of the Provincial sources of let this readjustment be

reported for the RECORD BY BISHOP WALSH.

y week His Lordship Bishop red a lecture on the life of the world, its many trials ions, and its immense suc-Sunday evening last His tinued this most interesting undertook to prove from the of the Church, as manife of the Church, as manifested at she is not a human work, eation of the goodness, wis-eer of God. The Right Rev. his text from Mathew, 16th

o 18th verses : ippi: and he asked his dis-g: Whom do men say that man is? And they said: at thou art John the Baphers Elias, and others Jeres of the prophets. Jesus m: But whom do you say Simon Peter, answering, art Christ, the Son of the simon Feter, answering, art Christ, the Son of the And Jesus, answering, said essed art thou, Simon Bar, are flesh and blood hath not o thee, but my Father who o they had I say to thee the othee, but my father who h. And I say to thee, that er, and upon this rock I will urch; and the gates of hell evail against it."

nday evening I spoke to you rious vicissitudes which the rch has had to undergo; of the rdships which she has had to well as the triumphs she has he long course of her history, he Catholic Church was to be on and counterpart of the life rist, its founder. He came ret He was thwarted and opdivine mission. His motive ed, his character defamed and es misrepresented. He was as an enemy of the Casars and r against the religion of God. ly put to death, and His ene-t they had heard the last of ne Son of God put forth His r, and while men perished and dissolved into nothingness, m the grave and triumphe wers of death and hell. An y with His Church. He said stles:—"The servant is not Lord, nor the disciple above

If they have called the mas-house Belzebub, how much of his household." Il have distress in the world," out be confident, I have over-world." And so, scarcely had Peter been launched on the sea n she was assailed by storms ned to submerge her. The Jews the Church, they dragged the fore civil tribunals; they had ed, and some were imprisoned e Paul, and when th ne world to preach and to save. turned against them and en crush their mission at its very ent. Roman power sought to fant Church and to drown her of her martyred children, but The Arian heresy sought for stab her to death by denying of Jesus Christ. Barbarian of ancient civilization. Mo-sm for nearly a thousand years rible war against her children. nation-that terrible religious of the sixteenth century-came

to destroy her. The French came, took possession of her old of the throne of Peter and all Europe in a wave of infi-d unbelief. Nevertheless, iren, the Catholic Church vigorous to day and more ban ever she has been in the her history. She has more day; more subjects by far than d in the most prosperous days wer. Here is a phenomenon nining! The Catholic Church institution that has survived that began with her, and it is o conclude from this, that she aman work, but the work of se she is imperishable. Never strong as to-day. The Casars Peter to death are gone, and are not found; but Peter lives accessors and gives laws to the world. The Church constructs and reconstructs them where been pulled down, as in Eng-land and Holland. She aplops and sends missionaries to st parts of the earth. She ong her children more than red and thirty millions of the ized of mankind, and from ying life of the Church conclude that her institution To draw out this truth more To draw out this truth more and put it in a clearer light bewill lay down a few propositions is this:—Every work of matdestroyed by man. No mat-tupendous may be the works nan, those works can be torn he same power that put them cannot make his works immorgreatest of human monuments troyed by the same power that up. See the Empire of Baby romised so much for immortalbroken in pieces by the Medes as. And Alexander the Great, er of victory, broke down the the Medes and Persians. He a meteor in history. He swept into India, and he was so inwith his successes that he even with his successes that he even with even as a God, and when took him he divided the con-minions among his generals, s the Roman Empire and swal-

thers up, breaks down nations

thers up, breaks down nations independencies, and brings the corld within its pale. It proportality, so much so that its called the eternal city, as if in if the consuming influence of could be brought against it. It

ost remarkable empire in hisconsolidation of the greatest statesmen and the power of is; and, sitting on the Seven the queen and mistress of What power could destroy her? ot Iron. Yet wild and savage men came pouring down from the north into the plains of Europe. Wave after wave of barbarism came from the Northern forests, and from the tablelands of Tartary, in tides of destruction that left nothing untouched and undestroyed between the Euphrates and the Atlantic. They

works of man can be destroyed an institution that cannot be destroyed by man; if we can find in this world a single

one that is exempt from this law we must necessarily conclude that that institution necessarily conclude that that institution is not the work of man; that it has a higher origin; that it is the work of God against which human power is impotent. We find that institution in the Holy Catholic Church in communion with the See of St. Peter. During three hundred years the mightiest emperors sought to destroy her, but in vain. For 300 years more that powerful heresy—Arianism—sought to ruin and extirpate her from the face of the earth. Her bishops were driven into exile, and some of them put to death; but the Catholic Church met in council, anathematized the heresy, put it under her bann as the enemy of God and of souls, and Arianism disappeared while the Church of God shone forth in splendor and power. Then came the bar-barians from the North, and destroyed everything but the Church of God, which, like another ark, floated above the tide of destruction. It went among the ruins these men had made and won them over to the cross, and out of the wreck of that Roman Empire it constructed Christian society and civilization. Then came Mohammedanism, and we know how it has been rolled back into Asia, and remains to this day a lifeless, putrid carcase, mains to this day a lifeless, putrid carcase, exhaling the stench of corruption and of death while the Church of God stands erect and powerful yet. The Reformation came and robbed her of the Northern countries of Europe and Great Britain. People shook their heads and said "the Church is going down;" but the Church has rolled back that tide also and any the peoples of these countries are in now the peoples of those countries are, in considerable numbers, returning to her, and she is winning their ablest scholars and best minds. Then came Napoleon and best minds. Then came Napoleon like a meteor and laid sacrilegious hands on the Vicar of Jesus Christ; but while the Church survived, Napoleon soon lay like a chained eagle on the rock of St. Helena and died in exile and disgrace, while the Vicar of Christ returned triumphant to the See of Peter. The Church lived on, not as a relic, like the Colliseum, but full of life and vigor, counting more children to day than ever before. All the hostile efforts made against her served merely to shake off from her feet the dust that clung to them during her journey

through the ages. She is the only institu-tion standing thus in history and from these facts I conclude that no human power can destroy her, and that being true, she must be the work of God. Her reign was foretold in prophecy. Daniel in his interpretation of the vision of Nebuchodonosor describes the various empires that were to live, until he came empires that were to five, until he came to the Roman Empire,—the Kingdom of Iron—and he says: "God shall set up another kingdom that shall never be destroyed. He shall not give it to another people. It shall live forever." There is the Kingdom of Christ, the Holy Catholic Church. At the time the Church was started in Judea, the Jewish Council was started in Judea, the Jewish Council was assembled to see what they should do against it, and one man named Gamaliel stood up and said: "Leave these men alone. If their work be of men it will come to naught; but if it be of God you are not able to destroy it." The Catholic vast countries which lie between the church has stood that test. If she had been the work of man she would have perished, but, being the work of God, she cannot be destroyed. Another undeniable proposi-tion is this: whatever is born of man, or is derived from man, bears on its brow the marks of decay and carries within it the principles of dissolution and death. Scarcely is man born than he begins to die. Every breath he breathes he shortens his life by it and avery stap he takes is a star. life by it, and every step he takes is a step towards the grave. And therefore human works, which cannot be greater than man, must share his fate: As man is mortal so are they, and to this law there is no so are they, and to this law there is no exception nor from it any exemption. Whatever is derived from man grows old with him, and perishes with him. Hence the Psalmist said: "All things shall grow old as a garment and as a vesture thou shalt change them and they shall be changed." As the clothes we wear gradually grow old As the clothes we wear gradually grow old and are cast aside, so are our works; but God is always the same. Now then, if there is any institution on this earth that is not subject to this law, that institution cannot be the work of man, nor can it be derived from him. We find that institution in the Catholic Church, which is not subject to the law of decay and last he had been the support from that infallible

would abide with them forever, thereby securing to His Church an immortal life. The early Christians had faith to believe that she would not be subject to decay, but we believe, not only by faith, but from the knowledge based on the facts of history, in the same truth. We have the evidence of history to prove the fact. This Church has seen the beginning of empires. She has seen them rise and flourish and fall. She has seen thrones erected and fall. She has seen thrones erected and fall. That religion makes no conquests, evidence of history to prove the fact. This Church has seen the beginning of empires. She has seen the beginning of empires. She has seen them rise and flourish and fall. She has seen thrones erected and torn down by hostile hands. She has seen systems of philosophy, and other religions spring up, become popular and then fade away and disappear. She sees around her the wreck of systems and dynasties and institutions, and amid the ruins she stands proudly erect and power
evidence of history to prove the fact. This religions must be supported by the exist. Discharge the founder, Jesus Christ, yesterday, to-day and the same forever. She has buried all her enemies in the past, she will have each and burial of her future enemies. She existed in the divine intelligence before the creation of the world, and she will survive its destruction; and, when she will have accomplished her mission of truth, of mercy, and of love to sion of truth, of mercy, and of love to mankind, she will make of the ruins of a ruins she stands proudly erect and power-

gave the apostles the assurance that he would send them the Holy Ghost, who

Every force that had been brought against the Roman regency was broken in pieces, and hence arose her name, the Kingdom of Iron. Yet wild and savage men came pouring down from the north into the believe of Europe Waya after waya of the content of School Roman for the north into the content of Europe Waya after waya of the content of School Roman for the north force of Europe Waya after waya of the content of School Roman for the north force of Europe Roman for the north force of the like a giant to conquest. But her con-quests are the triumphs of truth over error, of virtue overvice, and of immortal hopes and salvation for mankind.

Already two thousand years have passed

Already two thousand years have passed over her, and she has suffered no essential change either in her doctrines, in her down welks and wrecked her institutions until they left her a marble wilderness. As an English poet describes it:

Chaos of ruins! who shall trace the void, O'er the dim fragments cast a lunar light. And say "here was" or "is," where all is doubly night.

It is, therefore, evident that the greatest works of man can be destroyed by the power of man.

If, therefore, we can find on earth an If, therefor

one number of her children diminishes in one part of the world it increases in an-other. Catholicity is always the same, it has the same spirit, the same strength, the same fruitfulness, because the Church that embodies and conserves it is always the same, is but the reflection on earth of that great God with whom there is, as saith the apostle, "no change or shadow of alteration."

Other religious communions have had their rise and their day of prosperity, but after a period came the time of their feebleness, decay and death. They appear before us with the characteristics proper to the works of man, with the speaking proofs of their human earthly origin. Arianism arose, flourished for a time, and then disappeared. Mahomedanism has lost its fierce power and is confined to the gnorant, benighted tribes in the dark continent, or is decaying and dying with the perishing Turkish empire. Protestantism as a religion is breaking up and falling into decrepitude and ruin. It has lost its hold on the intellect and heart of the age, but the Church Catholic is, like its divine assert the supremacy of conscience and founder, ever ancient but always new, like the independence of the free-born soul, unto Jesus who is yesterday and to-day and the same forever. The longer it lives the stronger it becomes. This bark of Peter is of incorruptible wood, therefore the Catholic Church is not of human invention but is that Church founded upon that rock against which the waves of persecution and the tempest of hostile pas-sions beat in vain, against which the gates of hell itself shall never prevail.

These facts are so manifest on the face of history that they have wrung from a Protestant writer, Macauley, the following significant admission:
"There is not, and there never was, on

this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camelopards and tigers bounded in the Flavian ampitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the re-public of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique; but full of life and youthful vigor. The Catholic Church is still sending forth to the furthest ends of the world missionaries as zealous as those who landed in Kent with Ammetin, and still confronting with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her fronted hostile kings and tyrannical emvast countries which he between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her community are cerunited amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exists in this world; and we feel no assurance that she is not destined to see the end of them all.

was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still wor-shipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zea-land shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's. . . . Four times since the anthority of the Church of Rome was

is not subject to the law of decay and death, but is exempt from that infallible law which enacts that whatever is born of man perishes with him. We have the divine assurance that this should not be the case with the Church. Our Lord in commissioning the apostles said: "All power is given me in heaven and on earth; coing, therefore, teach all nations, and on the tremendous assaults which she going, therefore, teach all nations, and behold I am with you all days down to the consummation of the world." He also ceive in what way she is to perish."

the work of man but the work of God.
That she is indeed the Church of Christ,

time Catholicism was embraced by many of the nobles as well as by the lower classes in that country. It had its cathedrals, churches and schools, and was held in high honor at court, but the Chinese priesthood and many of the mandarins took fright at the progress of the Church and persuaded the Emperor to draw the sword of persecution against her. In the presence of the Church and her divine

supported as it is, the Greek Church is smitten with decay.

It is without life or motion, As idle as a painted ship upon a painted

If we turn to the Anglican Church we shall find that in its regard also our proposition holds good. It is sustained by the whole power of the State and, nevertheless, it is torn asunder by internal discharge and the state sensions and contradictory doctrines, and is on the high road to ruin and dissolu-tion. But the Church Catholic has no need of state patronage or support for the success of its divine mission. That Church is not a mere national Church, It is neither English, nor French, nor Greek, nor Italian, but it is Catholic. Its mission is to all nations, and is by divine right, independent of all governments. It is supreme in the religious order, and kings as well as subjects are amenable to her laws. She shed the blood of millions of her children in martyrdom, in order to which chains cannot fetter nor tyranny enslave. She needs not the aid or patron age of civil governments in the work of human salvation. What she claims is lib-erty of action for her divine mission. False religions have at all times bowed the knee to emperors and kings. The Catholic Church bows her knee to God alone—the Church bows her knee to God alone—the King of kings, and the Lord of lords. She has suffered far more from kingly patronage than she ever gained, and she thrives and prospers best in the countries that are blessed by free institutions and in which her children breathe the bracing air of liberty. It may be said that Pro-testantism is also self-supporting, but for answer we have only to look to the condition of Protestantism in the United States, where it is fast losing all hold on the minds and hearts of the people. The New England States are more Catholic than Protestant to-day, and the sons of the Puritans smile with contempt on the religion of their forefathers. The day, therefore, which will see State

support withdrawn from false religions will see also the beginning of their death. But the day which will witness the free-dom of the Catholic Church will see also the day of her glory and her triumph. I am reminded here of an incident that occurred in the lifetime of Gregory XVI. Nicholas I., one of the greatest tyrants that ever sat on the Russian throne, visited Rome, and whilst there sought an interview with the Pope. He had been carrying on a violent persecution against the Polish Catholics. There sat, on the the Polish Catholics. There sat, on the one hand, an emperor that commanded a powerful army and navy, and on the other the Vicar of Jesus Christ, strong in the consciousness of his divine mission. The Pope rebuked the Emperor for his tyranny and injustice, and he before whose frown millions of oppressed subjects trembled, left the presence of the Pope thoroughly left the presence of the Pope thoroughly cowed and humbled, and with great drop of perspiration upon his face. It is in this spirit and with similar independence that the Church Catholic has always con-

To sum up, we have said every work of man can be destroyed by man. The Catholic Church canby man. The Catholic Church can-not be destroyed by man, therefore she is not the work of man, but the work of God. We have furthermore said that tainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects or perishable, therefore she is not a human or perishable, therefore she is not a human work, but is the immortal creation of God. We said, lastly, that all false religions have need of State support and patronage as a necessary condition of propatronage as a necessary condution of pro-longed existence. The Catholic Church is independent of State support, and owes nothing to kingly patronage. The per-petual youth and undying vigor of the Church are incontestable facts, but they are facts contrary to all those conditions and all those laws to which human works and all those laws to which human works are subject. It is therefore a standing miracle of Almighty power, and this miracle is in operation to-day in the world as it was in the first days of Christianity. Like her divine Founder, the Church has passed through all kinds of trials and temptations. Satan can invent nothing new to beat her down. He has employed a present the reall extense of destruction. new to beat her down. He has employed against her all systems of destruction, science, force, cruelty, seduction, scandals within her borders, heresy without, hostile kings and peoples. All these forces have been employed against the Church and have failed. There is no weapon in the armory of hell that has not been already fruitlessly used against her.
Therefore, as she has triumphed over
every destructive force that could be
brought to bear against her, we
have the assurance that she will continue to triumph unto the end. Since, therefore, all human works are mortal and perishable, and, since the Roman Catholic Church is immortal and imperishable, I conclude that she is not the mortal and imperishable, I conclude that she is not the mortal and imperishable. I conclude that she is not the mortal and imperishable, I conclude that she is not the mortal and imperishable. I conclude that she is not the mortal and imperishable are the mortal and imperishable are the mortal and imperishable. I conclude that she is not the mortal and imperishable are the mortal and imperishable are the mortal and perishable, and, since the gates of hell shall not prevail against her."

She is the eternal thought of God real-ized in time. She is the daughter of hearing the mortal and imperishable are the mortal and imperishable are the mortal and imperishable.

She is the eternal thought of God realized in time. She is the daughter of heaven, and has eternity for her heritage. All false religions are wanting in Catholicity, which is universality of place, and in perpetuity, which is universality of time. Born yesterday, they will perish to-morrow. The Catholic Church, on the contrary, is like her founder, Jesus Christ, yesterday, to-day and the same forever. She has buried all her enemies in the past, she will also see the death and burial of her future enemies. She existed in the divine intel-

sword of persecution against her. In the presence of the Church and her divine mission the religion of Confucius would have long since disappeared, it not upheld by the arm of the State. So it has been also in Japan, and such is the case likewise with the Greek Church. That Church, stricken with the curse of sterility, which is always a consequence of schism, leads a feeble, dying life under the powerful patronage of the State. The Emperor of Russia is its head, and the civil government sustains and protects it, and it punishes converts from it to Catholicism by confiscation and exile. Nevertheless, sustained and supported as it is, the Greek Church is Catholic Church, "the bogus bones of saints," "absurd old fables about the Infallibility of the Pope and rubbish of that sort." Catholics are classed with that sort." Catholics are classed with pagans and Mohammedans as objects of missionary work, and they are consigned in a body to perdition by a calculation which allows to the world ten millions of "really regenerate" Christians, all drawn from Protestant bodies. Such being the tone of the Witness at present, when there is nothing unusual to excite its animosity, one can imagine to what depths it must descend in times of re-ligious trouble. Hatred of the Church does not fully account for this everlast-ing abuse. The hatred which Goldwin Smith often manifests is as genuine and as deep as that of any man in Canada, and yet the following words of his con-

tain a sharp rebuke for such writers as the editor of the Presbyterian Witness. "Utterly alien to the spirit of historical philosophy must his mind be who can speak with narrow-minded disrespect of the Church of St. Benedict, St. Anselm, St. Thomas Aquinas, St. Francis of Assisi, Thomas a Kempis, Godfrey de Bouilon, Louis IX., Edward I., and Dante, the Church which produced the Christian art, and organized the Christian civilization of the Middle Ages.'

Boston Pilot. Little Italy, with its coat off and a chip on its shoulder, is a striking picture as it grinds out, "Rule Brittania" on the hurdy-gurdy, and offers to fight all creation for its big friend England. Italy, with its finger in its mouth, and looking very much like a fool, does not present quite such an heroic appearance after Bismarck has frowned on the proposed alliance and Turkey has protested against its interference in Red Sea matters. But Italy, ever since it conquered the patrimony of an aged Pope, has felt the greatness of its bigness, and been spoiling for a beating, which it will get some day when it becomes too saucy.

Henry Hertert, an Irish landlord who owns the Lakes of Killarney, is at present in this country and interested in the syndicates which have bought up so much public land. The agitation to do away with that business has had some effect already, according to some remarks made by him to Mr. W. A. Croffut:made by him to Mr. "The anti-alien movement in Congress, he said, "has already had a damaging effect on us, as our business largely is to sell American land in large blocks to Englishmen and English companies. Even Blaine's speech, delivered during the canvass, made itself felt; for an English agent who was negotiating with us for several hundred thousand acres in Northern Texas pulled off and went to Canada and bought there."

Two beautiful poems from Catholic poets of Boston, Mrs. M. E. Blake and Louise Imogen Guiney, appear in Wide Awake for March, Mrs. Blake's two Awake for March, Mrs. Blake's two breezy verses on "March" are beautifully symbolized by the engraving above—a child's head in a storm, with hair out-

child's head in a storm, with hair outblown. The first lines are:

"Oh, the breezy March days! Oh, the gay and arch days!
When deep in sheltered valleys a thought of springtime rallies
To wake the frozen music that winter left behind;
And up the hill advancing the soft gray clouds come dancing.
To the loving, lulling measure of the whistling of the wind!"

To the loving, lulling measure of the whistling of the wind!"

Louise Guiney's poem on "Longfellow"

Louise Guiney's poem on "Longfellow"

Louise Guiney's poem on "Longfellow n Westminster" is also illustrated by a beautiful engraving of the Longfellow bust in Westminster Abbey. The poem is worthy of the grand subject; and we renture to say that not one of the many tributes sure to follow on the same theme will be its equal. This is the last of the five noble stanzas :-

"Not any with God's gift of song Served men with purer ministries; Not one of all this laurelled throng Held half the light he shed so long From that high, sunny heart of his!" Buffalo Union,

The London Tablet, just to hand, announces that a distinguished personage, whose conversion will cause much sensation, is about to be received into the Church. At this distance we can but chew the cud of surmise. Can it be the Protestant Archbishop of Dublin who lately resigned that coveted post? Or who knows but it is the Bishop of Rochester (England), whose conversion we recently recommended to the prayers of our readers.

OBITUARY. MRS. THOMAS LOUGHLIN. It is with sincere regret that we announce to day the death of Mrs. Lough lin, wife of the late Thomas Loughlin, o the forth concession of McGillivray whose death occurred on the 17th Feb. ruary, in the fifty-seventh year of her age. The death of this good woman is a sad loss to her family. She leaves four daughters and three sons to mourn her death, She was a fond mother, an affectionat wife, and a sincere friend to the poor. Her funeral, which was largely attended, took place on Friday, the 20 inst., to St. Peter's cemetery. A requiem high mass was celebrated by the Rev. Father Kelly. Her family have the sympathy of the

whole community.

A requiem high mass was celebrated in St. Peter's church, McGillivray, by the Rev. Father Gahan, on Monday, the 23rd inst., being the month's mind of the late

THE LATE FATHER O'KEEFE.

St. Louis Post-Dispatch, Feb. 12, There has not been for some time a more impressive burial ceremony than that which was held this morning at St. incent's Church, Ninth street and Park avenue, over the remains of Father John Gerard Uhland, C. M., and Rev. Father T. D. O'Keefe, C. M., professor of Latin and Greek and Moral Theology in St. and Greek and Moral Theology in St. Vincent's Theological Seminary and College, Cape Girardeau, Mo. Although the hour, 8:30 o'clock, was early, the beginning of the services found the church well filled, and before they were half well filled, and before they were half finished every available foot of room was taken up to the very door. The general esteem in which the deceased priests were held was eloquently expressed by the varied character of the audience, merchants, mechanics, workingmen and persons in all grades of life being freely mingled. The gathering was given a very placid appearance by the presence of a large number of sisters from the neighboring benevolent institution, their spotlessly white head-dresses and their peaceful faces giving a tender tone to the complexion of the assemblage. The remains were incased in beautiful caskets, which were placed on each side of the center aisle, a number of candles

gleaming above each lid. platform there was a large representation of local priests, and several from towns near the city were also pre-sent. The services were participated in by so many divines that the scene was a very striking one. On each

SIDE OF THE ALTAR the sanctuary contained three rows of priests in white, who, in melodious voice, gave response in the mass. At the beginning of the gospel each took a lighted taper, the effect of which was to flood the platform with the faint flickering light. Brother Gabriel's full boy choir of St. Vincent's was in attendance and faithfully performed their portion of the exercises. The order of celebration of the regular mass for the dead was as fol-

Very Rev. H. Muelsiepen, vicar-general, celebrant; Father Innocent, O. S. F., deacon; Father Braun, S. J., of St. Joseph's, sub-deacon; Very Rev. Mc-Hale, president St. Vincent's College, Cape Girardeau, master of ceremonies. Seated in the sanctuary were the follow-ing reverend gentlemen:

ing reverend gentlemen:
Very Revs. P. P. Brady, V. G.: James
Henry of St. Lawrence; Henry Vandersanden, Michael McCabe, D. S. Phelan,
P. W. Tadon, Father Smoulders, C. SS.
R.; James Flanigan, Father Corbett, S. J.; Father Foerber, Father Klevinghaus, Rosse, P. J. Hayes, M. O. Reilly, Caron-delet; Father Lotz, Father Hockestein, Father Hessoun, Hertker; M. Richardson, C. M., of St. Vincent's; D. W. Kenson, C. M., of St. Vincent's; D. W. Kendrick, C. M., of St. Vincent's; P. G. Krentz, C. M., of St. Vincent's; Revs. S. J. Harty, E. Coyle, Father Donahue, Charles Ziegier, Father Yaegering, H. Stantebeck, S. J.; Father Hoffman, Father Hughes, Father Richardson, C. M.; Father Kendrick, C. M.; Father Foley, Father Jones, Father Rice, Father Convince, O. S. E. Guardian, of St. Cyprian, O. S. F., Guardian of St. Anthony's Convent; Father O'Brien, S. J., J. J. Hennessey, Owen McDonald, Miles

was preached by Very Rev. Henry Muelsiepen, Vicar General, who alluded in terms of the highest respect to the meritorious dead, who had lived such long and useful lives. These two lying before the audience left memories of noble actions that would remain as long as human monuments. Very Rev. P. P. Brady, Vicar General, followed in some general remarks on the character of the deceased. The remains, escorted by a long cortege, were taken to Calvary

the preceding Wednesday, the holy seathe preceding Wednesday, the holy season of Lent was ushered in by the ceremony of blessing the ashes of last year's palm branches, and the celebration of mass by Rev. Michael J. Brady, assistant priest of Woodstock. After the ashes many blassed them. were blessed, they were distributed amongst the congregation, the reverend gentleman making the sign of the cross on the foreheads of the faithful, repeating, at the same time, the words of Genesis iii, 19th, "Remember man, thou art but dust, and unto dust thou shalt re-turn." After Mass on Sunday, Rev. Father Carlin read the Epistle from 11 Corinthians vi, 1-10, and the gospel from St. Matthew iv, 1-11. Then he read Right Rev. Bishop Walsh's Lenten Pas-Mother, the Church, ever animated, like the Divine Spouse, with love for souls, ever solicitous for the spiritual welfare aud salvation of her children, has set aside the holy season of Lent, which now aside the nois season of Lent, which how approaches, as a time which should be specially consecrated to works of pen-ance, mortification and prayer. The tast of Lent is of Apostolical institution and has doubtless been ordained in imita-tion of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. His Lordship exhorts all to practice the virtue of exhorts all to practice the virtue of temperance, and to avoid and detest the sin of drunkenness which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death into numberless families. "Woe to you that rise up early in the "Woe to you that rise up early in the morning to follow drunkenness," Isaiah v. 11. "Be not deceived," says St. Paul, v. 11. "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven,"—11 Corinthians v. 6. 9. His Lordship requests both priests and people to do all in their power to promote the cause o Catholic education, to render the Catho lic schools as efficient as possible, and to see that besides a sound secular educasee that besides a sound sectual educa-tion, religious instruction be regularly and efficiently imparted therein. Let family prayers and the Rosary be punc-tually said in every household; let the public devotions of the Church be faith-fully attended; let the passion, and death of Christ be the subject of frequent thought and reflection, and in this way we Active Canvassers Wanted.

shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves, and we shall emerge from the gloom of Lent into Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory and the salvation four souls. - Sentinel Review

LOCAL NOTICES.

New Spring Dry Goods received at J. Gibbons. New dress materials in lain and fancy cashmeres, basket cloths, D'Alma cloths, and new Spring hosiery, kid gloves, new cottons, embroiderings,

etc.

For the best photos made in the city go to Env Bros., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place— Opposite City Hotel, Dundas street.

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HAVE YOU

Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues" uttering and distress of the heart ? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia?
Loss of appetite, flesh and strength? Constipation alternating with loosen

Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark

Chills and fever? Burning patches of

YOU HAVE

Bright's Disease of the Kidneys.

skin? Then

Bright's Disease of the Kidneys,

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

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