

## THE SCHOOL QUESTION.

The Mail of Saturday speaks of the letters on the school question that have been for some time appearing in our columns, and concludes with the following remark: "Precisely what amendments are required in the Ontario School law is not stated. When the Legislature meets they will probably be elaborated."

Our contemporary is mistaken. There is no purpose to formulate just yet a series of amendments to the School Law. Our purpose is to educate the Catholic public mind up to its true position on the school question. We know too well that there is nothing to be gained by rancor, ill will and sectarian animosity, and decline to take any steps to arouse these evils. We feel convinced that the time will come when the Protestant majority in Ontario will give the Catholic minority the benefit of equality in the matter of education. We do not, however, propose because of this conviction of ours to hurry or harass the majority. We have many reasons for our hopes of the advent of a reign of equality in this Province. We need not mention these grounds here in detail. Let it suffice if we call our readers attention to a letter in the Toronto World, January 10th, signed "A Protestant."

"In the 'platform' issued by the Mail an inconsistency appears which betrays the injustice of party feeling opposed to the 'independence' which the article assumes. The article presenting the 'platform' asserts that 'all religious bodies should be placed upon an equal footing, and that Separate Schools should be abolished in Ontario and in Quebec.' If this platform should become law Separate Schools would cease to exist, and Roman Catholics would be compelled to send their children to the Public Schools. But the Public Schools would practically be Protestant schools, since the Mail's platform insists upon the use of the Bible in the schools, which itself would be a violation of the doctrine that 'the widest measure of religious liberty should be granted to every creed and class,' in the event of Separate Schools being abolished, for the use of the Bible in the schools is essentially a Protestant form of religious instruction, to which Roman Catholics conscientiously object. The defence made by the Bible advocates is that the Roman Catholic pupils may on certain conditions be exempted from reading and hearing when the Bible is read. But a 'privilege' which the Mail's platform repudiates is conceded to Protestants, but denied to Roman Catholics, in this fact, that while the former would be allowed to give religious instruction in the Public Schools, the only schools left for Roman Catholics to attend if the Separate Schools be abolished, the latter would be refused the privilege of giving religious instruction according to their faith in the schools which they would be compelled to support. If Separate Schools shall be abolished, clearly, if Protestants may use the Bible in such schools, and their clergymen may enter at appointed times to give their special instruction, Roman Catholic pupils ought to be allowed to read and study their religious text books, their catechisms, and their priests ought to be allowed to exercise their functions as the religious instructors of their flocks in the same schools."

There are, no doubt, very many Protestants who are as well acquainted with the question as the writer of the above, many as clear-headed and fair-minded as he undoubtedly is—many patriotic enough to rise above prejudice in favor of the minority. All this promises well for the future of the country. Meantime, the Mail must be in no hurry with our programme. It will come in good time and is certain to be carried out.

## THE LATE BAZAAR.

On last Sunday His Lordship Bishop Walsh thanked the ladies who had charge of the late bazaar in aid of the Cathedral fund. He also paid a high compliment to those of the congregation who had so generously assisted in making the undertaking successful. The following is a statement of receipts and expenses.

RECEIPTS.	
Children of Mary's Table...	\$1870 77
St. Mary's Table.....	1189 93
Refreshment Table.....	874 27
St. Peter's Table.....	714 85
<b>Total from Tables.....</b>	<b>\$4349 84</b>
Admission Fees at door.....	190 60
Tickets and money for Prizes.....	630 00
<b>Total Receipts.....</b>	<b>\$5170 44</b>
EXPENSES.	
Printing, use of hall, prizes, erecting tables, attendance of band, messengers, etc., about \$1000 00	
	\$4170 44

## OBITUARY.

**Mr. T. Gleeson, Sarnia.**  
We deeply regret to be called upon to announce the death of this estimable Catholic gentleman, which took place at his late residence in Sarnia, on Sunday last. The deceased was a former resident of this city, but some twenty years ago became engaged in business in Sarnia, in which he was eminently successful, caused in a great measure by his habits of industry and strictly honest characteristics. The Catholic Church, of which he was a most devoted child, has lost a true friend and benefactor. In all works having in view the welfare of our holy faith the name of T. Gleeson always occupied the foremost place. The deceased leaves four daughters, one of whom is the wife of our esteemed fellow-citizen, James Wilson, Esq., merchant. Mrs. Gleeson departed this life a few years ago. Many a one, we know, more par-

ticularly the poor and needy, will join in the prayer that God may have mercy on the soul of the departed.

## CATHOLIC PRESS.

**N. Y. Freeman's Journal.**  
There are fathers who would knock down any man uttering an improper word before their children. These same fathers think nothing of putting before their children printed sheets of filthy details. Why does a bit of gossip or scandal become less immoral by being printed in a newspaper? Pure hearts and pure homes cannot exist where impure literature is admitted. Tons of impure literature in the shape of enterprising newspapers go into millions of homes that should be guarded sacredly from the intrusion of evil. The public can make a pure paper pay, if it will. The press reeks with divorce abominations because the public want these abominations. The very man who would consider his daughter lost and his son corrupted if they looked inside the cover of Smollett's or Fielding's novels, takes into his family public prints wailing in indecency, to which the senuous frankness of the earlier English novelists is purity itself. When fathers begin to see that they are responsible for their children before God, we shall perhaps have a "boy-cotting" of indecent daily sheets.

**Boston Pilot.**  
What a theme for a spring ballad is there in the story of Father Little, priest of Six Mile Bridge, County Clare, as told in the despatches last week. Lord D'Estere sent a posse of 100 constables on Jan. 11 to aid the bailiffs in evicting a poor tenant named John Frost from his miserable hut. As soon as the well armed force came in sight, the bell of the little Catholic church rung an alarm, the people flocked together to the number of 500, while horns sounded an alarm from the neighboring hills. When the posse arrived at the hut of John Frost they were confronted by a novel obstacle. The door had been removed and the passage was barricaded with gates and chains, while in the middle stood Father Little chained securely so that nobody could break down the barricade without inflicting personal injury on him. Let landlords, bailiffs and constables storm as they might, the plucky priest held his ground, alternately protesting against the contemplated outrage and denouncing its abettors. Still the mob increased in numbers, the bailiffs went about their work in a half-hearted way, and the constables seemed dazed by the novel situation. At length, after working vainly for an hour and a half to remove the barricade, the agents of eviction gave up and the people came forward with a proposition to let the priest go to his home. Whether it was accepted or not is not stated. The victory was none the less won by the courageous priest.

Mr. and Mrs. Michael Davitt were entertained on the 10th inst. at the residence of Alexander Sullivan, of Chicago. Archbishop Feehan, who forgot for the evening his rule of abstaining from social affairs of all sorts, paid Mr. Davitt a high tribute at the dinner table. Speeches were also made by Judge Anthony, of the Superior Court, Judge Bradwell, Rev. Morris J. Dorney, and others. A novel feature of the menu was "Home Rule Fudding, California Sauce," and the ice cream was served in orange and green. The ladies' toilets were extremely beautiful. The guests comprised many of the leading people in Chicago.

**London Universe.**  
Old Catholicism, as everyone knows, would have been nipped in the bud by the indifference of the general public, had it not from the first been propped up and bolstered up by some of the great of this world, who were actuated by a deadly hatred of the Catholic Church. Most of these men were Protestants, and Prince Bismarck occupies the highest place among them. Put there was at least one scion of a Catholic dynasty of historical renown who cast in his lot with the sectarians. That man was King Ludwig II. of Bavaria, whose tragic end is never likely to be forgotten by the present generation. Two letters addressed by him to Professor Dollinger early in 1870 have lately been published. A few lines from the first of them clearly show what the King's attitude was in the case. He says: "Don't grow weary in this great and noble struggle. Consider that millions and millions of people look upon you as the champion of truth, and confidently trust that you and your intrepid companions will put the Jesuits to shame, and thereby achieve the triumph of light over darkness and wickedness. Near seventeen years have elapsed since then, and what has become of King Ludwig and of the cause of Old Catholicism? But the millions and millions he speaks of are but a few dozens, a few hundreds at the outside, and their number is growing less from day to day. As regards King Ludwig himself, the mere fact of his dying a ravaging maniac is sufficient in itself to show what authority can attach to his words."

**Colorado Catholic.**  
Cardinal Gibbons, in the preface of a little book for the guidance of a temperance society, says: "We approve of the confraternity as it carries out the recommendations of the prelates of the last Plenary Council of Baltimore, entreating pastors in charge of parishes to establish temperance societies based on religion. There are three modes ordinarily proposed by advocates for the repression of intemperance. The first mode is by civil legislation, but this plan does not afford an adequate remedy, as experience abundantly demonstrates. Men can never be coerced or legislated into morality. The second is by appeal to popular enthusiasm and emotional religion. But this system is equally inefficient, whatever may be the good intentions and zeal of its advocates, for as soon as the excitement subsides the disease resumes its sway and moral distempers are too deep rooted to be eradicated by an enthusiastic harangue or by an appeal to the feelings. The third and only effectual method in our judgment by which intemperance can be repressed is by religious and moral influences, which not only appeal to the intellect and heart but which impart graces to effect what unaided nature is unable of itself to accomplish."

**N. Y. Freeman's Journal.**  
Bishop Machetoub of Denver, Col., who recently celebrated the fiftieth anniversary of his ordination as a priest,

has done missionary work in the Rocky Mountains upwards of thirty five years. Archbishop Walsh of Dublin is said to be absolutely impervious to the attacks made upon him by the English press for his favorable attitude towards the "plan of campaign," which enables tenants on large estates to place in the hands of selected trustees the amount of their respective rents, minus the reductions to which they feel they are entitled.

**Catholic Columbian.**  
Forcible words, these, but oh, how true, taken from an article on the all-important subject of "Religion in Education," from the pen of Rev. Thomas J. Conaty, of Massachusetts, and contributed to the Catholic World. He concludes with the declaration: "Men are agreed; government demands; society, the family, the child, the soul, all cry out for religion as the basis, the life of every system of public education. And for the Christian, religion means Christianity; and for the Catholic, Christianity means Catholicity."

The Messenger of the Sacred Heart gives an instance of the edifying conversion of a young lady stopping at a boarding hotel in Atlantic City. Several Catholic ladies were daily at the same table; and the girl noticed that they all scrupulously made the sign of the cross. This led to inquiries, then to explanations, and her conversion soon followed, "brought into the True Fold by the glorious beacon-light of the simple Sign of the Cross."

**New York Tablet.**  
Rev. Dr. Moriarty, of Syracuse, in speaking of the vices and immoralities of so-called fashionable society, lays the lash with stinging effect on one of the most vicious habits of the age. He says: "The latest fashion in female dress is balls and parties is an abomination in the sight of God and man. What is commonly called 'full dress,' is scarcely any dress at all. Christian ladies should stand up for Christian principles, and not allow any miserable fashion to lead them to forget that Christian modesty, which is the ornament of their sex. Dresses are intended to cover their bodies, and not to decorate the parlor floor."

## COMMENTARY.

**Galt, Jan. 29, 1887.**  
THOS. COFFEY, Esq., London—DEAR SIR:—I enclose P. O. order copy for CATHOLIC RECORD to 1st March, 1888. Very reluctantly I took the RECORD from your agency about a year ago for three months on trial. The trial has proved a most satisfactory one, and hereafter your interesting paper will be a permanent visitor to my home. The recent attempt of some unscrupulous journalists to get up a "No Popery" cry shows the necessity for a thoroughly independent Canadian Catholic Journal such as the RECORD has proved to be. The Catholics of Canada owe a debt of gratitude to the editor for the noble stand he took in this matter. Under such circumstances as I have alluded to what good would the cheap so-called Catholic papers from the States be to us? The battles of Canadian Catholics? Please convey to the editor my fervent thanks, and I pray God to give him length of years to fight with increased strength and vigor the battle for "God, our country and our Constitution." Respectfully,  
EDWARD BARRETT.

**Galt, Jan. 19, 1887.**  
To the Editor of the Catholic Record.

DEAR SIR:—Through the favor of a friend here, Mr. Ed. Radigan, I have had great pleasure in reading several numbers of your paper. The leading article in the number of Dec. 18th is, in my humble opinion, one of the ablest and most patriotic that I ever had the pleasure of reading. That you take strong grounds in favor of Home Rule for Ireland is not to be wondered at, I, as an Englishman and a Protestant, can fully agree with you in every argument that you have used and every reason you have advanced in favor of that glorious cause. I do not wonder that Home Rule has been so long withheld, believing, as I do, that the bulk of the people are grossly ignorant of the true facts of the case. As soon as the people know the condition of things, as they really are, then will the glorious day of a Greater Britain dawn, and English, Scotch, Irish and Welsh will be a people, a nation, that need "fear no foe." Our great Shakespeare has it in something like these words:

"This Britain never did nor never shall lie at the proud foot of a conqueror but when she did wound herself. Now, these people to fight the cause of the four quarters of the world in arms and we shall shock them. For naught shall make us true if Britain to herself do prove but true."

Wishing that you may long be spared to write so vigorously and well in favor of liberty, is the fervent wish of,  
Respectfully yours,  
E. J. WILKINS.

Enclosed please find two dollars subscription for your excellent paper for the year.

**Pembroke, Jan. 22nd, 1887.**  
DEAR SIR:—Enclosed you will find payment of my subscription to the CATHOLIC RECORD, which has been a paper that has defended good government and Catholicity in every instance.  
I remain, yours truly,  
D. MULLIGAN, Capt.

## BRANFORD NOTES.

When all the returns are counted the Christmas tree proceeds will foot up \$800 the best results yet attained on any similar occasion.

The school board have elected Rev. Father Lennon chairman for the year. Rev. Father Murphy and Mr. D. Hawkins go to the Free Library Board. Mr. J. P. Quinn takes the seat at the board vacated by Mr. Cantillon. John Ryan goes to the Collegiate Institute Board. Mr. Owen Judge and Miss Mary Jane Doherty were married at St. Basil's church this week.

Mr. Peter Sullivan's infant son died on Friday morning of last week and was buried on Saturday.

## IRISH NATIONAL LEAGUE, HAMILTON.

INTERESTING MEETING AND STIRRING ADDRESSES AT THE E. B. A. HALL.  
Evening Times, Jan. 21.

There was a large attendance of the members of the Hamilton branch of the I. N. L. and their friends and sympathizers, including a number of ladies, at the regular meeting in the E. B. Hall last evening. Messrs. Cahill and B. Lynch, prominent members of the Toronto branch, paid a fraternal visit and delivered addresses. The chair was occupied by Rev. Dr. Burns. The rev. Chairman, after complimenting the gentlemen from Toronto upon the patriotic and friendly spirit which actuated the visit, expressed his pleasure at meeting such a representative body of Irishmen, and said it was a great drawback to the progress and success of their cause not to be better acquainted with each other. They were so divided that sixty pulled one way and fifty another, the difference of the strength of the pull being only equal to ten, whereas, if they were united, as they ought to be, the pull would be the whole 110. He reverted with fond recollections to some of the scenes of his boyhood, and pointed out the difficulties the young men in those days had to encounter in getting an education. He strongly urged the young men to foster a spirit of nationality and exchange ideas with one another, to study the history of Ireland, discuss it, and get well posted in all its details. He strongly recommended D'Arcy McGee's, Sullivan's and Mitchell's Histories, and through these means they would be able to take their stand on any platform and challenge contemporary history. He also recommended them to study English law in Ireland, Gratia's Parliament, the biography of eminent Irish men such as O'Connell, Grattan, Father Tom Burke, Cobbe, etc. They were not placed in a similar position to their ancestors who, through bad laws and the poverty which surrounded them, had a premium set on their ignorance. He was greatly surprised on hearing the two gentlemen from Ulster, his own native place, presuming on the possibility of a Canadian audience when they stated that the Irish had nothing to complain of, that the landlords were all right and that the laws and the constitution were all that could be desired. The land laws of Ulster may be all right, but why should they have different laws in Ulster to Tipperary or Connaught? He emphatically protested against the right of a few to hold the land that belongs to the many, and said there is no hope for a people who never own the land on which they live. The interests of the many should be considered in preference to the few. The Irish people do not want confiscation—they were not Communists. He never knew an Irishman to be a Communist. He believed in the right of arbitration to settle a just price on the land, and not a farthing more should be paid than what was reasonable for some fifty or sixty thousand aristocrats to own the whole island which belongs to the 5,000,000 who inhabited it. All men are equal before God and should be treated with right and justice. The rev. doctor was rapturously applauded.

Mr. Cahill dwelt principally on the plan of campaign in Ireland, which, he said, was just and legal notwithstanding it was denounced by the London Times. It was as follows: The tenants on every estate were to assemble at a place appointed and decide by resolution on the abatement they will demand, and appoint a committee to take charge of the half-year's rent should the landlord refuse it. Every one present was to pledge himself to hold no communication with the landlord or any of his agents, except in presence of the body of the tenants, and to except no settlement for himself which was given to every tenant on the estate. On the same day the tenants would proceed in a body to the office, and in case the rent was refused, hand the amount to the Managing Committee, the fund to be distributed by the committee to each evicted tenant in the proportion of his contribution to the fund. If the rent amounted to £50 the tenant to receive £2 a week to support himself and family, but not one penny should go into the law courts. To inspire confidence, the National League guarantees that in case the trustees proved dishonest the money is to be made good to the tenants, and that when the Estate Fund has been expended the grants to be continued by the National League. The landlords have the law of primogeniture and entail to protect them, then why should not the tenants be justified in adopting a means for their protection? He alluded to the illegal and ruthless treatment of Dillon and O'Brien at Loughrea for doing the very thing which the Attorney General declared was not illegal. General Buller, Captain Plunkett and Judge Curran declared that it was impossible for the tenants to pay the exorbitant rents demanded. Still an irresponsible executive Government, through their Viceroy, proclaimed the campaign illegal, a proclamation which is of no more value than the paper on which it was written. He closed by reference to the good work done by the Toronto branch, having since their inauguration had twelve lectures delivered, four paid and eight free, which had a most beneficial effect.

Mr. B. Lynch, after expressing his approval of the plan of campaign, contrasted the progress of the National cause at the present day with that of six years ago. He scathingly denounced O'Donovan Rossa for his doctrine of physical force and for his statement that the agitation of Messrs. Davitt and Parnell had done no good. Mr. Rossa had certainly grievous personal reasons for his feelings of animosity against the British Government. So had Messrs. Parnell and Davitt, but why should he not smother them the same as they did? There was a vast improvement in the state of the Irish people since Davitt and Parnell took hold of the movement. They did more in eight years by constitutional agitation than could be accomplished in eight years by rebellion, for instance, securing the Land Act of 1881, an intermediate system of education and several other good measures. Mr. Cahill gave a special instance of the injustice and tyranny of a landlord in Kerry, who let a strip to a man for a nominal rent as he considered it worthless. This man, through the assistance of his daughter, one son and himself, carried on their backs the gravel from the hills to the bog and swamp and vice versa, and in the course of time, through their perseverance and hard labor, they converted the sterile patch into arable land and managed to build a comfortable homestead. When the landlord saw the improvements made he said, "You must pay a higher rent for this property." He accordingly raised the rent, and according to the poor man and his family enhanced its value by their toil, he kept on increasing the rent year after year until the poor man could stand the strain no longer and was finally evicted and cast on the roadside, after the struggle of a life time, to die in a ditch. This cannot last forever, the system of landlordism is now doomed and must inevitably be abolished. Mr. J. O'Brien, the President, proposed and Mr. J. Brennan seconded, a vote of thanks to the gentlemen for their brilliant and intelligent addresses. M. P. Harter proposed a vote of thanks to the Chairman, seconded by Mr. J. O'Neil.

The members of the Hamilton branch expressed their gratitude to the Toronto gentlemen for their friendly visit. Mr. Mahoney, the President, was to be present, but a telegram was received expressing his regret at not being able to attend.

## FROM HAMILTON.

To the Editor of the Catholic Record.

The popular song, "Robert Emmet," was presented by the Hamilton Branch of the League of the Cross in Larkin Hall on the evening of Jan. 19th. If an overflowing house is a criterion of popularity, the members of the association may congratulate themselves on being eminently popular. The play was well rendered; Mr. John Ford as Robert Emmet seemed to have caught the inspiration of the great Irish Patriot and received well merited applause. Frank Dermody, as Darby O'Gall, and John O'Brien, as Darby's son, frequently brought down the house. Richard Wynn as O'Leary, John Hennessy as Dowdall, James O'Brien as Kernan and Hugh Sweeney as Corporal Thomas interpreted their parts well, but Wm. as sergeant Topfall, although a decided success, did not on this occasion do full justice to his well known reputation. John P. Holden as Lord Norbury, Thomas Rosch as Baron Gifford and Thomas Lynch as Baron Daly filled their place as judges satisfactorily. John Cummings as Emmet's father was up to the average.

The Reverend Father Carr, director of the League, is to be congratulated on the success of the entertainment and on the present efficient state of the League. A short time ago it consisted of about thirty members, but during the last three months the number has rapidly increased until now there are over one hundred and fifty active energetic members in the association. The object of the League is to promote the cause of temperance. By getting up Literary reunions, and by training the members for dramatic entertainments, the Rev. Father directed much to make the meetings of the society interesting and profitable to the members, and thereby he helps materially to benefit the good cause for which the League was founded. That this association—the youngest Catholic society in this city—has achieved so much success without the assistance of outside talent in the different dramatic entertainments given by them, is ample proof of the beneficial literary training its members receive. There is every prospect of bright future for the League.

Correspondence of the Record.

## FROM WINDSOR.

Friday evening, Jan. 21st, at 4 o'clock, a number of the friends of the Rev. Chas. McManus called at the parochial residence of St. Alphonsus parish and presented him with a purse of \$77 and the following address:—

REV. AND DEAR FATHER:—We beg to approach you on this the eve of your departure from our midst to show you in a slight degree the esteem and regard that is entertained for you among the members of this congregation. The short period which you spent as the assistant of the Very Rev. Dean Wagner gave us ample time to learn to regard you as one of those upon whom the follies of the world, which drag so many away from their vocation, have no influence. Zealous and ever watchful over the flock which it was God's Holy will you should assist in attending for the past two years, you have caused us to look upon you as the true emblem of piety and a reliable dispenser of priestly jurisprudence.

The little children of the parish, Rev. Father, should feel sorely grieved over your departure from them. The untiring zeal with which you laboured to instruct them in the Christian doctrine, and your endeavors to impress upon their youthful minds the necessity of a good Christian education, have been well rewarded by an ever-increasing number in your Sunday school class.

The fruitful results of your mission among the colored population of our town will long be a source of the most pleasing recollections to that race. At the first sound of your solicitous voice they hearkened to your call and flocked to your side to receive instructions in our holy religion. By your earnest and fruitful labors in that direction the worthy and Rev. Dean who declared that "by losing you he is losing his right arm," can at no distant day, we trust, rejoice in having a large congregation of that long neglected race, enjoying to the full extent the blessings of the Holy Catholic religion, and receiving a good Christian education at the hands of Catholic teachers.

It would take too long, dear Father, to touch upon all the acts which tend to engrain in our mind a fond and lasting remembrance of you. Suffice it to say that your career in this parish has been fruitful in every respect and that you are leaving behind you a legion of friends without reference to creed, color or nationality.

We fondly hope and pray that your future life may bear the same fruits and that God in His goodness may grant you the grace to faithfully discharge the duties of your state in life towards the flock of which you are about to take charge.

We also hope and pray that he will so ameliorate your physical condition that when you return to pay us a visit, as we trust you soon will, every symptom of the illness which now bears down so heavily on your young life will have entirely disappeared. May the bonds of social and spiritual union that now bind us together long remain unbroken.

Feeling deeply grieved at your departure from us and congratulating those amongst whom you are about to cast your lot, we tender you this token of our affection, not in acquittance of any portion of the debt of gratitude we owe you as our spiritual guide and director, but simply as a recognition of the zeal, energy and success with which you fill your sacred calling.

Signed in behalf of your many friends,  
A. H. JOSEPH, T. A. BOURKE,  
M. J. MANNING, F. J. McLOUGH,  
W. J. McKEE, P. HARRAHAN,  
J. O. READING, J. HARMAN.

January 21, 1887.

The shock was so sudden and the rev. gentleman's grief at leaving the parish so great that he was utterly unable to reply. He received numerous handsome presents from the ladies of the convent, his Sunday School class and other friends, so that he will have but little expense in starting to keep house.

The parishioners of Windsor feel very heavily his loss. They loved him much because of his piety and religious zeal, but loved him more because he loved with an undying love their children. Those of Woodlee may feel justly proud of him. They will find in him a devoted pastor, an energetic worker and a reliable dispenser of the laws that govern his calling. P.

Editor of the Catholic Record.

## PERTH BAZAAR.

DEAR SIR:—Being aware of the many demands that are made on your columns by your numerous correspondents, I shall be as brief as possible in my report of the actual results of our Bazaar here during the past Christmas week. But ere I do this, I beg to thank you for your kind allusions in a recent issue to my humble labours in Perth since the month of June, 1879. Notwithstanding certain untoward circumstances at the time of the holding of our Bazaar, and which we could not foresee, we rejoice to be able to tell our friends at a distance who so liberally patronized our effort, that we have netted thereby, clear of all incidental expenses, the handsome amount of two thousand seven hundred and seventy seven dollars currency, which we hope to still further increase by some small amounts yet expected. But even the above clear gains will materially reduce our debt of \$4,000 contracted last summer in making extensive improvements both upon the exterior and interior of our fine parish church of St. John the Baptist.

Have also the members of the prize-winning tickets at the lottery in connection with this bazaar:—  
1573, 1817, 7734, 2020, 7766, 8448, 5821, 7607, 1022, 8084, 8226, 518, 5097, 6059, 5239, 2635, 567, 1644, 7823, 4572, 5236, 3308, 6348, 8125, 6340, 602, 937, 7957, 7844, 6080, 8412, 494, 6003, 3310, 2222, 3299, 8252, 2112, 1821, 2621.

Your obliged and fervent servant in Christ,  
VERY REV. DEAN O'CONNOR,  
Jan. 21st, 1887. Perth, Ont.

## Sheriff Sexton's Pledges.

Mr. Thomas Sexton, M. P., on the occasion of his installation in the office of high sheriff for the city and county of Dublin, made one of his characteristic speeches. He called attention to the fact that the sheriavalty was not now, as it had been in the past, conferred on men who represented the domination of race, the bigotry of creed, or the insolence of faction. The sheriff was a representative of the sovereign will of the Irish nation, and of the determination of the masses of the people. He was proud to accept the ancient chain of office from the hands of the people, and he promised to carry out the popular desire as far as in him lay. While in certain parts of Ireland the liberties of the citizen were curtailed and imperilled by the grossest perversion of constitutional provisions and the most barbaic and criminal tampering with the jury lists, Mr. Sexton felt that he ought to assure the good people of Dublin that if, in his year of office, the government called upon him to do anything opposed to the public interest, or opposed to the dignity, the honor or the liberty of any public man who was trusted by the Irish people, he did not overrate his natural capacity in saying that any such demand made to him by a couple of brow-beating lawyers in Dublin Castle, who called themselves the crown, would receive an exceedingly short answer.

## A Good Choice.

In consequence of the recent change in the Separate School Act, whereby a member of the School Board is not allowed to be a member of the High School Board as well, C. J. O'Neil, Esq., tendered his resignation as High School representative, and Mr. S. A. Heffernan was unanimously elected his successor.—*Chatham Planet.*

## The Summa of St. Thomas.

The strong recommendations to the study of St. Thomas Aquinas put forth by his Holiness Leo XIII. have attracted the attention of the French ex-Minister, Barthélemy St. Hilaire. He declares that the summa of St. Thomas is the grandest monument of the Middle Ages, which have produced so many other grand monuments. It is inspired by Christian faith; which is its invincible foundation and which it glorifies, and at the same time, by Platonism and the peripatetic philosophy, from which it borrows nearly all its formulae. It merits the honor of being the light of the nineteenth century.