the Queen's Hall on Wednesday, November 13. The officers and members have every reason to feel gratied with the result of the entertainment. Between two hundred and fifty and three hundred ladies and gentlemen, members and riends, were present. The invited guests present were Deputies O Brien and Tansey, Presidents Butler, Coffey, Howison, and J. J. Curran, M. P.

The Committee, under the able direction of President Kane, did all in their power to make the evening enjoyable, and succeeded admirably.

Shortly before midnight adjournment was made for supper, which was served with great taste by enterer Dixon, and those present did ample justice to the good things before them.

"After supper Professor T. Grant favored the audience with a few choic present did ample justice to the good things before them. After supper Professor T. Grant favored the audience with a few choic Professor T. Grant favored the audience with a few choic Professor C. Grant favored with a few professor of the audience with a few choic part of the suppersent of the suppers

Resolutions of Condolence

At a meeting of Branch 6I, C. M. B. A., held n Merritton on Thursday, the following reso-utions of condolence on the death of Patrick I, Gibtin, of Branch No. 1, Windsor, were

jutions of condolence on the death of Patrick J. Gibtin, of Brauch No. 1, Windsor, were ado ted:

Whereas, It has pleased Almighty God in His infinite wisdom to call from this earth our esteemed brother, Patrick J. Gibtin, of Branch No. 1, C. M. B. A., Windsor, in the midst of his carly manhood, when, humanly speaking, many years of a useful and honorable career would seem to be in store for midst of his carly manhood, when, humanly speaking, many years of a useful and honorable career would seem to be in store for mir but God has deemed It, otherwise, and we bow to His has deemed It, otherwise, and we how to His has holy will; and Whereas, our late/Brother, though not a member of this Branch, was associated with this village by ties of kindred throughout his whole life-time, having been brought up here from inlancy to the age of manhood. The fact of his being a Grand Trunk railway conductor necessitated his removal to Windsor, and it is within the knowledge of the members of this Branch that his services to the company have been highly appreciated, as is evident by the responsible-position to which he had been promoted. Another evidence o. his carefulness and efficiency as railway conductor is the fact that during a period of twenty years in that responsible position he has never met with an accident to his train or caused any damage or loss to the company; therefore be it.

Resolved, That this Branch tender its heartfelt sympathy and condolence to the mother and other members of the bereaved family of our late Brother for the great and irreparable loss they have sustained in the death of one who was to them indeed a friend, whose greatest care in hie was to minister to their every want, and who seemed but to live for their comiont. Be it also

are happy to testify to the Christian and moral worth of our late brother. He has been a dutiful and obedient member of his Church, and has always endeavored to perform any goodwork that his conscience and charitable heart dictated. His last end was peaceful and fortified with all the rites of his Church, and he surrendered his soul peacefully to his God with the condidant hope of a happy immortal ty. Be it furthermore.

Resolved, That a copy of these resolutions that copies be sent to official and local papers, and t at an engrossed copy Be presented to the bereaved family.

Signed on behalf of the Branch,

At the last regular meeting of Branch No.

At the last regular meeting of Branch No.
C. M. B. A., London, the following resoluions were unanimously passed:
Whereas it has pleased our Heavenly
Pather to remove from his earthly home the
Rev. M. Kelly, the saintly priest of Mount
Jarmel, a member of this Branch, therefore
e it Armel, a memoer of this branch, therefore it Resolved. That we, the members of Branch, I.C. M. B. A., commending him to the God of all consolation, extend to his relatives our neartfelt sympathy. And be it farther Resolved, That these resolutions be placed upon the minutes of this Branch: a copy be presented to the relatives of deceased and published in our filelal organ, the CATHOLIC RECORD.

R. O'MEANA,

M. O'MEANA,

Secretary,

AECORD.
M. O'MEARA,
President. President.

President.

President a wor hy member of our Branch, Brother M. Scanlon, be it Resolved, That wille conforming to the will o. God, we desire to place on record our sincere sorrow at the loss of such a worthy member. Bell further Resolved, That thiese resolutions be placed upon the minutes of our Branch, a copy sent to the relations of the deceased, and published in our official organ, the CATHOLIC RECOPE.

SMITH'S FALLS BAZAAR. The drawing of prizes at the bazaar held at Smith's Falls resulted as follows:

GAND DRAWING
In the evening the grand drawing of the licket prizes took place, and resulted as forticket prizes took place, and Cleary—Father Branton, N. \$20.

2. Gold \$39 - rs. James Kelly, Poonah-malee, No 3 folw.

3. Gold \$20-O. N. Booth, Smith's Falls, 3. Gold \$20-0 X No. 237a. 4. Gold \$10-P. O'Connell, Ottawa. No. Gold \$10-G. Wall, Smith's Falls, No. Two eleographs-Michael Purcell, Tingwick, Que , No 768t.
7. Gold \$10-Peter O'Connor, St. John, N.
B , No 779d.
8. Gold \$40-Allan Granam, Irequois, No, 1,6141 9. Gold \$5-Tom Neftey, Godfrey, Ont.

Copy of Moore's poems-J. McMahon, th's Fails, No. 41.
Lauv's suk cress-Robt. Finnegan,
, lowa, No. 50r
Push dressing case-P. W. Gallagher,
abburg, Pa. No. 150.
Caina ica set—T. Gleeson, Ottawa, No. 627a. 14. Ton of coal—George A. Calver, Kingston, No. 87a
15. Barrel of flour-Miss Kate McGill,
Brings End, Glangarry, N. 2134.
16. Patr of bracelets-W. K. Henderson,
Inkerman Out., No. 3988.
17. Silver cructstand-T. Morgan, Ottawa,
Out., No. 1481a.
18. Cushim-Mrs. J. Murphy, Saugeen,
Out., No. 189a. Cushing—Mrs. J. Murphy, Saugeen,
 Out., No., 6/9a
 Gift of House of Providence—John
 Harlem Ont. No. 5092.
 Oleograps—J. Horseny, Minneapolis,
 Min., No. 88s.
 Box cigars—John Brennan, Smith's
 Falis, No. 77s.
 Bux cigars—J. H. Ross, Smith's Falis,
 No. 817s.

22. Box eigars—J. H. Ross, Smith's Falls, No. Sira.
No. Sira.
23. Copy of Life of Archbishop Lynch—J. W. Hayes. Smith's Falls, No. 911.
24. Embr leery—ars. M. Ryan, Smith's Falls, No. 108.
25. Lsamp—S. H. Rumbey, Sheet Harbour, Haifax Co. N. S. No. 68.
25. Lsamp—S. H. Rumbey, Sheet Harbour, Haifax Co. N. S. No. 68.
27. East of Cop.—Mes. Sarah Moff.et, Smith's Falls, No. 357h
27. East draps—Mes. Sarah Moff.et, Smith's Falls, No. 1519
28. Gift of a friend—H. M. Boyle, Rossmore House, Cornwall, No. 388.
29. Vyluable prize—P. O'Connell, Ottawa, No. 2555
30. Mounted inkstand—John Workman, Smith's Falls, No. 44.

OBITUARY.

Mr. John Kety, Yarmouth. We regret baying to chronicle the death of Mr. John Kelty, sen of Mr. Tabunas Kelty, Yarmouth, which occurred on Toursday, the 14th itest. Mr Kelty was in the 34th year of he age when death overtook him, in the parish of St. Thomas, in which be was born and educated. His life was most exemplary. By his industry and untiring energy of observator, he placed his family in very independent placed his tamily to very interpendent circumstate.s. His two younger broth-ers were highly elected, and became, one a lawyer of promisence in Grand Rapids, Mich., and the other an eminent physician now practiste g in the troit. Mr. Kelly was a weekly communi. cant, and was for piety and virtuous condusta model to the young men of St.
Thomas and vicinity. His funeral was attunded by su immense crowd, both Cathoof the Holy Augeis Rev. Father Ayward read the tuneral service and a very ing sermon was preached by Rev. Fa her Fiannery. R I P.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.

Can now be had by sending Twenty-five cents to THOS. COFFEY, Catholic Record Office, London. Also to be had from our travelling agents.

The castle of Meyerling, where the tragic des h of the Archduke Radolph of Austria occurred, has been banded over to a commucity of Carmelite nuns.



VOLUME 12.

Catholic Record.

London, Sat., Nov. 30th, 1889. EDITORIAL NOTES.

NEXT week we will give a full report

of the proceedings connected with the c departure of His Grace Archbishop Walsh, th for Toronto.

Ir MAY be said that the only result of the vile Fulton's visit to London is that he has left an ugly smirch on the clerical garments of a few preachers. These reverend men of leisure are ever ready to identify themselves with almost any thing or anybody who happen along, if by so doing they serve to draw towards themselves a little newspaper notoriety. Their church doors are locked, and, like Mr. Micawber, they are always waiting for "something to turn up." The companions of the vulger and untruthful Bostonian were Rev. W. H. Porter, Baptist, a parson who endeavored to mount to great heights in the Jesuit agitation. This he succeeded in doing, but, like a spent sky rocket, he fell quickly and was for a long time quite extinguished.

THEN there were Rev. J. Allister Murray, pastor of St. Andrew's Presbyterian congregation ; Rev. Mr. McGillivray, pas tor of the Presbyterian church on Rich. mond street, and Rev. Junius Mc. Donagh, of London West, formerly of Strathroy, Methodist. Not having been a resident of Louden for any lengthened period, this fact will probably explain the presence of the latter gentleman. Our Methodist friends had their fingers so badly soiled when they touched Mr. Widdows, they were not over anxious to rub skirts with the unsavory Baptist from Boston. "Show me your company and I'll tell you who you are," is a trite old saying that will have much force as regards the persons we have named.

"HAIL MARY, full of grace, the Lord is with thee; blessed art thou amongst women." These words, we are told in holy scripture, were addressed by the Angel Gabriel to the mother of our Blessed Redeemer. Rev. Dr. Fulton, in England, said, "Mary was not much of a virgin." This is on record. It was published in all the papers. It was not denied. Indeed an effort was made to justify the language. Dr. Fulton in this city last week announced a lecture on "The Virgin Mary." A great crowd was present. The street cars from the east, the north and south were filled with welldressed and respectable looking peoplethose whose steps were tending towards the grave-the gay and mirthful who were in the bloom of life-and the boys and girls who were scarcely in their teens. They were going in crowds to hear Falton's lecture. They all seemed to be happy. It would appear as though a choice feast was in store for them. What was the nature of the feast? Mary, the sweetest name in all the world -Mary, the mother of Jesus-Mary, who loved Jesus with a mother's love-Mary, who was in tarn loved by her divine Son with a love more intense than that ever before bestowed by a child on a parents-Mary was to be slaudered and belittled in the eyes of a multitude who called themselves Christians. This was the feast. What a sad commentary on preachers' preachings, Godless schools and Surday school libraries!

PREACHER SUTHERLAND arrived in London a few days ago. He came from Lambton, in somewhat the same fashion as the Union soldiers advanced on Washington after the battle of Ball Run, He called a meeting of his London contingent. They met. Besides the chieftain, there were present J. B. Hicks, merchant tailor, Rev. Junius McDonough, Methodist, London West, and a few lesser stars. The world will remain in ignorance of the business transacted, as, after due deliberation, the reporter was requested to retire. Before he left, however there was a lively discussion for and against his expulsion. The tailo was in favor of the widest publicity probably for the reason that the tailo thought the world was waiting to rea what the tailor had to say. Rev. Juniu McDonough said the affair was a "caucus of the party and should be private. Bu Rev. Junius McDonough forgot to tak into account the fact that "caucuses were considered sinful in the old parties and therefore should not be permitted i

Furthermore: Rev. Junius McDonoug suggested that "leading men should b got, and thus make a grand impression. This was a shower of hallstones. Wer not those present all leading men? Wh would dare to tell Mr. Hicke, for example that he is not a leading man? Ray