Branch No. 4, London, tects on the 2nd and 4th Thursday of every ath, at eight o'clock at their hall, Albion sek, Richmond Street. P. F. Royle, Pres. m. Oorcoran, Recording Secretary.

C. M. B. A.

Resolution of Condolence.

Moved by Brother Patrick Slatiery, seconded by Brother W Gallagher.

Whereas in view of the bereavement and sorrow which it heleased Almighty God in His infinite wisdom to inflict upon our worthy Brother, Patrick Gleeson, by the death of his beloved wife, in whom he loses a most affectionate wife and his family a kind and devoted mother; be it

Resolved the we, the members of St. Mary's Branch. No. 34. Almonte, join with Brother Gleeson in mourning for her who was in every way worthy of our respect and regard, and that we sincerely condole with the family of the deceased in the hour of their affliction and sorrow and commend them for consolation to Him whose chastlesonents are meant in mercy.

Resolved, also, that a copy of this resolution be spread upon the minutes of this meeting, said as a testimonial of sympathy be send to Brother Gleeson and also be published in the CATHOLIC REGORD and United Canada.

The contract of the contract o

PRAYERS FOR THE DEAD.

Chatham, February 9.

To the Editor of the Sun:

SIR—Having waited a reasonable time for a reply from the Rev. F. F. Sherman to my letter in your issue of the 27th ult., and having waited in vain, I deem it may duty to again pay my respects to him, in his character of an expounder of the doctrines and teachings of Catholicism. To digress for a moment, I may say that it is not often the fortune of men to arise in the morning comparatively unknown and to go to bed at night amous.

paratively unknown and to go to bed at night famous.

The rev. gentleman has had this experience. Whether it has accrued to his benefit by blessing him with an easier state of mind than before he delivered his now famous sermon can be fairly deduced from the discharge of hostile criticism that has since been aimed at him. Goodio-goodie Christians take pleasure in taking part in the quarrels of their neighbors and soothing the difficulties of friends. These persons are usually looked upon as meriting the applause and friendship of men. Another class there are who take pleasure in setting in flame the passions of envy and hate. The criticisms fairly or unfairly levelled at the head of Rev. F. F. Sherman will ensily lead us to decide as to which of the above classes the rev. gentleman belongs.

deam and before the man Judgment, during which they expiate by certain punishments the guilt which they have incurred through life.

Zell's encyclopædia: "Purgatory. Tending to purge or cleane, cleansing, expiatory. The name given in the Roman Catholic and in which, according to their reigious systems, souls after death either are purified from venial sins or undergo the temporal panishment, which, after the guilt of mortal sin has been remitted, still remains to be endured by the sinner, etc., and that Catholics hold as articles of faith, 1st, There is a purgatory, in the sense explained; and, 2nd, that the souls there detained derive relief from the prayers of the faithful and the sacrifice of the Mass."

The Globe dictionary defines it as follows: "Purgatory—Among Catholics a place or state in which they explaite such offences committed in this life as do not merit eternal damnation, hence a state of trial, misery or suffering."

Shakespeare puts into the mouth of the ghost of Hamlet's father the following: "I am thy father's spirit, doomed for a time to walk the night, and in the day confined to fast in fires, till the foul crimes done in my days of nature are burnt and purged away."

The Catholic dictionary of the doctrine, discipline, rites, ceremonics, etc., of the Catholic Church, by W. E. Addis and Thos. Arnold, M. A., defines it as follows: A place in which souls who depart this life in the grace of God suffer for a time, because they still to pay the temporal punishment due to mortal shas, the guilt and the cternal punishment of which have been remitted. Purgatory is not a place of probation for the time of trial; the period during which the soul is free to choose eternal life or eternal death ends with the separation of soul and body. All the souls in purgatory have died in the love of God and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allotts them a place and a time for cleansing and preparation.

The Sincere Christian, by the Right Rev. Bi

dictum of the doctrine against his, so I will call to my aid such assistance as will be necessary to prove that every statement made by the rev. gentleman about the doctrine and teaching of the Catholic Church of the subject of purgatory, is incorrect. The Catholic catechism, which is in use amongst all Catholic children, says "Purgatory is a state or place of punishment where some souls suffer for a time before they can go to heaven." Webster defines it as "a place or state believed to exist after death, in which they explate such offences committed in this life as do not merit eternal damnation. After this purgation from sin the souls are believed to be received into heaven." Worcester defines it as "a place of expiation or purification—according to Roman Catholics an intermediate state of the souls of the penitent after death and before the final judgment, during which they expiate by certain punishments the guilt which they have incurred through life." Zell's encyclopadia: "Purgatory. Tend-Cardinal Manning's conversion was therefore significant of one fact: it forever effaced from the minds of the people the impression that it was only the illiterate and superstitious who would have proven impervious to all among their afflicted and distressed then, truly, they felt that Catholicity could not be all that it had been painted. A volume, entitled "Rome's Recruits," which is now in its sixth edition in England, embraces the names of leaders in every profession and calling, and every profession and calling, and the street the whole in every profession and calling, and the street the story of a Catholic priest who had numbers among its names some three

His great and universal Church poor. His great and universal Church He built up through the agency of twelve poor men taken from the low-liest walks of life, and to the poor and oppressed He always lent a listening

poor, the weak and stricken of the earth. No form of poverty, suffering or disease was overlooked or unprovided for, and in every land and age the sons and daughters of the Church had been ready to give up home and kindred, wealth and position to labor brethren. It was a Catholic priest who had invented the deaf and dumb alphabet and thus opened the door of the outer world to those otherwise deprived the story of a Catholic priest who had immured himself for eleven long years on an island in the far Pacific to min-





E. B. A.

At a special meeting of the E. B. A. held in the C. M. B. A. hall, Stratford, on Monday evening, Feb. F. 1882, the following resolution of condolence was moved by Broth-r Harry O'Neil, seconded by Brother John Badour;

Whereas it has pleased Almighty God in High infinite wisdom to call to Himself Leverin Wike beloved father of our respecied Brothers Joseph and Morris Wik.

Resolved that this branch hereby tender their heartfelt sympathy and condolence to the said Brothers and others members of the family in their said bereavenent;

Resolved that a copy of this resolution be inscribed in our minutes of the branch and a copy be transmitted to each of our mourning Brothers and to be published in the official organ.

E. J. KNEITL Bee S.

MARKET REPORTS.

London, Feb. 25.—GRAIN (per cental) - Red winter, 1.48 to 1.51; white, 1.48 to 1.51; Spring

winter, 1.48 to 1.51; white, 1.48 to 1.51; spring 1.48 to 1.51; corn. 85; ryc. 99 to 1.19; barley, malt, 99 to 1.59; barney, ised, 85; onts, 91 to 92; pens, 25 to 1.59; barney, bush., 92 to 1.09; burley, wheat, 90 to 3.5.

PRODUCE—Eggs, fresh, dozen, 20; eggs, basket, 18 to 20; eggs, store lots, 10; butter, best roll, 23 to 21; butter, large roll, 37 to 19; butter, best roll, 23 to 21; butter large roll, 37 to 19; butter, erocks, 17 to 19; creamery, retail, 29 to 22; creamery, will lesale, 23 to 21; hay, ton, 10,00 to 11.50; flax seed, bush., 1.40 to 1.57; cheese, 21b, wholesale, 10 to 11; dry wood, 1.50 to 5.50; green wood, 4.55 to 5.50; soft wood, 2.55 to 3.0; boney, 1b., 19 to 12; tallow, rough, 2 to 3; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chover seed, bush., 6.50 to 5.5; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chower seed, bush., 6.50 to 5.5; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.55 to 4.50; chobages, per doz., 40 to 5.9; beets, per bag, 35 to 46; cabbages, per doz., 40 to 5.9; beets, per bag, 35 to 45; cabbages, per doz., 40 to 5.9; beets, per bag, 35 to 45; cabbages, per doz., 40 to 5.9; per bag, 25 to 55; per bag, 35 to 40; onlous, per bag, 15 to 1.75; turnips, per bag, 30 to 35; carrotts, per bag, 25 to 55; persups, per bag, 30 to 35; carrotts, per bag, 25 to 55; persups, per bag, 30 to 35; carrotts, per bag, 25 to 55; persups, per bag, 30 to 35; carrotts, per bag, 30 to 45; onlous, 45; pigs, pr., 2.59 to 5.60; far beeves, 4, 60 to 5.5; spring lambs, 3,55 to 4.60; live hogs; code, 10; pigs, pr., 2.50 to 5.60; far beeves, 4, 60 to 5.5; spring lambs, 3,55 to 4.60; live hogs; code, 10; live lambs, 10; live lam

Morrisburg and Brockville, 18 to D; finest western, 16½ to 17½.

Toronto Live Stock.

Feb. 25.—There is no improvement to note in the business done in the Western Cattle Market. To-day there came in the forenon 22 carloads, including 125 sheep and lamb, 18) hogs and about a dozen calves. Another load arrived in the afternoon. Beceipts for the week ending Feb. 9 (Saturday), were: Cattle, 131; sheep and lambs, 40%; logs, 50%; edgle fees, 87,13.

CATTLE—A few loads were taken for Mortreal, chiefly first-class fat cattle. The main portion of the trade to-day was done in the better grades of stock, poor stuff being not much wanted. The market was somewhat weaker under heavier receipts. A few extra choice shippers were picked up, but trade was chiefly comined to butchers cattle. Stockers and feeders moved a little more freely. Bulls and inferior and rough cows sold down to 21 to 21c per ure, he said, and died in the mouth of its proposer.

Sir William Vernon Harcourt said that a Bill more insulting to the Irish he could not conceive of. It bore the stamp of Mr. Chamberlain, who was the "mother" of the Bill. Sir William ridiculed the idea of a county council of tried judges.

Mr. Balfour denied that the Bill was insulting to Ireland. The Opposition speeches, he said, showed the insincerity of the cry for local government for Ireland. If, owing to obstruction, the present Bill should not be passed, local government for Ireland would be indefinitely postpored. The only reason why the Irish parties should obstruct the Bill was that it contained machinery to stop corruption and oppression. The only inference was that they desired to make something out of the councils.

sheep. A bunch of fairly go of mixed sheep (9) sold at 4.6° per head. There is some inquiry for choice lambs for the Bufaio market. Ram and culls are in had request at from 3.5° to 4.5° per head. Local darymen are taking a few mirch hoor stuff offers.

Mitch Cows AND Springers—This market remains firm at from 13° to 35° per head. Local darymen are taking a few mirch cows at from 5.5° to 8.5° per head, according to choiceness. CALVES—Those is no change to this trade, and not much doing. Quotations range at from 85° to 85° per head, according to choiceness, as 50° being paid for extrachoice veals.

Hous—Good stock is fairly active and prices, are firm. The general run for 1 ses from 4.5° to 4.3°; for stores and light fat there is hardly any demand, and rough hors sell fat there is hardly any demand, and rough hors sell fat there is hardly any demand, and rough hors sell fat there is hardly any demand, and rough hors sell fat there is hardly any demand of the fat there is the fat there is the fat the fat there is the fat the fat the fat the fat the fat there is the fat the fat

C. C. RICHARDS & CO.

Gents. - I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my

Sydney, C. B.

"How are you?" "Nicely, Thank You," "Thank Who?" "Why the inventor of SCOTT'S Which cured me of CONSUMPTION.

Give thanks for its discovery. That it does not make you sick when you take it.

Give thanks. That it is three times as

efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy

Give thanks. That it is the best remety for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.

Besure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.co.

SCOTT & POWNE. Belleville.

DUNN'S BAKING THE COOK'S BEST FRIEND LARGEST SALE IN GANA

DY THE TRUSTEES OF THE QUAPpelle, Assa, Catholic school district, a male
teacher. Write, stating qualifications and salary
required, to H. F. Denneny. Sec. Treas. Lebret, Ft. Qu'Appelle, N. W. T.

VOLUME X

There are Son sca—
So deep, so dee
No diver's hand can react
Their treasure safely hid
Through years and years
o'er it whirl.
Fairer than other pearls, There are some thoughts

So far, so far
So deep within the heart
Like some hid
That but this heart its wi
Safe hid away and treast
Fairer than other the
thought.

CATHOLI Ave M

It is much to be a tact with an unbel exercised a banefu many Christians, ca get or neglect the blessing before and meals, so reasonable nant with the spirit and so highly sand crated not only by nobles portion of th but comma God, and practiced Son during His s Can a custom so 1 with it anything be a faithful child of it lightly, or blush were to brand him gent or forgetful th much less the fav from any Christia dishonor their fath

Still another con can ministry. Boothby, late of who came last yea Church of St. Jo Montreal, has bee Church, and will Jesus. Charitable Cathe

persons begging n Meonah Home, a by Protestant chu he King's Daugh ary," as the woma
"Charity" is cal
"We shall take n she promises to licism." All tru doubtless lament snare likely to minded are likely lic girls who are their Catholicism Home can very w who plume thems

Ward said about Bosto Rev. Lyman A Henry Ward Be Plymouth Churstinging rebuke purpose to destro I cannot under folly of men wh Roman Catholic John Jay mittee of One I savory Fulton a sons who are gu the head of the country the Pl Long may he w his red cap, and election now, ar I would vote to His word, flung with strong s more than any country, by pol to make the lea

abomination ca pretend a retre contrast betwe

of the Know-No Music Hall and

graced and de exponents of a There is a desire amongst classes in Engl fold from which libidinous Her direction in th if slow passage novel sect to t mission which Ignatius Sper earnestly prayed for-tl gives yearly becoming road leads proverb, and in this coun have seen di ripe scho

descent join their fathers prelates and he Supreme I Anglican di recollection Centre of Un to the exalted the Sacred

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