

A SUPERB PHOTOGRAPH

PLENARY COUNCIL OF BALTIMORE

Composed of 83 Archbishops, Bishops and Clergy, was photographed for the express purpose of being presented as a souvenir to His Holiness Pope Leo XIII. at an expense of over \$200,000.

Also groups of the Archbishops and Bishops of different Provinces, same sizes and prices as above, and singly, including Archbishop Lynch, who was visiting the Council.

THOMAS D. EGAN

New York Catholic Agency, 42 Barclay Street, New York.

This agency supplies goods of any description required, and attends to any personal or business matters where an agent can act for the principal.

A TIMELY BOOK.

We have great pleasure in bringing under our readers' notice Father Northgraves' new book: "Mistakes of Modern Infidels; or Evidences of Christianity."

This welcome production is a reply to Ingersoll's so-called "Mistakes of Moses," and a complete refutation of the objections of Voltaire to the Christian religion.

CHAPTER.

- 1. Liberty and License. Free-Will. 2. Religious and Political Liberty. Col. Ingersoll's sneers at the Clergy. Infidelity in Religion. 3. Punishment of Idolatry. Everlasting Punishment. 4. Slavery. 5. Existence of God. 6. Reply to objections against God's existence. 7. Creation and Providence. 8. Necessity of Revelation. Insufficiency of unaided Reason. Spirituality and Immortality of the Soul. 9. Necessity of Revelation. Results of unaided Reason. Degrading Rites of Paganism. Human Sacrifices. Extermination of the Cannibals. 10. Necessity of Revelation. Results of Infidelity. 11. Mysteries in Religion. 12. Possibility of Revelation. Immediate and Mediate Revelation. Historical Certitudes. 13. Miracles. 14. Prophecy. 15. The fact of Revelation. 16. Authenticity and Integrity of the Pentateuch. The Septuagint. Antiquity of Written Language. 17. Authenticity of the Pentateuch, as attested by Monuments. 18. Authenticity of the Pentateuch, attested by the later Scriptures. Pagan Testimonies. 19. Reply to objections against the Authenticity of the Pentateuch. 20. Authenticity of the Pentateuch proved by Jewish Festivals. 21. Language as a proof of the Authenticity of the Pentateuch. 22. Intrinsic proof of the Authenticity of the Pentateuch by its Language. 23. Authenticity of the Pentateuch. Historical proof. 24. Authenticity of the Pentateuch. Historical proof continued. 25. Authenticity of the Pentateuch. The bondages in Egypt. 26. Authenticity of the Pentateuch. The ten plagues of Egypt. 27. Refutation of objections on the ten plagues of Egypt. 28. Other Historical proofs of the Authenticity of the Pentateuch. 29. The testimony of Geography. 30. Truth of the Pentateuch. Proofs of the sincerity of Moses. 31. Truth of the Pentateuch. Publicity of the facts related. 32. Truth of Genesis. Sources of Information. 33. Truth of Genesis. Testimony of Pagan Traditions. 34. Authenticity and Truth of the New Testament. Christianity divine. 35. Refutation of objections. Creation. The firmament. Heaven. 36. Refutation of objections. Genesis and Geology. 37. Creation of Plants and Animals. The Sun standing still. Chinese Astronomy. 38. Objections Refuted. God not responsible for men's sins and errors. 39. Anthropomorphism. Antiquity of Man. 40. Evolution. Fabulous Chronicles. Savagery and Civilization. 41. The Seventh day. Origin of Man. Christian Morality. 42. The Garden of Eden. Immortality of the Soul. 43. The Fall of Man. 44. The Deluge. 45. Capacity of Noah's Ark. Pagan traditions and Geology on the Deluge. 46. The Origin of Language. Babel. Note. 47. Christian vs. Infidel Morality. Marriage. 48. Increase of the Israelites in Egypt. Number of the First Born. Appendix. 49. The Flight from Egypt. Miscellaneous objections refuted. Religious Ceremonies. 50. Miscellaneous objections refuted. Jewish Ritual Laws. 51. Miscellaneous objections refuted. Conclusion.

ECCLIASTICAL CONFERENCE.

An ecclesiastical conference of Essex and Kent took place at the 21st inst., at Assumption, Sandwich. The Most Rev. Bishop of London, presided. Present were the Rev. Father Superior of Assumption Col. William, O. S. F., St. Annam; Rev. Fathers Ryan, Wasserau, Trudel; Villam, Rasmuson; Girard, Cammins, Woodlee; Mar- anand; McManus and Scan- court; McKeon, Maidstone; Wallacuburg, and Hodg- kin. There were also present Mr. Bruyere and Father Wagness prevented from attendance. The meeting lasted two days, after which the Bishop was entertained at dinner by the Rev. Father Superior.

PLENARY COUNCIL OF BALTIMORE

The clearest rules for the guidance of the members of the Council are to their duties in the Catholic Press. The Fathers of each Catholic family should be proud to contribute towards supporting the Catholic Press by subscribing for one or two periodicals, and keeping acquainted with the information, then the Catholic press will attain its rightful development.

The work is dedicated to the Bishop of London, who has favored the author with the following letter of approval:

LONDON, Canada, Dec. 29th, 1884.

Rev. G. R. Northgraves,

REVEREND AND DEAR SIR:—I am glad to know that you have prepared a work in

reply to Ingersoll's "Mistakes of Moses," and that it is now ready for publication.

Judging by your known ability and ripe scholarship, I am satisfied that your work will be a thorough and triumphant refutation of the misleading sophisms and specious but superficial objections of the infidel school against the truth of the Christian Religion.

This Religion is the most priceless treasure which this fallen, sin-stained world possesses. It is indeed the light of the world and the salt of the earth—the light of revealed truth for the intellect, the healing salt of heavenly graces for the wounds and corruptions of the heart. It is our pillar of cloud by day, our pillar of fire by night, protecting us from the enemies of our salvation and guiding our footsteps through the desert of life towards the promised land. There is no dark problem of life which it has not solved, there are no anxious questionings of the soul for which it has not the most satisfactory answers. Into every Gethsemane of human grief and agony it has entered as an angel of consolation. Veronica-like, it has wiped the blood and sweat from the face of suffering humanity. It has cared for the poor, it has fed the hungry, it has clothed the naked, it has visited and consoled the sick, it has sanctified and sublimated human sorrow, it has brought hope and comfort into the darkness of the dungeon, it has freed the slave, it has ennobled and dignified labor, in fine, it found the human race tattered and torn and bleeding by the wayside of the world and like the good Samaritan it has taken it up in its protecting arms, has poured wine and oil into its wounds and has restored it to health and strength.

Those therefore who attack the Christian Religion and strive to weaken its hold on the human intellect and heart are the worst enemies of man's highest interests—are in fact "hostes humani generis."

Now what do the modern apostles of infidelity propose to substitute for the saving truths and the graces and blessings of the Christian Religion? They have no substitutes save doubt, negation, despair, no happiness here and no hopes of happiness hereafter. Can such harks and swords feed the hungry soul or satisfy the infinite longings and cravings of the human heart? Can such things make life tolerable or worth living? Can they reconcile the poor, the sick and the suffering to their hard lot? Can they content the toiling masses with the terrible hardships of the lives of the masses? Can such things surround them? Says one of the preachers of unbelief—Schopenhauer—"To take away belief in a Divine Providence is to incur one of the most serious and striking losses which are involved in a rejection of Christian and ecclesiastical teaching. Here is the system of things—one huge machine with its jagged iron wheels ever going round amid a roaring din, its heavy hammers and giant-pistons which ring out a deafening crash as they come down; and man without help or protection looks upon himself and discovers that he is placed in the centre of all the wild commotion: he has no security, not for a single moment; that the wheels of some unforeseen movement may not lay hold of him and tear him asunder—that some fall of a hammer may not smash him to atoms in its descent. The sensation of being abandoned, and at the mercy of something else—something which no prayer can reach—is terrible indeed." Such is the world which the gospel of infidelity and despair would create around us—a world like to that of the abyss and its doomed inhabitants; but it is not God's world in which we live and labor and hope; it is not the world blessed and sanctified by Christianity, which presents to us the Eternal God as our Father and Protector, Jesus Christ as our Redeemer and Saviour, which preaches us an Evangel of immortal hopes, which teaches us that this life is but the threshold of an immortal life, is but the passage to an eternal kingdom of happiness, where the poor shall be made rich, where the weak shall become strong, where the aged and decrepit shall renew their youth like the eagle, where the harsh inequalities and terrible hardships of our temporal state must for ever cease, where the man of toil shall rest from his labors, where, in fine, "God shall wipe away all tears from their eyes and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more, for the former things shall have passed away." (Apocalypse, xxi, 4.) In view of the momentous issues involved in the questions raised by the infidel school, in view of the nearest and dearest interests of individual man and of society attacked and imperilled by the agents of unbelief—a work like yours, which exposes the sophisms of the infidel school, which confutes its errors, which thoroughly refutes and pulverizes its objections and which triumphantly defends the outworks and the fortress of Christian truth and belief—such a work, I say, is eminently deserving of the favorable recognition and patronage of the public and is sure to receive hearty encouragement and warm welcome from all who love "the faith once delivered to the saints."

Wishing you every blessing,

I am, Reverend and dear Sir,

Very faithfully yours,

JOHN WALSH,

Bishop of London.

We are happy to state that the book can be ordered from the CATHOLIC RECORD office. Orders should be sent at once as an immense sale of the book is expected. Price fifty cents.

THE NEW BRUNSWICK SENATORS.

The Tribune says of the senatorial vacancy in New Brunswick:

"The CATHOLIC RECORD joins in demanding that the seat in the Senate, rendered vacant by the death of Mr. Muirhead, be filled by an Acaadian. It would have been better had it asked that a Catholic be appointed. New Brunswick has never had a Catholic representative in the Senate. More than two-fifths of the population are Catholics. It had twelve senators at first, all Protestants. One having declined to take the seat, and the Catholics having protested against the injustice done them, a gentleman was appointed who was nominally a Catholic. The Catholics never acknowledged him as a representative. The Catholics of New Brunswick are entitled to four seats in the Senate. It is worse to appoint as

representatives of the Catholic body, in any Province, men who are Catholic only in name, who either do not believe Catholic doctrine or know what it is, or who pride themselves on living in defiance of the laws of the Church, than to give Catholics no representative."

Our Toronto contemporary is much better acquainted with the state of affairs in New Brunswick than we can pretend to be. If right were done the Catholics of that Province should have three senators. We are, of course, in this matter first of all in favor of Catholic representation without regard to race. In this Dominion the Catholic people, French, Irish and Scotch, must learn to act together in all matters affecting their rights as Catholics. But as it has been the custom from the beginning of our system of government to give some attention to the claims of the various groups of population in all the Provinces, it is but right, we think, that the Acaadian people should have voice and representation in the Senate of Canada. We further desire to state that in our estimation the Catholics of New Brunswick should rest satisfied with nothing less than their full quota of representation in the Senate of Canada.

A RESPECTED PRIEST.

The Rev. Father Harris, a well-known and respected priest of the diocese of Toronto, having been lately promoted to the Deanery of St. Catharines by His Grace the Archbishop, was made, on the announcement of his departure from Newmarket, his former parish, the recipient of a magnificent farewell demonstration. A correspondent from that town informs us that in the Newmarket Town Hall, on the evening of 20th inst., were assembled leading Methodists, Church of England men, Presbyterians and Bible Christians, etc., all vying with each other in a friendly farewell reception to Rev. W. R. Harris, formerly Catholic priest of this place, but recently promoted to the Deanery of St. Catharines. Dean Harris has endeavored himself during the eight years of his ministrations here, not alone to the members of his own but to other churches. He has identified himself with and assisted in many public matters in this neighborhood, accordingly it was resolved to present him with a substantial memorial of their friendship and esteem. This took the form of a magnificent epergne, suitable inscription, and also a very fine illuminated address, richly framed, and signed on behalf of the citizens by the Mayor, William Can, the Reeve, Erastus Jackson, also by Dr. Widdifield, M. P., P., and Mr. Allan Ramsay. The meeting was organized by the Mayor taking the chair. The proceedings consisted of reading the address by Mr. E. Jackson, after which Dr. Widdifield, M. P., P., made the presentation. Father Harris then made a feeling reply which was warmly received and loudly cheered throughout. Mr. R. Mulock, M. P., Mr. Edward Murphy, and others took part in the proceedings. The Town Hall was packed with ladies, gentlemen and children, many being present from the surrounding country. The platform was occupied, besides those already mentioned, by the members of the Committee of Reception. The Newmarket town band performed several very fine selections during the evening.

EDITORIAL NOTES.

We beg to acknowledge with thanks receipt of a pamphlet on the "Canadian Pacific Railway—an appeal to public opinion against the railway being carried across the Selkirk range, that route being objectionable from the danger of falls from glaciers and from avalanches, also generally on other matters."

Catholic society in Windsor and elsewhere was much interested in the marriage of Mr. P. Panet, of Ottawa, to Miss Josephine Baby, of the former place. The ceremony took place in St. Alphonse Church, Windsor, on Wednesday, the 21st inst., His Lordship the Bishop of London officiating at the marriage ceremony, and the Right Rev. Mgr. Bruyere celebrating the nuptial Mass. We join our good wishes to those of the many other friends of the happy couple for a long and happy life.

Some idea of the extent of the destruction effected by the dynamite explosions may be gathered from the statement cabled to America, that an inspection of the Parliament buildings has shown that, excepting the beautiful window overlooking the staircase at the south end of Westminster Hall, scarcely a pane of glass escaped destruction. The foundations of the building were badly shaken. The roof of the crypt, in spite of its massive strength, was greatly damaged, rifts being visible here and there. The floor of the House of Commons presents a strange spectacle, being covered with heaps of massive fragments. The elaborately carved gallery was completely thrown down. The flooring of the strangers' and speakers' galleries is so torn up that it is deemed unsafe to venture across them. The Peers' gallery suffered most

damage. The side galleries and reporters' gallery were not injured.

The Tribune, in reply to the Telegram, takes the solid ground that it is most important in the opinion of all good Catholics, that only earnest men, fully imbued with the Catholic spirit, should be elected to the position of Separate School Trustee, and that it is necessary that the Separate School Board should be in perfect harmony with the ecclesiastical authorities, in order that the end for which Catholic schools are established may be attained. That spirit which the Telegram calls independence, and which it admires so much in a Separate School Trustee, is really a spirit of insubordination and revolt which, left to its full operation, would work incalculable mischief. The man who is possessed by a rebellious spirit, or who lives in defiance or disregard of the laws of the Church, should have no place on a Catholic School Board. The priest who would do nothing to prevent the election of such a man would be guilty of a serious neglect of duty. Catholics desire that priests should be members of their School Boards, and that priests should carefully guard the interests of the young of their flocks when elections of trustees are held.

His Grace Archbishop Lynch, in a late discourse, made reference to the wonderful growth of Catholicity in America. We have now before us a graceful tribute to the growth and influence of the Church in America from a leading secular journal—the Baltimore Commercial Bulletin. To-day, says that paper, the Catholic Church in this country counts its adherents by millions, its altars blaze with continued light, the music of its anthems and the smoke of its incense swells to fretted domes and floats among columned aisles; it has its hierarchy, its princes and prelates, its pomp and circumstance, its crosses and its mitres. In all of these things, we say, there is food for thought; liberty has taken the place of bigotry and men no longer hate those who differ with them. But this we say, that anything which makes men honest, sober and industrious, which teaches them to do good to their fellows and brings probity, integrity and fair dealing into the bank, the store, the warehouse, the market and the exchange helps a community, no matter what may be the creed that teaches these things, and whether they are expounded in a log hut or cathedral.

HON. JOHN COSTIGAN.

AN IMPROMPTU LUNCH IN HONOR OF THE MINISTER OF INLAND REVENUE—A PLEASANT GATHERING AT THE CITY CLUB.

A number of the friends of the Hon. John Costigan entertained that gentleman at an impromptu lunch last Wednesday. The event took place at the City Club, and a most agreeable time was passed by the representative gathering which had assembled at a moment's notice to welcome the Hon. Minister of Inland Revenue, and to tender him a cordial expression of their esteem and appreciation. Mr. J. J. Curran, Q. C., occupied the chair, and the vice-chair was filled by Mr. C. J. Doherty. On the right of the chairman was the Hon. W. W. Lynch, commissioner of crown lands. Amongst those present were Messrs. Edward Murphy, W. Wilson, J. P. Wielen, M. J. P. Quinn, Richard P. O'Connell, Jas. Guest, H. J. Cloran, P. J. Coyle, D. E. Bowie, B. Tansey and others. The Hon. E. J. Flynn was unable to attend, owing to a previous engagement. After the lunch, which was quite *recherché*, had been done ample justice to, Mr. Curran rose and proposed the health of the Hon. Mr. Costigan in a happy speech. The speaker alluded to the many great services the hon. minister had rendered during his parliamentary career to the country and especially to the Irish element thereof. Mr. Costigan had never faltered when their interests or their rights were at stake, and had in consequence won the approbation and support of all Irish-Canadians. He was a worthy representative in the Federal cabinet, and the speaker hoped that Mr. Costigan would long continue to hold that post of honor and trust. Mr. Curran's remarks were frequently and loudly applauded. The hon. minister replied in felicitous terms and with characteristic modesty. He alluded to the gathering for the first time in a manner in which he had been so unexpectedly received, and was proud to know that his efforts had given satisfaction and met with the general approval of his fellow-citizens. He alluded to the share he had taken in the fight over the New Brunswick school question, and also to the role he played in the Dominion Parliament in introducing and having the celebrated Irish Resolutions favoring Home Rule passed by almost an unanimous vote. He was happy to state that from this movement the most beneficial results had flown. All religious and national prejudices had faded away. Harmony and union between the different creeds and nationalities now prevailed everywhere, and Canada was much benefited thereby. He concluded by assuring his hearers that in the future, as in the past, it would be his constant and faithful endeavor to see that no injustice be done to his own people, while taking care not to trespass on the rights of others. Mr. Costigan sat down amid prolonged applause. Next followed the health of the Hon. W. W. Lynch by the vice-chair, who took occasion to state that the Irish people of this Province were proud of honoring such an able and talented representative in the Local Government as the Commissioner of Crown Lands. Mr. Lynch made an eloquent reply and expressed his gratification at being made the recipient of so cordial a compliment. Mr. Lynch acknowledged that the Irish Catholics of

this Province were entitled to more representation than they now had in the Local House, and promised that he would do all in his power to see that justice was done in that respect. He incidentally alluded to the great work that is being accomplished by that noble little band of Irish representatives in the British House and expressed the hope that their efforts would be soon crowned with success. Mr. Curran then proposed the prosperity of The Post, and coupled with the toast the names of Mr. J. P. Whelan and H. J. Cloran. Mr. W. Wilson, as the youngest member of the Junior Conservative club and the oldest Conservative present, spoke on behalf of that organization, as also did Mr. D. Bowie. The health of the vice-chairman, proposed by Mr. M. J. P. Quinn, in which he expressed the hope that Mr. Doherty would one day represent Montreal in the local legislature of Quebec, a sentiment that called forth the most enthusiastic applause, gave the vice-chairman an opportunity to make a telling speech. "Commerce" was proposed by Mr. J. J. Coyle and responded to by Mr. James (Guest) Song, Ac., completed the programme and a most enjoyable afternoon was spent. Hon. Mr. Costigan left for Ottawa last night by the C. P. R.—True Witness, Jan. 21.

CATHOLIC YOUNG MEN.

The following letter from His Grace the Archbishop was read in the Catholic Churches of Toronto on Sunday:— To the Catholic Young Men of Toronto, GENTLEMEN.—There is a great deal of charitable work of a very serious nature to be done in Toronto. The priest cannot possibly reach all the good that may be done. Our boys, when they leave school and go to work, are greatly exposed to the evil influences of bad companions. Yet we rejoice that a great many of them continue faithful to their religious duties.

We require very much an association to look after those boys, to bring them to Mass and Catechism on Sundays, and to band them in juvenile societies. In this new country our principal religious work is to save the rising generation. Old people are better instructed, and can look after themselves. I have frequently recommended to the Society of St. Vincent de Paul the care of youth, but I presume from lack of young and vigorous members to grapple with the work, one of their principal objects could not be reached, that is, the patronage of working boys. In reading an account of a general meeting of the Brothers of St. Vincent de Paul, held at St. Mary's Training School, Hammersmith, England, I observe that President Blount remarked that he often feared that the real object of the Society was forgotten in the present day, and recommended that "The Life and Letters of Ozanam" should be in the hands of every member. The object of the Society was to do good to your neighbor, not by giving tickets merely, but by every means in your power, such as placing children in situations, taking workmen's tools out of pawn for them, seeing that the children attend regularly in schools and at Mass, circulating wholesome literature, founding boys' clubs, etc. He could not better explain the Society's work than by saying that it was to endeavor, as far as any layman could, to carry out the eight beatitudes. He urged every conference to possess a manual of the Society, and to read the rules from time to time. The Society of St. Vincent de Paul in Brooklyn keeps up a most excellent working boys' club similar to our St. Nicholas. They received in charity last year, nearly \$11,000, which enabled them to pay off debts on the institution and keep a large number of boys. In other places their special work is to collect the boys who have left schools, and to bring them to Mass and Catechism on Sunday. In Paris, the Society of St. Vincent de Paul provides localities where boys are taught Christian doctrine and prayers, and then brought to amuse themselves, for boys require amusement as much as food. Healthy outdoor exercise will prevent temptation to that horrible secret vice so common nowadays. We entirely disagree with the Pharisaical morality, that boys break the Sabbath by amusing themselves.

In Aix-la-Chapelle, a sodality of young merchants conduct a Sunday school in which are given instructions. Prayer books and objects of amusement are furnished to the children. Another society sprung up whose object was to confirm students and school boys in the practice of their religion, to provide good reading matter and healthy recreation for all. Another was founded to visit the hospitals and prisons. Another collected every Sunday little waifs that roamed through the streets and brought them to four principal churches in Paris, taught them their prayers and the principles of religion and honesty.

These societies were composed of young men of all ranks in life. Students in law and medicine as well as young tradesmen and laborers. Noble and were all on the same level before God, all noble on account of their good work for the religion of Christ. What we want therefore in Toronto is evidently a society of good and vigorous young men who can lend a hand to the clergy in saving the youth. And as this work does not come within the sphere of the Society of St. Vincent de Paul, we would earnestly invite our good young men to join that society, and at the same time exhort the society to undertake this noble work of protecting the youth. They already visit the general hospital, but they require more members to help them in their many labors, to visit and console the sick and aged, and to bring them to Mass and Catechism on Sunday. The Protestant young men of Toronto are very praiseworthy indeed in their endeavors to spread Christian principles, and our Catholic young men should certainly not be wanting on their part in undertaking the noble work which we recommended heretofore. Want of perseverance was the cause of failure in some instances, but if our good young men allied themselves to and worked in the Society of St. Vincent de Paul, failure would indeed be next to impossible, because, banded with that long standing

and earnest body of men, they would learn to persevere in their works of charity under the greatest difficulties. The society itself contributes largely, and there is a private collection every Sunday amongst the members after the conference. We therefore exhort the people of Toronto to give generously again to this deserving charity for "their reward shall be exceeding great."

We also exhort the young men to join the society for the benefit of their own souls, and those of their neighbors.

Yours faithfully in Christ,

JOHN JOSEPH LYONCH, Archbishop of Toronto.

THE BAY ROBERTS OUTRAGE.

To the EDITOR OF CATHOLIC RECORD. Sir,—In your issue of last week there appears an editorial article in which the Essex Review, of Windsor, Ontario, is most unjustly assailed. As editor of the paper mentioned, I claim the privilege of a reply.

The article commences with a sneer, as follows: "There is, we believe, published at Windsor, Ontario, a paper called the Essex Review." I judge that the author of the article saw the Essex Review, and was in a position to know that there is such a paper.

A few lines further down you say, "In his issue of January 16th he discusses the Bay Roberts Orange outrage after the following style." Immediately following this appears a telegram from St. John's, N. F. Upon this telegram your whole attack on the Review is based. How unjust such an attack is I propose to show.

1. The same telegram appeared nearly two weeks before the 16th of January, in all the London, Toronto, Hamilton, St. Thomas, Kingston, Belleville and Montreal dailies, and it is passing strange why the Essex Review, a weekly paper, one which you do not receive in exchange, should be singled out by you for attack, while all the important dailies are ignored, and that every Catholic in North Essex to whom I have spoken about the matter, states that he cannot see in the extract, which is *so offensive to the party who brought it under your notice*, anything to warrant such an attack as has been made on the Review in your columns. Not being a Catholic I cannot, of course, presume to say what is or what is not offensive to your co-religionists. I merely repeat their opinions for your benefit.

2. Personally I know nothing whatever concerning the Bay Roberts trouble, and had not read six lines about the affair before I was shown the copy of the Review which contained the uncalculated attack on my paper. I do not know who is to blame for the outrage, but if the Orangemen hoisted an Orange banner in such a manner that the Catholic priests would have been compelled to pass under it to reach their church, then my opinion is that they committed an unnamable act which all right-minded men must condemn. And to show that the telegram which has offended you did not "advocate ruffianism," I might refer to the following sentence which appears in it: "The general feeling is that the flag flying is a childish thing of which the promoters would soon be sorry." Still, I am exasperated by the Orangemen for that.

3. I cannot understand how an editorial writer on a paper so well managed as the Record is, should mistake a telegram for an editorial. You say the editor of the Review "discusses" the question, and you reprint the telegram as my opinion. You surely know better than that. You know that all telegrams are furnished by the Associated Press, and that the editors of those papers which receive these despatches do not always agree with what they may say. The Review never discussed the question to the extent of even a single line. I can account for the presence of such an unjustifiable article in your widely-circulated and influential paper only on the supposition (1) that it was written by some political opponent—male or female—in the county of Essex, who desired to injure the Review among the many Catholic readers whom I am proud to claim in its constituency, and (2) that it escaped the supervision of your managing editor.

4. The Review has never "advocated ruffianism" in Newfoundland or any other place, and never will.

I remain, yours truly,

T. M. WHITE, Editor Essex Review.

Windsor, Ont., Jan. 23, 1885.

In connection with the above we wish to state that the extract from the Review was furnished us in manuscript by a gentleman residing in the County of Essex, and we were led to believe it was an editorial utterance of the editor—Ed. Record.

HYMENEAL.

On Tuesday morning last Stephen Pooock, Esq., merchant, of St. Thomas, was united in marriage to Miss Minnie McCarthy, eldest daughter of James McCarthy, Esq., of this city. A nuptial Mass was celebrated by Rev. M. J. Tierman, who also performed the marriage ceremony. The bridesmaid was Miss McNulty, of St. Thomas, and the groomsmen Mr. John McCarthy, brother of the bride. We wish the happy couple an abundance of every joy and blessing this world can afford in their new state of life.

To Our Hamilton Subscribers.

We again warn our Hamilton subscribers to pay no money to any one representing himself as agent in that city. We have no agent there.

CATHOLIC NOTES.

A Canton despatch says a bishop and 30 missionaries have been expelled by the Viceroy, and have taken refuge at Hong Kong.

A despatch from Sydney, New South Wales, states that Rev. Dr. Quinn, Archbishop of Bathurst, is dead.

The Pope Tuesday received 1,000 seminarians, twenty-two cardinals and many bishops. The scene was impressive. The Pope made a long non-political speech in Latin.