

FEB 11, 1888.

EDITORIAL NOTES.

It is rumored that Turkey has asked the Russian Government to explain the meaning of troops on her frontier.

On Sunday, 15th January, ten saints were canonized by His Holiness Leo XIII: seven founders of the Society of Jesus, and three illustrious Jesuits, Peter Claver, Alphonsus Rodriguez, and John Berchmans.

Rev. Mr. Spurgeon writes to the Baptist Union that "Every Union, unless it be a fiction, must be based upon certain principles. The doctrine of baptism by immersion will not suffice as a groundwork. There are other doctrines besides which are essential. He is unable to feel fellowship with a man merely because of his adherence to the doctrine of immersion if in other matters he is false to the teachings of Scripture."

The Municipal Council of Paris, actuated by the spirit which produced the reign of terror, have expelled the Sisters of Charity from the La Charite hospital, despite the protest of the eminent surgeon of the institution. He is a professed atheist, and he protests, not because he is friendly to the Sisters as Catholics, but because they are the best and most faithful nurses that can be procured.

Lord and Lady Randolph Churchill left Berlin for Paris on the 26th ult. Prince Bismarck, it would appear, purposely avoided seeing him, and would not leave Friedrichshagen for Berlin till after Lord Randolph's departure. Thus the latter passed twice through Berlin without seeing the Prince. This course was taken so that no diplomatic weight would be attached to Sir Randolph's trip. They have since reached London in safety.

Since 1825 the Seminary of Foreign Missions on the Rue des Bac, Paris, has sent to the far East nine hundred and sixty-four missionaries. Thirty-one of these have been martyred for the faith. Six hundred are still laboring in mission work in Japan, Corea, Tibet, China and India. Every year ten thousand adults and one hundred thousand infants are baptized. They minister to the spiritual wants of seven hundred thousand persons converted from paganism.

Much ado has been made by the anti-Catholic press in the United States and Canada about the refusal to admit Government Inspectors officially into some Catholic schools in Massachusetts, and especially Boston. The Boston papers have convinced themselves that they cannot abolish the Catholic schools, so they are now clamoring for Government inspection of them. The Catholics have no objection to a reasonable and impartial inspection, but they do object to a one-sided special inspection which aims only at harassing them.

The Rev. Father Anthony, Rector of Holy Cross, Ardoyne, Belfast, presented to the Holy Father a jubilee gift from the parishes of Holy Cross and Ligoniel, which are under the charge of the Pastoral Fathers. The gift consisted of three pieces of linen of the finest Ulster yarn, and gold-colored silk, produced in the Royal works, Ardoyne. The texture and workmanship are exquisite, and they have been the object of general admiration at the Vatican. The linen is to be used at the mass in the Roman Church most frequented by Irish pilgrims.

It is now said that the Government never expected Mr. Chamberlain's mission to be successful, and that Lord Salisbury warned him of this before his departure for America. An American paper thus sums up results: "All reports agree that Mr. Bayard's Fisheries conference is not a whit nearer to any arrangement than before the holidays. Mr. Chamberlain must go home without gaining any credit from his career as a diplomat, and after having wasted much valuable time in America. As Parliament meets February 9th, and as he will have to look after his fences at Birmingham, before going up to Westminster, his departure from our shores cannot be delayed much longer."

The author of the "Manual of the Anti Masonic League," at a recent conference implored the Pope to grant an indulgence to the faithful who would engage never to become affiliated with Freemasonry, and who would combat this organization. The request has been favorably received by the Holy Father. He has granted on the ordinary conditions—first, plenary indulgence to children who, at their First Communion, shall undertake never to enter a secret society condemned by the Church; second, plenary indulgence to all the faithful who, on a date specified for them, shall make or renew an engagement never to become a member of the Masonic sect.

The great organ of St. Agnes' church of Brooklyn, which is to rank among the most massive instruments in the world, was formally opened on Christmas morning. It has 5,000 pipes, four banks of keys, three octaves of pedals and a full octave of bells. The reeds include a four, eight and sixteen foot trumpet. The power for the bellows is furnished by a hydraulic engine.

Special to the CATHOLIC RECORD.
FATHER BRENNAN'S SILVER JUBILEE.

THE WORTHY PASTOR OF VICTORIA HIGHLY HONORED.

Seldom indeed, has an event been celebrated with deeper religious fervor, or with greater éclat, than was the twenty-fifth anniversary of the ordination of Rev. Father Brennan, the devoted pastor of Victoria, which event took place on Wednesday, 25th ult. During the two days previous, as also on the morning of that day, a number of the clergy arrived to assist at the celebration and to offer their sincere congratulations to Rev. Father Brennan, and to show by their presence that they too entered heartily into the rejoicings which were being celebrated on all sides. The Rev. clergy present were, Very Rev. Monsignor Farrelly, V. G. B. Belleville; Rev. Fathers Mackey, Maryville; Walsh, Trenton; Davis, Madoc; O'Connell, Douro (Peterboro); Brown, Port Hope (Peterboro); Slaven, Oakville (Hamilton); Kelly, Mount Carmel (London); Kelly, Bishop's Secretary, Kingston; Walsh, Brockville; Fleming, Tweed; Twomey, Westport; Quinn, Madoc. At an early hour crowds began to assemble in the church, some coming from the remotest parts of the mission, all seeming more than anxious to unite with their beloved Pastor in thanksgiving to Almighty God for the signal favor conferred on him, as also to offer him their warmest congratulations, and to tender to him their sincere and heartfelt love and gratitude.

At the hour appointed for the High Mass of thanksgiving, the church was filled to its utmost capacity. The Rev. pastor sang the Mass, while within and around the sanctuary were gathered his reverend brethren, Very Rev. Monsignor Farrelly, clothed in his purple robes, occupying the seat of honor. All, both clergy and people, seemed imbued with deeply religious and joyful emotions; altogether it was a scene which will be long remembered by those who had the happiness of being present. At the conclusion of the Mass, Very Rev. Monsignor Farrelly preached a very eloquent sermon suitable to the occasion, and referred in most complimentary terms to the life and labors of him whose festival day they were celebrating. When Monsignor Farrelly had finished speaking, the Sixtiary, Rev. Deputy Inspector David McAuley, Esq., advanced to the altar rails, and read the following address, towards the conclusion of which Mr. McAuley, on behalf of the congregation, presented a very beautiful chalice.

ADDRESS OF THE CONGREGATION
To the Rev. J. C. Brennan, Parish Priest of Victoria.

Beloved Pastor,—"Thou art a priest forever according to the order of Melchisedek."

Such, rev. and dear Father, are the solemn and impressive words which seem to send their echo around to day and call your faithful people here to offer to you their most earnest and heartfelt congratulations on this twenty-fifth anniversary of your ordination. Yes, for twenty-five years have you labored in the sacred ministry, and for seventeen of these it has been your happiness and privilege to have you in our midst, and we take pleasure in testifying how earnestly and zealously you have discharged the arduous duties imposed by your holy calling: for during these years you have, by your readiness at every call of duty, no matter at what self-sacrifice, and by the energy and willingness with which you always assist us in everything relating to our spiritual and temporal welfare, won our deepest love and gratitude. We cannot pass over in silence the many works accomplished by you since your advent amongst us, for, to your untiring exertions and generous assistance we owe the possession of our commodious presbytery and fine lots adjoining, our handsome school house and last, though not least, our beautiful Mount of Olives cemetery, where our loved ones sleep the quiet sleep of death, and where we also expect to lie, awaiting the sound of the Archangel's solemn trumpet.

And now, dear Father, we beg your acceptance of this chalice as a mark of our appreciation of your noble efforts on our behalf.

We know you great love for our holy church and everything connected with its sacred rites and offices. Once more then we offer our warmest congratulations, and pray that our Heavenly Father may pour on you his choicest graces to this, and reward you with an undying crown in heaven. Signed on behalf of the congregation,
D. McLAUREY, T. SLATTERY,
Chairman, Secretary.

Rev. Father Brennan replied in the following beautiful, scholarly and touching terms, which called forth acclamations from all who had the privilege of hearing him. Mr. DEAR FRIENDS.—Your presence here on this occasion to offer to me, your humble pastor, your cordial congratulations on the attainment of my twenty-fifth anniversary of my ordination is an event that fills my heart with exquisite joy. It should indeed be always a source of deep gratification, as well as a cause of unfeigned pleasure to the mind of the priest after so many years spent in the service of God, to know from his own people, that his works have been appreciated, and that his ministrations have not been altogether unproductive of good. I am well understood, on this occasion, when commemorating an event that does not happen in the life-time of the great body of the priesthood, why the faithful rally around the privileged one, anxious to manifest, in word and deed, their devotion and loyal attachment towards their sacred office. It is because every twenty-fifth year is marked in the church's calendar as her jubilee year, or holy year, and her faithful children, indignant by the instinct of a generous nature, and charitably influenced by the spirit of christian faith, show an eager willingness to condone any remissness or imperfections that they may have discovered in the lives of those appointed

over them to lead them to God by word and deed.

In the history of the working of the church the twenty-fifth year has a very momentous significance. She requires that the candidate for priestly order be in his twenty-fifth year, except for urgent reasons by special dispensation, many of her ministers may be promoted to holy orders at an earlier age.

The twenty-fifth year is, according to the present discipline of the church, the ordinary year of justice, when with the largeness of heart commensurate with the riches of her motherly bounty, she unlocks the doors of the storehouse of her spiritual treasures, and with lavish tenderness dispenses to all her children her spiritual largesses in the form of a jubilee. If in the life of the Church, the period of a quarter of a century, marks such a momentous period, why not the individual members of which she is composed, especially in the life of him, who from the years of his youthful manhood, in virtue of the rite of sacred ordination, became ingrafted on the eternal priesthood of Jesus Christ, and whose time and talents by a long course of disciplinary training, to the acquirement of ecclesiastical science and patristic knowledge, to fit himself faithfully to carry out the end of his vocation, to fulfill in season, and out of season, the designs of the Great High Priest, expressed in the words of the sublime commission given to His Apostles before His ascension into heaven. "Going, therefore, teach all nations." He that heareth you heareth Me. It is a great grace vouchsafed by God to a priest to grant him so many years of health and strength in the sacred ministry, particularly one who, conscious of his short coming, turns to making it a time for serious reflection how he has discharged the duties of his sacred calling.

I do not claim for myself, neither do I desire to do so on this occasion, any prominent part in the works of that period of the mission during the last seventeen years, for in all my undertakings for the improvement of the parish you have borne more than the lion's share of the expenses and outlay, so necessary effectually to carry out the work of the mission.

I feel that you have clothed me in a new liverly to day, you have planted me and hued in my priestly life, any trace of which, on the closest introspection into the inward man, I fail to discover. The chalice, which you have presented to me, as a fond souvenir of this festive day, shows that you are a people of excellent taste, and that you well understand the armorial of the priest's office, whose duty it is to take the chalice of salvation in his hands, and to offer up to the throne of Eternal Majesty the sacrifice of the living and the dead. When this chalice, after its consecration by the Bishop, is placed in my hands, and into whosesoever hands it passes, they will receive the fruits of the living and the dead, and the joy that will be applied to your souls as often as the officiating minister uses this cup of the Lord.

I am deeply grateful to you for the religious demonstration of attachment to your pastor to-day. I must assure you, with all the sincerity of my heart, that I will always remember the good things you have done for me to day, and in return for your good wishes, your prayers, and your substantial offering, I pray that God may shower down on you His choicest blessings, that He may keep you in His holy keeping, and that you may always prove yourselves as you have done to-day, as devoted children of the Church, and staunch supporters of her magisterial teachings.

At seven o'clock p. m. an entertainment was given by the pupils of the Separate School in honor of the event. The school room was tastefully decorated for the occasion, and presented a very handsome and inviting appearance. The entire audience, consisting of a large number of the "Hail to our Father," while Mr. Brennan was a large one with "O God, My Father!" inscribed on it. When the Rev. Pastor, accompanied by the following Rev. gentlemen: Mr. Farrelly, Fathers Kelly, Davis, Slaven, O'Connell, Kelly, Fleming, Brown, Twomey and Quinn entered, the school room crowded, and the pupils standing on a large highly carpeted platform ready to receive and welcome them. A very interesting appearance the children presented, the girls being nearly all dressed in white, while each boy wore a white rose in his buttonhole, and the joy that beamed on every young face told how eager they were to greet on that day the pastor they love so well.

PROGRAMME.
Chorus of Welcome—"O God, My Father," by the Pupils.
"Address to Rev. Father Brennan," by the Master of the School.
"Jubilee Greetings to their Pastor," by twenty little children.
Chorus—"Behold."

"Behold, and Broom," a Bird and M. Moffatt.
"Faith, Hope and Charity"—Misses S. Sullivan, J. McFadden and M. Sullivan.
"Representing Faith, Hope and Charity," by twenty little children.
"Legend of the Angel"—Recitation by Miss A. Doherty.
"Playing School"—Masters R. McDonald, Wm. Ryan, Wm. McDermott, S. Sullivan, J. Kennedy, J. H. Ryan and S. Woodhouse.

Song—"Bride of the Sun"—Misses A. Doherty, G. Lake, M. Tocher, S. Sullivan, E. Sullivan, M. Moffatt, J. McFadden and M. Sullivan.
"The Prisoned Angel"—Concert declamation by Misses C. McFadden, S. Sullivan, J. McFadden, E. Sullivan and J. McFadden.
"Petitions to the Blessed Virgin," by Misses A. Doherty, G. Lake and C. McFadden.

This last part of the programme was very beautiful, the three young ladies mentioned above coming forward and turning to a statue of Our Blessed Lady, offered up petitions to her for the power and protection, and that she might guide him safely over life's stormy sea. All the pupils united in singing "Ave Maria Stella."

SEPARATE SCHOOL PUPILS' ADDRESS.

To Rev. John C. Brennan, Parish Priest of Victoria.

REV. AND DEAR FATHER.—Why this peaceful, holy joy which fills each youth-

ful heart to day? Why does each sound borne on the gentle breeze seem to murmur gladness? Why does even the air seem laden with pleasure, and each youthful face beam with more than its wonted happiness? It is, dear Father, because our hearts are throbbing with joy, as with love and congratulations we gather round you on this your happy festival day. Oh! what holy and rapturous thoughts must throng round your heart to-day, leading you back, through the vision of years, to that day on which you received such high and heavenly prerogatives—yes, high and heavenly, for the very angels might regard, with holy envy, the privilege of the priest who, that day on which you received the solemn power of binding and loosing, "whoso sins you shall forgive, he is forgiven, whose sins you shall retain, they are retained;" that day on which you received the power, but which I let our votes be lowered before we presume to say it—the power to call down from His heavenly throne, the Adorable Son of the Eternal Father, and place Him in our tabernacles there to abide in His inexhaustible love; that day on which your hands were first raised to offer up the great and atoning sacrifice "which is offered up from the rising of the sun to the going down thereof."

And now, dear Father, please to accept this set of breviaries as a fond remembrance of this day, which will ever be green in our hearts, and the memory of which will stimulate us to copy your bright and many virtues. That you may live many happy years to labor in the sacred ministry, and that the jubilee we are celebrating to-day may be a bright prelude to that eternal joy which you will enjoy in joyful children.—THE PUPILS OF THE SEPARATE SCHOOL.

Rev. Father Tocher then delivered a most able and eloquent lecture, during which he held his audience entranced. Thus ended this day of general rejoicing for the congregation of St. Gregory's Church, and we venture to say, seldom has it been the lot of any priest to call forth more spontaneous expressions of gratitude, loyalty and love than were shown on this occasion; for each seemed to vie with the other in doing honor to the pastor who is so deeply rooted in their esteem and respect, and who holds such a firm place in their hearts.

During the week Rev. Father Brennan was the recipient of many valuable presents, not only from his own congregation, but from nearly all the dioceses of Ontario, among which we may mention the beautiful chalice, rich with precious stones, from the congregation; the set of breviaries, from the pupils of the Separate School, and a very handsome Missal, from the Sisters of Loretto, of Toronto.

The altar boys presented the following address:

ALTAIR BOYS' ADDRESS.
To the Rev. John C. Brennan, P. P.
REV. AND DEAR FATHER.—Amid the general joy and congratulations that surround you on this celebration of your silver jubilee, allow for us to respectfully approach you in our need of praise and gratitude to that which resounds on all sides to-day.

We are fully aware, dear Father, of the great honor conferred on those who have the happiness to serve in the sanctuary, and wait on the minister of God when He is offering up the holy sacrifice of the Mass, and we thank the Lord for His goodness in selecting us to that honor; and that we may prove worthy of your choice and advance in virtue and holiness as we advance in years, we humbly ask, dear Father, a share in your prayers. And now, dear Father, please accept this water as a slight token of our love and esteem.

We pray that God may bless you with many happy years here, and that we all may celebrate the eternal jubilee in heaven.

THE ALTAIR BOYS.

CATHOLIC PRESS.
Ave Maria.
A lady, thanking the New York Freeman's Journal for calling her attention to the Work of Poor Churches, writes: "I happened to be in New Mexico, and I called with another officer's wife on the venerable priest of a very small mission, to ask for some Masses. He had just laid aside an old and much worn casuble. 'Have you not anything better than that,' Father P. asked my friend. 'N.' replied, 'I have a new one, but that casuble is the best I have.' 'I wish I could help you,' said my friend, with a sigh. 'I noticed two ladies at Mass,' observed the priest, 'with silk dresses, although God has no silk.' The hint was taken. My friend's best silk frock was transformed into what was needed in less than a week."

Catholic Columbian.
A Scottish preacher became very uneasy, last week, because Queen Victoria sent "that Popish Duke of Norfolk as a

special envoy to the Man of Sin." This lad must be a sort of Rip Van Winkle mud turtle, with a hard-shell back on him, who has burrowed at least a hundred years in his shroud den. No one else would now talk about "the Man of Sin."

Rev. Wm. De Laas Love, D. D., writes for the New York Independent on "Prohibition in the Second Century," having been diligently reading up the works of Clement of Alexandria one of the Fathers of the ancient or Catholic Church. Should this keep on, we will, we trust, find him and others like him, coming into the true fold to which those eminent Fathers belonged. They could not do better than imitate Newman, Faber, Manning, and others, who all came over to us from just such explanations among the writings of the Fathers of the early centuries.

Catholic Review.
Will Protestants ever learn enough about Catholic doctrine to keep them from being ridiculous when discussing them? For instance, the bright and clever organ of the Prohibitionists, the Voice, in its issue of January 19, refers to indulgences as "forms of license for idleness." The Voice evidently takes for granted that an indulgence is a permission to commit sin, whereas it touches only sin already perpetrated and repented of. What is an indulgence? Our two great catechisms say that it is a remission of the temporal punishment due to sin after its guilt has been forgiven in the sacrament of Penance. Therefore, before a person can gain an indulgence he must not only be sorry for his past transgressions, but also be firmly resolved not to offend God in the future. When in that state of grace, he may, through the superabundant merits of Christ and by favor of the Church, be freed from a part of the temporal punishment exacted for trespasses by Divine Justice either here or in Purgatory, provided he complies with the necessary conditions. Way doesn't the Voice buy a Catholic Catechism and learn something about our religion?

United Ireland.
Byvoetting is an awful crime, says the Castle—when practised by one side. On the other side it is a high moral duty. Were it an equal offence on both, no less a personage than the Protestant Prime Minister would be in danger of getting a turn of the plank bed and getting a dose of the Green of Antrim has performed a notable act of boycotting this week. He has struck the name of the Rev. Professor Galbraith, the veteran Home Ruler, off the list of the Finance Committee of the Church Representative Body, because the Rev. Professor lately rejected the National League as a protest against the tyrannical manner in which the Government is abusing the powers of the Coercion Act. Professor Galbraith is an elected member of the Church Body; and as such could not be touched by the Prime Minister or anybody else. His services to the Protestant Church since its disestablishment have been eminent, and have often been warmly acknowledged. Hence the spitefulness of his removal from the honorary post which he held is thrown into all the bolder relief. He has retired altogether from the Church Body, but before doing so he published a letter full of dignity and scathing rebuke, asserting his right to independent political action. "I count myself as nothing," he says, "but for the sake of the Church herself, it would be an evil day if the doctrine ever prevailed that she could only tolerate among her labourers men of a certain political stamp."

Boston Pilot.
Artemus Ward said of J. F. Davis, that "it would have been five dollars in his pocket if he had never been born." It would be much more in John Bright's reputation if he had died three years ago. His senate insults to Gladstone have destroyed whatever respect he had once earned by devotion to the cause of freedom.

The Philadelphia North-American, commenting on the arrest of Mr. C. J. Irish Member of Parliament, for addressing a meeting of the Irish National League, while he was on business in London, says:—"Mr. Balfour has already cut off enough rope to hang himself, but he apparently is not satisfied. We may next hear of him arresting Mr. Gladstone and throwing him into prison for sympathy with the Irish members. Mr. Balfour's descent into inextinguishable difficulties has been a swift one."

Sy. Father Conlin, in his bright paper, the Catholic Union and Times of Buffalo:—"We object to civilians and mere priests bearing off all the prison honors in Ireland just now. We hope Balfour will run an occasional bishop into a little jail—just to clear the air of a little." Said Sir Thomas Graham Edmondson Saturday last in Boston: "To wear the felon's garb for Ireland is no disgrace: it is an honor. I would esteem it the greatest honor of my life to be imprisoned for defending the rights of my country."

UNITY OF FAITH.
IT CANNOT OBTAIN WHERE THE PRIVATE INTERPRETATION OF THE BIBLE IS FOLLOWED.
The Most Rev. Archbishop Lynch has sent this letter to the press of Toronto: "All Protestant denominations feel keenly their unscriptural position on account of their divisions and multiplication of creeds. They are praying and soliciting prayer for union. Our Lord Himself prayed that His Apostles might be one as 'Thou Father in Me and I in Thee,' that they may also be one, and that the world may believe that Thou hast sent Me (John xvii, 21). 'Now respecting the ministers who preach different doctrines, the world over will not believe that Christ sent one of them. The Church of England has one creed, the Presbyterians another, the Methodists another, the Baptists another, and so with the rest. Can all be sent of God to preach different doctrines? Was St. Peter sent to preach a different doctrine from St. John? One Lord, one faith, one baptism. All Christians feel humiliated at the figure the preachers of the various denominations exhibit to the infidels of Asia and Africa when they preach to them. What is the sad cause of this diversity of creeds when all say

that they build their faith on the Bible? This is a grievous mistake or error, and so often boasted about; as long as there is an uncertain guide error must follow. What is the Protestant guide? Not the Bible, though they often say so, but the interpretation which they put on the Bible. The Bible is right, but the interpretation put on the text by fallible and often, by men ignorant of the rules of interpretation or criticism, is not always right. 'Many minds of many minds' is an old proverb.

"It is not therefore correct to say 'I found my faith on my own view of the Bible texts.' My Protestant religion gives me the right to read the Bible, and take my own meaning out of it. Therefore you are your own guide and author of your own faith, as you say of 'my own views of religion,' self guidance in very serious matters is very often a poor one. You guide yourself by others in most important concerns. Your lawyer in worldly affairs, the physician in what concerns your health, your man of business, your banker or steward, as the case may be, but in the affairs of your immortal soul, in which an eternity of happiness or misery is at stake, you consult no one; self love, or worldly love of gain often deceives. Surely Christ, who came to teach all truth, did not leave it without a guardian or depository, a living witness to all men. Christ did not confide His doctrines or truths to individual men, but to a corporation which He calls His Church, and He says to all His followers: 'He that will not hear the Church let him be to thee as the heathen and the publican.'"

"The Bible could not be the rule of faith for the immenses of people who cannot read, or for Christians who lived before the art of printing was invented and Bibles circulated. From what source did they draw their faith, and how many drew true faith from the Bible? The Bible is like unto Christ when He was presented in the Temple. Holy Simon said, prophesying: 'Thou shalt be called, for thou shalt see the fall and resurrection of many in Israel, and for a sign which shall be contravened' (Luke ii, 34). The Bible is set up for the fall of many who abuse that sacred volume, and for the resurrection of many who are faithful to its teaching.

"Pray for true faith as in our Lord, and let us make use of faith in all the truths contained in the Holy Bible, and not in the false interpretation of fallible men."

"JOHN JOSEPH LYNCH,
Archbishop of Toronto."

"St. Michael's Palace,
Toronto, January 15, 1888."

Correspondence of the Catholic Record.

WOODSTOCK BAZAAR.

The Rev. Father Brady's prize drawing in connection with the Bazar took place on Saturday evening, the 5th inst. The drawing was superintended by the following committee: John White, Mayor, J. A. Sutherland, M. P., W. T. Totten, Mr. C. W. Sutherland, M. P., and the Rev. Jos. Molloy, son of P. Farrelly and the Rev. Jos. Molloy, P. P. Ingersoll. Below will be found the list of tickets which were successful in obtaining prizes. We are happy to say that the Bazar was in every respect a grand success. The display of articles for sale at the different tables was extensive and handsome, ably managed by the ladies in charge, and it elicited great credit on the ladies of the parish. On Friday evening the entertainment was varied by a concert given by a number of local and Ingersoll singers; amongst whom we may mention Prof. Baechler and Cavarte, Miss Kate Landy of Woodstock and Miss Bella McDonald of Ingersoll, all of whom delighted the audience by their artistic execution.

The gross proceeds of the Bazar will be nearly two thousand dollars, a very handsome sum, especially considering the hardness of the times. We congratulate the Rev. Father Brady on the great success attending his efforts in this Bazar.

PRIZE LIST.
P. No. Donor. Winning No. Winner.
1 Rev. Father Brady, 5444, Mrs. Thelma G. G. T. 1 Rev. Father Brady, 5444, Mrs. Thelma G. G. T.
2 Rev. Father Brady, 5444, Mrs. Thelma G. G. T. 2 Rev. Father Brady, 5444, Mrs. Thelma G. G. T.
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26 Rev. Father Brady, 5444, Mrs. Thelma G. G. T. 26 Rev. Father Brady, 5444, Mrs. Thelma G. G. T.
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61 Rev. Father Brady, 5444, Mrs. Thelma G. G. T. 61 Rev. Father Brady, 5444, Mrs. Thelma G. G. T.
62 Rev. Father Brady, 5444, Mrs. Thelma G. G. T. 62 Rev. Father Brady, 5444, Mrs. Thelma G. G. T.
63 Rev. Father Brady, 5444, Mrs.