C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. Badge, nicely trimmed with gold fringe, according to price, $1.00, $1.25, $1.40, $1 50, $1.75, and $2.00, and can be used by branches when attending funerals of deceased members, or at a demonstration of any kind, and it imparts to a body of men a neat appearance.

CATHOLIC ORGANIZATIONS IN CANADA.

We respectfully solicit the patronage of the Catholic Societies of the Dominion, "Religious, National and Benevolent," and would call their attention to the fact that we are the only Catholic firm in Canada who make a specialty of association supplies, such as

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Charms,	Gavils,	Badges in Gold,
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	Letter Heads,	Manuel,
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Designs and prices furnished upon application to T. P. TANSEY, General Purchasing Agent and Manufacturer of Association Supplies, 255 St. Martin Street, Montreal.

Established May, 1884.

Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond street. Martin O'Meara President; Wm. Corcoran, Rec. Sec.

C. M. B. A.

Election of Officers.

The following are the officers of Branch No. 104, Waterloo, Ont., organized by Deputy Adolph Kern on the 9 h inst:

Spiritual Adviser—Rev. Father Spetz
President—R P. O'Donohoe
First Vice-President—Jacob Ball
Second Vice-President—Adam A. Scyler
Recording Secretary—John Bierschbrich
Assistant Secretary—Thomas Nihill
Financial Secretary—Gothart Specker
Treasurer—John Ginter
Marshal—August Heyman
Guard—Anthony Bowman
Trustees—Henry Memol, Frank Sobesh, Frank Hleb, John Boumgartner, George Herguroter.

Mr. S. R. Brown, Deputy and Grand Recorder of the C. M B. A. in Canada, organized Branch 105 of said association in St. Mary's parish, this city, on the 16th inst. This Branch starts with twenty charter members, all first class men, and determined to have their Branch one of the best-conducted in the jurisdiction of the Grand Council of Canada. The following officers are installed for the ensuing term:

President—Rev J Kennedy.
First Vice-President—Dr M J Hanavan.
Second Vice President—John H Lee.
Tressurer—Thomas Connor.
Recording Secretary—Joseph Durkin.
Assistant Secretary—W J Smyth.
Financial Secretary—Patrick F Gleeson.
Marshal—James E Burns.
Guard—Bernard Dunleevy.
Board of Trustees—Finley McNell, Ignatius Durkin, Anthony J Mathews, Daniel A Sullivan and William J. Hurley.
Chancellor pro tem—Finley McNell
Spiritual Adviser—Rev J Kennedy.

The Branch will hold its regular meetings on the second and fourth Tuesday of each month at 8 p. m.

At the regular meeting of Branch 26, C. M. B A, Montreal, held in their hall on Monday evening, July 22, there was a large attendance of members, the more than usual attractions being the preparations which are in progress for the annual picnic and excursion to Otter burn Park on August 17th, and also the quarterly report of the Auditing Committee, which is always received with much interest. This latter proved the Branch to be in a most satisfactory condition, both numerically and financially, and contained several excellent suggestions for future action. The report of the picnic committee was received with much enthusiasm, and showed that the work entrusted to the various sub-committees on music, advertising, games, refreshments, etc., was well under way. A motion, passed some time previously, that prizes for the games should be solicited only from members of the Branch, was generously responded to, a large number of valuable trophies being already in the hands of the committee, with a sufficient number of others subscribed.

At this meeting five candidates were initiated, four others balloted for and elected, and two applications for membership read.

There was a most successful reunion of the C. M. B. A. in Buffalo park on Wednesday, 25th ult. The occasion was thoroughly enjoyed by the vast assemblage present.

Annual Requiem Mass.

Oustic, July 14th, 1889.

On July 14th, Branch No. 73, Oustic, had the second annual High Requiem Mass offered by their esteemed Spiritual Adviser, Father Plante, S. J., for the happy repose of the deceased members in general of the C. M. B. A. The members of the Branch and a large number of the congregation went to confession and communion and offered the same for the suffering souls in purgatory. It is to be hoped that the coming convention to be held in Montreal will unanimously approve of the utility and intrinsic value of this most laudable and salutary practice and that before long these Requiem Masses will be universally adopted by every Branch, both in Canada and the United States; then will our association prove that it is both Catholic and charitable. Charity towards the suffering souls is more pleasing and acceptable to the Almighty than that extended to the living in want.

NICHOLAS LYNETT,
Recording Secretary.

Honoring a President.

We are sorry to learn that Mr. Spearman, of the Inland Revenue Department, is about to leave town. He goes to Halifax, N. S, having secured an exchange, owing to the ill health of his wife. He has been here three years, and by his courtesy and many other good merits made very many friends, who regret not only his departure but especially the cause which led to it. Last evening a number of his friends entertained him to a supper at the Grand Central, and afterwards presented him with a valuable gold-headed cane. It is not every one who gets such a pleasant caning previous to leaving. He has been President of the C. M. B. A. for a year, and all along was one of the active workers of the same. We trust we shall again see him and his family in our midst, and are pleased to learn that he likes this locality so well that he is anxious after a year's absence to again make this town his home.—Berlin Daily News, July 25th.

The following is from the July No. of the C. M B. A., Monthly:

"No. 8, Pa, says he is one of the eleven year members, and never got a Beneficiary Certificate. He wants to know if he can get one now?

"Answer. Most decidedly. Ask your Rec. Sec. to send for some blanks for Application for Beneficiary, if he has none on hand, and have him fill one out and send it to your Grand Secretary. In due time your Beneficiary Certificate will reach you. There are quite a number of the earlier members who did not know the importance of designating their beneficiaries. By so doing it saves the heirs all the trouble and expense of taking out letters of administration to receive the money from the association.

E. B. A.

A juvenile branch of the Emerald Beneficial Association has been organized at Merritton with a membership of forty, and promises to be a great success. The following officers were duly elected and installed: President, T. M. Giblin; Vice President, C. Doyle; Recording Secretery, S. I. Bradley; Financial Secretary, T. H Sulkin, Treasurer, M J. Haley; Marshal, W. O'Donnell; Assistant Marshall, G. Nixon; Messenger, Jas Riggle; Stewart, J Raundtree; the Rev. Father Allain, P. P, being their chaplain. A youth is eligible for membership as soon as he has made his first communion, and at the age of eighteen he is transferred to the parent branch. The rev. chaplain takes a great interest in Emeraldism and gives it every encouragement in his parish; as a proof he very kindly presented the Juveniles with a very neat uniform, in which they will appear at the parade on the 6th. The Rev. Father, assisted by the members of Branch 15 and the ladies of his parish, are making very complete and satisfactory arrangements for the accomodation of the visitors. It is expected that at least two thousand will attend from Toronto and Hamilton, so that there is every reason to believe that it will be a grand success, and greatly assist the Rev. Father Allain with funds for church purposes.

W. LANE, Grand Secretary,
2 Bartlett Ave., Toronto.

OBITUARY.

Mrs. Margaret Philips, Woodstock.

Died on Monday, the 21st inst., Margaret, beloved wife of Mr. John Philips, Woodstock, after a very painful illness of six weeks, which she bore with amazing Christian patience. Mrs. Philips was married scarcely three months when she was seized with rheumatism of the heart-muscles, which, with a sudden complication of other ailments, soon closed her young career. She was daughter of Mr. Maurice Egan, of Woodstock, and had but reached the twenty-third year of her age. Her brothers, Dr. Egan, of New York, and Messrs. Jas. and P. L. M. Egan, merchants, at St. Thomas, her sister, Mrs. J. H. Price, and her uncle, James Egan of this city, attended the funeral, which took place on Thursday morning from the Catholic church, Woodstock. High Mass *de Requiem* was celebrated by Rev. Jos. Bayard, Sarnia. The sermon was preached by Rev. W. Flannery, St. Thomas. The pastor, Rev. Michael Brady, and Rev. J. P. Molphy, Ingersoll, also took part in the ceremonies, which were of a most impressive character. The church was crowded with sympathizing friends. Many tears were shed, and many a heartfelt prayer went up to the Throne of Mercy for the soul of the deceased young bride who "was taken away lest wickedness should alter her understanding or deceit beguile her soul." (Wis. iv. 11.) May she rest in peace.

Hugh Daly, St. Thomas

Information was received here Monday, the 29th inst., of the death at El Paso, Texas, of Mr. Hugh Daly, the well known and popular Michigan Central train despatcher, who left St. Thomas a short time ago on a trip for the benefit of his health. Mr. Daly was known to probably every railroad man who has been any time in the service in the country, and was with everyone very popular. He had for years been a sufferer from consumption, and it was wonderful how cheerful and genial he always was. As a despatcher he was looked upon as one of the best men in the business. Hugh was not known to have an enemy, and wherever he was known the news of his death will be read with regret. Mr. Geo. Stewart, formerly of St. Thomas, was with him at the end. Deceased was a son of Mr. D. Daly, coal and wood merchant, of this city, and was well known here. The sad news of Mr. Daly's death in a foreign land, where he resided but for a short time, in the hope of recruiting his failing health, will be a source of grief to many. There was no bigger heart or more independent soul than our friend Hugh possessed; none more devoted to Holy Church, or more intensely interested in the fortunes of the land of his sires. He was a constant reader and warm advocate of the CATHOLIC RECORD, and it is but doing his memory slight justice and voicing our gratitude to say that we very sincerely deplore his loss. While offering this tribute of our sympathy to his afflicted parents, we earnestly request all good and faithful subscribers to offer a prayer for the eternal repose of Hugh Daly's soul. R. I. P.

Mathew Coveny, Dover.

On Friday evening, July 26th, Mathew Coveny, a well-known and highly respected farmer of Dover, was drowned in little Bear Creek. He crossed the creek on the floating logs, and while returning fell in and was drowned. Some three or four hours elapsed before he was missed, when search was made and his body found; life was extinct. Mr. Coveny came from St. Thomas twenty-four years ago a poor man. Through energy, prudence and foresight he amassed a respectable fortune, which now passes to his family. The funeral took place at Chatham on Sunday.

SUCCESSFUL PUPILS.—We have much pleasure in publishing the names of the three successful pupils at the recent examination held in the Catholic separate school in Port Lambton. The names are in order of merit: Maggie O'Leary, Mary Carn, Minnie Hennegan. The above are the only three who were sent up for promotion, and all three were successful. This is the best record of the Port Lambton separate school since it has been opened.

The Catholic picnic at St. Thomas has been fixed for Tuesday, the 13th August. Several distinguished orators have promised to make speeches on the occasion, and a gold-headed cane will be contested for in an election between Mr. Alexander Smith, conductor, M. C. R, and Mr. Andrew Darragh, engineer, M. C. R

LATEST CATHOLIC NEWS.

The London Morning Chronicle states that Prince Bismark, through Dr. Von Schloezer, the German representative at the Vatican, has dissuaded the Pope from leaving Rome. It is further stated in a New York Herald despatch that the Holy Father received communications from France urging him to leave Rome, and putting at his disposal a residence in any city he chose in that country, besides promising him the re-establishment of the temporal power in Rome. The Holy Father told the Cardinals assembled in consistory that he refused the offer from France because he will not leave Rome except at the last moment in case of war in which Italy is complicated, and which consequently would put his person in danger; but he will never leave if his doing so would be the means of France declaring war for his cause against Italy, for whom, from the bottom of his heart, he wishes every good. "I desire, above all things," he said, "that peace be maintained."

It is stated Rev. Father Ouellette, formerly of St. Michael's Cathedral, Toronto, has been appointed by the Bishops to the Vice Rectorship of Laval University.

His Grace Archbishop Fabre, visited officially thirty-six parishes this year, out of two hundred which are in the Archdiocese of Montreal.

Mrs. Eugene Blanchet, a French-Canadian lady, gives in the journal de Trois Riviere the following account of a miraculous cure effected in her case at the shrine of our Lady of the Holy Rosary at Cape Magdalen: "For several months I suffered from an ailment in the foot which seemed incurable. All the aid of men of skill had been employed with no effect. Then, seeing the impotence of human means, I addressed myself to Our Lady of the Holy Rosary, no longer expecting help but from her, and I promised nine daily visits to her venerated sanctuary at Cape Magdalen with a promise that if I were healed I would publish my cure for the glory of Our Lady of the Rosary. I carried out my plan and made my neuvaine. The Virgin of the Rosary deigned to hear me, and I was healed. That was several months ago, and the ailment which disappeared has not returned in any other form. I therefore come to fulfil the last part of my promise, and testify as publicly as possible to the mercy and the power of our Lady of the Most Holy Rosary."

St Patrick's Conference of St. Vincent de Paul, Ottawa, received Holy Communion in a body on Sunday, 21st ult.

The following description of this beautiful work of art is from the Baltimore Sun: "The magnificent ostensorium presented by Pope Leo XIII. to Cardinal Gibbons was uncovered yesterday and shown upon a table in the Cardinal's room to some friends who called upon him. The ostensorium is a fine work of art in embossed gold, beaten in silver, and precious stones. The figure of an angel in silver standing on a pedestal and pointing with one hand upward to a Sacred Heart of gold with a large precious stone in the centre, supports the main part of the vessel. In the centre of the circular casing is an inclosure of the finest glass, where the host is placed and is clearly visible when the ostensorium is used in the church service. Around this circular glass inclosure are set in gold, with the art and taste of a skilled lapidary, fifteen large precious stones of various colors, including rubies, amethysts, sapphires, emeralds and others. The face of the ostensorium is beautiful with beaten and embossed silver and gold figures of angels, cherubim, sheaves, a lamb, and a shepherd's staff, an all seeing eye, scrolls, spears, golden rays, representing rays of light from stars, and at the apex a cross set with precious stones and upheld by cherubic forms in silver. An hour can be spent in the study of the innumerable figures worked in the precious metals of which the vessel is composed. There is nothing to compare with it in any other Catholic church in this country. Cardinal Gibbons was very sensibly affected at so great a mark of friendship from the Pope, and said he valued it especially on that account.

Some of the church property at Nimes was seized by the French Government and offered for sale, but to the credit of the capitalists it must be recorded that none would buy it. Consequently it remains in the hands of the Government. It will, of course, be restored to the Church at some future time not far distant.

St. Boniface was *en fete* on the 23rd ult. The principal stores and private residences, as well as the Bishop's Palace, Convent College, and the surrounding grounds were brightly illuminated. The festal occasion was a token of rejoicing over the sixty seventh anniversary of His Grace Archbishop Tache's birthday, as well as a mark of honor to the ecclesiasticals who have been attending the Council, which has been in session since last week.

Periodically, about the recurrence of St. Patrick's day, several of the Protestant sects persistently try to kidnap the national patron saint of Ireland. It is to be hoped the preacher pirates wont attempt similar corsair tactics when in 1892 America—and the world—will hymn paeans of glory to the memory of the grand Catholic hero and saint, Christopher Columbus.—Buffalo Union and Times.

Cardinal Newman has returned from Malvern to Birmingham in improved health—being, in fact, as active at eighty nine as he was when he and the century were a decade younger. Though his mind is clear as ever, his hands have forgotten their cunning. He writes only with great effort, and now the the difficulty is increased by a slight failure of eyesight. But the Cardinal still sees well enough to read his daily paper and to scan the obituary column, in which the record of the deaths of persons who are almost centenarians makes him feel that he is not so very old after all.

Bishop McQuade, of Rochester, says: The talk about an American Pope as the successor of Pope Leo was treated as a mere joke among the Cardinals at Rome and the Propaganda.

A new seminary is to be erected in Brooklyn near St John's College on Lewis Avenue. It will be opened in October, 1890, on the occasion of the golden jubilee of Bishop Loughlin's ordination. The seminary is to be called St John's.

Cardinal Newman, in a letter to Mrs. Craven, author of "Life of Lady Georgiana Fullerton," thus refers to the subject of that work: "Ever since I joined the Catholic Church I have never ceased to regard with respect and admiration her devoted life. Her character and spirit alike point her out as a worthy representative of those ladies of high rank who in such large numbers have joined the Catholic faith in England during the last half century, and, despising half measures, have given up themselves and their lives to the Saviour."

THE "WITCHERIES OF SACRED ENTERTAINMENT" vs. SACRIFICE.

The Rev. Dr. Donald, rector of the Protestant Episcopal Church of the Ascension, in this city, contributed a rather remarkable article lately to the Christian Union, in which he comments in the most candid and emphatic manner on the popular tendency among Protestants of the present day to revive the decaying interest in their churches by catering to the animal appetites and the love of amusement of the members:

Under the head of "The lust of Entertainment" he asks if at the present pace the dawn of another century may not see our churches transformed into houses of amusement, or clubs of physical comfort, with their bowling alleys, church gymnasiums, billiard tables, kitchens, etc.," and he adds: "The Church of God is not a house of attractions. It was bought with blood; it has been nourished with blood and sacrifice; it inherits the principle of self-sacrifice because it preaches the Cross. Every Sunday we pray: 'By Thine Agony and Blood Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, good Lord, deliver us.'"

He contrasts this low, worldly, sensual system with what he calls the High Church theory, which appeals to our higher and spiritual nature, especially through the medium of sacrifice. With a courageous frankness not often met with he exclaims:

"I glory in the great Roman altar, the supreme and central symbol of her temples, for it silently and in the face of the Roman doctrine of Transubstantiation, pathetically teaches us that the supreme and central principle of the Church is not comfort or entertainment or instruction; it is a sacrifice. I solemnly, reflectingly, assert that the risk to purity of doctrine and spirituality of life from the high altar is less than from the tendency to compete for souls by the witcheries of sacred entertainment. And for one, I should be glad to see all through our Protestant Christendom the recognition, by a conspicuous material symbol erected in our churches, of the truth we preach, that by the Sacrifice of the Lamb of God, man is healed and saved."

That, we take it, is a decided bid for the erection of crucifixes in Protestant churches, and it certainly squints very strongly towards the sanction of the Holy Sacrifice of the Mass with its concomitant doctrine of Transubstantiation. We, of course, give all due credit to the writer for penetration, as well as for the courage of his convictions. But, in all good faith, we ask, does it never occur to him, and to men like him, that the easiest and most natural way to bring about the universal acceptance and practice of what seems to them so excellent and desirable, would be to go where they are already recognized and practised? Their natural home is in the Catholic Church, and the great advantage they would there enjoy would be (1), that their acceptance would not involve contention and controversy—they would not have to fight for their recognition with a determined opposition in the Church; and (2), they would have no difficulty in reconciling those principles and practices with the incongruous teachings and speculation of an antagonistic system. The Catholic system is perfectly unique, harmonious and dovetailed in all its parts. It is the combined wisdom of the ages and is practiced at the present time by 300,000,000 of people, and one has but to throw himself into the system and become thoroughly identified with it to experience an intellectual satisfaction and a spiritual elevation which he not only never experienced before, but which, perhaps, he never even dreamed of as possible.

Now is it not a strange anomaly that intelligent men who have had the grace to discover, or even to get a glimpse of, the beauty and grandeur of the Catholic doctrine and practice—the immense superiority of the Catholic system ever all its ephemeral and sham imitations—should be so slow to entertain the idea that, perhaps, after all, it may be the true ideal and the living exponent and embodiment of the Christian Revelation? Why will they not at least examine it; why not look into it and test it a little and see what foundation it has for its claims? Perhaps, dear friends, the intimations you have may constitute *prima facie* evidence of its truth, and that is enough to impose upon you the imperative obligation of extending your examination. The obligation of accepting and following the truth at any cost is accompanied with the most tremendous sanctions, and thrice blessed is he who condemneth not himself in that which he alloweth.—N. Y. Catholic Review.

THE HOME OF JESUS.

A contributor to the Notre Dame Scholastic furnishes this article:

Embosomed amid magnificent sylvan sublimities in the sunny bowers of Italy and in the loveliest portion of man's inheritance, about twenty miles from Ancona and ten from the Adriatic on the east coast of Italy, lies the renowned little village of Loretto, in a fair and favored region, where the climate is so mild that the orange trees blossom in the depth of winter, and where the flowers of summer bloom in December. I have often thought that the scenery around it presents pictures of beauty which angels might enjoy, and that it is the most fitting resting-place on earth for the little Holy House of Nazareth, brought there miraculously, and which, like the Holy Sepulchre at Jerusalem, is covered with a large and spacious church where crowds of pious pilgrims flock from all countries in the world daily, particularly clergymen anxious to have the privilege of celebrating Mass in so holy a place.

The house is about thirty by twenty feet, and is covered by a modern star-spangled roof or ceiling, resting on the ancient walls of brick, about four feet thick, exactly like the ancient bricks found about Nazareth, but quite unlike those found in any part of Italy at any time. As you enter the little Holy House, which contains only one room, you are struck with the appearance of the hearth place, in which it is supposed the angel stood when he appeared to Our Lady at the Annunciation while she was engaged in prayer. It is as like an old-fashioned hearth-place of the old country as possible; and at the right hand of it is an opening in the ancient wall, in the form of the letter V, supposed to have communicated with a cave adjoining, where the Holy Family are said to have had apartments, and where St. Joseph had his workshop.

How often have I beheld in still mornings, scenes the very essence of beauty, and all bathed in a quiet air of delicious warmth! Yet the occasional soft motion imparted a pleasing sensation of coolness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kins skipping, the women wending their way to the river with watering pots poised jauntily on their heads, the birds singing among the branches before the heat of the day became unpleasant; the men, women and children listening to the morning gossip, or basking in the innocent sunshine of a delightful and luxurious climate, formed pictures which can never be forgotten.

Around our daily path were strewn the memorials and blessings of Jesus. There was the morning Mass and the evening Benediction. Three times a day the *Angelus* brought afresh its sweet tidings of the Incarnation, and all this flooded with a bright Italian sunshine, while that long series of divine titles and graceful appellations (litanies of the Italian woman), broken only by the simple and most touching words, "Pray for us!" went floating on the wind to awake the slumbering echoes of the valleys, or die away on the distant wave of the Adriatic in many a plaintive cadence.

"PRAYING FOR DISPENSATIONS."

This is a matter generally misunderstood by Protestants, and about which many Catholics are not sufficiently well instructed to meet the sneering suggestions to the disparagement of the Church sometimes heard on this topic. Some words from the letter of a Catholic priest published in an English provincial paper puts the matter in a popular and at the same time a very satisfactory way and hence we quote them:

"Dispensations from ecclesiastical laws (from divine laws there are no dispensations) are granted as often as sufficient grounds can be satisfactorily proved to justify exemption from the existing law. Without such grounds for a dispensation, we are justified in thinking that a millionaire might place his fortune at the disposal of the Church without the slightest chance of obtaining it. On the other hand, we know by actual and constant experience that the poorest laborer has only to prove his case and add that he is not rich, and the required dispensation is granted to him absolutely without charge of any kind. The law of the Roman Chancery is that all dispensations shall be gratuitous to the poor, and it futher defines what it means by the poor as 'all live by labour or industry' or 'whose fortune does not exceed £290' (Gury Bellerm, 4, 866) It would be easy to cite hundreds of such gratuitous dispensations in this or any other country.

"It is undoubtly true that, in dealing with the wealthier classes, Chancery accompanies the grant of a dispensation with a fine or tax commensurate with the means and position of the petitioner. It is not my purpose to inquire whether it does so by way of 'costs of inquiry' or as a salutary deterrent, or on the principle that a rich man who, even for good reasons, seeks exemption from a law intended for the common good ought, if he gets it, to compensate the community by some gift or charitable work by way of indemnity. But it should be borne in mind that it is precisely such 'costs' and donations taken from the rich go to support the tribunal and thus enable it to give gratuitously time, labour and justice to the cases of the poor. Such methods of procedure will not seem strange or inequitable to those who are most familiar with the history of jurisprudence in Europe."

Yes, it is true; the Catholic Church sometimes has one rule for the rich and another for the poor, but remarking that unlike the world, she makes the poor her favorite, we can be careless of derision against her on that score.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

RELICS OF THE BLESSED THOS. MORE.

The sword and some portion of the insignia of the Order of the Garter belonging to the Blessed Thomas More are in the possession of Mr. George Foreman, Benton Grange Newcastle-on-Tyne, England. This gentleman married as his second wife Jane, widow and cousin to Charles More Ullathorne, brother to the late Archbishop Ullathorne and came into possession of the relics through his wife. Archbishop Ullathorne has more than once been heard to say that in his boyhood they were still in his grandfather's possession. The Archbishop's great-grandfather married Miss Binks, whose mother was lineally descended from the Blessed Martyr. Her sister became Mrs. Waterton, who was grandmother to the late Mr. Charles Waterton, and is mentioned by him in his autobiography.

RIDICULING AFFLICTIONS.

To ridicule the oddities of our neighbors is wit of the cheapest and easiest kind; and we can all be satirical if we give the reins to our ill nature. The jest so amusing to ourselves may, however, inflict a deep wound upon some sensitive nature, while it seldom fails to bring a heavy retribution upon the author.

A sensational Presbyterian preacher of Chicago took for the text of his prize-fight sermon St. Paul's words, "So fight I, not as one that beateth the air." Sullivan wasn't in the congregation.

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For cards of invitation and further particulars apply to LADY SUPERIOR,
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