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FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

THE FIRST VOWS.

On Saturday morning last Madam Nangle, of the community of the Sacred Heart, made her first vows in the Chapel of the Academy conducted by the ladies of that Society, on Dundas street, in this city. The chapel was crowded, not only by the pupils of the institution, but by relatives, friends and former schoolmates of the young religieuse, among those present being her respected parents, Mr. and disciple." This self-abnegation was the Mrs. Thos. Nangle, of the Township of very life of God's Church. When we Mrs. Thos. Nangle, of the Township of Biddulph. His Lordship the Bishop of London presided at the ceremony. The Rev. Father Tiernan was celebrant of the Mass, the other clergy present being Rev. Dr. Coffey, and Rev. Fathers Connolly, Walsh and Dunphy. His Lordship to the Township of God's Church. When we entered strange cities and contemplated the splendid edifices raised to the worship and service of God, grand cathedrals, spacious churches, colleges, convents, hospitals, and refuges, all devoted to man's amelioration or his relief from suffering and seffiction in the multitudinous forms in which they nolly, Walsh and Dunphy. His Lordship began the ceremony of the day by a very feeling discourse. He said that among the most touching and instructive incidents on record in Holy Writ was that of the visit of Jesus to the house of Martha, where she and hers ister Mary both waited on the Lord, the one in a direct and the other in an indirect manner. While Martha was busying herself ner. While Martha was busying herself about household affairs and "much serving," Mary sat at the Lord's feet and heard His Word. Whereupon Martha, addressing Jesus, said: "Lord hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me." And the Lord, answering, said to her: "Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her." (Luke x. 40 42) This incident of Holy Writ has been again and again repeated in the long history of Christ's Church on earth. While many busied themselves, as indeed they had to, about worldly affairs, or much serving, a f,w had in every age and every genera-tion, chosen, like Mary of the Gospel, the better part, for they, like her, ministered directly to Him, sitting at His feet and hearing His sacred Word, God was a God of order. And as, in the material order of creation, somethings were inferior spiritual order there was difference and subordination. Starsurpassed staring jory in the firmament—constellation shone more brightly than constellation in the heavens—but all was beauty and order because there was subordination and harmony in every difference and distinction between the works of the wo to and subordinate to each others, so in the spiritual order there was difference and subordination. Star surpassed star in glory in the firmament—constellation shone more brightly than constellation in the heavens—but all was beauty and order bedistinction between the works of God's hands. All men, to be saved, were bound to obey the commandments of God and the precepts of the Church. But men could deny themselves to a greater degree than obedience to these greater degree than obedience to these commandments and precepts implied. Some were even called to do so—to choose the better part—even as Mary had done. The Gospel tells us of a young man who, coming to Christ, said to Him: Good Master, what good shall I do that I may have life everlasting? Christ, answered Him: "If thou wilt enter into life keep the commandments." He said to ep the commandments." He said to "Which?" And Jesus said: "Thou shalt do no murder, thou shalt not com-mit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." To which the young man replied: "All these have I kept from my youth; what is yet wanting to me?" Jesus saith to him, "If thou will be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure; and come, follow Me." (Matt. xix., 16 21). It was for this perfection, so clearly described by our Lord Himself, that the Catholic religion strove. Perfection could only religion strove. Perfection could only be attained by self-sacrifice. Self-sacrifice was the parent of all great, noble, and heroic deeds. No man in the world and neroic deeds. No man in the world could achieve anything of good for his fellow men without an abandonment of self. Much more, however, was this spirit of self-denial required in religion than in the world. The Catholic religions had to reproduce all home and than in the world. The Catholic refi-gious had to renounce all, home and family and friends, that she may have treasure in heaven. She bound herself to serve God by voluntary poverty, by chastity, and by obedience. Poverty, in the eyes of civilized men of antiquity, the eyes of civilized men of antiquity, was something odious or contemptible. But Christ, who came to confound the wise ones of the weld, taught a philosophy that astonished them. He raised poverty—to the astonishment of a wicked and self-seeking world—to the merit of a beatitude. "Blessed," said He, "are the pure in spirit, for their's is the kingdom of God." And in the same discourse, the most sublime ever heard on earth, our Lord warned His hearers, "Lay not up to yourselves treasures on earth, where the rust and the moth con-sume, and where theves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where

thieves do not break through nor steal.

... Be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat; and the body more than the raiment? Be not solicitous, saying. What shall we eat; or what shall we drink, or wherewith shall we be clothed, for after all these things do the heathens seek." (Matt. vi) On another occasion our Lord, addressing his disciples, after having conveyed to Peter the power of binding and loosing, and foretold His passion, spoke to them in language of an import that could not be misapprehended: "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it," (Matt. xvi.) Our Blessed Redeemer laid it down as an essential condition of discipleship that His followers should renounce all for His sake. "If any man come to me, and hate not His own life, he cannot be my disciple. And ers should renounce all for His sake. "If any man come to me, and hate not His own life, he cannot be my disciple. And whosever doth not carry his cross and come after Me, cannot be my disciple. Every one of you that doth not renounce all that he possesseth cannot be My disciple." This self-abnegation was the

in the multitudinous forms in which they visit the human family, and reflect that The spirit of voluntary poverty, as carried out by Catholic religious, was directly opposed to the spirit of self-secking of avaricious gain that ruled the world especially of to-day. St. Paul in his time denounced avarice, the vice opposed to evangelical poverty, in terms of the most emphatic opprobrium. The love of filthy lucre he denominated a veritable worship of idols. Nor is it aught else, for self seeking and love of gain draw us away from God, to the worship of the things of earth.

to the worship of the things of earth.
All Christians, but especially religious,
were bound to be imitators of Christ, to carry His image in their very bodies, and prove themselves in very deed what St. Paul had termed them, "Temples of the Holy Ghost." But besides the practice of voluntary

your choice, strengthen you in your resolutions, and comfort you with his abiding grace. May you, after a life of religious zeal and fervor and contentment, know

and feel the truth of the words addressed by Jesus Himself to His diciples: "And

everlasting."

At the close of the Bishop's dis-

course, Rev. Father Tiernan cele-brated Mass. Before the communion, administered by His Lordship himself,

recipients would, in case of death, avoid the pains of purgatory. As a sequel to the mission, high mass for the souls in purgatory of relatives of those attending the mission will be celebrated to morrow

morning. In the evening a sermon to both sexes will be delivered describing the

condition of the souls in purgatory. At the conclusion of the sermon a society is to be organized to maintain regular masses for the dead throughout the year. The topic last night was "What God can per

for the dead throughout the year. Intopic last night was "What God can perform by his essence the Virgin Mary can obtain by her intercession." The first part of the sermon was devoted to establishing the power of the Virgin Mary. The preacher in proof stated that one of

the missionaries conducting the service was two years ago miraculously cured from pleurisy while praying to the Virgin. The preacher, in concluding, dwelt upon the

preacher, in concluding, dwelt upon the mercy of the "Queen of Heaven."—Globe, Feb. 22.

CONCERT AT OSHAWA.

We have much pleasure in copying from yesterday's Globe the following very good description of last Wednesday evening's musical treat under the auspices of Rev. Father McEntee:

"The citizens of Oshawa were tendered

poverty, there was laid upon the religious the obligation of a perpetual chastity. "Blessed," said Christ, "are the pure of heart; for they shall see God." The very heathens of old esteemed a chaste priesthood, and no virtue is held in higher regard among men than that of priesthood, and no virtue is held in higher regard among men than that of purity. Nothing defiled shall ever enter God's kingdom. That kingdom is reserved for the pure and for the just, while without it are "sorcerers, and unchaste and murderers, and servers of idols, and every one that loveth and maketh a lie. (3t. John, Apoc. xxii 15). The same Apostle, himself a virgin, and beloved of Jesus, upon whose bosom he reclined his head at the last supper, and from the very beatings and and with him an hundred and forty-four thousand having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder, and the voice which I heard was as the voice of having an their harms. And the page of many waters and the voice which I heard was as the voice of having an their harms. And the page of many waters would, in case of death, avoid the page of many waters would, in case of death, avoid the page of many waters. harpers harping on their harps. And they sung a new canticle before the throne, and before the four living creathrone, and before the four living creatures and the ancients, and no man could say the canticle but these hundred and forty four thousand, who were purchased from the earth, for they are virgins. They follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb." (Apoc. xiv. 1-4). Christ Himself was a virgin, His Blessed M. ther was a virgin, St. Joseph, His foster father, was a virgin. Men had been in every age found to assail His teachings.

Mother was a virgin, St. Joseph, His foster father, was a virgin. Men had been in every age found to assail His teachings, and deny His authority, but not one had ever been found to question the purity of His life and character. St. Paul, the Apostle of the Gentiles, with that vigor and virility so characteristic of his great soul, and worthy his mighty mission, wrote on this subject in terms that know no ambiguity. To the the Romans (viii. 13) he said: "If you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live." Again: "Do not err, neither fornicators, nor idolaters, nor adulterers nor the effeminate shall possess the Kingdom of God. Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" (I. Cor. vi.) Still addressing the Corinthams St. Paul declared: "Now this I, say, brethren, that flesh and blood cannot possess the kingdom of God; neither shall corruption possess incorruption." (I Cor. xv.) "The citizens of Oshawa were tendered an excellent concert last night, the like of which has seldom been given in that town. The large Music Hall was crowded, and the audience manifested their delight at tach number rendered, by continuous applause, followed by recalls. The main portion of the programme was performed by the well known band of the Dominion of this

kingdom of God; neither shall cortally tion possess incorruption." (I Cor. xv. 50). Well indeed may we say of this virtue that it is to be preferred before kingdoms and thrones, that all gold in comparison of it is a little sand, and silcomparison of it is a little sand, and silver in respect of it shall be counted as clay. (Wisdom iii)

The third obligation of the Catholic religious was obedience—obedience to lawful ecclesiastical authority, obedience

lawful ecclesiastical authority, obedience to the rules of her institute, obedience to her superiors. Obedience was a necessity in every path of life. In family life, if there was to be any order or happiness, children should be obedient to their parents. So also in civil life, the life of society and the state, men were bound to obey legitimate authority.

Without such obedience there could be neither order, nor contentment, nor prosperity. But the perfect obedience required of the religious was something higher and more noble. It was the obliteration of one's own will for God's sake, It was the obedience of Christ Himself, becoming obedient unto death; even the death of the cross." (Philip, ii, 8) The whole life of Jesus on earth was one of obedience. To Joseph and Mary was He for thirty years subject, and His submission to the will of His father was complete. His very nourishment was to do the will of the Father. "My meat is to do the will of Him that sent me, that I may perfect His work." (St. John iv 34) He came down from heaven not to dollis will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came down from heaven not to do my own will but the will of Him that I came the principle of the pain and with commenta with commendable taste and skill.—Oshawa Reformer.

DIOCESE OF HAMILTON.

During the past two weeks His Lordonference; the first at Walkerton on the 9th inst, the second at Klora on the 10th inst. The Dundas conference was held in the spacious parlor of the House of Providence, His Lordonference; the first at Walkerton on the 9th inst, the second at Klora on the 10th inst. The Dundas conference was held in the spacious parlor of the House of Providence, His Lordonference; the first at Walkerton on the 9th inst, the second at Klora on the 10th inst. The Dundas on the 16th inst. The Dundas on the 10th inst. The Dunda During the past two weeks His Lordship the Bishop held three theological conferences; the first at Walkerton on the 9th inst, the second at Elora on the 11th, and the third at Dundas on the 16th inst. The Dundas conference was held in the spacious parlor of the House of Providence, His Lordship presiding, as isted by Very Rev. Father Dowling, V. G. The following clergymen were present, viz, Rev. Chancellor Keough, Rev. Father Carre, secretary; Rev. M. Halm, Rev. Fathers Bergman and McCann of St. Mary's cathedral; Rev. F. Cosgrave, of St. Paticks, and Revs. P. Lennon, Crinnon, heaven not to doll is will but the will of the Father. "I came down from heaven, not to do my own will, but the will of Him that sent me." And again, "I cannot of myself do anything because I seek not my own will, but the will of Him that sent me." (St. John v. vi). This spirit of resignation, humility, and submission accompanies Patricks, and Revs. P. Lennon, Crinnon, O'Connell, Kelly, O'Leary and Slaven. The sulject matter of the conference was the treatise "de Penetentia," and a certain number of the decrees of the provincial humility and submission accompanied Him even to the Cross. During His agony in the garden of Olives, with a soul sorrowful unto death, from his parched lips which momentarily recoiled council. Several practical cases of con science were proposed for discussion and ably solved to the satisfaction of His ably solved to the satisfaction of His Lordship, who was pleased also to give most lucid explanations regarding the faculties granted to confessors and the conditions required by the Holy See for the gaining of the jubilee. He also furnished each priest with a printed copy of the explanations and declarations of the "Sacred Penitentisry" respecting the jubilee of the present year, published by order of His Holiness Pope Leo XIII.

His Lordship furthermore published in rom the bitter chalice of suffering, came these words of sublimest obedience, Father, if thou wilt, remove this "chalice from me, but yet not my will but thine be done." (Luke zxii 42) Christ loved and practiced and taught humility. It is related that the coming to Him said: disciples once coming to Him said: 'Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling

His Lordship furthermore published in pamphlet form several thousand copies of the Encyclical Letter of the Holy Father roclaiming the jubilee, in which are contained instructions for the faithful, s hat each family in the diocese may have copy at the low figure of five cents. The eds of the sale of pamphlets is to be applied in aid of the orphan asylum.

This estimable clergy map, who has very ill and in hospital for many months, has been graciously granted leave of absence by the Bishop, for the purpose of absence by the Bishop, for the purpose of recruiting his health. He sailed from New York on Thursday last for Ireland, Fr. Lennon, of Brantford, accompanying him as far as New York.

DUNDAS.

The altars in the new chapel, designed by His Lordship, are much admired. visiting clergy were delighted with the classic finish of this devotional structure, erected with due regard to the convenience and comfort of the invalids who are to worship there as well as admirably arranged for the riva'e devotional exercises of the sisters who have a special gallery enclosed for their own convenience. The ren or sisters, or father or mother, or lands for My name's sake; shall receive one hundred fold, and shall possess life z-alous pastor, Father Keough, on Monday evening had a grand sacred coneert in St. Augustine's Church for the benefit of his schools.

PARIS. The Sodality held another literary and musical entertainment, at which only invited guests, chiefly the younger members of the congregation, were present. The pastor gave an address, complimenting nem on their talents and their good works, and advising them as to their duties towards their parents, the church and the The admission was free to invited guests entertainment consisted of readings, dialogues and songs with instrumental music, etc. On Sunday evening six more young ladies were admitted to the sodality and received the medal and ribbon from the hands of their own pastor. Their names are the Misses Benning, Ealand, McDonald, McCabe, Fleming

SBPARATE SCHOOL.

The efficers elected for current year are Chairman, M. Ryan; Secretary Treasurer, the Very Rev. Pastor; Local Superinten-deut, Thos. O'Neail, E.q., Major; and High School Trustee, Jas Gardiner, Esq. CALEDONIA, On Thursday evening a Times represen-

tative had the pleasure of witnersing in Caledonia one of those agreeable reunions of the people for which the Province is remarkable. The occasion was a lecture delivered by Vicar-General Dowling, of delivered by Vicar-General Dowling, of Paris, for the purpose of aiding the pastor of Caledonia, Rev. J. Kelly, to raise funds for the erection of a new parochial residence for the priest. At the appointed hour, 8 o'clock, the church was filled to its utmost capacity by an intelligent and appreciative audience of all classes to show their respect for the amishle and reslove. appreciative audience of all classes to show their respect for the amiable and zealous pastor, Father Kelly. The subject of the lecture was "Faith and Fatherland," and was handled with the usual ability that distinguishes the lecturer. He gave a comprehensive history of "Faith," and as proceeded he illustrated his subject by striking and pertinent anecdotes, especially of Irish Catholics. All this was done with perfect consistency, without giving a shadow of offence to those who differed from him. In short, all were not only instructed but delighted with the lecture. Rev. Father Kelly having taken the a vote of thanks was moved by Rev. M. Halm, who made a suitable speech. He said: Suffice it to say that it is a privilege and a pleasing duty to me on this occasion to propose the vote of thanks so eminently due to our Vicar General who, after long study, mature preparation and with much nal inconvenience and expense, has organ and Piano Company, who were present in full force. Mayor Rae added to the attractions of the evening and his own popularity by presiding. The vocal duets by Miss Maggie B. Higgins, of me to co operate with you in erecting a besitting residence for the minister of God's Church. The house that you are about to erect will be a lasting memorial of your generosity and devotion to the Church, and a record of the unselfish devotion of the Vicar General. I shall duets by Miss Maggie B. Higgins, of Toronto, and Mr. Lewis, of Oshawa, proved most acceptable to the audience, as did also their solos, each number being encored. Miss Higgins was the happy recipient of a very handsome basket of flowers, after her solo, "Who'll buy my Roses Red," Mr. Peckham, of the Bowmanville band appeared in character and scored a decided success with his inightable comic songs. Mrs. W. D. Nichola, of Toronto, sang several times, each number being received with hearty appreciation. but propose the vote of thanks, which I am sure will be cordially accepted."

The spirited Catholics of Caledonia

seeing their pastor so badly housed, determined to provide a suitable residence. The plan is simple, but neat and convenient, and will cost about \$1,500. The architect is Mr. Patrick Clohecy, of Ham-

CATHOLIC PRESS.

Dublin Freeman's Journal. An English contemporary has sug-gested that the Marquis of Ripon should be made Lord Lieutenant of Ireland inder the new Government. our contemporary aware that the office is closed to Catholics, and Lord Ripon is a Catholic? It must, indeed, seem strange to those who are not intimately acquainted with the ins and outs of Irish acquainted with the ins and outs of Irish political life that a Catholic should be able to represent the Queen in India, but not in Ireland. In fact, a Catholic may be Governor of any of the English Colonies or possessions—he may be Home Secretary in England itself—but he cannot be Viceroy of Ireland.

Catholic Mirror

Every public journal should be indepen dent, and none more so than a Catholic journal. It is the duty of a Catholic journal. It is the duty of a Catholic journalist to watch the political currents and to be swift in denouncing any man or measure opposed to the interest of the Church or of the state. Such is coming more and more to be the case, and it is the reason why the Catholic press is beginning to wield an enormous influence throughout the country.

Catholic Citizen.

The Milwaukee correspondent of the The Milwaukee correspondent of the Chicago Inter Ocam, referring to the Catholic Citizen's expose of the compulsory Bible reading in the public schools at West Point, Columbia Co, observes: "The editorial throughout is very bitter, and somewhat more bigoted than the action of the persons criticised." What would the gentleman have? Would he have us tolerant towards bigotry? Are we to meet the oublidian coolness of Are we to meet the ophidian coolness of those bigots who compel Catholic child-ren attending public schools to take part in Protestant religious exercises with anything else than righteous indignation? Put yourself in our place. Suppose a Catholic teacher in a public school as Catholic teacher in a public sumed to compel Protestant children to say the Hail Mary, or to remain out of doors in the wintry weather if they did not choose to do so-would it be bigotry for Protestants to feel bitterly against such an outrage?

Brooklyn Examiner.

The boycott has proved such a for midable weapon when used in a good cause that the field of its application should be widely extended. Working men should not stop with boycotting urjust employer; they ought to boycott comrades who talk socialistic doctrines. They should boycott low drinking saloons and those who frequent them. They should boycott profanity, boycott fellows who ill treat their own families. in short boycott the devil and all who in any way serve him,

Catholic Columbian.

There can be no doubt that the poliical life of a Catholic at the present day is full of difficulty. A Catholic is bound, in the first place, to take the direction of the Holy See and of the Catholic Church in everything that concerns faith and the moral law. He is bound to make his public conduct consistent with He must in a manner hold his faith. himself detached, he cannot be a party man absolutely through thick and thin. He cannot subscribe to, connive at, push forward a vote for every measure that his party may adopt. He is bound by a higher law; he must oftentimes pick and choose his way with great care and difficulty, and sometimes part company with his associates altogether in order to be faithful to the higher law and the supreme interest of religion.

Church P.ogress.

When the morals of a nation are at their lowest ebb, it is time to watch at their lowest ebb, it is time to watch and apply a soothing remedy. If one judges from the records, official as well as those of the daily newspapers, scarcely in the history of the past can we find any country so prone to evil, so deeply steeped in crime and vice of every description as our own. We have an army of professional theves. We have an army of professional drunkards. We have an army of professional tramps. an army of professional drunkards. We have an army of professional tramps. We have an army of professionals, who dessimate crime through the press in its most hideous form, and an army of young most nideods form, and an army of young men and women who spend sleepless nights in devouring the soul killing reports from the brothels as dished up by the expert reporter.

Buffalo Union and Times. "The tact is, the Bible is a book o common sense, read half the time by folks that haven't any common sense."
Thus discoursed Henry Ward Beecher
on a recent occasion. What a commen on a recent occasion. What a commentary this upon the fundamental declaration of Protestantism—private interpretation;—that is, that each individual should read the Scriptures and find the second of therein his own peculiar religion. And yet, we suppose that the Plymouth par-son still poses as a Protestant. Howbeit we fancy there is an agnostic minor key in the above Beecheristic proclamation.
The Bible is the revealed Word of God, and can no more be interpreted by "common sense," than Homer can be understood by one who never studied Greek. It would be amusing to hear Beecher expound the Apocalypse on the purely "common sense" plan, but then, Beecher likes to amuse betimes.

A thoughtful writer in the New York Tribune thus discourses on the public schools: "But we have gone on improving our system of instruction until it is like our system of instruction until it is like a hot house plant. It is not solid enough. We are simply putting the mind of the young through a gigantic cramming process, a forcing process, without paying much attention to all the needs of the soul and body that are so much essential to well rounded growth." Well said. Hot-house plants whose growth is artificially forced have neither the beauty nor the lasting bloom of the

flowers that blossomed 'neath the sunflowers that blessomed 'neath the sunshine, the dew and the summer showers.

"One of the greatest hindrances to the power of Christianity in the world at the present day, is the want of unity among the churches. What could an invading army, in a hostile country, do effectively against the common enemy if it were broken up into a score of isolated not to say hostile camps?"—Christian Mirror. The Independent calls this "a grand word for union." Brethren, there is but one way of securing unity, and that is, to set way of securing unity, and that is, to set up a pope or something similar if you dis-like the Catholic name for the head of the Church. You are not average to in-novations, and you need not, reference, feel scrupulous about clubbing together, making a new departure and selecting a pope. The papacy, as a union-preserving institution, has the success of eighteen centuries to commend it; and to day it is centuries to commend it; and to-day it is established more firmly than ever before. It seems that, up to the present time, the papacy has been growing. To judge from the time which it required to fully develop itself, we may conclude that it will not begin to be old before three thousand years more shall have elapsed. will not begin to be old before three thousand years more shall have elspsed. The laws of nature generally allow to beings endowed with life two-sevenths of their existence to development, three-sevenths to vigorous life, and two-sevenths to decline. It seems, therefore, that the natural term of life allotted to the Cathalic Charles of seven olic Church on earth, will consist of seven thousand years, or nearly five thousand years more. If the Protestant churches ever aspire to count the years of their existence by the thousand, let them by all means get a pope,

Mules are generally entitled to respect and they generally manage to secure it. But even a mule may be got into a position when the only sentiment that can be entertained for him is one of unbounded contempt. This occurs whenever he is laid by the heels; and when all his vicious symptoms become reduced to the harm-less one of foaming at the mouth. This is exactly the condition of the Tory party, is exactly the condition of the Tory party, with the queen at their head, and all the tag rag of the "loyal" press at their tail, in unmerry England to-day. The Tory mule's heels have been tightly pinioned by the Parnell spansell. So he foams ludicrously. The last froth he emitted may be called Forster's foam. It was accompanied by an impotent yell di-rected against Irishmening eneral. "Bora Conspirators!" cries the mule, by the voice of Arnold Forster, when the Irish trainers tied up his gentle, innocent, hard hoofs, and left him sprawling hopelessly after his first venomous lash out at his benefactors.

The worst defect of a mule is that he is always to read to half a specific product of the second to half a second to half always too ready to believe he will be trust-ed. When treated any way well he seems bimself to forget that he is a male and to think that others torget it also. head bore any comparison, for sylftness and accuracy, to his heels, he would indeed be the most formidable of all known animals. But he is a mule, that is, an ill-belacced and incomplete thing. He is easily manageable with moderate precau-

CATHOLIC NOTES.

Charles Russell, the new attorney general for England, in the Gladstone cabinet, is a Catholic and a nephew of the late president of Maynooth.

The Rev. Father William Fennelly, pastor of the church at Oneids, N Y, for twenty years, was struck by the cars at that place on the 6th instant, and died within half an hour. Father Fennelly was 86 years old.

The sum of seven hundred dollars collected in Halifax, N. S, in aid of the Irish parliamentary fund was forwarded by the Secretary of the Charitable Irish Society to Archbishop Walsh, of Dublin.

The Rev. Father Nugent, after twenty-The Rev. Father Nugent, after twenty-two years' service, has resigned the chap-laincy of Walton Jail, Liverpool, Eng. During the twenty-two years of his sacred ministry at Walton, over 200,000 prison-ers have passed under his charge. He has been succeeded by the Rev. E. Birchall, of St. Alphonsus' Church, Kirkdale.

Every morning at 5 o'clock a bellman goes to her room door in the Continental Hotel and knocks, and at 6 o'clock Miss Anderson is out on the street in the gray light of the morning on her way to early Mass. She never misses attending, never mind how cold or stormy the we. het .-Philadelphia Times.

The society of Jesus has lost a noble The society of Jesus has lost a hoose, member in the person of Father Joseph Edward Keller, S. J., assistant to the General of the Jesuits. Father Keller was for a long time at the head of the Maryland Missouri Province and in all acceptions of the country made friends and sections of the country made friends and admirers by his great virtues and admirable talents.

Rev. J. A. Stephens, of the Catholic Indian Bureau, reports a novel Caristmas gift which he had obtained from a devout Catholic lady for the Indians of Rosebud Agency, Dakota Territory. It is no less than a new school, 100x34, two stories high, and completely furnished and finished from top to bottom. The Indians are delighted, and promise to flock in numbers to the school of the Black Robe. This school cost \$20,000, Black Robe. This school cost \$20,000, and is the best, if not the only one, that deserves the name in Dakota.

The question of arbitration received quite an impetus last week at Braddock, Pa, by the selection of Rev. Father Hickey, the well known pastor of St. Thomas's church, that place, as arbitrator. The Bessemer Steel works, an institution employing 6 000 men, was shut down on account of the strike. Father Hickey was selected by both parties—a high com-pliment to that gentleman—to arbitrate matters. He succeeded in satisfactorily settling the dimoulties, and the great works are again in motion.—Emsald Vindicator.