

He was never that, for even when he was really a Protestant, he was no fanatic. He was a Protestant, we presume, in the conviction that Protestantism is the true religion in which he would be best able to save his own soul, but as far as we know he never, like Mr. Madill, desired to persecute others for their conscientious convictions. We are not surprised when the *Beacon's* correspondent tells us that some were amused and others disgusted at this bar-room style of religious controversy, which the "Madillites thought was glorious."

As to the wearing of "the picture of the Saviour" which Mr. Madill gives as a proof that Sir John was not a Protestant when he died, we have only to say that as Sir John was a sincere Catholic at the time, Mr. Madill's proof is a piece of impertinence. Yet we may remark that we have known Protestants, even Protestant ministers, who gloried in reverencing the picture of the Saviour. Protestants generally probably do not do this, but if Protestantism is the religion of toleration which its advocates assert it to be, it will not bear with the spirit of intolerance exhibited in Mr. Madill's escapade. At all events, all these matters have nothing to do with "Rome in Politics," which was ostensibly Mr. Madill's subject. They concern only Sir John Thompson's religious convictions, with which politics have nothing to do.

In reference to Mr. Madill's statement that Roman Catholics believe that the wearing of such a picture is a certain preventative of sudden death, we have only to say that the Catholic Church teaches nothing of the kind. It devolves on Mr. Madill to bring forward some decree of the Church to justify his assertion or he must be branded as a slanderer.

The speaker said, further on: "I consider I am doing God's service as well when riding the white horse on the 12th of July as when I am preaching in the pulpit."

We may safely say he is right in this, for if all his pulpit utterances are of the same style as the Kirkton lecture or sermon, there is very little service of God either in his words or actions.

Perhaps we may be accused of endeavoring to misrepresent Mr. Madill by suggesting that his so-called lecture was a sermon; but his frequent quotations from Holy Scripture show that it was simply a specimen of what he considers to be a discourse on religion, and it may be taken therefore as a fair sample of what we would be likely to hear from him when in the pulpit. A sermon it is, therefore, though a sacrilegious one.

We quote the following samples of nonsense not for the purpose of refutation, but merely to show what amount of humbug some ministers can cram into their sermons:

"Rome wants Queen Victoria to rule under her; but we won't stand it. It won't pay."

"The B. N. A. Act has never been changed by Protestants. It has been changed eight times by Rome."

The lecturer or preacher next ran foul of Mr. Marter, the new leader of the Ontario Opposition, in the following style:

"Mr. Marter's last speech was made to tack the sail for Dominion politics, and to catch the Roman Catholic vote in Ontario. He cannot be elected in Toronto again."

As Mr. Marter was one of the four successful candidates for the representation of Toronto in the Legislature, and as he received the P. P. A. votes of his division, under threat that the members of that society who would dare oppose him as one of the P. P. A. candidates, would be expelled, we can imagine how bitterly disappointed Mr. Madill is on learning that one of his pets has declared independence of his control.

It was Mr. Madill's boast that he had under his thumb 27 members out of the 94 in the Legislature. Mr. Marter's defection alone reduces the number to 26, at most; but when it is remembered that Mr. Marter is king of the compact Conservative array, his defection means that the P. P. A. contingent of two members from the lone county of Lambton, will be left to fight their battle alone. Mr. Madill's sermon is an admission that P. P. A. is dead in Ontario, and that even those Conservatives who marched under the banner of that association to ignominious defeat are ashamed of their connection with it and now intend to cast it aside as they would the carcass of a dead animal.

EDITORIAL NOTES.

The United States authorities are not disposed to give loose rein to Anarchists in future. The lesson taught in Chicago in 1886 has convinced them

that Anarchists must be restrained as wild beasts, and so Mowbray the English Anarchist, whom the British police allowed to escape the country to America, has been arrested in Philadelphia, and is held in prison for trial unless he furnish \$1200 bail. The charge against him is inciting to riot and using threatening and inflammatory language in the presence of a large number of persons whom he endeavored to incite to deeds of violence and bloodshed. Over a dozen detectives and special officers testified to his inflammatory harangues, and he endeavored, without success, to show that his language was not so violent as represented. As nobody would give bail, he was committed to prison. This resolute treatment is the only cure for the disease under which the patient is laboring.

WE FIND in European papers the announcement that the Holy Father Pope Leo XIII. has elevated Father Johann Schleyer of Constance, Germany, to the dignity of Domestic Prelate, with the title of Monsignore. Father Schleyer is the inventor of Volapuk, which has been so successful in bringing to the attention of the learned the ease with which a universal international language can be learned for the purpose of intercommunication between all nations. The Holy Father has thus marked his appreciation of Father Schleyer's piety, learning and labors. The Monsignore edits and publishes at Constance the *Central Volapuk Gazette*. The honor conferred upon the distinguished priest is well merited.

CONSIDERING that Nicholas II., the young Czar of Russia, has shown that he is disposed to turn over a new leaf in the treatment of the Poles, the Holy Father must have had a great and new feeling of pleasure in receiving to an audience Prince Lobanoff, the Czar's representative, on the 30th ult. Cardinal Rampolla, the Pontifical Secretary of State, returned the visit, and in the name of the Pope conferred on the Prince the Grand Cross of the Order of Christ, set in brilliants.

SOME of the Protestant religious papers have criticised the Presbyterian Union Theological Seminary for inviting Father Doyle of the Paulist fathers to deliver a lecture to the students. The *New York Churchman* was especially bitter in its comments on the event, but that journal has been sharply dealt with by Bishop Potter, the Episcopal Bishop of New York. He says: "I do not believe that the mission of the Paulist Fathers is to seduce and beguile Protestants, nor that the Paulist Fathers wear the Tammany collar." He continues, "that they would convert a Protestant, if they could, I do not doubt; but then I presume Protestants would gladly do as much for them." He says he dissents from the Roman Catholic Church on many points, but it is not necessary to impute unworthy motives to Catholics, merely because they are Catholics.

By a decree of the Emperor Nicholas II. granting amnesty to prisoners banished to Siberia for petty offences, twenty-three thousand fugitives who constitute the Russian colony in San Francisco have been delivered from liability to punishment if they return to their homes. There was great rejoicing in the settlement when the amnesty proclamation was made known. Many of the fugitives have amassed wealth in America, as merchants, speculators, money-brokers, etc., and it is not expected that they will return to Russia, but many others will do so, as the ties of affection which bind them to their native land are strong. It is said that there is not a single person in the San Francisco settlement who would dare to return to Russia, were it not for the amnesty proclamation. Most of the fugitives escaped from Siberia, whither they had been sent for small faults.

Home Rule Prospects.

The London *Daily News*, the organ of the Rosebery Ministry, has an important editorial this week on the prospects of Home Rule. "Ireland," says this doubtless politically inspired writer, "must occupy an important place in the coming session. Ireland has hitherto got nothing from the Parliament of 1892. The Liberal party is bound by every consideration of honor and justice to uphold the Irish policy of Mr. Gladstone, but, indeed,

duty and expediency point the same way. Many men who entered the House of Commons for the first time two and a half years ago coldly convinced by argument of the necessity for Irish Home Rule, have been turned by experience into Home Rulers of a type as open practical and enthusiastic. The idea that Home Rule means the dismemberment of the empire has been abandoned to speakers and writers who have neither responsibility nor self-respect. The only questions left are: How is it to be done and who is to do it? The Irish Home Rule Bill is in a stage which Parliamentary reform had reached after the rejection of Lord Russell's Reform Bill in 1886."

A GREAT AND GOOD MAN.

Canada's Late Premier was a Devoted Catholic.

Howmanville, Ont., December 26. In the awfully sudden death of the Right Hon. Sir John Thompson recently at Windsor Castle, Canada loses her distinguished Premier, her greatest statesman and jurist, and the Catholic Church loses one of her staunchest adherents and most illustrious sons. The honorable gentleman had crossed the Atlantic some weeks ago to transact some important State business with the Imperial Government and to be sworn in as a member of the English Privy Council. It was on the completion of this dignified State ceremonial that the grim shadow of death fell with appalling suddenness upon the highly honored Canadian statesman while he sat at table in the midst of the Queen's State advisers into whose exalted ranks he had just entered. Death, falling with such stunning swiftness even upon an ordinary mortal, is lamentable and full of warning to unthinking mankind. When suddenly snuffs out the life of the foremost man in a nation its calamitous effects strike with double force into the hearts and minds of the whole people. Her Majesty paid the highest tributes of honor to the remains of her trusted colonial Premier, and displayed sincere and touching sorrow over his death, placing thereon wreaths of precious flowers with her own hands. Following her example the government and court officials showed profound respect and veneration to the memory of the deceased great Canadian. Beginning with the sovereign, multitudes of sympathetic messages of condolence were sent to Lady Thompson at Ottawa, as well as to the Canadian Government and people.

A further proof of England's desire to do deserved honor to the mortal remains of the dead statesman is seen in the fact that the Government has commissioned a great warship to convey the corpse to Halifax, where the final interment will take place.

The deep sorrow for the sudden death of Sir John Thompson is not confined to the British Empire alone. Many loving and sympathetic messages came from Washington, where the famous deceased was personally known in Government circles, and where his commanding abilities and moral worth had been fully recognized by the great State authorities at the national capital. Parisian statesmen, too, sent forth expressive messages of sorrow at the untimely end of one who so recently sat on the Judicial Court bench at the great international Bohring Sea arbitration, where his eminent, legal and judicial abilities shone with such force even among the great legal luminaries of many nations.

It will be especially interesting to the readers of the *Catholic Times* to know that the late Right Hon. Sir John Thompson, who was born about fifty years ago, was in early life an adherent of the Methodist form of religion, but as his great mind and clear understanding developed into a full knowledge of the complex problems of life, he gradually began to realize that even the greatest concerns of time were infinitely inferior to the interests of eternity; under that moving and irresistible conviction it became his bounden duty to seek out an infallible guide in the all-important question of the true faith. Once convinced that this could only be obtained in the Catholic Church, he did not hesitate a moment to enter her fold, despite the frowns of his friends, his encouragements and threats, the loss of worldly prospects and estrangement from valued associations and connections.

This characteristic firmness of purpose and purity of conscience has marked his whole career in life in so deep and marked degree that even his bitter political, religious and social opponents could not in their heart of hearts gainsay the purity and honesty of the motives that prompted all his public and private actions.

A practical Catholic. "He that eats of this bread, says Jesus Christ, shall live forever." Even in death, among the articles found on his person, lying as he did, almost at the foot of the throne, in the palace of his earthly sovereign, we find the crucifix, and rosary—the emblems of his faith and devotion, and therefore we ought to bear this in mind that our first duty is to know, love and serve God, and that we are to always be prepared to give an account of our stewardship, and always to act on the principle that "the principle laid down by Jesus Christ is the basis of all kingdoms." His righteousness, and all things else will be added unto you. May God grant us the grace to know and love and serve Him here so that when death comes we may be prepared to enter into our reward. It is the blessing as Bishop of Hamilton that I give you of every man's life, and therefore from the bottom of my heart—I may be found good and faithful servants of God and eventually receive the reward that He in His mercy has promised to His worthy servants.

The *Speaker*, in its editorial columns, referred to the Bishop's discourse as follows: "The Bishop's discourse was a masterpiece of eloquence, and his words were found upon his person. This

truly indexed the sincere, pious and humbly devout Christian, who in spite of exalted rank and power knew that man are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness without heaven's assistance. The death of an old man, or of a young man of feeble constitution, excites no surprise. Neither of these causes foreboded death in Sir John Thompson's case. He was stricken in the very prime of intellectual and physical strength. It is said he weighed two hundred and twenty five pounds, and he certainly looked the very embodiment of robust health and vigor. The sudden closing of such a career and under such tragic circumstances is what gives point and intensity to the feeling of universal sorrow that permeates the Dominion from end to end, irrespective of creed or class.

HONORS SOUGHT HIGH.

The young Dominion felt that it had need of the firm, guiding hand of such a man, and all creeds and nationalities had implicit confidence in his sterling integrity and unflinching honesty. One of the striking features of his remarkable career was the tenacity of purpose that impelled him to make a thorough study of whatever business he undertook, hence his clear grasp and mastery of constitutional and parliamentary questions. He first distinguished himself at an early age in the legislative councils of his native province, and at a later date on the Superior bench, from which he was called by the late Sir John Macdonald to become Minister of Justice in the Federal Administration. On the death of the old chief justice, Sir John Thompson was offered the Premiership. Swayed, however, by his innate modesty, he declined the distinction and suggested to the Governor General the name of Sir John Abbot for the exalted position. On the death of the latter the united voice of the Conservative party called upon Sir John Thompson to fill the vacant place. From the day he assumed his leadership his remarkable abilities and foresight carried him successfully through all State difficulties.

In concluding this brief sketch of Canada's late most distinguished son I must not omit to mention the kindness shown to the bereaved widow and family by Lord and Lady Aberdeen, who went from Montreal expressly to bring what comfort they could to the house of affliction at Ottawa. It was not merely a formal call of condolence, but a sincere visit to assuage grief of the most appalling kind.

The Archbishop of Ottawa and other Bishops and clergy offered what consolation they could in the hour of extreme need. Nor will Lady Thompson's maternal comforts be neglected by a grateful nation.—Wm. Ellison in *Philadelphia Catholic Times*.

DIocese of Hamilton.

Solemn Requiem Mass. From the *Speaker* of the 2nd instant we learn that an immense congregation of citizens, in which all creeds and denominations were represented, filled the spacious interior of St. Mary's cathedral when a Requiem Mass was celebrated in the repose of the soul of the late Premier of the Dominion, Sir John Thompson. The altar and nave of the cathedral were draped with black, and a tier, lighted with six wax tapers, stood in front of the altar rails.

The Mass was celebrated by Bishop Dowling, assisted by Mgr. McEvay, Chancellor Craven and Father Lynch (Caledonia). The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists. In the absence of D. J. O'Brien, who is in New York, Grand Cherrier presided at the organ. The grand and solemn music of the Gregorian Requiem Mass was sung by the united choirs of the Catholic churches, the soloists being taken by J. F. Egan, H. N. Thomas, T. Williams, M. Filigiano and L. Nelligan. The service was most impressive and was listened to with the greatest reverence and attention. A large number of Protestants were present and occupied seats in the center of the cathedral near the altar.

In the course of the service His Lordship prayed for the souls of the departed and addressed the altar rails and delivered an ashord address. "It is not our duty in the Catholic Church to preach funeral sermons. As Catholics we are taught to pray for the souls of the faithful departed, and to believe that God finds fault with no one according to the text—'It is a holy and wholesome thought to pray for the dead that they may be released from their sins.' We believe that God finds fault with no one. Even the just man falls seven times in the day. Therefore when the soul of the faithful departed may find rest, that that soul is pure enough to enter the beatific vision of God. Hence it is we pray that through the mercy of the Saviour the souls of the faithful departed may find rest. As citizens we are also instructed to pay respect to public officers for conscience sake and to love our fellowmen. The distinguished man who has been called away from our midst is deserving of every honor, and we are here today as citizens to do honor to his memory. Many lessons may be learned from his life, the most appropriate of which is this: that while Sir John Thompson truly and patriotically served his country and his sovereign, he also found time to serve his God. He had the courage of his convictions, and was neither ashamed nor afraid to avow them, and to strictly perform his religious duties. The Sunday before he left Ottawa he went to confession, and at the altar received the Blessed Sacrament. That was his victory. 'He that eats of this bread, says Jesus Christ, shall live forever.' Even in death, among the articles found on his person, lying as he did, almost at the foot of the throne, in the palace of his earthly sovereign, we find the crucifix, and rosary—the emblems of his faith and devotion, and therefore we ought to bear this in mind that our first duty is to know, love and serve God, and that we are to always be prepared to give an account of our stewardship, and always to act on the principle that 'the principle laid down by Jesus Christ is the basis of all kingdoms.' His righteousness, and all things else will be added unto you. May God grant us the grace to know and love and serve Him here so that when death comes we may be prepared to enter into our reward. It is the blessing as Bishop of Hamilton that I give you of every man's life, and therefore from the bottom of my heart—I may be found good and faithful servants of God and eventually receive the reward that He in His mercy has promised to His worthy servants."

The *Speaker*, in its editorial columns, referred to the Bishop's discourse as follows: "The Bishop's discourse was a masterpiece of eloquence, and his words were found upon his person. This truly indexed the sincere, pious and humbly devout Christian, who in spite of exalted rank and power knew that man are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness without heaven's assistance. The death of an old man, or of a young man of feeble constitution, excites no surprise. Neither of these causes foreboded death in Sir John Thompson's case. He was stricken in the very prime of intellectual and physical strength. It is said he weighed two hundred and twenty five pounds, and he certainly looked the very embodiment of robust health and vigor. The sudden closing of such a career and under such tragic circumstances is what gives point and intensity to the feeling of universal sorrow that permeates the Dominion from end to end, irrespective of creed or class.

to the character and career of the late Sir John Thompson were marked by good taste and exquisite tact, as well as by the eloquence which always characterized his eloquence public utterances. Many Protestants were present at the solemn service, and it is safe to say that not one of them but was deeply and favorably impressed by the Bishop's words."

The stillness of St. Joseph's convent was broken on the morning of the 2nd by an interesting throng of spectators who came to witness the solemn ceremony of religious profession and reception. Besides the invited guests were many others who, having heard of the event, eagerly sought admittance to the spacious chapel, which was soon crowded. Mass was celebrated by Right Rev. Mgr. McEvay, with him in the sanctuary were: Rev. Chancellor Craven, Rev. Father Brennan, O. S. B., of St. Michael's College, Toronto; Rev. Fathers O'Reilly, Coty, Brady, Hinchey, Mahony and Lehman of the city, and Rev. Father Burke, of Oakville, and Rev. Father Lynch, of Caledonia.

On the arrival of His Lordship Bishop Dowling immediately after Mass, the ceremony took place. The five young ladies who received the religious vows, were dressed in lighted tapers to the altar, and were addressed about the state of life they were to embrace, their duties, advantages and responsibilities, all of which he portrayed in an eloquent and convincing manner. During the ceremony which followed His Lordship was assisted by Mgr. McEvay and state chaplain. In the religion, Sister Mary, Miss Tracy, of Guelph, received the habit of the Holy Family. In the religion, Sister Mary, Miss Tracy, of Guelph, received the habit of the Holy Family. In the religion, Sister Mary, Miss Tracy, of Guelph, received the habit of the Holy Family.

The relatives and friends of the Sisters were present at the solemn ceremony, and it was a joy to partake of the hospitality of the community.

THE P. P. A. AND THE TAXES. A year ago the P. P. A. assessor, for the first time in the history of Hamilton, assessed the taxes of St. Mary's Orphan Asylum and the parochial school. This year Mgr. McEvay, assessor of the County of Hamilton, has assessed the taxes of the P. P. A. assessor, for the first time in the history of Hamilton, assessed the taxes of St. Mary's Orphan Asylum and the parochial school. This year Mgr. McEvay, assessor of the County of Hamilton, has assessed the taxes of the P. P. A. assessor, for the first time in the history of Hamilton, assessed the taxes of St. Mary's Orphan Asylum and the parochial school.

CHRISTMAS CELEBRATIONS. At 10:30 Pontifical High Mass was celebrated by His Lordship Bishop Dowling at the cathedral. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 11:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

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At 12:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

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At 1:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

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At 2:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 2:30 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 3:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 3:30 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 4:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 4:30 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

At 5:00 High Mass was celebrated by Rev. Father Lehman and Mahoney as deacon. The choir was composed of the following: Father O'Reilly, deacon of the Mass; Father O'Reilly, master of ceremonies; Father Lehman, conductor of choir; Father Hinchey and Father O'Reilly, organists.

FROM BARRIE.

Rev. Dean Egan has every reason to be grateful and to do so in a most cordial and satisfactory manner. The termination of the Forty Hours which was commenced here on the 17th ult. It is needless to say our good pastor exerted his utmost endeavor to make this what might be called a success, and his generous spirit was readily caught by his parishioners, as was shown by the many silent adorers during the day, the attendance at the different public exercises, but particularly by the number—over nine hundred—who approached the Holy Table.

The Devotion was opened and closed by a solemn High Mass. Rev. Dean Egan was celebrated by the choir—over nine hundred—who approached the Holy Table. The Devotion was opened and closed by a solemn High Mass. Rev. Dean Egan was celebrated by the choir—over nine hundred—who approached the Holy Table.

CHRISTMAS DAY. The Masses on Christmas morning were at 8, 8:30 and 10:30, at which there were many communicants. At each Mass the Dean wished his congregation the choicest graces and blessings of the season, and as usual the people of Barrie contrived generously in Christmas offerings to the poor.

Now a word about the children's choir, under the direction of the Sisters of St. Joseph. How the merry voices of the children, which rang out in melodious strains, "Adesce Fidelis," "Pastors," "Holy Night," "The Angel Heralds" and "There Were Shepherds." It is surprising and so charmingly enchanting to hear the children take the different parts in these pieces. It is not only on Christmas but every Sunday they treat us to choice selections. The little organ and the four violin pupils acquitted them selves well.

St. Cecilia's choir is such a prodigy what may we not expect from St. Mary's, which is under the leadership of Prof. O'Mara. Too much can't be said in their favor and willingness to assist in any undertaking.

Again congratulating the Dean on the flourishing condition of the parish, and wishing him a long and joyful stay with us, I am a PARISHIONER.

COURT WALL. The walls of the new St. Columba's church, the cornerstone of which was laid last spring, are now built to within three feet of the required height. Work will be resumed next spring as soon as the weather permits, and it is expected to be opened for worship next September.

From the plans and the present appearance of the work, it promises to be one of the finest Catholic churches in the province, except, of course, the cathedral. The style is Roman; the material is of a very superior kind of blue stone, and the work appears to be of the most solid and substantial kind. Considerable trouble and expense was incurred in the foundation, it being necessary to drive piles from 28 to 38 feet before the stone work began. A hydraulic machine was brought from Philadelphia for that purpose.

The dimensions of the church are as follows: width, 180 feet; inside, 60 feet; transept, 80 feet; length, 150 feet; spire, 180 feet from the ground. There is also a vestry, 34x40, which can be used as a morning chapel. The walls are about three and a half feet thick. The contract for the building proper is \$27,000, but not including apparatus, pews, altar, etc. When this church is completed Cornwall will have two fine churches that would be a credit to any city; the other being the church for the use of the French speaking people in the east, built a few years ago, of which Rev. P. De Saunhaie is pastor. Rev. George Corbett is the respected pastor of St. Columba's church. To his zeal and energy is due in a great measure, the erection of this beautiful edifice. The architect of the church is Mr. E. Tanguay, of Quebec, and the contractors Boileau Bros., of Montreal. A very successful Christmas tree, under the auspices of the Children of Mary, was held at the Town Hall on Thursday, 27th ult., for the benefit of the new church. Notwithstanding the heavy snow storm, a very large number attended. Besides the 300,000 value number distributed, there was a very pleasing offering, amounting, given by the young ladies and gentlemen of the congregation. The net receipts will be about \$100.

WHAT TO DO WITH CANCELLED POSTAGE STAMPS. Many persons are at a loss to understand the importance of saving cancelled postage stamps, or how these unaccounted trifles can contribute to the support of foreign missions. The Association of Mary Immaculate is one of the most important branches of the Society for the Propagation of Faith. This glorious apostolate is mainly supported by the revenue accruing from old stamps, so many of which are allowed to waste. It is emphatically a work in which every little helps, and to the support of which every penny counts, can contribute. This society has already established many asylums for homeless children and abandoned women by means of such offerings.

Those who can not collect cancelled stamps in sufficiently large numbers to send direct to the headquarters of the Association, may forward them to Brother Valerian, S. C. C., Notre Dame, Ind. This religious devotee has free time to the work, and has already upwards of 2,000,000 old stamps. The Rev. Director of the Association of Mary Immaculate, in Paris. Their value is not inconsiderable. It all who have it in their power to make collections of old stamps were to send them to Brother Valerian, his yearly contribution to the fund of the Association would be immediately increased. The cost of mailing is only one cent for every two ounces, provided the wrapper is not sealed.

Prosecuting Them. The Appellate Court of Indiana has rendered a decision which is of great importance to Catholics in general.

Some months ago one William P. Bidwell, editor of the *American Eagle*, an A. P. A. sheet in Fort Wayne, made a number of malignant charges against the management of the Sisters' Orphan Asylum of the diocese of Fort Wayne. Although the libel referred to the Sisters in charge of the asylum, Bishop Rademacher of Fort Wayne brought an action in his own name on the ground that having the general management of the institution, and all those in the immediate charge of it being appointed by him, he was necessarily implicated in the libel. The defendant, Bidwell, demurred to the complaint on the ground that the Bishop was not involved in the case, but was overruled by the Circuit Court. The matter was carried to the Appellate Court which has sustained the opinion of the lower court. It is held that the charge is defamatory and libelous and that the good name of the Catholic institutions of Fort Wayne is involved, and as the Bishop had them under his control, the accusation was aimed at him. The case will now be tried in the Circuit Court.