

The Catholic Record.

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Written for the Record.

HOLY SEASON.

Holy season is passing by.
Singers are warbling to our land;
The stable of Heaven is breaking forth
In sweet, freshening breezes blowing.

Stern chains that bind our rolling globe
Are bursting link by link away,
And happy, sunny days again
Are marching on in bright array.

So may the stars that bind us down,
Before this holy season close
Give way to holy grace and love,
And leave our souls in sweet repose.

For swiftly, days are coming on,
When other eyes will view the skies;
And we are resting in the tomb,
Our bodies never more to rise.

Think, reader, what a fleeting mist
This life of ours may be!
Then turn thy thoughts to things sublime
That teach the future joys to see.

—Tara Villa,
Longwood, March 20th, 1885.

THE INFALLIBILITY OF THE POPE.

To the Editor of the *Globe* (St. Johns, N. B.):

SIR,—Not being a regular subscriber to your excellent journal it was only accidentally to-day that I read in your issue of the 9th inst. the communication of a Protestant writer signed "Catholic," in which, quoting from a notoriously anti-papist account of the Vatican Council and of the debate therein on the question of Papal Infallibility, a grave injustice is done to the prelates whose discourses are quoted, and amongst others, to the late Most Rev. Archbishop Connolly, whose memory is, as it should be, dear to every member of his former flock in New Brunswick.

A moment's reflection will convince the candid reader that, in the time of deliberation and debate, when an important question is being discussed and ventilated, the speakers on both sides use their strongest arguments and best efforts in support of their respective sides, in order that in the end the best decision may be made, and the true merits of the question fully established. The earnest and able discourses of the Fathers above mentioned, of the council, prove that ample liberty of debate and of action was not wanting. But after the decision—to which each and every one of the Bishops, without exception, duly and reasonably submitted—to quote the arguments made against the question while this matter was still under deliberation and debate, to quote such opposition arguments, however earnest and sincere when uttered, as the unalterable opinions or ultimate convictions of their authors, would be not only unjust but absurd. For many such arguments are used against the proposition such as it is then formulated. Subsequent modifications of the form of the original proposition take away the force or aptness of such arguments, so that they no longer apply to the case. And such really was the fact in the discussion of the infallibility question.

The dogma as ultimately defined by the Council is very different in form or wording from the many and different forms in which it was at first formulated by various ones of its advocates. Thus one very illustrious Prelate, in a published letter which he afterwards qualified, advocated the infallibility of the Pope *separately and apart* from the rest of the Church. This was condemned by the opponents on the ground that to suppose the Pope "separate and apart" from the rest of the Church would be to suppose the head separate and apart from the body, a truncated, therefore a lifeless head. But in the Church, the body of Christ, there is no separation between the head and body. Sometimes a decayed limb is cut off from the body; but never can the head and body be separated without death. On the contrary, in accordance with the simile of the human body, while the heart sends to all parts its life blood, the head, the brain, communicates the nerve fluid to all the body. When this communication is interrupted by a break at the neck or other part of the spine, paralysis to all parts below the break ensues—then death. Again, some would define the Pope infallible in all his official acts. To this others opposed the historic fact of Pope Honorius's letters to the Patriarch Sergius, for which the said Pope was condemned as a heretic.

This case of Honorius was a stubborn fact, hard to get over. It was the strong point in Father Gratry's letters to Mgr. Dechaups. But the letters of the latter in reply showed very plainly that those letters of Pope Honorius were not *ex cathedra*, that is, defining a doctrine of faith or morals to be held by the Universal Church. On the contrary his letters acquiesced in Sergius's preference to remain silent, to make no definition; and it was precisely for this silence—for not defining and denouncing the error in question, which savored of Monothelism, that he was condemned as a heretic—that is, for fostering heresy by his silence when he ought to have denounced it.

Thus every kind of objection was weighed and sifted, and the formulae modified, word after word, by the bishops,

so that the decrees passed by the fathers came forth very different indeed from the original *schemata*, or forms in which they first came before the council.

But, Mr. Editor, it is not my intention at present to provoke a discussion about the Vatican Council or other question, but only, with this simple explanation, in justice to the memory of the late Archbishop Connolly, and to the other Bishops of our Province who took part in said Council, to send you two pamphlets from which to make extracts, if you will kindly afford the space—one of them being the funeral sermon preached at the obsequies of Dr. Connolly, the other a letter of the Bishop of Chatham, published in 1872, in reply to certain strictures made on him in connection with a trial which took place that year at Richibucto, which letter bears on the matter now under consideration.

Apologizing for this intrusion on your columns, and thanking you kindly,

I remain, etc.,

March 12, 1885.

VERITAS.

(From the funeral sermon delivered at the obsequies of the late Archbishop Connolly, on 31st July, 1876, by the Rt. Rev. James Rogers, D. D., Bishop of Chatham.)

Also, he "kept the faith." If ever this was true of faithful pastor, it was of him. The spirit of faith—the faith which worketh by charity—animated his every act. The truths of Religion formed an essential part of all his thoughts and feelings, so thoroughly was he imbued with them during his early studies; so congenial were they to his impressionable, devotional nature. He believed not only with the simplicity of blind obedience, but with the most full conviction, the most clear insight into the truth of what he believed. This was evident to all who heard him preach; so earnest in feeling, so cogent in logic, so replete with accumulative proofs from Scripture and tradition, were his sermons. From the duty of "preaching the Word in season and out of season" he never desisted, especially in the penitential seasons of Advent and Lent, when he entered with heartfelt devotion into the spirit of the Church's discipline by fasting and praying himself, as well as aiding the Priests in the labors of the confessional. His knowledge of Holy Scripture, of what is called "Lectione Theologica," that is, *proofs of Religion, natural and revealed*, of every imaginable objection to religious truths, and their solutions, which are found elaborated in St. Thomas of Aquin, his favorite author, was admirable. His short, comprehensive instructions to children preparing for first communion were inimitable for their simplicity, clearness and impressiveness, while in the confessional his manner of exciting to contrition, to abhorrence of sin, and to a determination of amendment, was so earnest and effective.

When called to take part in the deliberations of the Oecumenical Council of the Vatican, the same spirit of faith animated him, the same anxiety to please God, to fulfill with simplicity and fidelity, his duty. All through that trying period he maintained the same honorable distinction of a laborious, studious, able, and faithful Prelate. The sense of the responsibility of his office as one of the Fathers of the Council, called together by the Chief Pastor to carefully examine and honestly express their opinions during the period of deliberation, made him study with all the assiduous application of which his great mind was capable, and to express his opinions with all his characteristic, honest, manly candor, and the apostolic liberty which was his right as well as his duty, according to the regulations of the Council, to employ. This right he exercised, this duty he performed in such a way as to give no just cause of offence to any one, nor to wound his own upright conscience by any faithless abstention from a difficult and delicate duty—the duty of urging his own views against what was evidently the wish of the majority, during the period of deliberation while it was permissible for him to do so. I allude especially to the great question of the Pope's infallibility when speaking *ex cathedra*, which engaged so much attention.

This doctrine the illustrious Archbishop always held. It was what he had learned during his own early theological studies, what, as a theological opinion, from conviction of reason, he had adhered to; for it was the doctrine which he taught me, when as President of St. Mary's College he taught me theology. The text book in which I then studied, whose author, Thomas ex Carmas, was a Franciscan, was the same which he himself had used, and in which the infallibility question is treated of, really, though indirectly, in answering objections. The compendium of this course of Theology is still the manual used by the authorities in Rome in the examination of candidates for Holy Orders—a circumstance which shows the high estimation in which this work is held.

But he did not think it advisable to erect this doctrine into a dogma of faith, binding all under pain of anathema. His desire to promote concord, to facilitate the return to the church of our separated brethren, which had always influenced his ministry, his anxiety to not provoke still greater opposition and persecution against the Church and the Apostolic See, made him argue earnestly and in all good faith against the opportuneness of defining this question. The Church, he reasoned, had existed nearly two thousand years without such definition, and he could not see any urgent necessity for it at present; while, on the contrary, he feared that its definition now might estrange still further from the Catholic Church those already separated from it.

But from the beginning he expressed his determination, as a matter of course, of bowing with simplicity and sincerity to whatever would be the decision of the Council. On the day on which he delivered his second able discourse on this question, he prefaced it by one of the most beautiful, simple, and unreserved acts of faith that can be imagined. "Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever will be the final decision of this Council. For if the Church of Christ be not truly represented here, where are assembled nearly all the Bishops of the Catholic world, duly convened and presided over by the Chief Pastor, the Supreme Head on earth of the Church; if the deliberations and decisions of this august body aided by the Holy Ghost, the Spirit of Truth, whom Christ sent to guide and enlighten his apostles and their successors, and abide with them forever, be not the expression of infallible truth, then there is no infallible authority for defining religious truth, in this world! We must here use the words of the Apostles to our Lord, when He asked if they also would leave Him Simon Peter answered, 'Lord, to whom shall we go? Thou hast the Words of eternal life.' So, Venerable Fathers, if the truth be not here, where else can we find it? To whom else shall we go? AD QUEM IREMUS?" (John VI. 69.)

Then when the dogma was formally defined, he immediately intimated his unqualified acceptance of and adhesion to it, as to every other dogma of Catholic faith.

(From a sermon delivered by the Bishop of Chatham at Richibucto, Kent Co., published in the statement of case *McFarquhar vs. Richard*.)

But in matters of Religious doctrine we see, in practice, a great diversity of belief and opinion, even among the most learned and pious men. How reconcile this paradox, this contradiction? Did Christ authorize that His Divine Truth should be thus misunderstood? or expounded in an inconsistent and contradictory manner by those whom He appointed to preach it that one portion of His flock should be taught to believe articles of faith, which other bodies of Catholics believe? Catholics believe that such would have been unworthy of the infinite wisdom of Christ; that, in fact, He did not authorize, but forbade divisions and contradictions in doctrine among His followers, that He instituted a Tribunal on earth to decide all such disputes and divisions. This Tribunal is "the Church of the living God, the pillar and ground of truth" (1 Tim. iii. 15), and therefore infallible. Christ commanded His disciples that when any disputes should arise among them, to "tell the Church;" and when this last Court of appeal, this infallible authority decides, He orders prompt submission to such decision: "he that will not hear the Church let him be to thee as the heathen and Publican" (Matt. xviii. 17).

This infallibility is ensured to the Church, not by the personal qualities or merits of weak, frail men, however good—although such compose her body—but by the promise of Christ to be with her in the fulfillment of the work of the ministry to which he appointed them; and by the guiding, directing and controlling power of the Holy Ghost, the Spirit of Truth, whom He promised to send to His Church, to abide with them forever" (John xvi. 13). This official infallibility, this inerrancy, his solemn decisions, which Christ promised to the Church, does not by any means imply the individual impeccability or personal exemption from sin of any one of her members, nor matter how exalted in rank. On the contrary, all know that like David or Solomon, or St. Peter or Julius, the holiest and best in a moment of weakness, if he neglect to "watch and pray lest he enter into temptation," (Matt. xxvi. 41) fall into sin; and if he repent not, he may like Julius, be eternally lost.

In giving His great commission to the Apostles, the first Pastors of His Church, to teach all nations, He promised to be with them all days even to the consummation of the world" (Matt. xxviii. 20), and "I will be with you, and I will be with you until the end of the world." (Matt. xxviii. 20). This promise He fulfills by His Real Presence in the Adorable Sacrament of the Altar, the Holy Communion, the mystery of faith and love, which Catholics everywhere are celebrating on this day. Before His death Christ promised: "I will build my Church and the gates of hell shall not prevail against it" (Matt. xvi. 18). The Paraclete, the spirit of truth, who was to abide with the Church and to preserve it against "the gates of hell," that is against the efforts which the "Father of lies" would make to undermine it by falsehood or error. "And I will ask the Father and He shall give you another Paraclete that He may abide with you forever." The Holy Ghost whom the Father will send in my name. He will teach you all things, and bring all things to your mind whatsoever I shall have said to you." (John xiv. 16, 17, 18, 19). "When He the Spirit of Truth is come He will teach you all truth" (John xvi. 13). This certitude based on the infallible Word of Christ, that He is with His Church, guiding, enlightening and ruling her, and that the Holy Ghost is also with her, teaching all truth and guiding her pastors in all official duty, but particularly when assembled in solemn

council, makes Catholics prompt to receive and abide by her decisions. For they regard such decisions, not as the decisions of mere men, however good or wise or learned, but the decisions of the Holy Ghost, of Christ Himself, "He that heareth you, heareth me." "Whatever you shall bind on earth, shall be bound in heaven; whatever you shall loose on earth, shall be loosed in heaven." (Matt. xvi. 19). The pastors of the church are simply the human instruments, the official channels which the Holy Ghost employs to communicate Religious Truth to men. The great efficient cause, the motive and direct power, so to speak, of this solemn official action of the Church of Christ, is the Holy Ghost. This truth—for if this be not true, then there is no such thing as truth in the Bible, for there is no point more clearly and more frequently repeated in the Bible, while at the same time it is most conformable to right reason—satisfies and convinces the minds of Catholics with as much logical precision as any geometrical demonstration that every dogmatic decision of the Church, every article of faith which she proposes to our belief, must be true, no matter how obscure or unsatisfactory may appear the intrinsic arguments otherwise brought to prove it independently of the Church's decision.

The whole history of the Church illustrates this. From time to time there have been disputes and differences on points of doctrine or discipline, which, when the matters were of sufficient importance, were examined and discussed in Council by the Pastors of the Church, under the presidency of their Chief Pastor, the Pope. During the period of deliberation the Fathers are expected, and sincerely express their opinions and the reasons thereof. For this reason suitable regulations as to the mode of conducting the deliberations, providing for the necessary liberty of discussion, the just and decorous order to be observed in conducting it, etc., are made by, or with the sanction of the President, published and circulated among the assembled Fathers, just as is done in all other well regulated deliberative assemblies of intelligent men. As a matter of course, during the period of deliberation and discussion, there is more or less difference of opinion. Such was the case at the first Council of the Church, held by the Apostles and early Christians at Jerusalem (Acts xv). Such has been the case in every Council held since. Such was the case at the recent Vatican Council. But the period of deliberation being ended, the liberty of discussion ceases, and when the final decision is formally given the liberty of difference of opinion on the points decided ceases. Simple, honest, rational, and sincere assent and submission is required of all without exception, to the decision of the church. "He that will not hear the Church" says Christ, "let him be to thee as the heathen and publican" that is let him be cut off from the fold of Christ.

That my course at the Vatican Council was in strict conformity to every particular with my conscientious duty and all official rights and obligations as a Bishop of the Church, I have never for a moment had reason to doubt. When called to the Council by the supreme visible head of the Church, I obeyed with alacrity, and may here refer to the Pastoral Letter on the subject, printed and published in Nov., 1869, immediately before my departure. At the Council I remained three months after I had got leave of absence, in order to fulfil my duty and exercise with Apostolic liberty my right of voting during the period and within the just limits of the regulations prescribed for the deliberations; and when the decision was finally and formally given, as soon as I could procure authentic printed copies of the Decrees, I sent them by mail to every priest in my Diocese, accompanied by the following circular letter addressed to my flock:

To the Clergy, the Religious and Laity of our Diocese, Health and Benediction.

DEARLY BELOVED BROTHERN,—We addressed to you a Pastoral Letter on the occasion of our departure for Rome to take part in the Oecumenical Council. Now that we are returning from it, we desire again to address you on the subject.

While assisting at the Council we tried faithfully to fulfil the sacred and grave duties of our office. We studied and weighed carefully the arguments which militated for and against the questions submitted for our examination. We listened with respectful attention to the discourses of the Venerable Fathers; and when the times came we voted according to our conscience.

One question especially, as, doubtless, you learned from the newspapers, much occupied the Council, namely, that of the infallibility of the Pope. When this matter was first officially submitted to our examination, the Fathers of the Council were invited to write their observations thereon.

In this observation, which we wrote on this occasion, we acknowledged that from the period of our clerical studies in the Seminary up to the moment of our arrival at the Council, we had held the opinion of the Pope's infallibility *teaching ex cathedra*; and that as far as it might concern us personally, no difficulty existed, since we were in the disposition which we hoped always to retain, of believing everything which the Catholic Church would teach. But when called upon to vote for the erection of this doctrine into a dogma of faith, binding all to believe it under pain of excommunication, we were unwilling to assume that responsibility, principally for two reasons: 1st. Because the certi-

tude of the doctrine, howsoever probable it might be, did not appear to our minds sufficiently evident to justify us in giving such a vote. 2nd. Even though we had acquired this certitude, the definition of the dogma appeared inopportune; since it might give occasion to many to become separate from the Church, and prevent others from entering into her pale because perhaps they would not be able to reconcile this definition with certain facts of history in past ages. The subsequent discussion of this subject in the Council hall did not change our opinion. Hence when the time for voting in the General Congregation came we voted negatively: *non placet*.

But at that moment as well as at all other times, we were in the disposition to abide by the final decision of the Council. For such decision gives us the supreme motive of credibility on which our faith is grounded, namely, the authority of the Church.

According to the permission which we had received, and after complying with the condition required, namely, that of appointing our Procurator for the Council to do all that would be necessary in our absence, such as to sign the decrees, etc., we left home before the public session of the 18th July took place. Although not present when the last solemn vote of the Fathers and the confirmation of the Sovereign Pontiff were given, we soon after became informed of the fact.

Therefore on this feast of the Assumption of the B. V. Mary as well as the anniversary of our episcopal consecration, while unable to be present with you as we had hoped, we endeavor to compensate by addressing to you the present letter:

1st. To communicate to you the dogmatic Decrees of the Council, passed in the public sessions of the 24th of April and the 18th of July, and which are herewith annexed.

2nd. To express our humble submission and our sincere and full adhesion to the said Decrees.

3rd. To transmit to you the Apostolic Benediction, given to us for you by His Holiness at the audience of leave-taking which he deigned to accord to us some time before our departure.

We earnestly recommend to you, dearly beloved brethren, to offer up your fervent prayers to heaven for the interests of the Church, for its Chief Pastor and all the Pastors and people of the Christian fold. May God bless them and preserve them in the holy unity of charity and of the true Religion! At this moment in which we write these lines the scourge of war is here exercising its terrible ravages, to which God alone can mark the limits. Alas! the inevitable chastisement of sin! Let us stay the arm of God's justice by a true repentance of our sins, by our humble prayers and persistent supplication to His Divine Heart for mercy.

Let us also supplicate our Immaculate Virgin Mother who, at the wedding of Cana, by her intercession with her Divine Son, caused water to be changed into wine, that she may now in like manner cause the tribulation of her clients to be changed into spiritual joy!

In conclusion, dearly beloved brethren, we solicit for ourselves your pious prayers, and we implore the God of Mercy to pour down upon you all his most abundant benedictions!

Most Rev. Fr. J. J. Rogers,
(France, August 13, 1870.)

JAMES ROGERS,
BISHOP OF CHATHAM,
(New Brunswick, Canada.)

On my return to my Diocese, in answering the address of welcome presented to me by the devoted people of Chatham, I failed not to express, as had ever been the tenor of my instructions, the same duty of reasonable obedience and due submission to all lawful and just authority, whether spiritual or temporal. From the notice of what I said on that occasion, published at the time in the local newspapers, I make the following extract:—

"After the Gospel, he preached an earnest, practical instruction which occupied about an hour, taking his text from the Gospel of the Masses of the feast of Christmas, and dwelling emphatically on the lesson of 'Gloria to God and peace on earth to men of good-will,' sung by the angelic host over the Crrib of Bethlehem—the lesson of obedience to all legitimate and just authority on earth, taught by the example of Mary and Joseph leaving their home at Nazareth, in obedience to the edict of the Pagan Emperor, in order to register their names in Bethlehem, and the lesson of the inflexible inerrancy of the decisions of God's Church and her Chief visible Head on earth when speaking *ex cathedra*, as illustrated by the miraculous Star which guided the three eastern Kings or wise men, first to Jerusalem, where it disappeared and left them to learn from the official ordinary authority which God had established on earth for guarding and expounding His Divine Law and His Prophets, namely, the Jewish High Priest, that it was in Bethlehem of Judaea that Jesus was to be born. His Lordship thanked them for their just and warm expression of sympathy for the Sovereign Pontiff in his present affliction, and their protest, in common with the Prelates of the Ecclesiastical Province and of Catholics everywhere, against the invasion by the Italian Government of the Patrimony of St. Peter, the property of the universal church."

When the priests of our diocese, as soon as the season and their laborious duties permitted their absence from their respective missions, assembled at our residence in Chatham for their spiritual retreat last year, it was deemed a

suitable occasion to convey our filial congratulations to the Holy Father who had then recently completed his 25th anniversary as Pope. This being the first formal meeting of all our clergy since my return from the Council, it was also deemed a suitable occasion to express in the same address our entire assent and adhesion to the decrees of the said Council.

Correspondence of the *Catholic Record*,
HOLY WEEK IN HAMMILTON.

The ceremonies of Holy Week were carried out with great splendor in the Cathedral of Hamilton. The office of Tenebrae began on each evening at 3 p. m. The lamentations and the Benedictus were sung by the clergy, according to the strict rite of the Gregorian chant. The office of the plaintive strains was most touching.

On Holy Thursday a large number of the clergy, even from the remote districts, assembled for the consecration of the Holy Oils. Amongst those present we noticed Rev. Fr. Cassin, Priceville; Rev. Fr. Wadel, Chepstow; Rev. Fr. Schweitzer, Berlin; Rev. Fr. DeMortier, Guelph; Rev. Fr. Maguire, Galt; Rev. Fr. O'Leary, Freelon; Rev. Fr. Slavin, Oakville; Rev. Fr. Feeny, Dundas; Very Rev. Vicar-General Dowling, Paris; Rev. Fr. Malligan, Caledonia; Rev. Fr. Lennon, Brantford; Very Rev. Vicar-General Heenan; Rev. Fr. Rogers, Chatham; Rev. Fr. Craven, Chatham. The Bishop was, of course, celebrated, attended by Very Rev. E. Heenan as arch-deacon and Very Rev. Fr. Dowling as assistant priest. During the procession of the Most Holy Sacrament, the canopy was borne by the most distinguished gentlemen of the congregation. The altar of repose was simply magnificent, got up in true Roman style, at the expense of the Ladies' Altar Society. From the time the Holy Sacrament was placed on the altar, the ladies of the society of the perpetual adoration kept continual guard, relieving each other in pairs, at the end of each half-hour, till midday on Good Friday. They took their place at prie dix before the altar of repose, and were robed in long white veils, which covered the entire figure.

On Good Friday the ceremonies began at half-past nine o'clock, and the Passion was sung according to the Rubrics, the Very Rev. Vicar-General Heenan being celebrant. The Reproaches were also sung at the adoration of the cross. The Passion sermon was preached by the bishop. The same gentlemen as yesterday carried the canopy on its return procession. In the evening there was the usual office of the Tenebrae, and later on the grand procession of the Way of the Cross.

On Holy Saturday the solemnity of the various important rites of the day, was Very Rev. E. Heenan, attended by a large staff of clergy. The greater part of the afternoon of Good Friday and nearly all Holy Saturday was devoted to hearing the confessions of the great number preparing for the Easter day.

On Easter Sunday there was an immense crowd of communicants. The grand Pontifical High Mass was sung by the bishop, and the sermon of the day preached by Rev. Father Lennon.

The music selected for the Mass was Hayden's sixteenth and the Regina celi of Laublitte. Mr. O'Brien presided at the organ in his usual finished style, and the conductor of the choir was Mr. Cherrier, whose mastery tact in directing the large troupe of accomplished amateurs, both ladies and gentlemen, was never more successfully displayed. The orchestral accompaniment added immensely to the great musical treat.

It is pleasant to see this grand revival of religion in our new country and the good Catholics of Hamilton rivaling in their piety the most fervent Catholics of the old country.

The three days' retreat for the English society, a preparation for the Holy Communion, will commence on next Wednesday.

St. Patrick's Day in Seaford.

The sacred concert given by the choir of St. Patrick's Church on the evening of the 17th inst., (St. Patrick's Day) was numerically and financially a success. The altar of the church was beautifully illuminated by wax tapers, upon which hung a large picture of the Patron Saint of Ireland, the whole possessing a solemn and attractive and pleasing to the eye. The singing by the choir was up to the usual standard. The solos by Messrs. Kent, Klinkhammer and Joslin were well worth listening to, and we anxiously add our words of praise to their well-known abilities. Miss Walsh, Miss Killoran, Miss Campbell and Miss Downey each sang a solo, and as they are so well known and deservedly popular with a Seaford audience, we will not attempt a criticism. Our attention was mainly taken up with the excellent and highly instructive lectures delivered by the Rev. Father Lotz, of Goderich. To do the lecture justice we have not space at our command this week, but will give a variation report in our next issue. The Rev. gentleman is an easy, fluent speaker, using the language of a learned scholar which he is. The lecture throughout was listened to with rapt attention by the audience, and the Rev. lecturer has made for himself a lasting name in Seaford. We congratulate the good pastor of the church, Rev. Father Shea, upon the success which attended this concert. He is also esteemed by all classes here, the large number of Protestants present attested this fact. The proceeds amounted to something about \$34.—Seaford Sun, March 30th.

Your subscribers feel proud of such an able and fearless exponent of Catholic rights as the RECORD proves itself to be.—Wm. HAGGERTY, B. A., Sydney Mines, Cape Breton.

On the occasion of the Anniversary of the death of the late Archbishop Connolly, the Rev. Fr. Dowling delivered a beautiful and touching sermon, in which he reviewed the life and labors of the late Prelate, and exhorted the clergy to imitate his virtues and to remain united to the Church and the Apostolic See. The sermon was highly interesting and well received by the congregation. The Rev. Fr. Dowling is a most excellent preacher, and his discourses are always characterized by a high degree of eloquence and a deep knowledge of the Faith. The services at the obsequies were most impressive, and the presence of so many of our clergy and people was a fitting tribute to the memory of the late Archbishop.

PASTORAL LETTER

His Grace the Archbishop of Toronto, on the Festival of St. Patrick.

"Oh the depth of the wisdom and knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!"

To the Rev. Clergy, Religious Communities, and the Laity of our Diocese, Health and Benediction in the Lord.

Yet Christian and Catholic instincts never grow old. On tiles and bricks found in the ruins of Roman temples and theatres, is found the sign of the Cross.

2nd. To avoid all secret societies, since from their very nature they fall under the censure of the Church.

3rd. We most earnestly recommend the formation of temperance societies, where ever there are ten Irishmen.

4th. We exhort Irish Catholic parents to procure for their children a Christian, Catholic education.

5th. Let us pray for the souls of the departed, and for the souls of the living.

6th. We urge you to practice the virtues of faith, hope, charity, and the other moral virtues.

7th. We urge you to practice the virtues of prudence, justice, fortitude, and temperance.

8th. We urge you to practice the virtues of modesty, purity, and the other cardinal virtues.

9th. We urge you to practice the virtues of obedience, humility, and the other evangelical counsels.

10th. We urge you to practice the virtues of piety, devotion, and the other virtues of the Christian life.

11th. We urge you to practice the virtues of industry, diligence, and the other virtues of the secular life.

12th. We urge you to practice the virtues of truthfulness, honesty, and the other virtues of the social life.

13th. We urge you to practice the virtues of courage, magnanimity, and the other virtues of the heroic life.

14th. We urge you to practice the virtues of gentleness, kindness, and the other virtues of the peaceful life.

tions, and as I have said, there will grow up amongst the good wheat.

Another means of preserving the nationality and faith of the Irish has been the providential.

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12th. We urge you to practice the virtues of truthfulness, honesty, and the other virtues of the social life.

13th. We urge you to practice the virtues of courage, magnanimity, and the other virtues of the heroic life.

14th. We urge you to practice the virtues of gentleness, kindness, and the other virtues of the peaceful life.

15th. We urge you to practice the virtues of justice, mercy, and the other virtues of the Christian life.

16th. We urge you to practice the virtues of peace, love, and the other virtues of the Christian life.

rather than allow your divine vocation to be lost.

6th. Cultivate the good, sound literature of the age.

7th. We recommend to the national societies the care of the poor, of emigrants, and especially of the orphans.

8th. Lend a helping hand to all peaceful and constitutional struggles of the Irish at home.

9th. Let us pray for the souls of the departed, and for the souls of the living.

10th. We urge you to practice the virtues of faith, hope, charity, and the other moral virtues.

11th. We urge you to practice the virtues of prudence, justice, fortitude, and temperance.

12th. We urge you to practice the virtues of modesty, purity, and the other cardinal virtues.

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Correspondence of the Catholic Record. REV. FATHER NOLAN'S SERMON AT THE BLESSING OF THE GREY NUNS' CHAPEL, OTTAWA, MARCH 25, 1885.

The Rev. Father Nolan, O. M. I., of the College of Ottawa, addressed the audience in English, taking as his text the following words from the gospel of the day.

The festival mentioned in the gospel of that day, he said, bore such striking resemblance to that which they were just then witnessing, that nothing could prove better suited to the occasion, or more suggestive of salutary reflections, than a brief comment on the words just quoted.

At the feast in Jerusalem were to be seen high-priest and Levites clad in their richest robes, throngs of pious people, who had come from afar to worship the Most High in His own sacred house, draperies and festoons ornamenting the walls of that magnificent building.

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such would not be their case, and, once more, they had good reason to congratulate themselves.

The bell which was just about to be blessed would suggest to them all those pious thoughts, would invite them to join the good sisters in praising the Almighty and would recall to their minds that they were so happy as to have in their midst sincerely devoted friends and busy and powerful intercessors.

ARCHBISHOP PURCELL ON TEMPERANCE. The following is Archbishop Purcell's answer to numerous applications for sympathy and assistance in the whiskey crusade.

TEMPERATE TEMPERANCE AGITATORS. The following is Archbishop Purcell's answer to numerous applications for sympathy and assistance in the whiskey crusade.

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A BRAVE IRISHMAN.

Sketch of his career of the late Rev. Dr. Cahill.

Captain Jack Hussey, the Castle Garden gate-keeper, who has his breast covered with medals for saving lives, is 57 years old, hale, hearty, and strong.

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THE LATE REV. DR. CAHILL.

Sketch of his career.

The Guion steamer Wyoming on board the remains of the late Rev. Dr. Cahill, and which left New York on the 27th of March.

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THE LATE REV. DR. CAHILL.

SKETCH OF HIS CAREER.
London University, March 14.

The Guion steamer Wyoming, having on board the remains of the late Very Rev. Dr. Cahill, which left New York early last week, was signalled all right off Broadhead at twenty-five minutes to eleven o'clock last night, and shortly after two o'clock this morning the tug Lord Bandon left Messrs. Scott's pier to meet the vessel. The Dublin deputation, the Queenstown Commissioners and press representatives also proceeded by the tug to meet the steamer. The Wyoming arrived safely at Queenstown at half-past three this morning, and after landing the remains of Dr. Cahill, proceeded immediately for Liverpool.

At such a moment it may not be out of place to give a short sketch of the distinguished man whose dying wish it was to be buried in the soil of his native land, and who for the last twenty years has resided peacefully across the Atlantic, and around whose grave in a few days a grateful and affectionate people will pay the last tribute of affection to one of their most distinguished countrymen. We take the following account of Dr. Cahill from the *University* of Nov. 10th, 1864, published a few days after his death.

"A great and good man has departed from earth; a patriotic benefactor rests from his labor; a Christian hero has ceased from his conflict here and gone to his reward. Rev. Dr. W. Cahill, the profound scholar, the eloquent orator, the devoted priest, is dead. These brief words will stir the feelings of thousands, tens of thousands, in this country, Ireland, and America with profound emotions of sadness and regret. Not sadness for him who sleeps—not regret for him who has entered upon a new and noble sphere—but because of their great loss, and the loss to the Church, and the Irish cause, to which his soul was devoted, sustain in his death no more, him who has so often aroused their patriotism as he has dwelt with unapproachable eloquence upon the dear land of Erin; their indignation, as he has portrayed her wrongs, and their resolution never to forget her or lose hope for her when he has pointed, as though a prophet spoke, to the possible modes of working out the redemption of Ireland, so that she may once more stand redeemed and disenthralled in the beauty and dignity of a regenerated nationality. They mourn, also, that the lips which have so often spoken to them as their religious teacher and guide in the confessional, and their faith, and led them as they bowed reverently before the sacred altar, in their devotions, are now silent in the grave. To those mourners the loss is irreparable—the visitation of his death is insupportable—but they submit in humble adoration, and bow to the Almighty God that has thus afflicted them."

LAST ILLNESS.

The sad event took place on the 28th ult., at the other side of the Atlantic in the city of Boston, where, though far from the pleasant fields of his youth, it is a satisfaction to know that he was surrounded by a teeming colony of his own compatriots, who performed his dying couch with their prayers and soothed his passage to another world with all the kindly attention that admiration, based upon affection, could suggest.

During the past year Dr. Cahill had resided in Brooklyn, New York. Previously he had made Rome, in the western part of that State, his resting place and home. At the urgent request of the Rev. Daniel Hearne, of Lannon, the doctor was induced to visit that city to deliver a lecture. Although in feeble health he did not feel at liberty to decline the invitation. On reaching Taunton, he was so prostrated as to be unable to preach, and after a few days he came to Boston, followed and accompanied by the prayers of his friends, who knew his condition, that medical aid would soon restore him to strength and usefulness. But, alas! all was in vain. He was removed to the Carney Hospital on the 15th of October, where he died on the 28th, at four o'clock in the morning, aged 67 years.

The body was embalmed under the supervision of Dr. Blake, the visiting physician of the hospital, and placed in a metallic coffin.

During Dr. Cahill's sickness everything that human skill could devise was done for the beloved sufferer. The good Sisters of Charity were constant in their attendance upon him. But all availed nothing. The word had been spoken; the fiat had gone forth; his time had come, and he delivered up his soul to Him who gave it.

HIS LAYING IN STATE.

The remains were placed in a handsome casket, and were laid in the chapel of the hospital. On Sunday hundreds gathered around the hospital to view the corpse, which looked as if the doctor "was not dead, but sleeping." A large concourse followed the removal of the remains to the church, which were deposited there at five o'clock; shortly after the church was thrown open for the people, who flocked in crowds to view the remains of him who was their great champion. From five o'clock until eleven, no less than 10,000 persons—men, women, and children—passed by the corpse to take a last fond lingering look at the great departed. Sorrow was depicted in every countenance. Early in the evening the Right Rev. Bishop imparted the benediction.

THE SERVICES IN THE CHURCH.

One of the most impressive characters. The church itself gave tokens of grief and sadness, being tastefully decorated in mourning.

The Requiem Mass commenced at half-past ten o'clock, and at the usual time Father O'Reilly ascended the pulpit, and delivered a very impressive discourse. At the conclusion of the Mass, absolution was imparted, and the corpse afterwards removed to the hearse, which was tastefully decorated and drawn by four splendid black horses. The procession formed, the funeral cortege moved slowly through the principal streets to the Roxbury and Brookline line, where the procession filed off and returned to the city. The Brooklyn Hibernian Association here met the cortege, and accompanied it to the cemetery in Holyrood, where, after the usual ceremonies, it was deposited in the vault.

SEARCH OF HIS CAREER.

Dr. Cahill was born at Graigue, on the Queen's County side of Galway, on the 29th of November, 1797. He was an

ecclesiastic subject of the diocese of Killardea and Leignin, over which presided when he was a young man the celebrated Dr. Doyle, the "V. R. L." of the pre-Emancipation period. He was the son of a gentleman well known in the midland and southern portions of Ireland as an eminent engineer and surveyor. By the maternal side he was of Spanish descent. His patronymic is Celtic, and the temperament and habits of the man manifested in an extraordinary degree the striking characteristics of both these ancient races. Father Cahill was a man of commanding personal appearance. His stature—tall, massive, and yet of graceful proportions, not less than six feet five inches in height—was always sure to call more than ordinary attention to him, while his deeply thoughtful and expressive countenance, stamped with the royal signet of intellectual superiority, gave assurance that a mind of power inhabited there.

In his younger days of ardent feelings and ambitious promptings, the future priest and orator was destined for the army. Fortunately for him, the Church, and the poor, who always shared his nearest and dearest sympathies, a nobler career awaited him, and he was led to enter upon a warfare more glorious, where he has achieved conquests more enduring, and from which Christianity has reaped most incalculable benefits. The intended soldier rejected, like St. Ignatius, the colours, the war-steed, and the cannon, to enlist under the banner of the cross, and while yet a youth, he entered upon those duties which qualify the man to become the minister of God and the servant of the altar. He became a student of the Holy side of Carlow College, after which he studied for some time under the Jesuits. Here, having entered somewhat upon those studies more appropriate to the profession he had chosen, he became distinguished as a scholar.

In due time he entered Maynooth, where he read a full course of theology and natural philosophy. He became a proficient in Hebrew, and mastered the German, French, and Italian languages. His scholarship was so conspicuous that it placed him among the most proficient of his college. On the completion of his minor studies, Mr. Cahill received Orders, and was selected to the Dunboyne establishment of Maynooth, where he passed additional years in reading a more advanced course of theology and ecclesiastical history. In due time he was taken into full orders in the Church. He was selected for the Professorship of Natural Philosophy in Carlow, and as a proof that his talents were recognized beyond the sphere in which they were exercised with so much efficiency, the degree of doctor in divinity was conferred upon him by the Pope. Dr. Cahill continued in Carlow College for some years, after which he transferred the sphere of his operations to Dublin and for many years subsequently had a seminary at Seapoint, near Blackrock, which became eminent and celebrated.

During all this time Dr. Cahill was known as a preacher of singular force and clearness, and of great, yet simple and commanding eloquence. His eloquence and superior acquisitions were in constant demand, and his industry and energy, which knew no abatement, prompted him to respond to invitations to preach in many and distant portions of Ireland and in England upon important occasions; and finally a voice from the United States reached him, and he obeyed the call. Among some of his most important productions at this period of his life are his controversial sermons, spoken to crowded congregations, which embraced the learning of the places where they were delivered; his lectures on the social condition of Ireland, and his letters to Lord John Russell, the Earl of Derby, Lord Palmerston, and the Earl of Carlisle, upon topics connected with the condition, the politics, the sufferings of Ireland, and the policy of the British Government towards it, and his replies to Protestant clergymen. An eloquent eloquent thus expresses himself in reference to this important and interesting period of Dr. Cahill's career:

"His manly voice and pen have, like the bursting thunder-bolt, cast dismay and confusion among the ranks of his country's oppressors and persecutors—when pestilence, plague, and famine, and an unfeeling and tyrannical Government and its subservient agents, had swept Ireland of millions of its bravest sons and daughters, and levelled their humble habitations to the earth—when annihilation would seem inevitable—then in Ireland's supposed weakness, degradation and humiliation, her heartless despots would feign reverence and legalize a new edition of the detestable 'Penal Laws,' which have crimsoned Ireland's verdant soil with blood, and consigned many a holy divine and scholar to the scaffold, or banishment for life from an ancestral inheritance. To meet and counteract in embryo these diabolical devil designs of the Government, and an intriguing Cabinet, we find this invincible and incomprehensible champion of the Church, the philanthropic, patriotic, and eloquent orator, pen in hand, in the field, confronting the degenerate 'Iron Duke,' or upsetting the evil schemes of a Palmerston or a Russell, and awaking from their lethargic slumbers the Courts of Europe, which would soon have fallen victims to English intriguing, and deceitful and designing emissaries, with bland faces and craven and hollow hearts, who, with a smile of deception and a tongue of suavity, were plotting destruction wherever they went."

HIS CAREER IN AMERICA.

At the urgent solicitation of many friends, Dr. Cahill was induced to visit the new world. He had long expressed an ardent desire to visit the land of Washington, and had actually delivered a farewell address in Dublin in 1853, but circumstances arose on the eve of his intended departure to alter his determination. At this distance we are not positive as to the actual cause, but we believe it was a protruding attack of rheumatism, to which he was a great martyr for many years past. A period of six years elapsed now before he carried out his desire to visit what were then, in fact as in name, the United States. He arrived in the city of New York on the 24th of December, 1859, where he was warmly received. It was in the great commercial metropolis where he commenced his public labors, which have since been so abundant, so acceptable, and so beneficial. He delivered there a course of astronomical lectures to crowded and

delighted audiences, and afterwards lectured in various other parts of the country. In December and January, 1860-61, he visited Boston, and gave a course of lectures in several of the towns and cities in the State of Massachusetts. Ever actively engaged in doing good, lectures for charitable purposes now engaged his time, and he lectured and preached in various places in the United States and Canada. It is estimated that over one hundred thousand dollars were thus realized from his sermons for numerous Catholic charitable institutions. This kind of labor was always dear to the doctor: it was congenial employment to be laboring for the good of others. He was always prodigal of his means; his large heart responded with pleased alacrity to the calls of his countrymen, and no one ever went hungry from his door, or turned from his kindly presence empty-handed.

It was evident, however, and to none more so than those who loved him, that the doctor's powers were failing. The toil and turmoil and travel of over a quarter of a century of public life began to tell even on his giant frame. Our New York contemporary, the *Tribune*, thus touches on this circumstance, at the same time that it pays him the honest tribute of its admiration:

"For the last two years or more of his life, like our own beloved and lamented late Archbishop Hughes, Dr. Cahill's friends and the Catholic public generally were painfully sensible that his brilliant and versatile mind was becoming hazy and his fine intelligence too perceptibly dulled; yet, endeared as he was to the Irish Catholic population everywhere, and heard him with as deep and constant attention as though he were still the Dr. Cahill whose powerful voice and trenchant logic used to electrify hearers ten years ago." Catholics loved the man because of what he had been, because of the great things he had done for all Catholic charities wherever he went, and because the powers of mind and body wherewith God had so singularly endowed him, were for many years honestly devoted to the service of religion and the promotion of Catholic interests. Therefore, they bore with him when the strength of his noble manhood was gone, and with it the vigor and clearness of his mind; they applauded him warmly as ever when of late he made no mention of his declining powers, and he died without a murmur, sensible by the Catholic public, for whom he labored, of the painful fact that he was fast sinking into the dull vacuum of imbecile old age. Thank God he was spared that sore trial and died, as he still honestly believed, in the fulness of his old renown. Peace be to his soul for ever in the mansion of eternal rest! The time had come when he would be remembered with grateful affection amongst the people to whom his best interests he was honestly and sincerely devoted, and we are sure that the next generation of American Irish will grow up cherishing his memory as their fathers and mothers do today. It is sad to think that the warm-hearted, guileless, kindly old man, whom we all knew with simple generosity of advanced age, and in the waning clarity of his spirit's brightness, and who much endeared himself to his own people in his wanderings here and at home, is gone for ever from amongst us; that we shall see his face or hear his voice no more. Truly, a greater man could be better spared, and we are less minded from the world's stage than our well-loved and esteemed old friend, Dr. Cahill. But his good wishes must all follow, and in all sincerity we beg of God, while praying for the eternal repose of his soul, that our last end may be serene as his, with as fair a record on the book of time."

HIS ORATORY AND PERSONNEL.

Few men of our day have filled a larger space of the public eye, or so to say, made more noise in the world, than Dr. Cahill, and few have had more enthusiastic admirers. Very able and versatile he was, and variously accomplished—a man, indeed, "of many gifts," of rare endowments, and of rich and varied attainments. There was, too, a high degree of polish in his manner, with a natural suavity which, joined to his simple genuineness, of mind, and a dignified yet cordial courtesy of his manner, made him altogether one of the most finished gentlemen of the day. Who can ever forget the effect of his first appearance on an audience—the lofty height from which he seemed ever to look down—the imposing energy, we had almost said grandeur, of his bearing, and the bland, yet cordial courtesy of his manner when he proceeded to open his discourse.

Dr. Cahill was just the man to captivate an Irish audience, and to wield an influence amongst Irish people. That he did so is well known, and it has been truly said that no man of our time could draw such audiences together as this magnificent specimen of the Iberian Celts, half Spanish and half Irish gentleman, stately and grand, yet cordial, frank, and humorous, to a degree rarely exceeded. Those who best knew Dr. Cahill can bear witness to the many and great virtues which adorned his character, and the few and very trivial failings, which were rather amusing than in any way offensive. Faults, serious blemishes, there were none—none whatever in the genial, courteous gentleman—the faithful, zealous priest that Dr. Cahill was—professing hospitable ever, yet temperate, nay, even abstemious, in his own personal habits.

We are not at present in a position to say what course will be adopted with regard to Dr. Cahill's final sepulture, whether his remains shall be allowed to rest as they lie, or shall be conveyed to Ireland. A letter to our esteemed friend of the *Dundalk Democrat*, from a personal friend of the deceased, who attended him in his last moments, we find the following query: "Shall we send his remains to Ireland? His body is embalmed, so that we can send it without any difficulty if his friends desire it."

Whatever the decision of his friends be, his dust in Ireland or not, wherever he holds in gratefulness and love, and few shall deny to the intimation of his death the pious echo, upswelling from their affectionate Irish hearts, "God Rest His Soul." Amen.

If you have catarrh, use the surest remedy—Dr. Sage's.

Correspondence of the Catholic Record.
ANECDOTE OF THE LATE REV. DR. CAHILL.

The removal of the remains of the late Very Rev. D. W. Cahill from Boston to their final resting-place in Glasnevin cemetery, Dublin, recalls to mind an incident that occurred during my residence in New York about twenty-five years ago. If my memory serves me right it was in the spring of 1860.

The rev. gentleman was announced to give a lecture in the Church of the Holy Cross, Forty-second street, between Eighth and Ninth Avenues, then under the pastoral care of the Rev. Father McCarthy, where I usually attended. As Dr. Cahill's lectures were well attended I went early in order to obtain a good seat. While waiting for the doors to open, a carriage drove up to the priest's house and Dr. Cahill alighted. He walked with difficulty and used a stick. There were about a dozen persons, including myself, who were anxious to get a glimpse at the celebrated divine. After leaving the carriage he chatted familiarly with those around him, the children coming in for no small share of his attention, patting them on the cheek and talking in his kind winning manner that endeared him to all.

Among those assembled were a young woman with a child about a year old in her arms. The great man came up, took the child's hand and asked its name. On being told it was Mary, he said he hoped she would always do honor to her name. He talked the good old Irish names, and he was sorry to see some Irishmen and women alter their names, so as to deprive them in a greater or less degree of their Irish character, and to give their children names not at all consistent with Catholic teaching. He then related an incident that occurred to him in his travels through the Western States.

A man called on him, giving his name as Mahare. He was from a town in Ireland well known to Dr. Cahill. The Dr., however, told him "the knew every blade of grass there but he never knew a man of his name." "Praise your Riverence," replied the visitor, "my name is Meagher, but I am living among a lot of Yankees, and they call me nothing else but Mahare, and I got so used to it that I go by nothing else now." At this juncture Father McCarthy appeared and helped the doctor up the steps, who as he ascended warned his auditors against the practice of departing from the good old Irish names of their ancestors. "I forget the subject of the lecture on the occasion, but the church was crowded as was indeed every lecture he delivered in New York."

This incident goes to show the kind, unassuming nature of this great and good man. The poor and the lowly were as dear to him as those in the higher walks of life. It is indeed a great pleasure to the Irish people through out the world to know that the remains of one of Ireland's most illustrious sons is laid to rest in the dear old land he loved so well.

"Not in the land of the stranger,
No! not near the cold alien loam,
But the turf on which he slept so lightly
When laid in his own island home."
L. K. Wingham, St. Patrick's Day, 1885.

A Remarkable Incident.

(From the Ave Maria.)

A few days before his death, the late lamented Monsignor Benoit, of Fort Wayne, told Bishop Dwenger of a beautiful and edifying incident, illustrating the powerful intercession of the Blessed Virgin, that occurred during his early missionary labors in the then wild West. Being sent by Bishop Brute to the foot of Lake Michigan, to attend to the few scattered Catholics in the neighborhood of what is now the great city of Chicago, Father Benoit started on horseback. A large part of the journey lay through trackless forests and prairies, and the missionary lost his way. It was late in the evening, and Father Benoit, tired and way-worn, came to a lonely dwelling in the wilderness. He begged a lodging for the night, stating that it was then impossible for him to go farther. The owner said, "Stranger, it is hardly possible I have but a poor hut; I have no bed to offer." "Only let me have shelter for my horse," the Father replied; "I will lie down on the floor or in the hayloft—any place at all." "Stranger, be the answer, 'if you are so easily satisfied you are welcome. Enter up your horse; but I cannot well entertain you, for my wife is on her death-bed.'" Entering the house, Father Benoit was astonished to see some few Catholic pictures. He addressed the sick woman with words of sympathy, remarking, "It appears to me you are a Catholic!" "I am," said the poor woman. "Now, would you not wish before you die to see a priest?" "Oh! that has been my prayer for seventeen years. I have asked that I might see a priest before I die. It is many and many a year since I have seen one. I have had no opportunity for receiving the Sacraments." Father Benoit then said: "Your prayer has been heard, for I am a Catholic priest. I am lost in the woods, and it is God who has brought me here." The children were found to be perfectly instructed in their Catechism. The missionary remained up nearly the whole night and the next day, to prepare the mother and children, and the second day he gave the last Sacraments to the mother, and first Communion to the children. While Father Benoit was taking a cup of coffee preparatory to leaving, the poor woman calmly passed away.

When a cold or other cause checks the operation of the secretive organs, their nature of healthy action should be restored by the use of Ayrer's Pills, and inflammatory material thereby removed from the system. Much serious sickness and suffering might be prevented by thus promptly correcting those slight derangements that, otherwise, often develop into settled disease.

Mr. George Tolen, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Sympetic Cure say that it has done them more good than anything they have ever used." It has indeed a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system. Sold by Harkness & Co., Druggists, Dundas St.

AYER'S Sarsaparilla

Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Potassium and Iron, and is the most powerful, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood-poisons from the system, enriches and renews the blood, and restores its vitalizing power. It is the best known remedy for Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Itches, Sores, Boils, Tumors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatism, Neuritis, Rheumatic Gout, General Debility, and Scrofulous Catarrh.

Inflammatory Rheumatism Cured. "AYER'S SARSAPARILLA has cured me of the Inflammation and Rheumatism, with which I have suffered for many years." W. H. MOORE. Durham, Ia., March 2, 1882. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

EVANS BROS. Orchestral Scale PIANO

Appeals to the highest musical taste. Its tone equals that of a grand, possesses power without harshness, and purity without metallic effect. The treble is wonderfully brilliant, and the touch delicate. Will keep in tune four times the ordinary period. Finest workmanship and mechanicalism. Each instrument guaranteed. Deal with the manufacturer. Lowest prices. Send for catalogue.

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PEPPERMINT BALM. FITZGERALD, SCANDRETT & CO. are among the leading GROCERS IN ONTARIO. An Immense Stock of Goods always on hand, fresh and good. Wholesale and Retail. A CALL SOLICITED.

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THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating and Scurvy, Nervousness and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK'S BLOOD BITTERS. Sample Bottles 10c; Regular size \$1. For sale by all dealers. G. BILDIN & CO., Proprietors, Toronto.

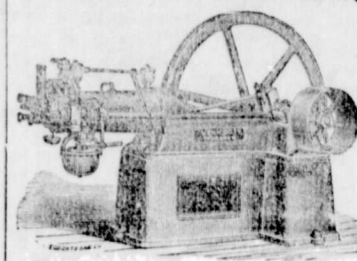
HAYWARD'S YELLOW OIL CURE FOR RHEUMATISM.

FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Food. Is a safe, sure, and effective Cure for worms in Children or Adults.

RUPTURE. EGAN'S IMPERIAL TRUSS.

The last and best with a spiral spring over the inguinal, never tips or moves from position, even the heaviest of an inch. Cures every child, and eight out of every ten of adults. Guaranteed to hold the worst form of hernia, during the hardest work, or money refunded, but need stamp for illustrated circular, contains price list, your name and location, and questions to be sent to Canada, Dec 24, answered. Call or address "THE EGAN IMPERIAL TRUSS COMPANY, Office, 38 Adelaide Street East, Toronto, Ont. Please mention this paper."

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No Boiler. No Steam. No Fire. No Ashes. No Engineer. No extra Insurance. No Danger. Started instantly with a match. Gives out its full power at once. 2, 4, 7, 10, and 15 horse-power. 10,000 of them in use. Send for Circular.

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HAIR BALM. Increases growth of the hair. Prevents the hair from falling out. Restores the hair to its natural color. Will not soil the skin. A pleasant and dressing guarantee. Prepared by HARKNESS & CO. DRUGGISTS, London, Ont. Sold by druggists and patent medicine dealers.

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Is a PURE FRUIT ACID POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitution with perfect safety. Its great success arising from its being intrinsically THE BEST VALUE IN THE MARKET, is as thoroughly adapted to the wants of the children, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the simple name: COOKS' FRIEND IS GENUINE.

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In presenting our Mottled Bees Wax Candles to the public and especially to the Reverend Clergy and Religions, we wish to say that we have now succeeded in producing a perfectly pure Mottled Bees Wax Candle, which has heretofore been deemed almost impossible, owing to the peculiar nature of bees wax. However, by means of special appliances which we have perfected after years of labor and study, we are now enabled to turn out pure Bees Wax Candles from moulds, unexcelled for beauty of finish, compactness, evenness and burning qualities. We make both the White (bleached) and the Yellow (unbleached) Candles in sizes 2, 3, 4, 5, 6, 8, 10, and 12 lb. Ask your dealer for R. Eckermann & Will's Mottled Bees Wax Candles, and take notice. If he does not keep them, send us your order, and we promise same our best attention.

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The Catholic Record Published Weekly at 48 Richmond Street, London, Ontario.

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Approved by the Bishop of London, and recommended by the Archbishop of St. Boniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Catholic Record. LONDON, SATURDAY, APRIL 11, 1885. EASTER SUNDAY.

The glad day of Easter has again come to gladden the hearts and enliven the minds of the faithful. They had, during the days immediately preceding that great Festival, followed our Divine Redeemer through all the heart-rending scenes of his passion.

The evangelist tells us that the very night itself on which Jesus died, a certain rich man, by name Joseph of Arimathea, himself a disciple of Jesus, went to Pilate to ask the body of the Saviour.

As I mentioned the Church of Rome in which the Station is held on this happiest day in the whole ecclesiastical cycle, I might as well mention the good work set down in the old Roman books for us to do to-day.

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of people, him the gentiles shall beseech, and his sepulchre shall be glorious." (Isaias xi 10.) Jesus Christ himself in the Apocalypse bears testimony to his resurrection: "I am the first and the last, and alive and dead, and behold I am living for ever and ever, and have the keys of death and hell." (Apoc. 1 18).

St. Gregory, in his dialogues, says that no food should be taken on Easter Sunday, but also the houses, and every room therein, it is no unusual sight in Rome to see a priest, hence the beautiful custom in Italy and in all Catholic countries of having the priest bless not only the eggs, the bread, the lamb, the fruit and the vegetables to be consumed on Easter Sunday, but also the houses, and every room therein.

Another beautiful custom of the olden time was the liberation of a number of prisoners who were not guilty of enormous crimes. The custom was first introduced by Valentinian the Younger.

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THE LATE MR. ROBERT O'REILLY.

The death of Mr. Robert O'Reilly, a well-known and respected citizen of Ottawa, has cast a gloom over the entire community of which he was so esteemed a member, and filled with deepest sorrow and anguish the hearts of his friends and relatives.

Mr. O'Reilly had at the time of his death attained his fifty-second year. The later years of his life had been spent in the service of the Government of Canada, which in him loses one of its most trusted officials.

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HOLY WEEK IN LONDON

The holy season of Lent just past was observed by the Catholics of London with a piety which, for alacrity, fervor and earnestness, did not honor. The unusual impressive services were held in St. Peter's Cathedral, Holy Week, and were attended, standing the exceptionally fine weather, by very large congregations.

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NEWS FROM IRELAND.

Dublin.

Poor Clifford Lloyd is still on the... It seems that his illness has not quite left him, but nevertheless, it appears that he is to resume duty in a short time.

The County Limerick Hounds were out on March 7, at Fedamore, but the opposition given by the farmers of the district was so determined that sport was completely destroyed.

The Lord Mayor of Dublin has brought down upon himself a deal of unpopularity and unpopularity by his letter of apology for the statement he made in the Phoenix Park, that when the Prince of Wales landed at Kingstown pier, he would immediately lower the civic flag at the Mansion House.

A document, signed by one hundred tenant-farmers of the county Westmeath, has been presented to Mr. Trotter, the Master of the Meath Hounds, notifying him that if Earl Spencer continues to hunt with the Meath Hounds, they shall take the necessary legal steps to prevent all hunting over their farms.

The proposal to pay the Irish members has taken a very practical shape in Westford. For some time past a collection to pay the representatives of the county has been made quite unobtrusively.

On March 11, a very representative convention was held in the town of Westford to determine how the fund should be dispensed.

At a meeting of the Cork Corporation on March 6, a communication was read from the County Surveyors, Dublin, in relation to the proposed drainage of the town of Killybeggs, and the maintenance of the extra-flood force in the city.

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The tenants on General Stuart Vandeleur's property in Kilmichael attended, on March 9, to pay their rents. They attended 23 per cent. of the present rents; they said in the case of 76 per cent.

The impressive ceremony of ordination took place in Trillick, on Sunday, March 8, in St. John's church. The young priest is the Rev. Daniel Divane, eldest son of Mr. Timothy Divane, of Caherbagg.

Patrick Murphy, who was shot recently at Curran, by the accidental discharge of a policeman's rifle, died, on March 8th, in the County Infirmary. Constable Devlin, who has since been dismissed from the force, acknowledged that it was his gun, which went off accidentally, that killed Murphy.

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A presentment of £172, for extra police, in Limerick, was opposed, on March 11, by the Limerick Corporation, before Chief Baron Palles, who, however, overruled the objections, and fined the Corporation, who owe £2,000 extra police tax, which they have refused to pay.

The County Limerick Hounds were out on March 7, at Fedamore, but the opposition given by the farmers of the district was so determined that sport was completely destroyed. About two hundred men and boys, with flags, surrounded the covert. A posse of police arrived, and the groups were called upon to disperse, but they declined, and the huntmen coming up immediately after, matters threatened to be lively.

The projected royal "invasion" of Ulster is exciting some attention in Belfast. In considering the matter, two parties must be reckoned with—namely, the English and the Irish. From the English party—which includes the military, the landlords, the Freemasons, and the Orange societies—the Prince will get "a cordial reception."

Bad as the Local Government Board is, it had to condemn the action of the Omagh Board in refusing shoes and stockings to the unfortunate inmates of the workhouse, who have been obliged to parade the yards almost naked during the rigors of last winter.

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At a meeting of the Cork Corporation on March 6, a communication was read from the County Surveyors, Dublin, in relation to the proposed drainage of the town of Killybeggs, and the maintenance of the extra-flood force in the city.

An unfeeling but by no means phenomenal concurrence of events has arisen in West Cork. With the biting March winds come evictions notices as thick as snowflakes. There is scarcely a meeting of a Board of Guardians that one or two of these notices are not received, and this at a time when the chilling breezes and continued frosts are cutting into the very vitals of the best clad, the best fed, and the best housed.

The tenants on General Stuart Vandeleur's property in Kilmichael attended, on March 9, to pay their rents. They attended 23 per cent. of the present rents; they said in the case of 76 per cent. and they were not able to pay the present rents. The application was refused, and the tenants left in a body declaring they cannot, under the circumstances, pay the present rents.

The impressive ceremony of ordination took place in Trillick, on Sunday, March 8, in St. John's church. The young priest is the Rev. Daniel Divane, eldest son of Mr. Timothy Divane, of Caherbagg. Patrick Murphy, who was shot recently at Curran, by the accidental discharge of a policeman's rifle, died, on March 8th, in the County Infirmary.

Constable Devlin, who has since been dismissed from the force, acknowledged that it was his gun, which went off accidentally, that killed Murphy. He further acknowledged that he induced the brother of the deceased to deny the fact, and they arranged after the occurrence to break the window in Murphy's house, as he (Devlin) was in dread of being dismissed, and it was to shield himself he did so.

His revelations form a fitting complement to the disclosures of Mr. James Ellis French, the story of the innocent Tubercular "blacksmith," and the other romances of the police force which have for the past couple of years enriched our popular literature.

Limerick. A presentment of £172, for extra police, in Limerick, was opposed, on March 11, by the Limerick Corporation, before Chief Baron Palles, who, however, overruled the objections, and fined the Corporation, who owe £2,000 extra police tax, which they have refused to pay.

Receipts for the Season.

A QUINCE OMELET.—Have your pan ready heating on the stove, beat the yolks of three eggs, with one and a half table-spoonfuls of cornstarch and a table-spoonful of salt well together.

SCRAMBLED EGGS.—Three eggs, six table-spoonfuls of milk, a little pepper and salt and mix all together. Put one-fourth of an ounce of butter in the pan and melt, then put in the other ingredients and allow it to remain on the fire for three minutes.

EGGS WITH CHEESE.—Put two table-spoonfuls of grated cheese in a saucepan with a table-spoonful of butter, salt and the yolks of three eggs broken in, place on the fire. Stir three or four minutes; serve on toast.

TO BAKE EGGS.—Butter the dish, break four or five eggs, add pepper, salt and butter. Pour in the dish; bake in oven five minutes, or till well set; serve hot.

An Alarming Disease Afflicting a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embolizing the kidneys, liver, and pancreas, and in fact the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering.

REV. EATHER CAHILL.

ARRIVAL OF THE NEW ASSISTANT PRIEST OF ST. MARY'S PARISH. Rev. Father Cahill, the newly appointed assistant priest of St. Mary's parish, arrived in the city on Sunday morning from San Antonio, Texas. He celebrated Mass at St. Mary's church yesterday morning and officiated at the benediction in the evening.

The Holy Sponge.

The sponge tinged with blood, used at our Lord's crucifixion, is still preserved at Rome, in the Church of St. John Lateran, and has been venerated ever since.

"Love Her Better Than Life."

Well, then, why don't you do something to bring back the roses to her cheeks and the light to her eyes? Don't you see she is suffering from nervous debility, the result of female weakness?

The Cheapest and Best.

On account of its purity and concentrated strength and great power over disease, Burdock Blood Bitters is the cheapest and best blood cleansing tonic known for all disorders of conditions of the blood.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful effects in his own practice, and knowing that it is his duty to make it known to his fellow-men, he has written a book, which will send free of charge, to all who desire it.

CONSUMPTION CURED.

By lack of open air exercise, and the want of sufficient care in the matter of food, the whole physical mechanism often becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor.

Downright Cruelty.

To permit yourself and family to "Suffer!" With sickness when it can be prevented and cured so easily! With Hop Bitters!!!

Having experienced a great deal of "Trouble," from indigestion, so much so that I came near losing my Life! My trouble always came after eating any food—

For two or three hours at a time I had to go through the most excruciating pains, "And the only way I ever got 'Relief'!"

Was by throwing up all my stomach contents! No one can conceive the pains that I had to go through, until "At last?"

I was taken! "So that for three weeks I lay in bed and could eat nothing!" My sufferings were so that I called two doctors to give me something that would stop the pain; their efforts were all in vain.

At last I had a good deal "About your Hop Bitters!" And determined to try them! Got a bottle—in four hours I took the contents of one!

Next day I was out of bed, and have not seen a doctor since. I have recommended it to hundreds of others. You have no such "Advocate as I am."—Geo. Kendall, Allston, Boston, Mass.

Columbus, Advocate, Texas, April 21, 1885. Dear Editor.—I have tried your Hop Bitters, and find they are good for every complaint. The best medicine I ever used in my family. H. TALENER.

YOUNG LADIES' ACADEMY.

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. This Academy is designed for the purpose of giving to young ladies of the most delicate constitutions, an opportunity of receiving a liberal and practical education. The course of instruction includes the French language, music, drawing, and needlework.

CONVENT OF OUR LADY OF THE SACRED HEART.

Lake Huron, Ontario. This institution is conducted by the Ladies of the Sacred Heart, and offers a liberal and practical education to young ladies. The course of instruction includes the French language, music, drawing, and needlework.

ST. MARY'S ACADEMY, WINDSOR.

Ontario. This institution is conducted by the Ladies of the Sacred Heart, and offers a liberal and practical education to young ladies. The course of instruction includes the French language, music, drawing, and needlework.

URSULINE ACADEMY, CHATELAIN.

Ontario. This institution is conducted by the Ladies of the Sacred Heart, and offers a liberal and practical education to young ladies. The course of instruction includes the French language, music, drawing, and needlework.

ASSUMPTION COLLEGE, SANDY BEACH, ONT.

This institution is conducted by the Ladies of the Sacred Heart, and offers a liberal and practical education to young ladies. The course of instruction includes the French language, music, drawing, and needlework.

Professional.

ELECTROPATHIC INSTITUTE

829 Dundas street, London, Ontario, for the treatment of Nervous, Rheumatic and Catarrhal diseases. Dr. G. Wilson, Electro-pathic and Hygienic Institute.

J. BLAKE, BARRISTER, SO.

W.C. McCAN, SOLICITOR, ETC.

M'DONALD & DAVIS, SURGEON.

IRISH BENEVOLENT SOCIETY

CATHOLIC MUTUAL BENEFIT ASSOCIATION

WESTERN HOTEL.

FARMERS WILL CONSULT

CONSUMPTION.

RETIRING FROM BUSINESS.

FURNITURE, PILLOWS and FEATHERS.

LARGEST STOCK OF HOUSEHOLD

RETAILING FROM BUSINESS.

FURNITURE, PILLOWS and FEATHERS.

LARGEST STOCK OF HOUSEHOLD

RETAILING FROM BUSINESS.

FURNITURE, PILLOWS and FEATHERS.

My Easter Lily.

In the black earth the root I laid— A dry and unlovely thing. It seemed dark in a journal page— "Only waste," I thought, "my own 'Nay, nay!' it holds a royal flower; 'It seems a palace' in the 'Walt,' whispered Faith, 'in patience' To-day thy silver-shining robe, make me with mine eyes see, Easter Eve, I hear it, and my faith grows true; He seen, who in patient trust, immortal beauty rises from dust.

"ONE DOLLAR A YEAR."

New York Freeman's Journal. The man who complains of the a journal of principle, and truth quotes the lower price of a sheet, is beneath reasonable argument.

If he prefers what he calls "good" principles and true doctrine, good principles and true doctrine, he should be content with a journal character, his conscience must be hardened to reach.

He prefers that his children should be in the field collected weekly from the country. If this man were a teacher of his children telling nothing but the "news" of the world, with an occasional bit of information thrown in, he himself, and hardened as he must be, would be shocked.

His weekly paper is a member household which exerts a silent in the thoughts which are borne in family between the columns lines part of the family life. They in thoughts of the family, tincture color its dreams. If the weighty in of this subtle and mighty com- good, is it not worthy of all pro- encouragement? The man who his "one dollar" for the "news" and "pics" prefers a cheap dollar enemy to a friend who is and ought to be very dear.

If this man wants quantity, he it easy to fill his mind. Blanks abound. His boys learn all he can escape and the ordinary lines of our acres, all the filthy details latest divorce suit, all the scandal can be raked up, for one dollar. They can learn to think the theor- materialists who write. They Mr. Ingersoll's nonsense quoted the description of "glorious triumphs of 'smartness.'" Here would be a small item,—less rather more correct,—of Catholic news; word in the whole journal that of the children of this ignorant man and seek the God better.

For years the "news" of the weekly reprint of a secular daily were made into a book, would any father permit his daughter to read if it were offered for nothing, "premium" thrown in? It would cord of lynchings, murder, seduc- tion and other crimes on which no mind can dwell with any propriety. And yet within this filthy mass his household in fifty-two instal- the careful father boasts that he gets one dollar a year!

Such a man is capable of boasting to contribute fifty-two cents a year to the church. He has said of any Christian than that! This careful man will spend a do- some personal gratification for eve- he gives to God. He would regar- most horrible if there should be a val to assist at his death-bed. I valuation on this of fifty-two year!

He tells his friends that he has children to grow up good Catho- citizens. He hopes that his boys girls will be honest and pure wo- men. He chuckles over the fact gets into the hands of "smartness" and "pics" of his morality, without even a princi- Christianity, and bits of informati- ful or not, for one dollar.

And this is the man who prides on his common sense. He can good bargain, and, wihah, "there's an man about him" who will ex- educate his children by letting the matter which he would himself al- local. But he gets the best of the olc journal, which points to the the cross, and to the life beyond the Let the man who wants to make dent investment in the secular do- dollar weekly have the decency ofing this investment in the face of nals that are not "newsy" or "epi- announcing his "smartness," he al- nounces a verdict of foolishness himself. Even a respectable secular paper needs a corrective with a C- poster on the wall. This wise her- faculty will find in a Catholic jour- so edited as not to pander to co- tastes.

How Pale You Are!

is frequently the explanation of on- to another. The fact of not being one to have mention, but still it may be a kindly one, if it sets the addressed to thinking, appries the fact that she is not in good l and leads her to seek a reason ther- Tallor is almost always attendant the first stages of consumption; system is enfeebled, and the body impoverished. Dr. Pierce's "Medical Discovery" will act as a upon the system, will enrich the erished blood, and restore roses cheek.

Orpha M. Hodges, Battle Creek, writes: "I thrust a tea-cupful of hot water on my hand. I at on- plied Dr. Thomas' Eclectic Oil, and effect was to immediately allay the I was cured in three days.

A Princely Fortune.

A man may possess the fortune price but can never possess hap- without good health; to secure his blood must be kept pure and every in proper action. Burdock Blood purify the blood and regulate a- organs.

Accidental.

A. Chard, of Sterling, in a recent states that he met with an acci- dent, by which one of his knee- severely injured. A few applica- Hagyard's Yellow Oil afforded im- mediate relief.

My Easter Lily.

In the black earth the root I laid— A dry and unlovely thing, as fair, It seemed so far from being fair, "I only waste," I thought, "my care."

"ONE DOLLAR A YEAR."

The man who complains of the price of a journal of principles, and triumphantly quotes the lower price of a "news" sheet, is beneath reasonable argument.

His weekly paper is a member of the household which exerts a moral influence. The thoughts which are borne into the family between those columns become part of the family life.

Such a man is capable of boasting that he contributes fifty-two cents a year to the church. What worse thing can be said of any Christian than that?

He tells his friends that he wants his children to grow up good Catholics and citizens. He hopes that his boys and girls will be honest and pure men and women.

Starch makes a better paste to use in papering walls than flour, and is less expensive also, a little will go much farther.

How Pale You Are! is frequently the exclamation of one lady to another. The fact is not a pleasant one to have mention, but still the act may be a kindly one, for it sets the one addressed to thinking.

Accidental. A. Chard, of Sterling, in a recent letter, states that he met with an accident some time ago, by which one of his knees was severely injured.

HISTORICAL SOCIETY.

AN EXCELLENT PAPER BY EX JUDGE RYAN ON GALILEO.

The usual monthly meeting of the Historical Society was held Thursday. The executive council met, and after disposing of some routine business, adjourned till Monday in consequence of Judge Ryan's lecture.

The following new members were elected: H. W. Kennedy, Messrs. Evans, E. F. Carter, Henry G. Dexter, W. P. Alloway, Alderman Crotty, D. M. Telford, Frank Ness, Weston Crowther, Judge Taylor, Walter Keen, W. S. Decher, John A. Belt, G. A. Muttelberg, A. Dawson, Hon. Lawrence Clarke, Alexander Woods, William Woods, Henry Woods, Captain Kirby, Jas. W. Anson.

The Judge did not lessen his reputation as a lecturer by his effort of last night. He dealt with the large subject on hand in a comprehensive and judicial manner, showing much learning and, as usual with him, extensive reading.

He profers that his children shall wallow in the fifth collected weekly from all parts of the country. If this man were to find the teacher of his children telling them nothing but continual narratives of horrors, with an occasional bit of useful information thrown in, he himself, ignorant and hardened as he must be, would be shocked.

His weekly paper is a member of the household which exerts a moral influence. The thoughts which are borne into the family between those columns become part of the family life.

Such a man is capable of boasting that he contributes fifty-two cents a year to the church. What worse thing can be said of any Christian than that?

He tells his friends that he wants his children to grow up good Catholics and citizens. He hopes that his boys and girls will be honest and pure men and women.

Accidental. A. Chard, of Sterling, in a recent letter, states that he met with an accident some time ago, by which one of his knees was severely injured.

Correspondence of the Catholic Record. BOURGET COLLEGE.

I attended Bourget College, Rigaud, P. Q., since September 1884, and am now fully convinced that I made a very profitable investment in doing so. A brief examination of the prospectus which I received convinced me of the unrivalled merits of Rigaud Business College, which I thought on my arrival exactly as stated.

From the summit of the verdant mountain you can almost discriminate the lofty spires of Montreal. You have a splendid view of the surrounding towns and villages, and its crystallized waters produces a delightful aspect to the students. The above college is five stories, and is divided into many classes, constituting the classical course and two commercial courses.

It has given entire satisfaction in every instance. Yours respectfully, W. M. CARRY CRANE.

AVENUE'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing.

RETHING FROM BUSINESS— Brussels carpet, tapestry carpet, Brussels carpet, at cost.— R. S. MURRAY & CO.

BUCKEY BELL FOUNDRY. Manufacturers of all kinds of Cast Iron, Brass, and Steel Machinery.

MENELY BELL FOUNDRY. Manufacturers of all kinds of Cast Iron, Brass, and Steel Machinery.

393 RICHMOND ST. NEW IRISH TWEEDS, NEW SCOTCH TWEEDS, NEW ENGLISH SUITINGS, Mahony's Celebrated Serges!

SEEDS "EVERYTHING FOR THE GARDEN." OUR ILLUSTRATED CATALOGUE FOR 1885, OF ALL KINDS OF SEEDS, FRUIT TREES, AND PLANTS.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

LONDON (CANADA) POSTAL GUIDE. TABLE WITH MAILS AS UNDER, CLASSE, TIME FOR DELIVERY.

CATHOLIC BELIEF. Or, a Short and Simple Exposition of Catholic Doctrine, by the Very Rev. Joseph F. O'Connell, D.D., Bishop of Toronto.

CATHOLIC COLONY CHEAP FARMS. Sale and location of land in the Dominion of Canada.

CAUTION! CATARRH. EACH PLUG OF THE Myrtle Navy WHICH IS MARKED T. & B.

CARRIAGES. W. J. THOMPSON, King Street, Opposite Revere House.

DOMINION SAVINGS AND INVESTMENT SOCIETY. LONDON, ONT.

SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., makes a specialty of manufacturing the latest designs in Church and School Furniture.

EPPS'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has prepared our breakfast food with a delicately flavoured taste, which may save many a heavy doctor's bill."

OFFICIAL ORGANS.
C. M. B. A.

Since January 1st there have been twenty-two deaths in the C. M. B. A. ranks, of which two were in Canada and nineteen in the United States.

Assessments Nos. 4 and 5 have been issued to pay the beneficiaries of deaths 14, 15, 16, 17, 18, 19, 20 and 21. Five of these were in New York State, one in Pennsylvania, one in Michigan, and one in Kansas.

I have received notice of the death of Mr. Thomas Sullivan, of Branch 10, St. Catharines. Mr. Sullivan died on March 29th, 1885, at the age of thirty-five years. He joined Branch 10 on the 4th January, 1883; the cause of his death was tumor of brain. This is one of the deaths that occurred in Canada C. M. B. A. since 1st January; the other was that of James McAndrew, of Branch 18, Niagara Falls, Ont., which occurred January 5th. The death rate in the whole Association is not extremely high, and our members in Canada are thankful that the C. M. B. A. death rate here is very low, showing a truly healthy state of the Society in this country, and that our Branches, medical examiners, and supervising officers, study the future, as well as the present, interests of the Association.

This week each Branch will be sent its account for amount due the Grand Council up to 1st April, and prompt remittance is requested. In next issue will be published, if space permits, the membership of each Branch in Canada. A new Branch will be organized, in a few days, at Cornwall, a petition for charter signed by twenty gentlemen of said town, having been sent me by Brother J. Gibson, of Branch 16. We also expect a Branch instituted at Lindsay shortly. **SAMUEL R. BROWN, Secretary Grand Council.**

St. Thomas, April 3rd, 1885.
To the Editor of the Catholic Record:

DEAR SIR,—At our regular meeting held in the hall of Branch No. 2, C. M. B. A., last evening, the following resolutions were adopted:

Moved by Brother William B. Reath, and seconded by Brother John Butler, that the writer of an article appearing in a late issue of the Irish Canadian, and signed a member of Branch No. 2, is unauthorized in making such a statement.

That a copy of this resolution be published in the CATHOLIC RECORD, our official organ in Canada. P. L. M. F. GAN, Sec. Branch 2, C. M. B. A.

Essex Centre, April 5, 1885.
To my fellow-members in the Canadian Branches of the C. M. B. A.:

DEAR BROTHERS,—I do not need to remind you how sincerely I desire the welfare of our Grand Association, and how I have directed my talents, as far as my ability went, in working for what I have honestly considered was best for all its members. Those who have not experienced the benefits of my services, and are not influenced by local differences, will concede this. I therefore, beg pardon for intruding my views upon you uninvited; but, unfortunately, the fate of all preceding institutions—not even excepting our Holy Church—has been made to suffer from opposition, calumny and misrepresentation by those who had at most previous time been among her most trusted and faithful servants, who had worked with one heart and one hand, as it were, for her general advancement. This being the case, the C. M. B. A.—an institution admirably adapted to meet the wants of Catholics of modern times, the principles of which are based on Catholic charity and benevolence, and destined to perform many of the corporal works of mercy, laid down for Catholics to practice in the Christian doctrine taught by our Holy Church—could not be expected to escape the universal rule, so suffering ill-advised attacks by some of her own members, who either through misguided motives or lack of judgment, seek to belittle her officers, who have to bear the brunt of the trials and troubles that are naturally experienced in guiding the affairs of so new an association.

Although nine-tenths of the members of the Branches forming the Grand Council of Canada have spoken very emphatically as to how they wish the affairs of the C. M. B. A. to be conducted in Canada, the remaining one-tenth appear to think that the nine-tenths ought to abandon their views and take up with those of the one-tenth. I will not contend, however, but that there might be a case where the nine-tenths might be wrong and the one-tenth right; yet, apply the ordinary tests to the case in point, and it becomes as plain as the sun at noon-day, that it is not so with the C. M. B. A. in Canada.

If the C. M. B. A. is a Catholic institution, it will heed the advice of its clergy. The wisdom and experience of bishops and priests is not to be despised; and this nine-tenths have done and still propose to do. I am not so sure that the one-tenth are all of this way of thinking. I know there are some among them who, if they could, would banish priests from office in the C. M. B. A., and restrict them to the bare observance of spiritual duties. While I do not claim that priests, as members, are entitled to any privileges that are not common to lay members, yet their social position, their education, and other talents, constitute them safe guides to look to for advice and support in the honest and fair management of the C. M. B. A.

I am convinced that it is useless to argue with persons who are beforehand determined not to be appeased, and whose sort of policy but their own would satisfy.

I see no way of remedying this state of affairs, except that our friends and fellow-members who have been placed in power in the Grand Council offices by large majorities should step down, and allow those in opposition to occupy their places, when undoubtedly there are among those some men of means and talent who could buy out the London CATHOLIC RECORD and start a C. M. B. A. column in it to suit themselves, without regard to the wishes or taste of the other nine-tenths.

In conclusion, I would inform you, my brothers, that in a very short time the Government Bill affecting Mutual Benefit Associations will pass, and the C. M. B. A. will have to accept the law, and act under its provisions, or else leave its officers exposed to legal prosecutions, and heavy fines, for having positive information that all such societies must conform, or cease to operate in Canada, but at the same time I have the assurance of Sir Leonard Tilley, made to me through our member for North Essex, J. C. Patterson, Esq.,

M. P., that the act will place the "C. M. B. A. in a very satisfactory position."
Yours faithfully,
H. W. DEARE.

THE REBELLION.

EVENTS OF THE PAST WEEK.
Saturday.—News received to-day indicate the situation to be hourly growing graver. Indians throughout the territory holding war councils and preparing to rise. Half-breeds complete organization, and are ready to rise at a moment's warning. Archbishop Tache denounces Riel and his confederates. Troops from Winnipeg reach Qu'Appelle. The Dominion Government decide to send 2,000 soldiers to the scene of disturbance. Military activity throughout Ontario and Quebec. Toronto troops ready to move.

Sunday.—Information received that on the 27th, Colonel Irvine, with a force of 200 police and volunteers, abandoned Fort Carlton after burning stores and other supplies likely to fall into the rebel's hands. The evacuation of the Fort was rendered necessary from lack of provisions to supply the increased force, and the exposed character of the post in the event of an attack from surrounding hills. Irvine, with his force, proceeded to Prince Albert, being a larger settlement requiring protection. Particulars of the fight at Duck Lake show the half-breeds fired on the police during a parley with Major Crozier under a flag of truce. Hudson Bay supplies and Government stores being freighted from the North-west were seized by rebels at Batouche's Crossing. Half-breeds declare, now that blood has been shed, to fight it out to the bitter end. Military activity continues.

Monday.—Battleford captured, and Indians in possession of every house. The inhabitants escape to the barracks, upon which they expect an attack. Indians threaten to burn the town. A general Indian rising imminent. An outbreak of those on Fitz's Reserve, thirty miles north-west of Fort Qu'Appelle. Three companies of Winnipeg Rifles despatched to the scene, as Gen. Middleton learns an Indian agent named Nicholas has been killed. People of Manitoba organizing and arming. Gen. Middleton applies for 4,000 troops to suppress the rebellion. Departure of the Queen's Own and 10th Royal Grenadiers for the front. Additional troops called out.

Tuesday.—Despatches from Battleford state Stony Indians have risen and are marching to the place. Indians and half-breeds sack all the houses in Battleford. Several men from the barracks attempt to escape. Hudson Bay Co's stores for each of the Hudson Bay posts and farm instructors named Payne and Applegarth being killed. Two settlers also reported slain. A portion of the town said to have been burned. The Indians preparing to attack the barracks. Col. Ferchmer with a force of Mounted Police leaves Regina for Battleford. The Seventh Fusiliers called out for active service, and loyally respond.

Wednesday.—Battleford still infested with Indians. Many Indian bands joining Riel. Troops proceeding to the front as rapidly as possible.

Thursday.—Half-breeds and Indians, while plundering houses at Battleford, are shelled out of town. The barracks still menaced. Everything in Taylor Settlement, twenty-five miles west of Battleford, destroyed. A general advance of troops from Qu'Appelle. At Touchwood Hills artillery have a skirmish with Indians, the latter being scattered, leaving two killed. Riel's headquarters at Batouche's Crossing, where he has a force of 1,500 half-breeds and Indians. The File Hill Indians return to their reserve. Col. Herchmer recalled. Gen. Middleton fearing his small force might be annihilated.

Friday.—Both Battleford and Prince Albert besieged. Telegraph wires cut, and there is no communication with the seat of rebellion. Everything is in readiness for the expedition to advance to Touchwood Hills.

Saturday.—News from the north is most conflicting and confusing, but sufficient is known to cause the greatest uneasiness as to the fate of the men in charge at stations and posts north of Humboldt. The latter post is now threatened by rebel forces who have advanced to Hood's, thirty miles west, and rebel videttes are seen every day scouting around. Gurnsey, the policeman in charge at Humboldt, has wired down that he was sent up at once to guard a detachment is not sent up to guard the place. The Royal Commissioners have pointed to investigate the claims of the half-breeds, composed of W. P. R. Street, Registrar Goulet and A. E. Forget, organized in Winnipeg last night, and selected N. O. Cole as secretary. They leave for Regina, and proceed thence to Touchwood Hills.

The Commissioners have issued a circular stating that they will meet the half-breed claims at the under-mentioned places:—Fort Qu'Appelle, Touchwood Hills and Regina, Maple Creek and Fort McLeod. Points where insurgents is rampant have been left in absence pending the result of the present military operations. The programme seems to be to put down the rebellion with force and vigor, and adjust the claims afterwards.

ENGLAND AND THE SOUDAN.

Gen. Wolsley has forwarded to the War Office a significant report made out by the medical staff attached to the Khartoum expedition. The subject of the report is the results of the exposure to the desert heat to the British troops stationed along the borders of the Soudan Desert. The report states that if the present British military stations in Soudan be maintained, fully one-half of the troops will die or be disabled by the heat before the arrival of autumn. The whole tone of the peculiar report, which was undoubtedly directly inspired by Gen. Wolsley himself, indicates that a decision having been reached to that effect, the public are being prepared to witness an early withdrawal of the whole British force from the Soudan to Egypt and a complete abandonment of the Nile-Khartoum expedition. It is announced that General Graham has been ordered by the Government to act once

open peace negotiations with Osman Digna or the chiefs between Suakin and Berber possessing the power to control the natives. It is stated that Gen. Graham has been instructed to secure such terms as will enable him to evacuate the country at once. Whether it was in pursuance of these particular instructions Gen. Graham to day withdrew his whole force back from Tamai to Suakin, leaving only a small contingent at Gen. McNeill's zereba. It is believed that no operations will be undertaken against Tamai. The heat is practically intolerable in the desert west of Tamai, which is itself almost beyond the influence of the water of the Red Sea. The officers and men belonging to Gen. Stewart's force are completely disgusted over the negative results of the expedition, and are anxious to be at once recalled home. The disgust of the magnificent fellows who have come all the way from Australia to help to maintain the British empire's prestige is simply supreme and indescribable.

A spy who has returned to Suakin, from Erkowitz, reports that Osman Digna, with 900 men, is at Shakati, which is a strong position between Sinkat and Erkowitz. The spy says that Osman Digna's followers are openly deserting him.

MR. LAROCQUE'S GOLDEN JUBILEE.

We published in our last issue an interesting report of the celebration of the golden jubilee of Mgr. Larocque, formerly bishop of St. Hyacinthe, and now titular of Germanicopolis, which took place at St. Hyacinthe on the 10th of March last. Among other congratulations addressed to the venerable father was one from the speaker of the Legislative Assembly of Quebec, on behalf of that body. On the 27th of March Mr. Speaker Hurtel informed the House that he had received a reply to the message of congratulation he had sent in its name to Mgr. Larocque. The reply was read:

St. Hyacinthe, March 25, 1885.
To the Honorable the Speaker and Members of the Legislative Assembly of the Province of Quebec:

MR. SPEAKER AND GENTLEMEN,—It is with a deep feeling of gratitude that I acknowledge the honor you have done me in telegraphing your congratulations on the occasion of the fiftieth anniversary of my priesthood. Such a demonstration, which I had not the slightest expectation of receiving, is all the more valuable that it comes from a body occupying so high a position in society, and I, therefore, beg to tender a thousand thanks. During the course of my very humble existence, my country and every thing affecting its interests have always been dear to me, and I have endeavored, within the limited measure of the talents and capacity with which heaven has endowed me, to devote myself to them.

At present, worn out by age and the infirmities inherent to our frail human nature, I live retired and in solitude, but not as an exiled. In my thoughts I follow those of my fellow-countrymen, who labor for the public weal, and, in particular, for those hard-working legislators who devote themselves to the arduous task of framing our laws and promoting, by wise measures, our various interests.

Under present circumstances especially my vigils are passed in prayer, while they are occupied in the fatiguing work of a legislative session, and I pray the great Law Maker to strengthen and support them in their self-sacrifice. With sincere respect and gratitude I remain, Mr. Speaker and gentlemen, your obedient servant.

JOSEPH, Bishop of Germanicopolis, late Bishop of St. Hyacinthe.

The reading of this letter evoked hearty applause from both sides of the Chamber. Then on the motion of the Hon. Mr. Tallon, Attorney-General, seconded by the Hon. Mr. Mercier, leader of the Opposition, the letter was ordered to be entered on the journals of the House. The legislature of Quebec has never within our recollection done itself more honor, nor truly reflected the Catholic sentiment of the great community it represents than by the respect it has thus shown one of the most venerated members of the Canadian hierarchy.

Correspondence of the Catholic Record.
FROM WINDSOR.

With a devotional service of more than usual significance Easter Sunday was observed in St. Alphonsus church, it being not only the great festival commemorating the glorious Resurrection of our Divine Redeemer, kept throughout the Catholic world with a beautiful fervor undimmed by the flight of time, but it was the day of general communion for the C. M. B. A. of this parish. After the congregation received Holy Communion at 8 o'clock mass, ninety members of the C. M. B. A. took their ranks in the main aisle with precision due in a great measure to their military training. They advanced, knelt at the sanctuary railings, received Holy Communion at the hands of their Director, Deau Wagner, filed down the side aisles, returning to their seats without the slightest confusion of the good order first initiated. This silent array of the society's forces, acting as a unit for the greater honor and glory of God, was very impressive, demonstrating in language more powerful than words the strength of such a union. This is a power that cannot be lightly estimated, a Catholic bulwark girding the young men of the parish with the authority of the law in adversity, and in death they are brothers. It is our earnest prayer that in every parish in the Dominion a branch of this society may be established and maintained. At half-past ten grand Mass was sung, Deau Wagner celebrant, Father Mahan deacon, Mr. Burke, of Assumption College, Sandwich, sub-deacon, Deau Wagner preached a beautiful and

appropriate sermon on the Resurrection. At the service in the evening the church was crowded to the doors. On entering, the visitor was greeted with a brilliant scene. The sanctuary was illuminated by a constellation of innumerable lights, forming an immense heart, giving a gorgeous effect to the beautiful white marble altar with its exquisite decorations of golden Easter lilies. There were five hundred communicants on Easter Sunday last, about the same number on Holy Thursday.

We regretted very much to lose our own "Sozgarth Aroon," Father Dixon, who left last Wednesday for Port Lambton, but we are pleased to see Father McManus restored to health and able to assist Father Scanlon on our esteemed pastor, Very Rev. Deau Wagner, M.
Windsor, April 6th, 1885.

SERG. WM. DALTON.

We have with regret to announce the death of Mr. Wm. Dalton, of this city, which occurred on Monday last. The deceased gentleman was born in Kilkeny in 1802, and in 1822 enlisted in the 87th regiment. In 1847 he came to Canada, settling in London, where he resided till his decease. He held the position of Barrack Sergeant and Paymaster of Pensioners, for some ten years. He spent in all fifty years in the service of the government, eighteen of which he passed in the East Indies, having taken part in the Afghan campaign of 1842. He retired with the rank of Color Sergeant. His death was announced on the 6th inst. The late Mr. Dalton was a pious and sincere Catholic and died a most edifying death. His funeral was largely attended on Thursday last. May his soul rest in peace.

CONCERT IN INGERSOLL.

We are glad to learn that the concert in Ingersoll, in aid of the church funds, on Monday evening, was largely attended and was financially a very decided success. Not only was the concert well patronized by the Catholics of Ingersoll, but also liberally by the Protestant citizens of that town and vicinity. The following programme was executed:

- PART I.**
Song—"Take Me Jangle Dear,".....Bischoff
Song—"Come Home to Me,".....Balle
Violin Solo—"L'Amore Mio,".....Wienlanski
Song—"The Little Flower,".....Miss R. H. Fox
Song—"The Isle That's Crowned with Shamrocks," Mr. John Drogole. (Baker)
Song—"Trotty Ponty Lillies,".....Miss H. H. Fox
Song—"Forward,".....Barri
Duet—"Believe me of all those Endearing Young Charms,".....(Moore)
Miss H. H. Fox and Dr. Sippel.
Comic Song.....Chas. Butler.

- PART II.**
Violin Duet.....Chas. Butler and Miss H. H. Fox.
Song—"The Little Flower,".....Miss R. H. Fox.
Song—"An Irish Song,".....Miss R. H. Fox.
Duet—"Come Home the Lilies Grow,".....Miss R. H. Fox.
Song—"The Kerry Dance,".....Malloy
Violin Solo—"Humorous Dance,".....Hauer
Song—"The Highlandman's Toast,".....Luna
Comic Song.....Chas. Butler.

We deeply regret to learn of the sudden death of the Rev. Father Prevost, O. M. I., chaplain to the 65th Battalion en route for the North-West. This sad event occurred at Mattawa, on the C. P. R. line. Father Prevost was a pious and devoted ecclesiastic. R. I. P.

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MARKET REPORT.

- LONDON.**
Wheat—Spring, 1.35 to 1.40; Delhi, 1.09 1/2, 1.35 to 1.40; Democrit, 1.35 to 1.40; Clawson, 1.35 to 1.40; Red, 1.35 to 1.40; Oats, 57c to 1.00; Corn, 85c to 90c; Barley, 1.00 to 1.10; Peas, 82c to 1.00; Kye, 80c to 85c; Clover seed, 3.00 to 3.50; Timothy Seed, 1.75 to 2.25; Flour—Pastry, per cwt., 2.50 to 2.55; Family, 2.25 to 2.50; Meal, Standard, 2.10 to 2.25; 2.25 to 2.50; Corn Meal, 1.75 to 2.25; 2.00 to 3.00; Butter—pound, 12c to 12c; 20c to 30c; Butter—pound, 12c to 12c; Eggs, retail, 20c to 22c; basket, 20c to 22c; Cheese, lb., 11c to 12c; Lard, 1 lb. to 1 1/2c; Turkeys, 20c to 25c; Chickens, 15c to 20c; Ducks, per pair, 40c to 50c; Apples, per bag, 30c to 40c; Potatoes, per sack, 30c to 40c; Dressed Hogs, per cwt., 5.75 to 6.00; 6.00 to 6.50; 4.00 to 4.50; Mutton, per lb., 20c to 25c; Lamb, per lb., 20c to 25c; Hops, per lb., 20c to 25c; Wood, per cord, 4.00 to 4.50.

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