





JAN 14, 1909.

WRITERS FOR THE CATHOLIC RECORD IN MEMORIAM.

A tribute of sympathy to the memory of Miss Jeanne Frances, child of Mary, a graduate of the Immaculate Convent, Ottawa, Ont., June 23rd, 1891. Died at New Haven, Conn., Nov. 21st.

Lines suggested by two pictures: one of Jeanne as a girl, the other of the child, before the burial.

I saw her in her youthful bloom; I saw her in her deathly pall; I saw her in her deathly pall; I saw her in her deathly pall.

Another while, beneath the shade, Of aged pines, the convent sign, With loving glass-mates stood the maid (The picture pleased the artist's eye).

Their happy school-days now are o'er, The convent's simple pleasures past, The quiet scenes of life, before— These thoughts a tender shadow cast.

And each young brow more passive seems, As now the parting hour is near, Beset on either side by dreams Of flowery paths, and skies so clear.

Dear Jennie, who didst then behold, Seeming the future with thy gaze; Didst all the gifts of heaven bestow; Didst thou to thy dear devious ways!

One love hadst thou—was for thy God; One ardent wish—to be His bride; To tread the path the saints have trod— No thought, no wish, no hope beside.

Thus joyful—'tho' the parting hour had fell, While crowning honors on her young brow fell.

Dear Jennie bade adieu to convent home; Nor deem it yet a final, sad farewell.

But what a contrast here! Oh, can it be, This mortal picture, Jennie, is of thee? This solemn bier, these floral offerings— While she doth live!

The cross—the pall extended on the ground; Lay thy fragile form, thy little hand; Motionless and cold— Are the familiar features, unaltered, found?

Part the sweet lips—the eyes are closed in death; God help the stricken mourners in their grief— Is life so short! and happiness so brief?

Another picture rises to my view— A land of rest, beyond death's gloomy tide; Along its shores are flowers of richest hue, And golden gates unfold their portals wide.

This is the City of the Mighty One, Not made with hands, nor destined to decay!

Its glorious splendor needs no rising sun; It is the home of light, and endless day; And shining ranks of saints and angels, blend.

There's music of praise, in one long ecstasy; Eye hath not seen such riches without end; Nor mortal ear hath heard such melody!

Amid these ranks, a Child of Mary wears Her lovely crown, and joins that sweetest throng.

The glory of the Heavenly Queen she shares, And finds her place with the Virgin in throng; No sorrow, there can reach, nor fear, nor sigh.

Behold your dear one! ye, who, bowed in grief, In tears alone, as yet, have found relief.

Fond parents, brothers, sisters, weep no more! Your darling waits on that happy shore!

The broken circle will be linked again; From earth to heaven, there's now a golden chain.

Nor you, loved convent Mother, friends and those, Bewail, as lost to you, that maiden dear; Lift to the sky your eyes, sufficed with tears.

There pure affection faileth not with years; Think of her gain; her willing sacrifices; Obtain a bliss reward, beyond all price!

All that the longest life can win, is heaven; Happy the soul to whom, so soon 'tis given!

Then, round her early grave, let roses bloom; Let tender violets nestle there in love; Their mingled beauty, and their sweet perfume, Shall tell of her who lives in bliss above!

A FRIEND, Ursuline Monastery, Quebec, P. Q., Dec. 28th, 1891.

VERY REV. VICAR-GENERAL MACDONELL.

Celebration of the Twenty-Fifth Anniversary of the Ordination of the Priesthood of the Pastor of St. Finnan's.

THE CHURCH CROWDED TO WITNESS THE VERY IMPRESSIVE CEREMONY.

Alexandria, Gt. Glenarriff, December 23.

That the weather on Tuesday last should have been what it was—truly bright and glorious—and the roads throughout the county, after the first

good fall of snow, excellent for travel, was a piece of good fortune. It gave the friends of the Very Rev. Vicar-General Macdonell an opportunity to be present at St. Finnan's Church, where the celebration of the twenty-fifth anniversary of that gentleman's ordination to the priesthood took place. And here let us compliment the members of the committee upon the completeness and excellence of their arrangements, and congratulate them for the contribution towards the liberal purse of which the rev. gentleman was made the recipient, upon the handsome sum realized.

At ten o'clock High Mass was celebrated by Very Rev. Alex. Macdonell. Within the sanctuary were the Very Rev. Dean O'Connor, Perth; Rev. John Brennan, Pictou, Ont.; Rev. John Treaney, Lochiel; George Corbett, St. Andrew; Rev. W. A. McDonald, Glen Nevis; Rev. Thomas Carey, St. Raphael's; Rev. Donald McRae, Glen Nevis, and the Rev. B. Higgins, Alexandria.

After the reading of the first gospel, the Very Rev. Dean O'Connor ascended the pulpit and remarked that it afforded him great pleasure to be with his old parishioners on that occasion, to assist in celebrating the twenty-fifth anniversary of the ordination to the priesthood of their pastor. When he received a letter from the Very Rev. Vicar-General Macdonell, inviting him to be present with them, his heart leaped with joy at the anticipated pleasure. But the day before, at the very moment of his departure, he had received word over promising many years of usefulness in your sacred calling.

The seal and devotion you have shown in the cause of religion, as well as the untiring energy and self-sacrificing labors you have given to promote the spiritual welfare of the flock entrusted to your care, render us unable to find words to appreciate your services and the gratitude and love we owe you therefor.

The pleasant duty which we have to perform on this occasion reminds us of the historic circumstance that this parish had from its first establishment, under the

care of the Very Rev. John M'Donald, devoted many years ago many pious and devoted men in the line of the priesthood, who, with a few exceptions, were of the same nationality as yourself, able to speak our native language—the Gaelic—which our forefathers, who came from the Highlands of Scotland and settled in this county before the beginning of this century, spoke, and which is still cherished and preserved.

To yourself and to your predecessors the aged members of your flock can bear testimony to the prosperity and growth of our holy religion, as well as to the care expressed in looking after the education of the youth of the parish; also to the material prosperity displayed in the interest of religion as manifested in the magnificent structure in which you are now discharging your sacred duties, a church which would do credit to any city in the Dominion.

Among your parishioners are some members of the Irish and French nationalities, who heartily join us in the congratulations herein expressed, and as dutiful children recognize in your holy calling that universality of the Church which knows no distinction of races.

The position you hold in the diocese among your co-workers in the Lord's vineyard, from your known ability and worth, well earned, and testifies to your merit, justifying the wise selection made by His Lordship the Bishop of Kingston in promoting you thereto.

We cannot close this address without reference to our Protestant neighbors, who have on this as well as on former occasions shown their liberality and friendliness towards you, thereby manifesting their appreciation of your many virtues and the high esteem in which you are held by them.

As a proof of our attachment to you, personally and a small acknowledgment of our esteem for you, we beg, on behalf of the parishioners, to present you with the accompanying purse, as well as the purses presented by the other parishes in the county, with the hope and prayer that Divine Providence may long preserve your life in the discharge of your sacred calling as our spiritual guide.

Hon. Dr. M'Millan, Angus D. M'Donald, Dr. A. L. M'Donald, M. D. M'Millan, R. J. Macdonald, Captain Angus K. M'Donald, Charles R. M'Donald, Alexander A. M'Kinnon, Angus K. M'Donald, Alexander Kennedy, John A. Williams, Alexander B. M'Donnell, R. D. M'Donnell.

On the conclusion of the reading of the above, which, as before stated, was translated into Gaelic, and to which the vestments of the pastor, who had been attending; the same address was ably recited in English by Mr. Roderick J. M'Donnell.

Then came Dr. D. L. M'Millan, who read the following touching address from the friends of the rev. gentleman now residing in Colorado:

Very Rev. Alexander Macdonell, V. G., P. F., St. Finnan's, Gt. Glenarriff, Ontario, Canada.

REV. AND DEAR SIR—The undersigned, your countrymen and friends in Leadville, Colorado, have great pleasure in uniting themselves with their kindred in old Glenarriff on this, the 25th anniversary of your consecration to the service of God, to extend to you our best congratulations and to express the hope that you may long be spared to continue in your good work.

Neither our number nor our offering warrants us in making an extended reference to your career, for we are sure that such will not be forgotten by the intelligent people among whom you are laboring. Nevertheless we may permit ourselves to say of your life that it gives us an inspiring record, though removed by distance from your pious instructions and holy admonitions of which our friends at home have the comfort.

We pray that you may, for many years to come, continue your active and ever-increasing usefulness as a mediator for all your people, a guide and comforter, remembering us in the great sacrifice which daily vivifies our holy Mother, Christ.

E. J. Dewar, Alexandria; D. D. M'Millan, Greenfield; H. D. Kennedy, Lochiel; J. J. M'Donald, Glenarriff; J. A. M'Donald, Dalkeith; A. A. M'Donald, 4th Kenyon; D. J. Cameron, 5th Lochiel; R. F. McLeod, Glen Nevis.

As the last words were spoken and Dr. McMillan retired, Mr. Angus M'Donald, chairman of the committee, stepped into his place and handed the rev. gentleman a purse of \$600.

Responding Father Macdonell said: "My dear friends, you gentlemen of the committee, and those whom you represent, the good people of this and the adjoining parishes in the county, have placed me under such an obligation that no words of mine can convey, in my reply to you in any degree to the sentiments of Christian charity, love and good feeling which they contain. You have thought fit to celebrate the anniversary of my twenty-fifth year in the priesthood in this manner. It is gratifying to me to find that I am so much esteemed by you, and knowing you as well as I do I feel that your words are not of the lips, but that they are real and well meant. To me this anniversary brings to mind very many recollections, and though it is not necessary that I should dwell long upon them to you, I may say that I might say myself if I have fulfilled my part in doing my duty as a preacher of God's holy word, and by my advice and good example do that which I pledged myself to do twenty-five years ago to-day, or how much more I ought to have done which I have not. During that period God has blessed me with good health, which I am thankful for. A period of twenty-five years in the history of a nation or of an established constitution is but a brief span, but in the life of an individual it means much, and the opportunities that are vouchsafed are not during that period replying to the different passages in the address, the rev. gentleman spoke feelingly and in unmistakable language, referring to the benefits of a good education based upon a sound Christian foundation, showing the benefits thus secured to the individual, to society, and to the State. He thanked the Protestants for their generous contribution, and hoped that though differing in religion, the good

feeling that had hitherto prevailed between them and the Catholic fellow-citizens would long be preserved in Glenarriff. The rev. gentleman, after making some touching allusions to the late founder of the parish, the Very Rev. John M'Donald, closed with an interesting reference to the Gaelic address, dwelling at length upon the autonomy and expressiveness of the mother language and the attachment of the people of this county to it. He thanked his young friends from Leadville, Col., for their address, and for the sentiments of affection and attachment to him therein contained, as well as for their liberal offering on the occasion of the twenty-fifth anniversary of his ordination.

"ART THOU THE MAN?"

HOW DOES THE LETTER OF ARCHBISHOP LYNCH MEET YOUR CASE?—WHO ARE THE FRIENDS AND ENEMIES OF THE CATHOLIC PRESS?

FROM THE ILLUSTRATED CATHOLIC AMERICAN.

Archbishop Lynch, of Toronto, venerable and experienced man that he is, touches on a grave wrong to some of the best interests of Catholics in America, in a truthful and pungent letter that he has recently written.

A grave question is suggested to him, thinking over the need that there is of a Catholic press, the labors, responsibilities and anxieties that its conductors must daily endure. He asks himself why it is that the struggle is so great on the part of the publishers; so ill rewarded and even so "shamefully despised" by too many Catholic readers.

For our part, we never could understand why the talent and labor that are commanded, and have commanded, brilliant rewards in the service of the secular press, must go not merely unrewarded and unpaid, but be actually robbed, when it is in the service of the Catholic press. Yet Pope Leo XIII., and Pope Pius IX. before him, spoke of the mission of the Catholic press as an actual part of the apostolate of the Church, and urged its adequate support by hierarchy and people, by the large capitalist and the single subscriber. Catholic publishers, therefore, have a special right to ask for their work, a real, tangible and practical support not necessarily the support of politicians and patent medicine vendors, but, at least, the support of that good-will and justice which would secure the Catholic publishers the honest commercial reward of their labors and enterprises.

If to that measure of justice were added the command, on equitable terms, of the use of working capital, then it seems to us there would be little need to complain of what the Catholic press could do, or could win as its reward. Our experience is that the support of a body of people anxious to take and support the Catholic press if it can compete on the ordinary conditions that deserve success.

The Catholic press has the support of good will, so far, at least, as warm praise, and even words that bring with them not merely encouragement and consolation, but benediction. It needs still the encouragement of capitalists, of moderate means. When these come and judiciously aid the Catholic press, it will be a good day for the press, and capitalists need not lose by the investment.

But while waiting for the advent of these benefactors, has not the Catholic press the right to ask that justice shall be done it, and that what is honestly earned shall be promptly paid, without being made promptly, regularly, fully, and in advance.

We rejoice to see that a Catholic of the weight and influence, as well as of the sacred position, of the Archbishop of Toronto, has arisen to urge the neglected Catholic subscribers to pay their just debts. Here is his golden letter, addressed to a Canadian contemporary, and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging them to pay their just debts. Catholics, at least, cannot be unaware of their obligations in this matter, and that absolute to a penitent heartily sorry for his sin does not free him from the obligation to settle his just debts. The statement of the Archbishop in this world will certainly be acted in the next. The editors and proprietors of newspapers, on their part, give their time, the product of a high education and experience, together with their money for stationary, printing and wages to employees, and they expect and should have, in common justice, a return often by no means adequate for their outlay. A man who will not pay for paper he has subscribed for, read, and whose contents he enjoyed, is a retainer of another man's goods, and is on a level with a thief. Yours faithfully,

"JOHN JOSEPH LYNCH, Archbishop of Toronto."

Does this letter apply to any of our subscribers? We are sorry to say that there are on our list many subscribers, deeply in our debt. We saw recently a package of bills going out for more than ten thousand dollars. That was but a single batch. Shall we say that these people, who individually owe us but a few dollars mean to be dishonest by putting off paying these bills, until they forget them or permit them to grow so large that they are inconvenient or perhaps unable to pay?"

By no means, unless individual carelessness is the same as dishonesty. It often does us as much injury as if it were malicious and dishonest. The responsibility is, indeed, divided among thousands, but the result in the aggregate is crushing to the Catholic publisher.

What could not one do, if everyone of these debtors sent on at the opening of the New Year the few dollars that he owes us? It would strike your conscience! Are you one of those careless subscribers whose indifference to small obligations—not your intention never to pay them—is strangling the Catholic press?

If you are, let not the next mail go by without remitting.

If you are not, why, then, consider that these words are not now addressed to you, but that they will be addressed to you, and be glad that you have not forced hard-working Catholics to plead you as so often for what is due to them.

MR. CURRAN AT THE GRAND.

THE MONTECALMO F. LECTURED ON "WIT AND HUMOR" LAST NIGHT.

Hamilton Times, January 5.

A large and very appreciative audience assembled at the Grand Opera House last night to hear Mr. J. J. Curran, M. P. of Montreal, lecture on "Wit and Humor," and to enjoy a splendid musical and literary programme. The entertainment was under the auspices of St. Mary's branch of the League of the Cross, and the success achieved must have been highly pleasing to the officers and members of the branch who took such pains to secure numerous attractions. The programme was: Piano duet, "Grand Galop de Concert" (Gobert), Messrs. J. and F. Chertier; solo, "The Shadows Deepen on the Castle Wall" (Dudley Buck), Mr. George Clark; solo, "The Carnival of Venice" (Benedict), Miss Maud Hare; reading, "Death of Paul Dombey" (Dickens), Mr. T. O'Hagan, M. A.; trio, "The Mariners" (Ragdegar), Miss Hare, Messrs. Clark and Filgiano; piano solo, "Irish Diamonds" (Faure), Miss Annie Shaw; solo, "The Ruff" (Pinsuti), Mr. F. A. Filgiano; duet, "The Mocking Bird," by request (Faure), Miss Laura Morden and Maud Hare; recitation, "The Foxes" (anonymous), Mr. T. O'Hagan, M. A.; solo, "M'pzi" (Gubolt), Miss Laura Morden; quartette, "Bella Filla," Riguetto (Verdi), Miss Hare, Morden, Messrs. Clark and Filgiano.

The opening instrumental number was very well rendered, and Mr. Clark's song received good treatment and hearty applause. Miss Maud Hare sang "The Carnival of Venice" in such a manner as to call for a most hearty encore, and response to which Moore's beautiful Irish song, "Belle's Me all those Endearing Young Charms," was given. Mr. Thos. O'Hagan, M. A., made a splendid impression in Dickens' "Death of Paul Dombey," and in response to a unanimous and hearty encore gave Longfellow's "Excelsior." Mr. O'Hagan displays a great deal of educational ability, combined with good judgment in making his selections and excellent rendering of them. The trio, "The Mariners," was one of the most enjoyable pieces of the whole programme. The tenor solo parts were particularly well sung by Mr. Clark, and in the concerted parts the voices blended splendidly. An encore was given and responded to. Miss Annie Shaw played a selection of Irish airs with much soulfulness and technical exactness, and was called upon to respond to an encore. Mr. Filgiano did not sing to-day, as he generally does, but acquitted himself creditably nevertheless. In her solo, as well as in other parts which were allotted to her, Miss Laura Morden showed that she has a more than ordinarily good contralto voice, which in time, and with careful training, should bring its possessor into the front rank of vocalists. Mr. O'Hagan's "Excelsior" was especially given and took well, an encore being demanded. The closing quartette was well rendered. Mr. O'Brien played the accompaniments admirably and Mr. J. J. McCallum acted as director of ceremonies.

THE LECTURE.

When the curtain went up before the lecture, which came between the first and second parts of the musical programme, the following gentlemen were seen upon the platform: Major Moore, Chairman; Dr. Burns, Mayor McKay, Mr. J. J. Curran, Rev. Father Curran, Rev. Father Carr, Mr. Martin Malone, Mr. George L. Staunton, Mr. Wm. Ryan, Mr. Wm. Williamson, Mr. Wm. Casey, Mr. Thos. O'Hagan, M. A., and Mr. Jas. G. Davis, jun.

Major Moore, chairman, introduced the lecturer briefly, and Mr. Curran arose amid applause. He said: Mr. Chairman, ladies and gentlemen—I need not say it gives me great pleasure to be before this audience and to lend my assistance to a society which is doing such good work in the city of Hamilton. I wish to enter a solemn protest against the announcement that I came here to lecture. My calling is a different one. I told the gentlemen who invited me here to-night that I would deliver a brief address, and I thought wit and humor would be about as good as anything I could speak upon. My object was not merely to give you some of those wits with whose works we are acquainted, but also to tell the young men of the society and you that wit and humor are necessary and beneficial to the human race. Blaise tells us that wit is one of the most dangerous things we can possess, as well as he generally does, but acquitted himself creditably nevertheless. In her solo, as well as in other parts which were allotted to her, Miss Laura Morden showed that she has a more than ordinarily good contralto voice, which in time, and with careful training, should bring its possessor into the front rank of vocalists. Mr. O'Hagan's "Excelsior" was especially given and took well, an encore being demanded. The closing quartette was well rendered. Mr. O'Brien played the accompaniments admirably and Mr. J. J. McCallum acted as director of ceremonies.

Some people make an appearance of being witty, and people are apt to look no farther than appearances, and you will find that the wittiest and the least witty men are frequently of the same appearance. Probably one of the greatest of Irish speakers was Daniel O'Connell. He combined wit and wisdom. In his wit there was always so much truth and wit by the lessons which they inculcate. We have a great deal of difficulty if we strive to define what is wit and what is humor. Humor, says a writer, is the electric atmosphere, and wit is the flash. True wit rightly used is profitable and recreative. We are told that variety is the spice of life, and wit and humor are the salt of it. We feel what wit is, but we cannot define it. We feel what humor is, but we cannot define it. We see the difference, but we cannot define it. The French are one of the most witty people upon the face of the earth. The Americans are humorous, but like their inventors their humor is all patented. We have Artemus Ward and many writers of equal ability, and Abraham Lincoln was perhaps one of the most humorous Americans that ever lived. The Scotch are said to lack wit. I think that is because they are so cautious. The speaker here gave some illustrations of Scotch and then some of Irish wit, which kept the audience in the best of mood and elicited frequent applause. In closing he said:—We are here, in this Dominion of Canada, people of all creeds and nationalities, living together in harmony and brotherly love. We have a great destiny before us, and we have in us wit and humor enough and all the noble qualities which go to make up a great nation. Let us trust that we may be enabled to achieve the noble possibilities before us. Let us be worthy of the great future which the

Daily has in store for us, never forgetting the great race from which we spring and to which we can be true without being false to Canada. I know of no better way by which the young men can hope to achieve those desired results than by living in accordance with the principles of this Order. I thank you for the honor you have done me, and hope that I may have the pleasure of seeing you again at some future time.

VOICES OF THANKS.

In rising to move a vote of thanks to Mr. Curran, Rev. Dr. Burns said he was exceedingly well pleased to be present. He had come for several reasons. One was that he had been asked, another that he believed the different denominations had been too long a time apart, and another that he thoroughly endorsed the principles of the League of the Cross inasmuch as it is a temperance society. He congratulated the audience upon the treat they had enjoyed, and expressed his own personal satisfaction with the lecture.

Major M. Kay, in a brief speech, seconded the motion, which was unanimously carried.

In reply Mr. Curran said—I am exceedingly thankful for your thanks. If I were to make another speech it would be no joke, and, as the subject was "Wit and Humor," I will sit down without a whit more wit and while you are in a good humor.

Upon the suggestion of Rev. Father Murphy, Major Moore vacated the chair, which was occupied by Mayor-elect Doran. Father Murphy then moved a vote of thanks to the Chairman of the evening. Mr. Wm. Casey seconded it. In putting it to the audience Ald. Doran said he was glad to be present, and pleased with the lecture. He also said he could testify that the Chairman, Major Moore, was ever ready to do all he could in the interest of the city and of its morality.

In reply, Major Moore thanked the audience and congratulated Ald. Doran upon having been elected Mayor of the city. He said he was sure the citizens might rest assured that their interests would be safe in Mr. Doran's hands.

The Committee of the League of the Cross, to whom the success of the affair is largely due, consisted of Mr. J. P. Holden, Chairman; Mr. J. F. Shaw, Secretary; Mr. J. J. McCallum, Treasurer; and Messrs. Jerome, Free, J. J. Ford and W. Williamson.

THE LATE MOST REV. DR. CARBERRY.

SOME ADDITIONAL PARTICULARS RESPECTING THE GOOD BISHOP'S DECEASE.

The Cork Examiner of December 20th has the following concerning Bishop Carberry's death in that city which will be read with interest by Times readers: "Yesterday we announced the death of the Right Rev. Dr. Carberry, Bishop of Hamilton, Canada, a distinguished member of the Dominican Order, who was well known and highly esteemed in this city and throughout the country. The deceased prelate expired at St. Mary's Priory about 2 o'clock yesterday morning after a severe and protracted illness. He left his Canadian diocese some months ago to pay a visit to Rome on the occasion of the Papal Jubilee, but during his journey his health began to decline, and on his arrival in Europe symptoms of heart disease became manifest, and general weakness set in. Dr. Carberry came to St. Mary's, in this city, in the hope that the climate of his native city, and the association with intimate friends, as well as the rest which he would here enjoy, might enable him to recuperate and regain his health. Providence, however, had willed it otherwise, his illness gradually assumed a more serious nature, and his physical weakness constantly increased. He was attended by Dr. O'Connor, sen., Dr. S. O'Sullivan and Dr. Cremon, who did all that medical aid could do, but without avail. The members of the community of St. Mary's, all kind friends, administered him the comforts that particular offers to the dying, and more particularly to those who have spent a lifetime in the service of God and his Church. Dr. Carberry's nephew, Father Wheeler, O. P., Dublin, was also in constant attendance upon him during his illness, and during the past week he received a special blessing and benediction sent to him by the Pope. It had been hoped that the illness might only be temporary, and Dr. Carberry thought that he might be able to visit Rome and to return to his diocese. His alarming character was, however, soon disclosed, and Dr. Carberry then submitted with Christian resignation to the will of God. He died gradually, and, as stated, he passed away quietly on yesterday morning. Dr. Carberry was born in county Westmeath in 1822, and he made his ecclesiastical studies at the College of Navan. He entered the Dominican Order in the Holy City in 1841, and was ordained priest six years later. His first Irish ministrations were in our city, and here he remained for twelve years. Though many years have passed away since then, the memory of Father Carberry as he then was is still fresh in the minds of the many who then knew him, and the kindly demeanor and kinder actions of the young Dominican are still cherished in the fond memory of the people of this city.

"One breaks the glass and cuts his fingers; But whom from Truth and Wisdom lead, Then gather honey from a weed."

These who are wise, and who love the truth, will believe what we say when we tell them that Dr. Pierce's Favorite Prescription has done more to relieve the sufferings of women, than all other medicines now known to science. It cures all irregularities, internal inflammation and troubles. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years.

MOST EXCOURAGING are the twinges which rack the muscles and joints of the rheumatic. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blood is more effectively depurated, removes through the natural channels certain solid elements in the circulation which produce rheumatism and joint troubles. The medicine is also a fine laxative, antispasmodic and general corrective.

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PRINCIPAL AUSTIN AGAIN.

A letter appears in the Mail of the 3rd inst. from the Rev. Professor R. F. Austin, Principal of Alma College, St. Thomas, in which, though he does not attempt to prove his former statements regarding Convent Schools, he makes some reference to the reply we gave in our issue of 22nd of October last to his slanders against them.

Principal Austin now states that "a greater or less percentage" of the one thousand Protestant pupils become Catholics. His unscrupulousness in statistics, already proved above, and in our former article, is further exemplified by comparing the present with his former statement, that "one-tenth become converts to Romanism." This is false: and he virtually acknowledges this by modifying the statement to the very indefinite expression "a greater or less percentage."

This is somewhat different from the ten per cent. of his former letter. Yet he pretends that the two statements are identical. Is this honest? He no longer maintains that the Convent schools are established mainly for the purpose of proselytizing Protestants: yet he has not the candor to acknowledge that their real purpose is the education of Catholic girls. Is this honest? Why should the Convents refuse to extend the advantages of a good education to Protestants, if they apply for it? If they would do so, they would be abused as illiberal, but because they do not, Professor Austin abuses them as institutions established expressly for purposes of proselytism.

The Professor's falsehoods against the Bishop of Kingston are not worth refuting anew. They have already been proved on unimpeachable testimony to be slanderous. At all events they have nothing to do with the subject at issue, "Convent Schools." Mr. Austin's reference to them now merely shows that his malice and malevolence are so irrepressible that they must be vented on some person, whereas in the consciousness that he is arguing in a bad cause, he cannot give valid reasons for his gross attacks.

It is well known that the convent school teachers do not interfere with the religious convictions of Protestant pupils given to their charge. The Protestant parents who send their children to them are perfectly aware of this; and as Principal Austin now acknowledges that "our Roman Catholic friends guard the faith of their youth," the natural inference is that they guard their morals too. Protestant parents know this; and in spite of Professor Austin's calumnies, they know that the convent schools are supplied with teachers of the highest order, and with every equipment needed for imparting a most complete education. Herein lies the secret of their desire to secure the advantages of these schools for their children.

THE BEAUTIES OF ALIEN RULE. The Dublin Telegraph throws new light on the manner in which Ireland is governed. It is positively stated that the only reason on account of which the County of Meath was proclaimed under the Crimes' Act was the opposition of the farmers to a plan of Lord Londonderry, the Viceroy, to hunt in the County. The Viceroy rented a hunting seat lately, and a farmers' convention hearing of this, resolved not to allow hunting ever there proclaimed. As Meath was one of the most peaceful counties in the country, and free from crime, there is a prima facie case made out against the Viceroy, that the Telegraph's statement is correct. At all events it is certain that there was no more valid reason than this for the proclamation.

In Dublin there was no better reason either; and according to the Telegraph, Dublin was proclaimed with the obvious intention of intimidating the press. But "the best laid schemes of mice and men gang aft agley."

And the Dublin press refuse to be intimidated. A strict Parliamentary enquiry should be instituted into all these matters. The light of day should be made to shine upon these hidden deeds of darkness.

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the Professor is to be believed; for the convent boarding schools do not exceed twenty five in the province. We may remark, however, that it does seem that the professor is somewhat hyperbolic in these figures, just as he was when he stated that the convent schools "outnumber the Protestant boarding schools five to one." The truth is the Professor's fancy furnishes his facts.

The Professor's last reference to us is the complaint that we accused him of writing against convent schools because the stockholders of Alma College want to secure dividends, and that, therefore, the Professor takes this means of advertising his institution. Now we have positive knowledge on this point. The Professor does not straightforwardly deny that this was his object, and we know that the stockholders did bring pressure to bear to have the stock pay better. By making a casus of the Mail's No-Popery tendencies the Professor does a good stroke of business in getting free advertisements.

If, however, the public were aware of the interior discipline of the institution, to which we already made some allusion, the advertising might not bring much glory to the mill. It is not, however, our business to expatiate on this subject.

Principal Austin now states that "a greater or less percentage" of the one thousand Protestant pupils become Catholics. His unscrupulousness in statistics, already proved above, and in our former article, is further exemplified by comparing the present with his former statement, that "one-tenth become converts to Romanism." This is false: and he virtually acknowledges this by modifying the statement to the very indefinite expression "a greater or less percentage."

This is somewhat different from the ten per cent. of his former letter. Yet he pretends that the two statements are identical. Is this honest? He no longer maintains that the Convent schools are established mainly for the purpose of proselytizing Protestants: yet he has not the candor to acknowledge that their real purpose is the education of Catholic girls. Is this honest? Why should the Convents refuse to extend the advantages of a good education to Protestants, if they apply for it? If they would do so, they would be abused as illiberal, but because they do not, Professor Austin abuses them as institutions established expressly for purposes of proselytism.

The Professor's falsehoods against the Bishop of Kingston are not worth refuting anew. They have already been proved on unimpeachable testimony to be slanderous. At all events they have nothing to do with the subject at issue, "Convent Schools." Mr. Austin's reference to them now merely shows that his malice and malevolence are so irrepressible that they must be vented on some person, whereas in the consciousness that he is arguing in a bad cause, he cannot give valid reasons for his gross attacks.

It is well known that the convent school teachers do not interfere with the religious convictions of Protestant pupils given to their charge. The Protestant parents who send their children to them are perfectly aware of this; and as Principal Austin now acknowledges that "our Roman Catholic friends guard the faith of their youth," the natural inference is that they guard their morals too. Protestant parents know this; and in spite of Professor Austin's calumnies, they know that the convent schools are supplied with teachers of the highest order, and with every equipment needed for imparting a most complete education. Herein lies the secret of their desire to secure the advantages of these schools for their children.

THE BEAUTIES OF ALIEN RULE. The Dublin Telegraph throws new light on the manner in which Ireland is governed. It is positively stated that the only reason on account of which the County of Meath was proclaimed under the Crimes' Act was the opposition of the farmers to a plan of Lord Londonderry, the Viceroy, to hunt in the County. The Viceroy rented a hunting seat lately, and a farmers' convention hearing of this, resolved not to allow hunting ever there proclaimed. As Meath was one of the most peaceful counties in the country, and free from crime, there is a prima facie case made out against the Viceroy, that the Telegraph's statement is correct. At all events it is certain that there was no more valid reason than this for the proclamation.

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Parliament, a large number of distinguished English visitors, and many priests were present. Following Walspole, one of the Crown's witnesses, admitted on cross-examination that if Mr. Blunt had a right to remain on the platform, he did not read the police more than was necessary. The case of the Crown is so far considered as highly favorable to Mr. Blunt. During the trial the police outside of the Court amused themselves by endeavoring to expatriate the great crowds of people who had assembled to be present at the trial; and so scandalous was their conduct that one of the Englishmen present, Mr. Macaulay, of Colchester, entered the court and complained to the judge against what he described as the most wanton conduct he had ever witnessed. Eye witnesses describe the conduct of the police as that of a set of blackguards. This, however, is just what we might expect, for the police know that the "don't hesitate to shoot" and "don't hesitate to swear" Government expect from them.

Lord Harrington's special monthpiece, the London Observer, gives further details of the plot, and is really sanguine that its issue will be just what is desired in Unionist circles. This journal deems it neither "impossible nor undesirable for her Majesty's Government to arrive at some understanding with the Vatican for the adoption of a common attitude towards the Separatist movement in Ireland," because "there is no doubt, it seems to us, that the Head of the Catholic Church would be able to afford us material assistance, which we could legitimately accept in counteracting the mischievous designs of the Paralitites."

The Observer enters then upon the conditions on which negotiations might presumably be successful. The temporal interests of the Catholic Church, in Ireland, this journal thinks, would be the basis on which an agreement could be arrived at, satisfactory to both parties. There would be diplomatic representation of England at Rome. Catholic University Education could readily be conceded by the Government, and even they might go so far as to "bring the Irish Catholic priesthood into direct stipendiary connection with the State," thus "freeing them from absolute dependence on their flock, and giving them a permanent material interest in maintaining good relations with the executive government."

The plot was undoubtedly adroitly conceived in some respects, but it lacked one important element to secure success. It overlooked the fact that the Irish priesthood are one with the people in their demand for the just Government of Ireland by Irishmen, and that they before now rejected with scorn advances made them on nearly identical terms. The Bishops and priests of Ireland are as unapproachable now as they were then.

The result of all these negotiations has been their sudden collapse. The Duke of Norfolk went to Rome, indeed, to offer our Holy Father the queen's congratulations on the occasion of his jubilee; and so far he was graciously received. But when the question was for the Holy Father to interfere with Irish National aspirations, the Duke was at once informed by Cardinal Rampolla that His Holiness could not forbid the Irish priests to be patriots. Thus the negotiations collapse.

"All at once, and nothing first, just as bubbles do when they burst." The whole transaction may be summed up in the following graphic words from United Ireland:

"The outspoken utterances of the Freeman and Mr. Dillon, M. P., supplemented by our own declaration, promptly put it in evidence that the position of the Irish Catholic people and clergy on this question is as clear and firm to-day as it was when O'Connell described it so emphatically. All is well, thank God, and in the midst of their sufferings and trials the Irish people and the Irish priests will celebrate the blessed Christmas with hearts as full of mutual love and trust, with faith as strong and patriotism as ardent as at any period of their history."

Sir Thomas Grove, M. P., for Wiltshire, hitherto supporting the Government, as a "Liberal Unionist," is the latest member of Parliament who formally renounces adhesion to the Coercionists. He is disgusted with the manner in which the Crimes Act is being enforced. The Echo, the evening organ of the Liberal Unionists, commenting on the fact says: "The Government have only themselves to thank for the result. They may be propped up for a period by the Liberal Unionists, but that will ultimately avail them but little. If a powerful Liberal government, with the united force of the Conservative party at their backs, failed in the application of drastic exceptional legislation for Ireland, how can the present Government with four-fifths of the Liberals in opposition, expect to succeed?"

The Echo goes on to show that the imprisonment of such men as the Lord Mayor of Dublin, Wm. O'Brien, etc., instead of weakening the Irish cause, gives it new strength, by furnishing it with a class of men whose influence over the people will be the greater because they are "invested with a martyr's fame." The article continues:

"The greatest enemy of the Government at the present moment is Mr. Balfour. The men, however, who will ultimately be held most responsible for the Act and its administration are the Liberal Unionists. We cultivate the hope that the Government will soon see the mistake they have made, and hark back to a policy of pacification and safety. If not they will, in our judgment, make a bad matter worse, contract their power of usefulness, shorten their period of life, and weaken the Union they so passionately profess to protect."

This is what Mr. Gladstone has been telling the people of England, ever since the voice of Ireland was so unmistakably heard proclaiming her demand for Home Rule: it is what the friends of Ireland

have always insisted on, viz., that a policy of conciliation and amity would do more, in a short time, to consolidate the Empire, than centuries of coercion have effected or ever will effect. There is consolation in the fact that even the blind are beginning to see the truth of this.

Even Sir John Arnot, proprietor of the Irish Times, which had only abuse for the Nationalist party, and laudations of the Government for its vigor in enforcing the Coercion Act, has declared his disapproval of the brutal treatment inflicted on political prisoners; though in his case there is reason to believe that he is influenced rather by the fear that his business would suffer from his anti-Irish proclivities, than from that sense of justice and fair play which were the cause of the other conversions to the cause of Home Rule.

Mr. Grove states in his letter defining his position, that the Government engaged that the Crimes Act would be applied only for the prevention of crime, and not for political purposes. This promise they have not fulfilled, and consequently he cannot further support them.

THE CHURCH IN QUEBEC. "Can the Ebbelphon change his skin, or the Leopard his spots?" Whatever may be the answer to this query, it appears to be impossible for the Mail to lay aside its antipathy to everything French-Canadian, and especially to the Church in the Province of Quebec. In its issue of the 4th inst. an article against "monopolies," a subject which has certainly no connection with the French Canadian question, begins with a cloud of dirt thrown at the Church in Quebec.

"In Quebec, the habitant who demurs to paying tithes and assessments is said, in plain English, to be disloyal to God. The theory is that the Infinite has ordained that the common people shall toil and sweat in order to maintain a standing army of ecclesiastics, whose wealth in worldly possessions is seven fold greater than that of the richest banking Corporation of Canada."

This is a wilful misrepresentation of facts, and an unjust sneering out of the Catholic Church on which to vent his spleen, whereas with greater justice almost any Protestant denomination in Canada, whether of Ontario or Quebec, would be amenable to the Mail's maledictions, if there be any justice in it at all.

It is not that we suppose that any reader of common sense will be deceived by the absurd insinuations and statements contained in the above extract, that we propose to put the matter in its proper light here, but because we wish our readers to be informed even of the ludicrous and nonsensical attacks which are made on religion, especially those which are repeated constantly into our ears, of which class so many have appeared in the Mail since that journal began to ride the No-Popery hobby.

The Catholic population of Quebec was 1,170,718 by the last census. The largest Protestant denomination in Ontario, "the Methodist Church of Canada," numbered 438,987 adherents. Now there is nothing very remarkable about the fact, if it be really a fact, as probably is the case, that the Church property belonging to over a million Catholics should exceed in value that belonging to four hundred thousand Methodists. In this sense, it is very likely that the Catholic Church in Quebec is "richer" than the Methodist Church in Ontario, though we have not, and probably never has the Mail, the detailed statistics which would prove this to be the case. But if the Mail means to say that the Catholic Church of Quebec is one corporation, he insinuates a falsehood. The Church in Quebec is divided into eight dioceses, which, finally, are perfectly distinct from one another, as such as are the Methodists from the Presbyterians or the Church of England. In the sense, therefore, of distinct corporations holding property, it is false to assert that the Catholic Church in Quebec is enormously more wealthy than the Protestant denominations of Ontario.

Unitedly, it may be presumed that all the Catholic dioceses of Quebec together hold more property than any single Protestant denomination in Ontario; but for aggressive purposes, it is the boast of the Protestant denominations that they are one in purpose. If the comparison is to be made, then, as a reason whether for purposes of spoliation, or for the sake of showing the aggressive power of the respective Churches, we have a perfect right to insist that while all the Catholic dioceses of Quebec are lumped together, all the Protestant denominations of Ontario shall be lumped also. What, then, will be the result? Excluding Pagans and those of "no religion" we find the Protestant population of Ontario to be, by the same census, 1,586,169, being in excess over the Catholic population of Quebec, 415,451.

We may very reasonably suppose that this Protestant population in this wealthy Province possesses more Church property than do the Catholics of Quebec. If, therefore, a crusade is to be started against the holders of Church property, it would be becoming in the Mail to begin with the

Protestant churches of Ontario, instead of leveling all his arrows at the Catholics of Quebec.

Besides: as the editor of the Mail is himself a citizen of Ontario, it would seem to be somewhat more of his business to redress the wrongs of the people of his own Province rather than to be constantly poking his nose into the concerns of another Province with which he can have nothing to do except as assuming the role of an impertinent intermeddler. Charity, you know, begins, or should begin, at home.

But for what purpose does the Church in Quebec possess so much property? The Mail answers: "the common people there toil and mull in order to maintain a standing army of ecclesiastics" who are immensely wealthy. This is certainly a falsehood, and almost certainly a deliberate one. It is well known that the clergy of Quebec, for the most part, live simply and frugally on moderate incomes, and that their personal receipts are much smaller than are enjoyed generally by the Protestant ministers in Ontario, and what they do receive they well earn by their assiduous labor for the spiritual and temporal welfare of their flock. Of the Church property in Quebec, a great part consists of cemeteries, orphan asylums, hospitals, and other charitable institutions. The Protestants of Ontario have such establishments too, and more costly to their supporters, for the amount of work done, than the similar institutions in Quebec. Many of the schools in Quebec are likewise Church property, and in not a few cases the ecclesiastics referred to by the Mail are teachers who surely deserve support from their occupation, equally with the "army" of school teachers who make their living by their profession in Ontario. The remainder of the Church property consists of Churches which have been erected, not for the sake of enabling the priests to lead luxurious lives, but for the use of the people, and to enable them to adore God in a decorous manner. Moreover, it is almost certain that per capita, the value of the Protestant Church buildings in Ontario is greater than that of the Church buildings in Quebec. The Mail's charges, therefore, lack truth, decency, honesty and propriety. If, as seems to be the case, he is entirely opposed to the building of the Churches, for God's honor, there is a substratum of an intelligible purpose in his unwarranted attack upon the Church in Quebec, but even in this he would show more honesty if he began the onslaught in his own Province. We have had, before now, occasion to point out the open infidelity of which the Mail has frequently been the advocate, and if he means to apply the principles he is now advocating equitably to Protestants as well as Catholics, it is easy to see that he is playing into the hands of infidels, and arguing their cause as earnestly now as he has done in the past.

In conclusion, we may well ask: Is the appeal to the "Infinite," which the Mail makes so flippantly, in a trivial and bad cause, fit reading for a Christian public who should with reverence the precept of the Decalogue: Thou shalt not take the name of the Lord thy God in vain?

GOLDEN JUBILEE OF FATHERS DOWD AND TOUPIN. An interesting volume in memory of the auspicious event above indicated has been issued from the printing house of John Lowell & Son, Montreal. It is the work of J. J. Curran, Esq., Q. C., M. P., and it contains a historical sketch of the Irish Catholic community of Montreal, together with concise biographies of the Pastors of Rosollet and St. Patrick's Churches of that city. It is, for the most part, compiled from documents which relate to the Golden Jubilee, but it contains also several original sketches of great interest, not only to the Catholics of Montreal, but necessarily to the whole Catholic people of Canada. Coming from the pen of the well-known and deservedly respected eloquent member for Montreal Centre, it would naturally be expected that this little memorial book would be a gem, both as regards the matter it contains and the manner in which it is collated, and the expectations of those who read it will not be disappointed. The work is full of most interesting information concerning the progress of religion in Montreal and its vicinity, and as Montreal occupies a leading position in Canada not only as the great commercial centre of the Dominion, but also as a centre of Catholicity, the information given in the volume before us is of most general interest. In another column will be found much relating to the city which will be very interesting to our readers. We will therefore merely state here that the able and eloquent sermon of His Lordship Right Rev. J. Walsh, Bishop of London, will be found entire in Mr. Curran's book. This will make it an especially desirable acquisition to Catholics of London dioceses.

The Rev. Fathers Dowd and Toupin were ordained to the holy priesthood on the 19th May, 1837, hence their golden jubilee, the fiftieth anniversary of their priesthood, occurred on 19th May, 1887. These fifty years were spent in zealously

laboring for the spiritual and temporal welfare of the Catholic community; especially during the sad period when Irish immigrants to Canada were stricken down by thousands by that dread scourge the typhus fever, the self-sacrificing spirit of the Montreal priesthood was evident to the most inattentive observer. Father Dowd, being at that time charge of the Irish population of Montreal was one of his holy heroic priests who exposed themselves to the danger of contagion by ministering to the wants of suffering Irish population which at the time landed on our shores. Father Toupin has also been for many years identified with the Irish people of Montreal, and strongly recommend to our readers a beautiful memorial of two such devoted priests.

PETERBOROUGH'S OFFERING THE PAPAL JUBILEE. HIS HOLY FATHER REMEMBERS THE DIOCESE. The Lordship the Bishop of London (who kindly consented to be the bearer of a special message of homage from the Bishop of Peterborough to the Holy Father, and who carried with him Rome the jubilee offering of this diocese amounting to one thousand dollars) writes from the Holy City under date of December 16th, 1887, to His Lordship Bishop Dowling as follows:

MY DEAR LORD—I have the pleasure of informing you that I have been able to place in the hands of the Pope the self the jubilee offering of the diocese of Peterborough which your Lordship committed to my care. His Holiness was much pleased and I charged me to press his thanks to the bishop, and faithful of the diocese of Peterborough, adding that he thereupon bestowed upon them the Apostolic Benediction.

THE POPE'S JUBILEE. The Jubilee Pontifical Mass passed great splendor and rejoicing. Thousands of people were given tick admission to St. Peter's Church, and packed for the first time since erected. The Pope entered the church with the Cardinals and was hailed with shouts of "Long live the Pope." Music was most affecting. The blessed people, after which the Pope gave every demonstration of esteem. King Humbert sent a monetary deputation that he was with the smoothness of the ceremony which was the best proof of the liberty: as if his being not in with for one day constituted there were present forty-eight Cardinals and two hundred and thirty-eight Bishops and Bishops. While upon the sacred vestments it was said Pope faltered twice, but soon recovered. This report has since been authorized. He wore the triple crown presented to him by the Emperor of Austria.

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FIVE-MINUTE SERMONS FOR EARLY MASS

By the Priest Fathers.

Refreshed in their Church of St. Paul the Apostle, 147 St. Nicholas street and Ninth Avenue, New York City.

Between remembering the old year and looking forward to the new year, this day should be a busy one for the Christian.

Good Christians examine their consciences in some manner or other daily, and some are so vividly in God's presence that they scrutinize every act of their lives.

There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement with one's self honestly adhered to.

Brothers, I wish of all you had some thing of this high gift. But for most of us I may truly say that the examination of conscience which will benefit us, will be that made at set times; of course, at confession.

Let us face about, therefore, brethren, and look back over the past year, month, and week, and question the seasons of the old year.

At the regular weekly meeting of St. Mary's Branch we were so happy to express the death of His Lordship Bishop Carbery, and the following preamble and resolutions were adopted unanimously:

Resolved, That this branch of the League, while humbly submitting to the will of an all-wise Providence, deeply deploras the demise of our late Bishop, later our director, and the cause of ten- perance has lost an earnest advocate, and we desire to testify our esteem for his many noble qualities of mind and heart and our deep sorrow at his loss; Be it further

Resolved, That these resolutions be entered in the minutes of this meeting, and that a copy be sent to the city press and to the CATHOLIC RECORD, of London, for publication.—Hamilton Times, Jan. 4.

Donohoe Magazine. Four Characteristic Poems.

The four poems we present to our readers in this short paper are characteristic ones—full of much beauty, felicitous metre and great individuality.

Oh! loosen the snood that you wear, Let me tangle a hand in your hair, my pet, For the world to me had no daintier sight Than your brown hair rolling your shoulders white.

It was brown with a golden gloss, Jeanette, It was sleeker than silk of the Ross, my pet, 'Twas a beautiful mesh falling down to your feet.

My arm was the arm of a clown, Jeanette, It was mischievous, bristled and brown, my pet; But warmly and softly it leered to caress, Your round, white neck, and your waist of iron.

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and to their public and universal recognition with pride, and if the public does not believe what we say, we will appeal to their friends and neighbors who they think about our preparations.

As stated above, we most cordially commend the perusal of this correspondence by our readers, believing that to do so, we are fulfilling a simple public obligation.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes.

Life is a reality—a pocketbook of hard facts, the most valuable of which may be the almighty dollar—so they travel the via dolorosa never lifting their eyes to the beautiful rainbow of ideality that spans their life beyond.

OUR CONFESSION OF FAITH. BY WHICH IT IS HOPED ANY INJUSTICE MAY BE CORRECTED. To the Readers of the Catholic Record:

In common with many publishers and editors, we have been accustomed to look upon certain statements which we have seen in our columns as merely adroit advertising.

"We have convinced ourselves that by telling what we know to be true, we have produced at last a permanent conviction in the public mind. Nine years ago we stated what the national disease of this country was, and that it was rapidly increasing.

"Seven years ago we stated that the condition of the kidneys was the key to the condition of the majority of cases of paralysis, apoplexy, heart disease, convulsions, pneumonia, consumption, and insanity; over half the victims of consumption are first the victims of diseased kidneys.

"When the recent death of an honored ex-official of the United States was announced, his physician said that he believed that was not the cause of death. He was not frank enough to admit that the apoplexy which overtook him in his bed, was the fatal effect of the kidney poison in the blood, which had eaten away the substance of the arteries and brain; nor was Logan's physician honest enough to state that his fatal rheumatism was caused by kidney acid in the blood.

"If the doctors would state in official reports the original cause of death, the people of this country would be alarmed, yes, nearly panic stricken, at the fearful mortality from kidney disorders.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATE OF LIME, BODA, IRON.

Cure Coughs, Colds, Asthma, Bronchitis, and all Scrophulous Humors. Get the greatest benefit from the great purity of Wilson's Compound of Cod Liver Oil and Lime, Boda, Iron.

THE DOMINION Savings & Investment Society LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have pleasure in offering to make loans at a very low rate, according to the security offered, principal payable at end of term, with privilege to borrow or to pay back a portion of the principal, with any instalment of interest, if so desired.

OFFICE—Opposite City Hall, Richmond Street, London, Ontario.

THE OBJECTS OF THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

MINNESOTA Cheap Homes on long time and Liberal Terms. The Stevens County Abstract and Real Estate Agency has One Million Acres of the Best Farming Lands, Best Dairy Land and Best Wheat Land in Western & Central Minnesota that are to be found in the world.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATE OF LIME, BODA, IRON. Cures Coughs, Colds, Asthma, Bronchitis, and all Scrophulous Humors.

COOK'S PATENT BAKING POWDER. Is a pure Fruit Acid Powder. It contains no alkali, and is perfectly safe and may be used by the most delicate constitutions with perfect safety.

WILSON'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATE OF LIME, BODA, IRON. Cures Coughs, Colds, Asthma, Bronchitis, and all Scrophulous Humors.

ACADEMY OF THE SACRED HEART. Conducted by the Ladies of the Sacred Heart, London, Ont.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even delicate constitutions. Air, bathing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise.

CONVENT OF OUR LADY OF LAKE Huron, Huron, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music, studies with French and English, per annum, \$100; German free of charge; Music and use of Piano, \$25; French and English, \$25; Private room, \$25; For further particulars address:—MOTHER SUPERIOR.

URSELINE ACADEMY, CHATHAM, Ont.—Under the care of the Ursuline Ladies. This institution is pleasantly situated on the Great Western Road, 50 miles from Detroit. This spacious and commodious building has been supplied with all the modern extra charges. For further particulars address, MOTHER SUPERIOR.

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NOTICE. COAL & WOOD. We would respectfully announce that we have bought the coal and wood yard lately occupied by James Sloan, as agent for G. H. Howard & Co., and are prepared to furnish coal of all kinds and hard and soft wood, cut, split, and delivered.

NOTICE. HAVANA CIGARS. 25 lines of the finest in the market, at OLD PRICES.

NOTICE. FANCY GOODS. I not usually found in a Tobaccoist establishment. Reading Room containing the leading papers in connection.

NOTICE. ELLIMAN'S EMBRICATION. FOR SPRAINS, CURBS, AND SPLINTS WHEN FORMING.

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Plumbers, Gas and Steam Fitters. 88 Clarence Street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Carriage.

TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers of London, have now in stock a large quantity of Mellian Wine, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and President of Studies of the Diocesan Seminary of Maraca.

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