

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL 7.

FOR THE WEEK ENDING SATURDAY, MARCH 7, 1885.

NO. 334

CLERICAL.

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LITURGY.

The Tabernacle.

CONTINUED.

5. The Exterior Ornamentation.—When made of wood or bronze, the Tabernacle is richly gilt on the outside. The Cappuchins, however, in consideration of their vow of extreme poverty are privileged to use a Tabernacle of plain wood without gilding. The exterior is usually decorated with emblems of the Blessed Sacrament, such as bunches of wheat, grapes, or with figures of adoring angels. On some Tabernacles there are suitable inscriptions. Montault tells us that in the Church of the Holy Cross at Jerusalem, the words "Hic Domus Adora" were inscribed on the Tabernacle; and on that of the cathedral of Grenoble, the inscription on the frieze is the text from St. John, "Hic est panis vivus, qui de coelo descendit. Si quis ex hoc manducaverit, non morietur in aeternum." He mentions other similar inscriptions.

The door of the Tabernacle is especially rich in its material and ornamentation. In the Church of St. Cecilia at Rome, it is of silver gilt, and set with precious stones. It is usual to paint or work on the door some figures relating to the Blessed Sacrament, or to the mysteries of the Passion, such as the Good Shepherd, the Last Supper, a Chalice with a Host over it, a Pelican, a Cross, or any other appropriate emblem.

It is prescribed in the ritual and by the Congregation of Rites that the Tabernacle when containing the Blessed Sacrament should be covered with a veil. The rubrical name for it is the *conopeum*. It cannot be dispensed with, even though a veil hangs inside the Tabernacle door. The inside veil is not necessary, but the *conopeum* is. The *conopeum* or veil is supposed to cover the Tabernacle on all sides. It is divided at the middle in front, so as to allow of the opening of the Tabernacle door, and usually hangs from a little brass rod which is easily removed when necessary. It is manifestly very desirable that this veil, which is the liturgical cover and ornament of the Tabernacle when containing the Blessed Sacrament, should be elegant and rich.

It is sometimes made of the costly material used for vestments, and more commonly of silk ornamented with gold lace, or expensive colored fringe. St. Charles recommends the priest to have a special *conopeum* of real cloth of gold or silver, or some other material distinguished by its richness and appropriateness for the great feasts of the year. It is well, however, to understand that no special material is prescribed, and the Sacred Congregation decided that mere linen or even cotton fabric can be used for this veil.

A veil of one color will suffice for all seasons of the year, and where only one color is used, white is recommended as the most suitable, as it is the color appropriated to the Blessed Sacrament. In some poor but well-regulated churches, they use veils of two colors, namely, the violet for the penitential seasons, and white for the rest of the year. It is the Roman custom, recommended by the Congregation of Rites, to change the color of this veil, and of the antependium with the color of the day. It is the Mass that determines the color. Hence, if the color of the Mass is different from that of the Office, as happens on Rogation Days, the *conopeum* is to have the color of the Mass. Black, however, is never used for the *conopeum* or antependium, and its place is supplied by violet.

When the Blessed Sacrament is not in the Tabernacle, the *conopeum* is removed or drawn aside, and the Tabernacle door left open.

6. The Key of the Tabernacle.—The Tabernacle is to be protected with a good lock; and the parish priest, in the first place, and after him the chaplain or priest who has to administer Holy Communion, is responsible for the keeping of the key. The key should not be left in the Tabernacle door (except when required for a function), or in an exposed place, or open drawer in the sacristy. We are forbidden to entrust the keeping of it to lay persons, even though they are nuns. When not kept at home under lock and key by the priest, the sacristy safe is perhaps the best and fittest place for it.

From a feeling of respect for the Blessed Sacrament and also to distinguish it from other keys, the Tabernacle key is usually more elegant in form and ornamented with some token or emblem. St. Charles recommends that, where convenient, it should be made of silver, or of common metal washed with gold or silver, or at least distinguished from common keys by its elegance of form and suitable decoration. There is no church in which the practice of attaching to the end of the Tabernacle key an ornament of gold lace or richly embroidered ribbon may not be observed. It is recommended to have two keys, to provide against the necessity of breaking open the Tabernacle if one key is lost.

It is forbidden to place a vase of

flowers, or a picture, or reliquary, or any other similar object on the altar before the Tabernacle in such a way as to shut out from the view of adorers the little door with its Eucharistic emblems. These things may be placed on a lower level, but so as to avoid this inconvenience.

7. The Place of the Tabernacle.—The Blessed Sacrament is to be kept only in the Tabernacle, and the Tabernacle must be placed on the altar at its centre. It is forbidden to keep the Tabernacle, and consequently the Blessed Sacrament, in a safe in the wall of the church, either immediately behind or to the side of the altar.

The Tabernacle is placed on the high altar, except in cathedral churches, in which it is in one of the small chapels known as the Chapel of the Blessed Sacrament. This arrangement is rendered necessary by the Pontifical functions at the high altar of the cathedral, in which it is so often necessary to turn one's side to the altar—a posture which would not be respectful to the Blessed Sacrament in the Tabernacle.

It is not allowed to reserve the Blessed Sacrament in more than one place in the same church. Accordingly it is useless, though not expressly forbidden, to have a Tabernacle on more than one altar. It is, however, found to be prudent and convenient in some places to keep a second Tabernacle in the sacristy to which the Blessed Sacrament can be transferred, when it is necessary to use the church for some celebration, half-secular, half-religious, such as for a theological thesis, a distribution of catechetical prizes, &c., &c.

8. Blessing of the Tabernacle.—The Tabernacle is blessed by the bishop, and it is one of those functions to which he cannot deputate a priest in virtue of his ordinary faculties. For this he needs a Papal Indult. The form is given in the ritual.

According to St. Charles there ought not to be under the Tabernacle when it contains the Blessed Sacrament a drawer for the Holy Oils or relics, much less a chest for various articles of church furniture.

9. The Tabernacle Lamp.—Before the Tabernacle in the sanctuary there should be at least one lamp burning night and day. The ritual says, "Lampades coram eo pures, vel saltem una die nocturne perpetuo colucent." When more than one are used, it is recommended to have an odd number. The oil to be used in the sanctuary lamp is oil of olives, and if this cannot be had conveniently, vegetable is to be preferred to mineral oil.

Mass should be said daily where the Blessed Sacrament is reserved, unless a privilege has been received allowing a smaller number of Masses in the week to suffice.

The Blessed Sacrament can and ought to be reserved in 1. parochial churches; 2. in cathedrals; 3. in the churches of Regulars of both sexes whose vows are solemn, and whose monasteries have been erected by Apostolical authority. An Apostolical Indult is necessary to allow it to be reserved in other churches or oratories.

CARDINAL McCABE'S SUCCESSOR.

REPORTS, GUESSES, AND PROBABILITIES BY CABLE.

London, Feb. 19.

My prediction is that the English will be beaten in their effort to have a Loyalist appointed Archbishop of Dublin. In fact, I have information from both sides which seems to point without question to the fact that the next Archbishop will be an ardent Nationalist. The new man is practically certain to be Dr. Walsh, the well-known president of the Maynooth College. He is about 45 years of age. In 1822 he is small. His complexion is excessively dark and he has piercing eyes. He wears gold-rimmed spectacles. All his life has been spent in the college as student, professor, and president. For the past five years the great body of clerical alumni with whom he has come into personal contact have grown extremely fond of him. He has been one of the foremost writers of the Nationalist Propaganda. His pamphlets on the land question have been by far the best that the controversy has evoked. It was he who found the Duke of Leinster leases, which were cunning evasions of the reform regulations of 1870. During Cardinal McCabe's *regime* he has been recognized as the head of the opposition, which has tacitly embraced forty-nine-fiftieths of the Irish clergy.

Mr. Parnell, when once asked if he knew Mr. Walsh, replied:—"I should think I did know him. It was he who got me put into prison." He then laughingly explained that it was Dr. Walsh that he got the phrase "prairie valuation," which served as the pretext for his conviction. A significant straw in this matter was seen a few days ago when the Cathedral Chapter met to select a Vicar Capitular to serve during the interim. Assistant Archbishop Donnelly, who as a matter of etiquette, has expected to get the place, although he had no formal right to the succession, insisted on opening the proceedings by reading Lord Spencer's letter of condolence, against the protest of some of the canons. When a ballot for Vicar Capitular was taken Dr. Donnelly got four votes and Dr. Walsh twenty.

Out of the fifty priests who vote on the names to be sent to Rome it is believed that all but six have put Dr. Walsh's name first.

Dr. Walsh, if created Primate—and of his selection there seems to be no longer

any doubt—will be a figure in Irish affairs second only to Mr. Parnell. The immediate local effect of his accession will be an enormous change in Dublin politics and the completion of the social eclipse of the Castle already begun by the present Lord Mayor's abstention. The general effect will be more sweeping, perhaps, than even the Nationalists dare to hope.

DIOCESE OF HAMILTON.

Lenten Pastoral Letter.

James Joseph—by the Grace of God and favor of the Apostolic See, Bishop of Hamilton.

To the Clergy and Faithful of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS.—Our Holy Mother, the Church, proclaims at this season the great annual Fast of Lent, which begins on Wednesday, the 13th, and will continue for forty days, as a preparation for our worthy celebrating the great mysteries of the Death and Resurrection of our Lord and Saviour, Jesus Christ. It is a special season of prayer, penance and mortification, and that we may be mindful to pass these days of grace and mercy in a truly penitential spirit she stresses blessed ashes on our heads, and in doing so addresses words of solemn warning, saying to each of us: "Remember man that thou art dust, and into dust thou shalt return." The sentence has been pronounced and there is no hope of commutation. As her Divine Spouse and Founder will not the death of the sinner, but rather that he be converted and live, so she would have us prepare for that awful day which is hidden from us, and known only to God. This can be done only by a sincere conversion and true repentance, turning away from sin, and turning to God with all our heart. "For behold now is the acceptable time, now is the day of salvation." And we helping are called upon to exert that you receive not the Grace of God in vain; but in all things exhibit yourselves as servants of God, in much patience, in watchings, in fasting, in charity, in knowledge, in long suffering, in sweetness." The present time is specially set aside for such preparation, even from the earliest days of Christianity.

There can be no doubt but the Fast of Lent is of the highest antiquity in the Church, and that the Disciples of our blessed Saviour observed with due solemnity and veneration the great Fast of forty days which preceded the Festival of Easter. The writings of all the Fathers are unanimous in testifying that it comes down to us by Apostolic tradition, and that it was instituted by the Apostles.

The Martyr St. Ignatius, the disciple and associate of St. John the Evangelist, in his letter to the Philipianus, says: "Despise not the fast of Lent, for it contains an exhibition of the conversation of our Lord." St. Jerome in his epistle to Marcellus, says: "We, according to the tradition of the Apostles, observe every year one Lent, and fast at its proper time." Origen, who lived in the second century, writes: "We keep the days of Lent consecrated to fasting." St. Basil, who lived in the fourth century, says in his homily on fasting: "All equally hear the precept and receive it with joy—there are angels who take account of those who fast, throughout the various Churches. Wherefore let no one separate himself from those who fast." St. Epiphanius says in his *Ep. Fid. Cath.*: "It is the practice of the Church to fast forty days before Easter." And St. Leo, who flourished in the fifth century, calls the Lent the greatest and holiest fast, which all the faithful, without exception, are bound to observe.

It would indeed be an endless task to bring before you all the testimonies of the ancient Fathers and writers of the Church, proving the antiquity and Apostolic origin of the Lenten Fast, as also the exactness with which it was observed. What I wish to impress upon you is, that being convinced of its sanctity and antiquity, you would take to hearts a deep veneration for the holy ordinance of the Lenten Fast and enter on it with the heroic sentiments that animated the early Christians when it came to be published to them. Far, indeed, from entering on it with sorrow and regret, as we find many do in this our own day, who view the Lent as a time to be dreaded, because of the restraint it places on their animal appetites, the early Christians, as St. Basil assures us, embraced it with holy joy. He says: "There is no island, no nation, no region, no province, no city, no place, however remote or difficult of access, to which the proclamation of the fast has not reached; nay, the very soldiers, sailors, merchants and who journey, all, in fine, of whatsoever description they are, hear this edict of the fast, and embrace it with a joyful mind." And this, because they considered it as a salutary means, placed by God at their disposal, to appease His anger, atone for the punishment due to their sins, and to bring down His graces and mercies upon them.

In this spirit, and obedient to the same discipline, and anxious to bring you near God, we implore you, dear Brethren, through the charity of Christ, and for the love you bear your own souls, to enter on this holy time, that it may be for you a season of salutary correction—that you may be chastened and fortified by a sincere penance—"that you may walk manfully in following Christ, strengthened by His spirit with might into the inward man, that Christ may dwell by faith in

your hearts, being rooted and founded in charity."—Eph. 3, 16.

The fast, in its general signification, implies an abstinence from food; but we must consider it in a two-fold light—as the spiritual and moral fast, both of which we should practice. The moral fast is a parsimony of food and drink. The spiritual fast is to fast and abstain from sin and vices; "this," says St. Augustine, "is the great and necessary fast, to abstain from all iniquity and unlawful pleasures of the world." All the laws of God, and the ordinances of the Church to her children are directed to the one great end, that their souls may be washed in the blood of the Lamb, and that they may live sinless in the sight of God. While then we exhort you to show a willing obedience to the Ordinances of the Church, regarding the observance of the Lent, we have to remind you that it is of far greater importance that you abstain from those vices which are of their own nature, and at all times opposed to right reason and to God's law; without this your fast will be of no avail. For the neglect of this great essential condition the fasts of the Jews of old were not accepted. "Why have we fasted," said they to the Lord, "and thou hast not regarded?" "Behold," said He, "in the day of your fast your own will is found. I loose the bonds of wickedness. Deal thy bread to the hungry, and bring the needy and harbourless into thy house, and when thou shalt find one naked cover him; then shall thy light break forth as the morning; then shall thou call, and the Lord shall hear."—Isa. 58, 6-7.

See then, Brethren, you are not to put the whole merit of your fast in abstaining from food, but principally in repentance and avoiding sin. Loose all the bonds of iniquity, forgive your neighbour all he may have committed against you in the way of injury or insult, guard against all sensual indulgence, and by holy watchfulness put a bridle on all your passions. It is in vain that we keep food from the body, unless we keep the soul from iniquity, and the tongue from evil speech against our neighbour. This is the true fast, and that your abstinence from food, and other good works may be pleasing to God, and profitable to your soul, see that you be in a state of grace, always bearing in mind that God accepts no gifts from his enemies. All who are in a state of mortal sin, or have an affection for it, are at enmity with Him. What then are we to do?

We must do penance, not only by going through the austerities of this holy season in the spirit of the Church, and so mortifying the body, but, in doing so, prepare our souls for sincere repentance. This is the principal object of the Lenten Fast. If, then, your soul be stained by mortal sin it is incumbent on you to seek reconciliation with God by means of worthily approaching the Sacrament of Penance, and thus restored to His friendship you may hope that your fast and prayer will be meritorious for eternal life. Let not the enemy deceive you by suggesting that you have time enough yet to repent. Remember the warning God gives us in Ecclesiasticus: "My son, defer not the conversion to thy day, and do not put off from day to day; for His wrath will come on a sudden, and will destroy thee in the day of His vengeance." Hence the Church now sounds the trumpet of repentance, telling you that this is the acceptable time, now is the day of salvation. These are days of grace and mercy, and she calls on you to seek the Lord while He may be found, and call on Him while He is nigh. If today you hear His voice harden not your hearts. Let us then, Brethren, rise without delay, and press forward to the sacrament of reconciliation. Too often hitherto we may have rejected the Divine call. Let us not add to our former provocations, but let us be wise unto justice, zealous for our welfare, and corresponding with the call of the Church, and the graces God gives us, may we be active to salvation.

That we may not delay through sloth or inadvertence, the Church commands us under severe penalties to approach that adorable sacrament which none but the purified soul can receive. That proof of self which St. Paul demands from the communicants makes it needful for all to approach the tribunal of confession, which we are commanded to do at least once a year. This duty of annual confession and communion is enforced on all the faithful who have attained the years of discretion, under threat of excommunication, which would cut them off from the sacraments of the Church while living, and in death deprive them of the right of resurrection. This is not an infliction of punishment arising from vengeful hatred—it is a wholesome severity to show the importance of the duty she urges; it is an evidence of her affectionate solicitude for your welfare; it is an effort of her love. By her command she only reduces to special distinct practice the Divine precept which the Lord Himself gave:—"Except you eat," says He, "the flesh of the Son of Man, and drink of His blood, you cannot have life in you." And most assuredly, dear Brethren, we cannot secure eternal life by any other means but that pointed out by the Son of God.

With much reason do we render grateful thanks to our Heavenly Father, that the number of those who refuse to comply with the Divine Ecclesiastical precept is small. Even these few fill us, ourselves weighed with the awful responsibility of rendering an account of all of you in the bar of God's unerring justice. In the visitation of the Diocese, which we made during the past year,

your Pastors bear testimony to the fidelity and exactness with which the great majority of the people comply with the command of the Church at the Easter time, as also to the increased frequency of the sacraments. This is the surest warrant we can have of your piety in private life.

Now, with regard to the few who absent themselves from the Easter duty, and walk not with their brethren in the ways of God, and for whom our ministry is unprofitable, who heed neither entreaties nor warnings, we will say to them: their absence from the tribunal of penance, and from the Holy Communion in open violation of the Church's solemn injunction, is a proof, not presumptive, but conclusive that they are not in the grace of God. They may observe some of the practices of Religion, they may be present with the rest of the faithful at the Holy Sacrifice, the sentence of the Church may not be pronounced against them, yet they are spiritually dead. They belong to the Body, but not to the Soul of the Church. And whatever may be the cause which keeps them out of the way of salvation, whether it be the predominance of some tyrannical passion, or the indulgence of some criminal pleasure, we beseech them for Christ's sake to be reconciled at this acceptable time. We do not threaten, but we entreat, we supplicate them as did the Prophet of the Lord of old: "Why will you die, O house of Israel? We implore of them through the tender mercies of Jesus Christ no longer to defer the fulfilment of this duty. This Lent is theirs, they cannot answer for, or promise themselves another. May the God of Mercy fill their hearts with His love, with sorrow for their offences, with true repentance for their sins and perseverance in His holy service. May they be filled with peace upon earth, and crowned with glory in Heaven.

The time for complying with the paschal duty begins in this Diocese on Ash Wednesday and ends on Trinity Sunday. The Holy Communion must be received in your own Church, or if elsewhere, with the sanction of the pastor. As he is bound to feed the flock committed to his care, he should know that they have been refreshed with the indispensable food of the life-giving body of the Lord. As the neglect may arise from ignorance or inadvertence, you, Venerable Brethren, fill from the beginning of the Paschal time to its close, frequently publish at the Mass on Sundays the obligation of receiving the Holy Communion in each one's own Church. At the same time you will announce the Plenary Indulgence, with the usual conditions granted to all who comply with the Paschal Precept.

It is to be feared that some of those who neglect the Easter duty are brought to their state of indifference by being addicted to habits of intemperance; God be thanked we have not many such. Yet we are bound in the interest of these souls, to raise our voice and denounce that degrading vice of drunkenness; that vice which is most directly opposed to the dignity of rational beings and to the spirit of Christian mortification. It brings man down from his high estate of a being little less than the angels, and degrades him beneath the brute creation. It brings a blight on the health; ruin on domestic happiness; it is a bar to the improvement of the social position; and worse than all, it draws its miserable victim into sin and outrage against God and His Holy Law, by the indulgence of unmanly passions, so that we can no longer expect from the drunkard piety, chastity, and justice, but on the contrary, uncleanness, contentions, quarrels, of the which I foretell you, as I have before said, that they who do such things shall not obtain the Kingdom of God. (Galat. 5, 21.) It is our duty, Venerable Brethren, to do all in our power to protect our people from this vice. Hence we earnestly exhort all our pastors to establish in their missions branches of the Sodality of the "League of the Cross, for the suppression of drunkenness." In this pious organization the members aid each other by the union of prayer, frequentation of the Holy Sacraments, and mutual good advice and example. The Archdiocese for the Dominion of Canada has been recently blessed and erected by our Holy Father, Leo XIII., in our Lady's Church at Guelph, and enriched with many graces and indulgences. It was our privilege and happiness, as representative of the Holy See, to canonically inaugurate the good work, on Sunday the 25th January. Letters of aggregation can be had from the very Rev. Father Rector of our Lady's Church in Guelph. In order that we may obtain from God a good will and strength to pass this Holy Lent in a true Christian spirit and manner, as also all other graces we stand in need of, we must pray. This is the golden key that opens the treasures of God's bounty. And indeed we have a well-grounded hope, that praying with the proper dispositions our petitions will be heard. Does not our Blessed God tell us so? "Whatsoever you ask the Father in my name, that will He give you. Ask and you shall receive, that your joy may be full." That we may have spiritual joy in all its fullness, let us constantly implore of Him to touch our hearts with true contrition for our past sins, and grant us a sincere conversion, that greatest gift the sinner can ask from God. Oh! He will not refuse those who ask him in humility of heart, with firm faith and terror of spirit. And does He not furthermore tell us: "where two or more are assembled in my name, there am I in their midst." Bearing this in mind, we strongly recommend that in every family, live mysteries of the Rosary

of the Blessed Virgin, with the Litany of the B. Virgin, should be recited every night as a form of family prayer, and at a convenient hour, so that all belonging to the family can be present. And on you, Venerable Brethren, we enjoin, that in all towns and villages where you have the people around you, to give them an opportunity of daily assisting at the Holy Mass. And that in the event of Tuesdays, Thursdays, and Fridays, you would assemble the faithful in the Church, to join in publicly reciting the Rosary and Litany, and to receive some instruction, either orally or by reading some pious book; we recommend the "Sinner's Guide." We also recommend the devotion of "Stations of the Cross," for the Fridays of Lent. As an additional incentive to the piety of our people, we grant permission to have Benediction of the Most Holy Sacrament on these evenings, where a choral service can be procured. It is advisable to devote your Sunday sermons during the Lent, to a full and complete explanation of the Sacraments of Penance and the Holy Eucharist. Having much confidence in the power of prayer, we earnestly crave the charity of a remembrance from you and our people, particularly during the Lenten time, that God may aid us in our many spiritual needs, and guide us in leading you into the ways of His love and service.

The following are regulations for the Fast of Lent in this Diocese of Hamilton:—

- 1.—All days in Lent, Sundays excepted, are fasting days, one meal and a collation.
- 2.—All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.
- 3.—By virtue of powers granted us by Apostolic Indult, we permit the use of flesh meat on all Sundays at discretion; also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, 25th February, and Holy Saturday.
- 4.—Fish and flesh are not allowed at the same meal.
- 5.—The use of milk, butter, cheese and eggs, is allowed on all days.
- 6.—The use of dripping or lard (not suet), is allowed as a condiment in preparing food on all days except Good Friday.
- 7.—Those exempted from fasting are: all persons under twenty-one, and over sixty years of age, the sick and infirm, women carrying or nursing infants, all employed at hard labour.
- 8.—All who cannot fast should give more abundant alms, be more assiduous in prayer and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

N. B.—Further dispensations, when occasion requires, can be obtained from the respective Pastors, who are hereby empowered to grant them.

This Pastoral is to be read in all the Churches and Chapels of the Diocese at the earliest convenience of the Clergy; if possible before Ash Wednesday.

"And may the God of Peace Himself sanctify you in all things, that your whole spirit and soul and body may be kept blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you." Amen. (1. Thes. C. 5.)

Given at our Episcopal Residence, Hamilton, on this 3th day of February, being the Feast of St. Agatha V.M., 1885.

JAMES JOSEPH,
Bishop of Hamilton.

JOHN KEOUGH, Chancellor.

N. B.—Durante tempore Paschali concolitur facultas semel abstinendi, a casibus reservatis, omnes qui se disponant pro Communione Paschali.

HIGH SCHOOL ENTRANCE EXAMINATION.

Grill's News Letter.

From the returns it will be seen that Miss Orendorf with one assistant has half as many passed pupils from the Separate School into the High School as have passed in from the Public School with its staff of eight teachers. The school census just taken gives the number of children attending the Public School for 1884, 647, and the number of children attending the Separate School, 107. The Public School has therefore over six times as many pupils as the Separate School and half as many passed pupils into the High School. The Separate School has 21 passed pupils per teacher, the Public School 11 per teacher, notwithstanding its long standing. The number of passed pupils in the Separate School is nearly five per cent. of the year's attendance, in the Public School it is one and a third per cent. Seven years ago, in December, Mr. Teskey, with a smaller staff of assistants and a much smaller attendance of pupils, passed fifteen into the High School. Verily, it is time to thoroughly overhaul Public School matters.

ST. MARY'S.

A short time ago I had occasion to visit St. Mary's and called on my old friend P. Whelihan, Esq., Registrar, South Perth, at his residence, Thornhill Place. Although not brought up on a farm Mr. Whelihan takes great pride in farming, but his hobby is horses and of these animals he has some very fine specimens in his stables. I noticed the "Prince of Normandy," "Duke of Normandy" and "Napoleon I." Mr. Whelihan has also a fine mare "Lily" and her foal, sired in France by "Votocq," a French government stallion, and foaled here. These horses are all pure Norman Percheron and were selected by Mr. Whelihan himself. He carried off a number of prizes at the London fair last fall. He deserves credit for his enterprise and we wish him every success.

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MARCH 7, 1885

PRISONER ON PAROLE.

Mitchell, the Patriot.
When I was in the prison, I was in the prison, I was in the prison...

WHY DOES GOD PERMIT EVIL?

SERMON BY FATHER ROBINSON.
London University, Jan. 31.

There was a numerous attendance at the evening service at the Pro-Cathedral, Kensington, on Sunday, when the Rev. Father Robinson presided on "The Mystery of Iniquity."...

and Canadian Bishops.

Boston Republic.
The bishops will have a conference after the Easter holidays, with the aid of the Congregation of the Council, at which Bishops Moore, and Dwyer of America are to attend.

Resurrection of nature's

is taking place. Like the dead you, renew your complexion, your powers, cleanse the life.

MILKSON OF PURE GOD LIVER

is excellent in the treatment of Biliousness, Dr. Enoch Casloway, Geo. says: "I have used Milkson with wonderful success."

Londonderry Bells.

How sweetly rang the bells when we chased the honey bee;
And loudly sang the lark to you, love, and me.

WHY DOES GOD PERMIT EVIL?

SERMON BY FATHER ROBINSON.
London University, Jan. 31.

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and Canadian Bishops.

Boston Republic.
The bishops will have a conference after the Easter holidays, with the aid of the Congregation of the Council, at which Bishops Moore, and Dwyer of America are to attend.

Resurrection of nature's

is taking place. Like the dead you, renew your complexion, your powers, cleanse the life.

MILKSON OF PURE GOD LIVER

is excellent in the treatment of Biliousness, Dr. Enoch Casloway, Geo. says: "I have used Milkson with wonderful success."

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A HOME DRUGGIST

TESTIMONIES.
Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has been so widely and so universally approved in its own city, state, and country, and among all people, as Ayer's Sarsaparilla.

RHEUMATISM.

"Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress without help. I tried several remedies without success, until I took Ayer's Sarsaparilla, by the use of two bottles of which I was completely cured. I have since used it several times, and it has always cured me in the same manner. I feel that it is the best blood medicine ever offered to the public." E. F. HARRIS, River St., Buckland, Mass., May 14, 1882.

SALT RHEUM.

GEORGE ANDREWS, Carpent, Corporation, has for over twenty years before his removal to Lowell, Mass., been afflicted with Salt Rheum. His ulcerations actually covered more than half the surface of his body and hands. He was entirely cured by Ayer's Sarsaparilla. See certificate in Ayer's Almanac for 1882.

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The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canadian \$30 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 45-17

IRISH BENEVOLENT SOCIETY.

The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7:30. All members are requested to be present. C. S. SWEET, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month, at the hour of 7 1/2 o'clock, in our rooms, Castle Hill, 24 King Street, East, Toronto. Members are requested to attend punctually. ALEX. WILSON, Pres. C. HEVEY, Sec. Sec.

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AND MANUFACTURERS OF CHURCH CANDLES. In presenting our Moulded Bees Wax Candles, we wish to call attention to the fact that they are produced by a perfectly pure Moulded Bees Wax, which has been carefully purified by the use of special appliances, and we have perfected after years of labor a new and special process, which enables us to turn out pure Bees Wax Candles from moulds, unparal- leled 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, 6 and 8 the pound.

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors which accumulate in 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, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK'S BLOOD BITTERS.

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WAX BLEACHERS & REFINERS. AND MANUFACTURERS OF CHURCH CANDLES.

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Ask your dealer for R. Eckermann & Willi's Moulded Bees Wax Candles, and take no other. If it does not keep bright, send us your order, and we promise name our best attention.

Yours respectfully, R. ECKERMANN & WILLI, Syracuse, N. Y.

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FOR SORE THROATS, BRONCHITIS, COUGHS,

Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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Wholesale and Retail Dealers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

of the Provincial sources of let this readjustment be

REPORTED FOR THE RECORD. BY BISHOP WALSH.

Every force that had been brought against the Roman regency was broken in pieces, and hence arose her name, the Kingdom of Iron.

And Jesus, answering, said: "Whom do men say that I am?"

Simon Bar-Jona answered and said: "Thou art the Christ, the Son of the living God."

And Jesus, answering, said: "Thou art Peter, and upon this rock I will build my Church."

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ful, like the pillar of Foca amid the ruins of the Roman forum.

Already two thousand years have passed over her, and she has suffered no essential change either in her doctrines, in her worship, in her action, in her fadeful beauty.

It is, therefore, evident that the greatest works of man can be destroyed by the power of man.

If, therefore, we can find on earth an institution that cannot be destroyed by man; if we can find in this world a single one that is exempt from this law we must necessarily conclude that that institution is not the work of man; that it has a higher origin; that it is the work of God against which human power is impotent.

We find that institution in the Holy Catholic Church in communion with the See of St. Peter.

During three hundred years the mightiest emperors sought to destroy her, but in vain.

For 300 years that powerful heresy—Arianism—sought to ruin and exterminate her from the face of the earth.

Her bishops were driven into exile, and some of them put to death; but the Catholic Church met in the council, anathematized the heresy, put it under her ban as the enemy of God and of souls, and Arianism disappeared while the Church of God shone forth in splendor and power.

Then came the barbarians from the North, and destroyed everything but the Church of God, which, like another ark, floated above the tide of destruction.

These men had made and won them over to the cross, and out of the wreck of that Roman Empire it constructed Christian society and civilization.

Then came Mohammedanism, and we know how it has rolled back into Asia, and remains to this day a lifeless, putrid carcass, exhaling the stench of corruption and of death while the Church of God stands erect and powerful yet.

The Reformation came and robbed her of the Northern countries of Europe and Great Britain. People shook their heads and said: "The Church is going down;" but the Church has rolled back that tide also, and now the peoples of those countries are, and is, the winning their ablest scholars and best minds.

Then came Napoleon like a meteor and laid scorching hands on the Vicar of Jesus Christ; but while the Church survived, Napoleon soon lay like a chained eagle on the rock of St. Helena and died in exile and disgrace.

Then came the French Revolution, and she is winning their ablest scholars and best minds. Then came Napoleon like a meteor and laid scorching hands on the Vicar of Jesus Christ; but while the Church survived, Napoleon soon lay like a chained eagle on the rock of St. Helena and died in exile and disgrace.

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time Catholicism was embraced by the lower classes in that country. It had its cathedrals, churches and schools, and was held in high honor at court, but the Chinese priesthood and many of the mandarins took flight at the progress of the Church and persuaded the Emperor to draw the sword of persecution against her.

In the mission the religion of Confucius would have long since disappeared, if not upheld by the arm of the State. So it has been also in Japan, and such is the case likewise with the Greek Church.

That Church, stricken with the curse of sterility, which is always a sign of divine disfavor, is dying life under the powerful patronage of the State. The Emperor of Russia is its head, and the civil government sustains and protects it, and it punishes converts from it to Catholicism by confiscation and exile.

Nevertheless, sustained and supported as it is, the Greek Church is smitten with decay.

It is without life or motion. As if it were a painted ship upon a painted sea, it is without life or motion.

If we turn to the Anglican Church we shall find that in its regard also our proposition holds good. It is sustained by the whole power of the State and, nevertheless, it is torn asunder by internal dissensions and contradictory doctrines, and is on the high road to ruin and dissolution.

But the Church of Catholicism has no need of state patronage or support for the success of its divine mission. That Church is not a mere national Church. It is neither English, nor French, nor Greek, nor Italian, but it is Catholic. Its mission is to all nations, and is by divine right, independent of all governments.

It is the Church of the Christian order, and kings as well as subjects are amenable to her laws. She shed the blood of millions of her children in martyrdom, in order to assert the supremacy of conscience and the independence of the free-born soul, which chains cannot fetter nor tyranny enslave.

She needs not the aid or patronage of any government in the work of human salvation. What she claims is liberty of action for her divine mission. False religions have at all times bowed the knee to emperors and kings. The Catholic Church bows her knee to God alone—the King of kings, and the Lord of lords.

She has suffered far more from kingly patronage than she ever gained, and looking very much like a fool, does not present quite such a heroic appearance after Bismarck has frowned on the proposed alliance and Turkey has protested against its interference in Red Sea matters.

But Italy, ever since it conquered the patrimony of an aged Pope, has felt the greatness of its bigness, and been sporting for a beating, which it will get some day when it becomes too saucy.

Henry Herbert, an Irish landlord who owns the Lakes of Killarney, is at present in this country and interested in the syndicates which have bought up so much public land. The agitation to do away with that business has had some effect already, according to some remarks made by him to Mr. W. A. Croft.

"The anti-alien movement in Congress," he said, "has already had a damaging effect on us, as our business largely is to sell American land in large blocks to Englishmen and English companies. Even Blaine's speech, delivered during the canvass, made itself felt; for an English agent who was negotiating with us for several hundred thousand acres in Northern Texas pulled off and went to Canada and bought there."

Two beautiful poems from Catholic poets of Boston, Mrs. M. E. Blake and Louise Imogen Guiney, appear in *Wide Awake* for March. Mrs. Blake's two breezy verses on "March" are beautifully symbolized by the engraving above—a child's head in a storm, with hair out-blown. The first lines are: "Oh, the breezy March days! Oh, the gay and arch days!"

When deep in sheltered valleys a thought of spring-time rallies, To wake the frozen music that winter left behind; And when I shall advancing the soft gray clouds come dancing.

Louise Guiney's poem on "Longfellow in Westminster" is also illustrated by a beautiful engraving of the Longfellow bust in Westminster Abbey. The poem is worthy of the grand subject, and we venture to say that not one of the many tributes sure to follow on the same theme will be its equal. This is the last of the five noble stanzas: "Not any with God's gift of song Served man with purer ministries; Not one of all his laurels through the field half the light he shed so long."

The *London Tablet*, just to hand, announces that a distinguished personage, whose conversion will cause much sensation, is about to be received into the Church. At this distance we can but cheer the cud of surmise. Can it be the Protestant Archbishop of Dublin who lately resigned that coveted post? Or who knows but it is the Bishop of Rochester (England), whose conversion we recently recommended to the prayers of our readers.

OBITUARY. MRS. THOMAS LOUGHLIN. It is with sincere regret that we announce to-day the death of Mrs. Louglin, wife of the late Thomas Louglin, of the fourth consecution of McGillivray, whose death occurred on the 17th February, in the fifty-seventh year of her age. The death of this good woman is a sad loss to her family. She leaves four daughters and three sons to mourn her death. She was a fond mother, an affectionate wife, and a sincere friend to the poor. Her funeral, which was largely attended, took place on Friday, the 20th inst., at St. Peter's cemetery. A requiem high mass was celebrated by the Rev. Father Kelly. Her family have the sympathy of the whole community.

perishing world a footstep, whence she will take her flight to heaven, singing a hymn of glory and of triumph.

His Lordship ended his discourse by a fervent exhortation to his people to be worthy members of this Holy Church of God.

THE LATE FATHER O'KEEFE. St. Louis Post-Dispatch, Feb. 12. There has not been for some time a more impressive burial ceremony than that which was held this morning at St. Vincent's Church, Ninth street and Park avenue, over the remains of Father John Gerard O'Keefe, C. M., and Rev. Father T. D. O'Keefe, C. M., professor of Latin and Greek and Moral Theology in St. Vincent's Theological Seminary and College, Cape Girardeau, Mo.

On the platform there was a large representation of local priests, and several from towns near the city were also present. The services were participated in by so many divines that the scene was a very striking one. On each

the sanctuary contained three rows of priests in white, who, in melodious voice, gave responses in the mass. At the beginning of the gospel each took a lighted taper, the effect of which was to flood the platform with the faint flickering light. Brother Gabriel's full boy choir of St. Vincent's was in attendance and faithfully performed their portion of the exercises. The order of celebration of the regular mass for the dead was as follows:

Very Rev. H. Muelsepen, vicar-general, celebrant; Father Innocent, O.S.F., deacon; Father Braun, S. J., of St. Joseph's, sub-deacon; Very Rev. McHale, president St. Vincent's College, Cape Girardeau, master of ceremonies. Seated in the sanctuary were the following reverend gentlemen:

Very Revs. P. P. Brady, V. G.; James Henry of St. Lawrence; Henry Vandersanden, Michael McCabe, D. S. Phelan, P. W. Taddon, Father Smoulders, C. S.S. R.; James Planigan, Father Corbett, S. J.; Father Foerster, Father Kleyngans, Sasse, P. J. Hayes, M. O'Reilly, Garon, de la Foy, Father Lot, Father Hockestein, Father Hesson, Hertker, M. Richardson, C. M., of St. Vincent's; D. W. Kendrick, C. M., of St. Vincent's; P. G. Krentz, C. M., of St. Vincent's; Revs. S. J. Hart, E. Coyle, Father Donahue, Charles Ziegler, Father Yaegeering, H. St. Joseph, S. J., Father Hoffman, Father Hughes, Father Richardson, C. M.; Father Kendrick, C. M.; Father Foley, Father Jones, Father Rice, Father Cypryan, O. S. F., Guardian of St. Joseph's Convent; Father O'Brien, S. J.; J. J. Hennessey, Owen McDonald, Miles Tolbyn.

FROM WOODSTOCK. On Sunday last, Rev. J. Carlin, P. P. of Woodstock, celebrated the holy sacrifice of the mass, offering it to God for the living and the dead in St. Joseph's church here, as is usual on the second and fourth Sundays of every month. On the preceding Wednesday, the holy season of Lent was ushered in by the ceremony of blessing the ashes of last year's palm branches, and the celebration of a mass by Rev. Michael J. Brady, assistant priest of Woodstock. After the ashes among the congregation, the reverend gentleman making the sign of the cross on the forehead of the faithful, repeating, at the same time, the words of Genesis iii, 19th, "Remember man, thou art dust, and unto dust thou shalt return." After Mass on Sunday, Rev. Father Carlin read the Epistle from I Corinthians vi, 1-10, and the gospel from St. Matthew iv, 1-11. Then he read Right Rev. Bishop Walsh's Lenten Pastoral letter, which states that our Holy Mother, the Church, ever animated, like the Divine Spouse, with love for souls, ever solicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. The fast of Lent is of Apostolic institution and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. His Lordship exhorts all to practice the virtue of abstinence, and to avoid and detest the sin of drunkenness which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death into numberless families. "Woe to you that rise up early in the morning to follow drunkenness," Isaiah vi, 11. "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—11 Corinthians v, 6, 9. His Lordship recommends both priests and people to do all in their power to promote the cause of St. Peter's church, McGillivray, by the Rev. Father Gaban, on Monday, the 23rd inst., being the month's mind of the late Laurence Barry, of McGillivray. Quite a number of friends and neighbors attended the mass to show their love and esteem for the memory of the departed.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD office, London, Ont.

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Very Rev. H. Muelsepen, vicar-general, celebrant; Father Innocent, O.S.F., deacon; Father Braun, S. J., of St. Joseph's, sub-deacon; Very Rev. McHale, president St. Vincent's College, Cape Girardeau, master of ceremonies. Seated in the sanctuary were the following reverend gentlemen:

Very Revs. P. P. Brady, V. G.; James Henry of St. Lawrence; Henry Vandersanden, Michael McCabe, D. S. Phelan, P. W. Taddon, Father Smoulders, C. S.S. R.; James Planigan, Father Corbett, S. J.; Father Foerster, Father Kleyngans, Sasse, P. J. Hayes, M. O'Reilly, Garon, de la Foy, Father Lot, Father Hockestein, Father Hesson, Hertker, M. Richardson, C. M., of St. Vincent's; D. W. Kendrick, C. M., of St. Vincent's; P. G. Krentz, C. M., of St. Vincent's; Revs. S. J. Hart, E. Coyle, Father Donahue, Charles Ziegler, Father Yaegeering, H. St. Joseph, S. J., Father Hoffman, Father Hughes, Father Richardson, C. M.; Father Kendrick, C. M.; Father Foley, Father Jones, Father Rice, Father Cypryan, O. S. F., Guardian of St. Joseph's Convent; Father O'Brien, S. J.; J. J. Hennessey, Owen McDonald, Miles Tolbyn.

FROM WOODSTOCK. On Sunday last, Rev. J. Carlin, P. P. of Woodstock, celebrated the holy sacrifice of the mass, offering it to God for the living and the dead in St. Joseph's church here, as is usual on the second and fourth Sundays of every month. On the preceding Wednesday, the holy season of Lent was ushered in by the ceremony of blessing the ashes of last year's palm branches, and the celebration of a mass by Rev. Michael J. Brady, assistant priest of Woodstock. After the ashes among the congregation, the reverend gentleman making the sign of the cross on the forehead of the faithful, repeating, at the same time, the words of Genesis iii, 19th, "Remember man, thou art dust, and unto dust thou shalt return." After Mass on Sunday, Rev. Father Carlin read the Epistle from I Corinthians vi, 1-10, and the gospel from St. Matthew iv, 1-11. Then he read Right Rev. Bishop Walsh's Lenten Pastoral letter, which states that our Holy Mother, the Church, ever animated, like the Divine Spouse, with love for souls, ever solicitous for the spiritual welfare and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. The fast of Lent is of Apostolic institution and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the desert before beginning his public life. His Lordship exhorts all to practice the virtue of abstinence, and to avoid and detest the sin of drunkenness which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death into numberless families. "Woe to you that rise up early in the morning to follow drunkenness," Isaiah vi, 11. "Be not deceived," says St. Paul, "neither fornicators nor drunkards shall possess the Kingdom of Heaven."—11 Corinthians v, 6, 9. His Lordship recommends both priests and people to do all in their power to promote the cause of St. Peter's church, McGillivray, by the Rev. Father Gaban, on Monday, the 23rd inst., being the month's mind of the late Laurence Barry, of McGillivray. Quite a number of friends and neighbors attended the mass to show their love and esteem for the memory of the departed.

"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. THOS. COFFEY, CATHOLIC RECORD office, London, Ont.

shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselves, and we shall emerge from the gloom of Lent into Easter joys, happy in the consciousness of having honestly endeavored to promote God's glory and the salvation of our souls.—Sentinel Review.

LOCAL NOTICES. New Spring Dry Goods received at J. J. Gibbons. New dress materials in plain and fancy casimers, basket cloths, D'Alma cloths, and new Spring hosiery, kid gloves, new cottons, embroideries, etc.

For the best photos made in the city go to EBY BROS., 280 Dundas street, and examine our stock of frames and paraportants, the latest styles and finest assortment in the city. Children's pictures a specialty.

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place—Opposite City Hotel, Dundas street.

FINE ARTS.—All kinds of art materials for oil and water color painting, and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London.

HAVE YOU

Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching joints? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-sided headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Effluviol rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

Bright's Disease of the Kidneys. The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidneys poisoned blood breaks down the nervous system and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain its mastery. Don't neglect it. WALKER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

BRIGHT'S DISEASE. CATHOLIC BELIEF

Or, a Short and Simple Exposition of Catholic Belief. By the Very Rev. Joseph Faa di Bruno, D.D., Author of the American edition, edited by Rev. Louis A. Lambert, author of "Notes on Ingersoll," etc. With an Introduction by the Right Rev. S. V. Ryan, D.D., Bishop of Buffalo. 26mo, flexible cloth, 40 cents.

Published by Benziger Brothers, New York. Sent on receipt of price by that firm or by

Thomas Coffey.

In regard to this timely and valuable little work, we have received the following recommendation from His Lordship Bishop Walsh:—

"We find the little work entitled 'Catholic Belief' to be most perfect in its kind. No better manual could be put into the hands of inquiring Protestants or Catholics who need instruction in the tenets and practices of their faith. We earnestly recommend it to the patronage of the faithful of the diocese."—Bishop of London.

A SUPERB PHOTOGRAPH

OF THE THIRD PLENARY COUNCIL OF BALTIMORE. Composed of 80 Archbishops, Bishops and officers, was photographed for the express purpose of being presented as a souvenir to His Holiness Pope Leo XIII., at an expense of over \$2000.00. The likeness of each one (with name printed on the large ones) being perfect and a great triumph of the art. It is mounted on the best card board and published in four sizes, as follows:— 12 inches long, \$1.00. 18 inches long, \$2.00. 24 inches long, \$3.00. 28 inches long, \$5.00.

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

Supplied wholesale and retail by THOMAS D. EGAN, New York Catholic Agency, 42 Barclay Street, New York.

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

NEW BOOK

MISTAKES MODERN INFIDELS!

Rev. Father Northgraves, PARKHILL, ONTARIO.

Comprising evidences of Christianity and complete answer to Col. Ingersoll's recently published and widely favorable review of the same. Sent on receipt of price.

Active Canvasers Wanted.

Song of the Night.

BY REV. PATRICK O'MALLON.

Yesternight when I was sleeping, O'er my dream a spirit stole,

Like the sun's soft, glowing gleam, O'er the half-conscious soul,

With its sweetest, low-toned tone, In their power serene and calm, Lulled and melted by their flowing,

By the enchantment of their sound, Priceless sleep, magician stealing, All our sorry ills away,

Buried, lost, delight revealing, To the wretch of yesterday, Telling back the wheels that bore him, Like a chariot in the sun,

Bringing vanished days before him, Blessings on the child of night, Through my dream a halo golden, From the spirit's splendor spread,

And I lived again the olden, Cloudless years that have fled; I had lost the conscious feeling, By the spell around me cast,

As the spirit stood revealing, But the being of the past, Like a garment from me fell, And I heard a sweet voice calling,

Such a cadence as might reach us, O'er the barrier of the night, And while lingering dying teach us, Heaven's strange mystery of rest.

Could we catch but one such minute From the phantom of the night, Pouring life eternal in it, Keeping all its transient light,

Heaven were hardly worth the seeking, Earth could then give heaven's best joys, Seraph's sweetest music, Mother in thy rarest voice.

NEWS FROM IRELAND.

Dublin.

Dr. Joseph Smith's new cantata, "The Fate of Kathleen," being an Irish subject (words by Gerald Griffin), that of St. Kevin, and his cruel repulse of the unhappy maiden, who lapsed into the arms of St. Columba, has been accepted by the committee of selection for the Hereford Festival, and will be performed there under the conducting of the talented composer, next September.

In consequence of the present state of public feeling in the country, the directors of the National Bank have determined that, in future, none of their officials shall be permitted to be appointed to the magistracy. Messrs. E. S. Lennon and W. J. Kelly, managers respectively of the Athy and Mountmellick branches of the National Bank, have, accordingly, resigned the Commission of the Peace, and their resignations have been accepted.

Wicklow. Another political recusant, Mr. McConn, has immolated himself, and Mr. Corbett, in the next Parliament, will receive as his colleague, Mr. J. J. O'Malley, the talented member for Wexford; which, under the redistribution scheme, will be deprived of its borough representation. Wexford's loss will be clearly Wicklow's gain.

Wexford. On February 1, a meeting, under the auspices of the National League, was held at Newtownary, and was a very large one, notwithstanding the very severe weather that prevailed. A prominent feature of the gathering was the presence of the "evicted goat" of the Misses Kin-sella, arrayed in green and yellow. A very large number of branches were represented, which was presided over by Rev. Mr. Corliss, of Newtownary. The Parliamentary Party were represented by Messrs. Barry, Small and W. K. Redmond. A large portion of the speeches which these gentlemen delivered were devoted to the consideration of the evils of land-grabbing and the best means of grappling with them.

Carlow. The Carlow Nationalist says:—"Mr. C. H. Meldon, Q. C., M. P., has announced that it is not his intention to seek re-election for the county Kildare. That is good!"

Kildare. Under the presidency of Dr. O'Neill, the Athy branch of the League held a special meeting, on February 1, mainly to elect a delegate to act on a county committee to adopt the best means of raising a fund to defray the expense of representatives of the men of Kildare. Mr. J. Cantwell, T. C., hon. sec., was unanimously appointed. The meeting decided that a popular demonstration should be made at Barrowhouse, on the 15th inst.

King's County. An open-air National League meeting was held at Rhode, on February 1st. Although the meeting had been convened at merely two days' notice, it was a largely representative one. A good many branches of the League sent delegates, and the Philipstown and Elenderry brass bands, supplemented by the life and drum bands of Rhode and Croghan, did their part in giving the proceedings spirit and animation. Messrs. P. P. O'Connor, M.P., and Matt Harris of Ballinacree, were the principal speakers, the Rev. Arthur Hume, P.P., being in the chair. Amongst the resolutions which were proposed was one declaring emphatically the opinion of the meeting that there was but one practical solution of the Irish land difficulty—namely, the establishment of a peasant proprietary.

Meath. Patrick Lyman died on January 29, at Porttown, county Meath, aged 104 years.

Louth. The building of a new church at Monasterboice, has been decided upon by the parishioners, at a meeting presided over by their pastor, the Rev. H. McKee, P.P., assisted by the Rev. John Rock, C.C. The designs furnished by Mr. P. J. Dodd, architect, Drogheda, were adopted.

On Jan. 25, there was interment in the next little cemetery at Tullyallen, near Drogheda, the remains of Peter Fitzsimons. The deceased was an honest and sincere Nationalist; and for a man in humble life, he was exceedingly intelligent, and held a high place in the estimation of all who knew him.

Longford. Earl Spencer having failed in bullying the Limerick people into paying for Mr. Lloyd's police, is now engaged in trying to bully the Longford Poor-law guardians into appointing a veterinary surgeon, when they don't see any valid reason for doing so.

Bitterness of soul must Colonel King-Harman, M.P., now feel in his exile in the West Indies, whether he has gone for the benefit of his health. It is not alone that the Tory cause is being detested in Ireland, and that his own seat in the county Dublin cannot be held beyond the next

election, but his rents are coming down to the extent of something like £110 in every £350. This certainly does not look as if the Colonel's claim to be regarded as a just and liberal landlord was based on fair and substantial grounds. The gallant Colonel is not, however, it is safe to say, the worst rack-renter in this fearful rack-rented county. There is a Mrs. Archdall, for instance, whose little revenue of £51 is reduced by £34, or, roughly speaking, something like 40 per cent. A landlord named Armstrong had a total of £129 from five tenants; it was, according to the judgment of the Commissioners, £50 too much for the land, and is accordingly doctored by that amount. Lord Anally suffers a reduction from £294 to £217. Mr. T. Cusack has a tenant for whose holding he charged £12 19s., but which was worth only £5 15s. Major Blackhall's total of £82 is pulled down to £46 10s.; and so on. These judgments, in fact, expose a system of legalised plunder in the county Longford, which fully justified the harshest things ever said about Irish landlords.

Cork. A largely attended meeting was held on February 1, at Skibbereen, at which a branch of the National League was established. The meeting was addressed by several clergymen and others, and it was announced that the Right Rev. Dr. Fitzgerald, Bishop of Ross, had given the most fant branch his best blessing. Resolutions were adopted demanding a native Parliament, affirming that the Land Act was administered by persons in whom the people had no confidence, and that the laborer should be sole master of his house and garden, and the farmer owner of the land he tilled; condemning the magistracy and the grand jury system, and urging the development of the industrial resources of the country. Amid a scene of prolonged cheering, Father John O'Leary took the chair. His speech was characteristic of one. It had the ring of staling metal, about it. Clear, limpid, forcible, fluent, and argumentative, it took the audience by storm. The speech of Father James O'Sullivan on the restoration of a Parliament in College green was also unquestionably a very able, stirring and exhaustive one.

Three columns of the Cork Examiner, on February 2d, were occupied in describing police rule in the Mubra district, near Millstreet; and certainly the details given of the nightly ransacking of peasants' cabins, and the outrageous upon decency in the shape of rude and unceremonious intrusions into the sleeping apartments of females, form a terrible indictment against coercion rule. That persecuted Mubra has given any cause for this outrage nobody can truthfully allege.

The visit to Mallow of Mr. William O'Brien, the member for the borough, on February 6th, was made the occasion of an enthusiastic demonstration of welcome in his regard. Mr. O'Brien delivered a lecture to the Mallow Literary Society, the subject of which was, "Why are the Irish people democratic?" He was met by a large number of personal friends, among whom were the Rev. Father Buckley, Rev. Mr. Deasy, M.P.; and Alderman Hooper, Cork.

Kerry. Twenty head of cattle belonging to the Land Corporation, and reared in an evicted farm at Kibonane, were exposed for sale at Killarney cattle fair, on Feb. 4. They were in charge of four bailiffs, who worked the farm for the Land Corporation, and were guarded by two armed policemen. In the evening the cattle were driven out of town without any sale being effected.

Mr. Daniel Sheehan, a much-respected type of the intelligent tenant farmer, and widely known and highly esteemed by all who knew him, died at his residence, Droumuncing, O'Dorney, on Feb. 2, at the advanced age of fifty-three, from an acute attack of congestion of the lungs.

Limerick. The presentment for £172, expenses of extra constabulary, in the city of Limerick, was rejected by the Corporation, on Feb. 5th.

On Feb. 2, a warrant was ordered to be issued at Limerick, for the arrest of a farmer named Moynihan, living at Killoran, Co. Limerick. It appears that two sheriff's bailiffs went to execute a civil bill decree upon his goods, and that they were met upon his goods, who carried a large pitch fork, and prevented the execution in question. The bailiffs allege he attempted to stab them, and, having reported the matter to the police, steps were taken, as stated, to arrest Moynihan, who has not yet been found.

After a severe illness of acute bronchitis, Mr. George Rich died at the age of sixty-six years, at No. 6 Queen street, Limerick, on February 1.

The Tipperary landlords are a very obtuse set of persons. They evidently think that when the Tipperary farmers say they will do a certain thing they are only joking. For some time past the landlords of the premier county have been warned that they would not be permitted to hunt. Formal notices were put in the local papers and many other indications were given that the farmers were in earnest. All to no purpose. The landlords would persist in hunting, with the consequence that a number of valuable hounds have been poisoned. Five of these fell victims on February 3rd during a hunt near Cashel.

Clare. The village of Crusheen was thrown into a state of excitement, on January 31, by the report that an attempt had been made to stab the respected curate of that parish, the Rev. John Francis McGuire. It appears he was in his sitting-room, which is on the ground floor, reading his office, when a laborer, named James, who is living in the neighborhood, came into the hall, and asked the housekeeper if he was the man, who was drunk and carried a hay fork, rushed into the parlor, and made a desperate thrust at him. Father McGuire warded off the blow with his hand, and sprang on one side. Immediately a second thrust was made, from directly behind, and the curate, who was fortunately holding a book, succeeded in warding off the second thrust, and, after a severe struggle, succeeded in wresting the fork from him, and the assistance of a man named McNamara, who ran into the house when

he heard the alarm, the assailant was secured and handed over to the police.

Waterford. A National League Convention was held in Waterford on February 4, when a scheme was formulated for paying the members and the expenses attending their election.

Antrim. The recent popular conventions held in Ulster have given a very considerable impetus to the National cause in the North. Apart from their undoubted influence on public questions generally, they have greatly contributed to the consolidation of the popular strength. Branches of the League are now in course of formation, and old ones, that had lain in apparent death since their inception, are being "re-energized" into active and vigorous life.

Armagh. In accordance with their late resolve, the men of Armagh are falling into line. At the recent establishment of a branch in the Cathedral City, the participating clergymen were Rev. H. McCree, chairman, Rev. P. McGeaney, Rev. H. McNeese, and Rev. F. McElroy, secretary. Messrs. McMahon and J. McArdie also took part in the proceedings. Crossmaglen has also stepped to the front. The branch recently formed, of which Messrs. McNeill, P.L.G., and Mr. Condon, were in a position to announce the receipt of £36, of which £10 had been sent on to the Dublin Central Executive. This speaks well for historic and persecuted Crossmaglen.

Down. The men of Down, too, have given another earnest of their patriotism. A branch of the League has just been planted in the breezy region of Upper Ards. At a meeting of farmers and laborers, held in Ballyvaughan, on February 2, Messrs. James McNabb, Henry McGrath, James McManus, James Lennon, and James Smyth were present, and took a leading part in the deliberations.

The true men of Kildare have, once for all, nailed their colors to the mast. At a recent public meeting of which Father McNamee, P.P., was chairman, a resolution was passed affirming their allegiance to Mr. Parnell, and their adherence to the National League, their resolve to uphold the standard unfurled by Michael Davitt in Mayo, and to work for the redemption of Ireland's nationhood. Subsequently the meeting elected as officers of the local branch of the League—Rev. P. McNamee, P.P., president; E. McElhatten, vice-president; J. Loughran, P. L. G., and P. Hogan, secretaries; M. McCroory, treasurer. The newly elected president then delivered a vigorous and logical address.

Derry. The discovery of what was at first supposed to be an "infernal machine" on the steps of the Custom House, in Derry, at an early hour on February 4, caused the authorities some alarm. On its being exploded, it was found to be a tin canister, filled with iron filings, and was evidently placed where it was found for the purpose of hoaxing the authorities, the object of the "jesters" being fully realized.

Having proof of the vastness of the change which the North of Ireland has, within the past few years undergone, it is found in the proceedings at Derry and Carradonagh on January 30th. It would be impossible to imagine an assembly more truly National, more enthusiastic, more determined to free than that great muster of Donegal men which met Messrs. Redmond and O'Brien, M.P.'s., at Carradonagh.

Tyrone. A local landlord named Beazley, who owns a number of eviction farms near Dromore, which have been vacant for the past five or six years, made another attempt to dispose of them by public auction on January 29. The effort, however, proved entirely fruitless.

Seven hundred stalwart men would constitute a goodly regiment. The membership of the Carrickmore Branch, just like that of Crossmaglen, has reached this number. The Very Rev. B. Murphy presided at a meeting of the former on February 4, when the secretary read a letter from Mr. H. Harrington, M. P., returning "best thanks" for their magnificent contribution of £20. It regards the reinvigoration of the branch as decidedly opportune; and hopes their example will serve to stimulate other North-eastern districts into some creditable competition with the Carrickmore branch, and the requirements of public life in Ulster.

Mayo. The usual Spring emigration from Connaught across the Channel has begun. Hundreds of small farmers and their sons from the counties of Mayo, Roscommon, and Galway may be seen journeying on their way to Dublin, thence for various parts of England, to earn a livelihood. These toiling sons of Ireland are unable to obtain employment in their own country, even after the passing of a Land Act, a Laborers Act, and Tramways Act. They must keep the judicial rackrents paid to prevent the old houses at home from being torn down by the crowbar brigade.

Sligo. The levy of a second instalment of the "blood tax" is going on in the larnery of Tír na nÓg, under the Crimes Act, and for the compensation of the family of Nicholls, the gamekeeper, who was shot near Dromore West, a few years ago. At the time of the tragic occurrence—the murder, or manslaughter, or whatever it might be—nobody in the locality dreamed of ascribing it to agrarian causes. Nicholls, a Scotch import, and a fair type of those in Ireland whom the Government thinks well of entrusting with arms, was a rowdyish character, insolent and aggressive to the "Irish Papists" among whom he was placed. The general belief was that he drew his doom upon himself by his evil manners and quarrelsome habits, and that his personal animosity had provoked it. Among those who are thus made amenable (by Act of Parliament) is the Catholic Bishop of Killala and the clergy of the various parishes in that portion of the county. A police constable waited upon the bishop for his assessment of the amount of the blood tax. For its collection is general and indiscriminate. No distinction is made with regard to rank, creed, or profession. Gentle and

simple, rich and poor, are subjected in proportion to their rating—the tax is two pence in the pound—to this most odious and degrading impost, which brands the people of Tír na nÓg as aiders and abettors of murder.

Roscommon. On Sunday, February 1st, a large and enthusiastic demonstration in support of the Irish National League took place at Ballinagar.

Home Items and Topics. "All your own fault." "If you remain sick and you can get hop bitters that never—Fail."

"The weakest woman, smallest child, and sickest invalid can use hop bitters with safety and great good."

"Old men tottering around from Rheumatism, kidney trouble or any weakness will be made almost new by using hop bitters."

"My wife and daughter were made healthy by the use of hop bitters and I recommend them to my people.—Methodist Clergyman."

"Ask any good doctor if hop bitters are not the best family medicine you can buy."

"Malarial fever, Ague and Biliousness, will leave every neighborhood as soon as hop bitters arrive."

"My mother drove the paralysis and neuralgia all out of her system with hop bitters."—Ed. Glasgow Star.

"Keep the kidneys healthy with hop bitters, you need not fear sickness."

"Ice water is rendered harmless and more refreshing and reviving with hop bitters in each draught."

"The vigor of youth for the aged and infirm in hop bitters!"

"At the change of life nothing equals Hop Bitters to allay all troubles incident thereto."

"The best periodical for ladies to take monthly, and from which they will receive the greatest benefit is hop bitters."

"Mothers with sickly, fretful, nursing children, will cure the children and benefit themselves by taking hop bitters daily."

"Thousands die annually from some form of kidney disease that might have been prevented by a timely use of hop bitters."

"Indigestion, weak stomach, irregularities of the bowels, cannot exist when hop bitters are used."

"A timely use of hop bitters will keep a whole family well. In robust health a year at a little cost."

"To produce real genuine sleep and child-like repose all night, take a little hop bitters on retiring."

"The cure of rheumatism without a bunch of green hops on the white wall. Run all the life, poisonous stuff with 'Hop' or 'Hops' in their name."

What is this Disease that is Coming Upon Us? Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A sort of sticky slime collects about the testicles. The appetite is poor. There is a feeling like a heavy load on the stomach; sometimes a faint all-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feeble. After a while a cough sets in at first dry, but after a few months it is attended with a greenish colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. After a time he becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a sort of whirling sensation in the head when rising up suddenly. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes become tinged with yellow, the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweet taste; this is frequently attended with palpitation of the heart; the vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has been found that medical men have mistaken the nature of this disease. Some have treated it for a liver complaint, others for kidney disease, etc., but none of the various kinds of treatment have been attended with success, because the remedy should be such as to act harmoniously upon each one of these organs, and upon the stomach as well; for in Dyspepsia (for this is really what the disease is) all of these organs are affected, and require a remedy that will act upon all at the same time. Seigel's Curative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following letters from chemists of standing in the community where they live show in what estimation this article is held.

John Archer, Hartill, near Sheffield.—I can confidently recommend it to all who may be suffering from liver or stomach complaints, having the testimony of my customers, who have derived great benefit from the Syrup and Pills. The sale is increasing wonderfully.

Geo. A. Webb, 141 York Street, Belfast.—I have sold a large quantity, and the parties have testified to its being what you represent it.

J. S. Metcalf, 55, Highgate, Kendal.—I have always taken a great interest in your medicines and I have recommended them, as I have found numerous cases of cure from their use.

Thomas Chapman, West Auckland.—I find that the trade steadily increases. I sell more of your medicines than any other kind.

N. Darroll, Clun, Salop.—All who buy it are pleased, and recommend it.

For sale by Wm. Saunders & Co., Druggists, London, and A. J. White (Ld.), branch office, 25, St. James's Street, P. O.

Not Bad. It is so agreeable that even an infant will take it. For coughs, colds, hoarseness, croup, asthma, and bronchitis, Flag-yard's Pectoral Balsam is reliable for young or old.

FATHER'S LAMBERT'S PATENT HOP BITTERS. NOTES ON INGERSOLL. As a scholar, logician and theologian, the author is master of the situation. He thoroughly exposes Ingersoll's ignorance, sophistries and misrepresentations. He meets Ingersoll's pleas for Atheism fairly and squarely and overwhelms the superficial pleader by unanswerable arguments. The whipped Atheist is in the hands of the author like a child in the grasp of a giant, or like an empty egg-shell in the hand of a strong man; the giant lays the child down and puts his foot on him, and tells him not to stir; the strong man compresses his hand and the egg-shell is crushed into a hundred pieces.—Baltimore Methodist.

THOMAS COFFEY, Catholic Record Office, London, Ont. BENZIGER BROTHERS, New York, 36 & 38 Barclay Street, Cincinnati, 143 Main Street, St. Louis, 206 South 4th Street. BANNERS and FLAGS. MANUFACTURERS AND IMPORTERS OF. SCARVES, SASHES, COLLARS, BADGES, HATS & CAPS, METAL BADGES, BANNERS, SPEARS, KNIVES, CROSSES, EAGLES, BALANCING BEAMS, POLES, ETC. OIL PAINTINGS, SILKS, DAMASKS, EMBROIDERIES, GALLOWAYS, FRINGES, TASSELS, STARS, ROSETTES, ETC. THE LEADING HOUSE IN REGALIA.

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C. M. B. A.

C. M. B. A. Pins will be sent on receipt of price, \$1.50, by addressing T. P. TANN, 25 St. Martin Street, Montreal, or THOS. COPPEY, Catholic Record office, London.

- President, Rev. J. P. Molloy, Ingersoll. First Vice Pres., T. J. Flynn, Montreal. Second Vice Pres., John Kelly, Toronto. Secretary, Saml. R. Brown, London. Treasurer, D. J. O'Connor, Stratford.

I have before me a copy of the preamble and resolutions adopted by Branch No. 1, Windsor. They bear no date but I presume they were adopted quite recently, and express the views of the majority of those present at that meeting.

The C. M. B. A. in Canada is a branch of a foreign association. To do business legally in Canada, the Supreme Council would have to deposit \$50,000 with the government.

A bill is at the point of becoming law, requiring all such Mutual Benefit Associations to become incorporated in Canada, and requiring them to take out an annual licence and make an annual report to the commissioner of insurance at Ottawa or cease to do business in Canada.

The Supreme Council constitution requires all calls to be sent to the Supreme Recorder. No separate beneficiary can be allowed under the present constitution except by permission of the Supreme Council on condition that there are 2500 members in the separate beneficiary jurisdiction set off, and the same number or more remaining under the former jurisdiction.

Of what use to Canadian members will the Supreme Constitution be if by its present provision it will have the effect of causing the C. M. B. A. to be legislated out of existence because it has not the immediate power at its command to give Canada the relief necessary to allow the Canada Grand Council to conform to the laws of Canada and the C. M. B. A. constitution at the same time.

for beneficiary assessments? And the same ratio will hold good for any number of members. It is idle talk to assert that any less number than 2,000 or 2,500 cannot guarantee and pay a benefit of \$2,000. They can. The pending legislation is insufficient cause for urgency on the part of the Canada Grand Council to take whatever steps are necessary to protect the beneficiary interests of every member.

It is greatly to be regretted that all the Canadian Branches cannot be a unit on a question of vital importance to its very existence in Canada. However, I feel confident that whatever is right will prevail.

Resolved, That this Branch take into consideration the refusal of the Supreme Council to grant said petition. We deem it advisable that the Canadian Branches should immediately form a separate beneficiary or take such steps, without prejudice whatever to American Branches, to protect ourselves, in conformity with the laws of Canada, in the change that is about to take place.

Resolved, That it is the wish of this Branch that a separate beneficiary be formed in Canada as soon as possible, and that all Branches be asked to act and vote at once on the same, so that action be forthwith taken before the closing of Parliament, which takes place on or about April 1st, 1885.

Resolved, That a copy of these resolutions be forwarded to our Grand President, also to the Catholic Record of London, our official organ, for publication. H. J. BROTHLAND, Rec. Sec. Branch 3, C. M. B. A. BRANCH NO. 20, MAIDSTONE.

We, the undersigned, do hereby certify that at a regular meeting of said Branch, held on the 20th of February, 1885, It was moved by Chancellor J. E. Doyle, and seconded by Marshal Richard Barrett, That this Branch favours the endorsement of the resolutions adopted by Branch No. 1, of Windsor, and that its action be published in the London CATHOLIC RECORD, which motion was carried by a vote of 8 to 0.

Resolved, That the foregoing Resolutions be published in the CATHOLIC RECORD. F. W. ROBERT, Rec. Sec. No. 8. To date only three Branches have passed resolutions against incorporation into a separate beneficiary for Canada. Some of the Branches that opposed this at last Grand Council convention, now strongly in favor of it. We do not intend the Grand Council of Canada to think taking any further action in this matter until after the result of the Bill in re "Mutual Aid Associations," now before the Dominion parliament, is known. We will give our C. M. B. A. members whatever information we may receive on this and all other C. M. B. A. work. In the meantime we would advise our Branch officers to exert themselves in increasing the membership, as this is advisable whether Canada has a separate beneficiary jurisdiction or not.

We desire to advise our correspondents that we will publish no C. M. B. A. letters unless the writer thereof allows his name to appear, and we further desire to impress on our readers that we are not responsible for the views or utterances of any of our correspondents. SAMUEL R. BROWN, Grand Secretary for Canada. AN IMPORTANT CASE.—On Wednesday last, on motion being made by counsel for the Bell Telephone Company for a writ of certiorari to bring up into a superior Court the proceedings taken before the Minister of Agriculture at Ottawa to void the Bell patent, Judge Galt directed that the motion should be enlarged until next term so that it might be heard by the full Court and stated that he did this in view of the magnitude of the interest involved and the general importance of the case, which he characterized as one of the most important that had come before the Court.

TELEGRAPHIC NEWS.

IRELAND.

The morning papers express the opinion that the proposed visit of the Prince and Princess of Wales to Ireland will be a plucky and hazardous experiment, but state it is well to remind the Irish people that union between the two countries stimulates to trade, the paper states, and will be productive of good results. The Dublin Freeman's Journal hopes the Prince of Wales, when he visits Ireland, will be received with respect and cordiality. His visit will afford a welcome stimulus to trade, the paper states, but it must be clearly dissociated from politics. If the Castle authorities think to make political capital out of the Prince's visit they will be much mistaken, and it would be better that the Prince should stay at home.

The proposed visit to Ireland of the Prince of Wales originated with the Queen, who desired Prince Albert Victor to make a tour of the country with his father. Earl Spencer opposed the visit of Albert Victor, doubting his reception. It is reported the Queen has instructed the Cabinet to consider the subject of permanent residence in Ireland for Prince Albert, United Ireland, comment on the proposed visit of the Prince of Wales, disclaims any gratuitous respect for the Prince, but says if Castle flunkies organize mock demonstrations of enthusiasm there will be counter demonstrations which will overshadow any manifestations Earl Spencer may inaugurate. At Abbeyfeale, Ireland, to-day, eleven farmers with their families were evicted for non-payment of rent. The police prevented disorder.

The Prince of Wales will start on his tour through Ireland on April 2nd. He will reside first at Dublin Castle. Subsequently the Prince will be the guest of Earl Kenmore at Killarney. The festivities will be arranged in the most sumptuous manner, and will include a levee at Castle Grand, a drawing room reception and ball in St. Patrick's Hall, besides a round of less formal balls at the castle. There will be a military review in Phoenix Park, a gala performance at the theatre, several State dinners and receptions and a series of visits to all principal places of interest in Ireland. A Dublin despatch says:—Lord Mayor O'Connor, who is a strong Nationalist, displayed no enthusiasm over the official notice of a visit of the Prince of Wales, and his judgment is made in the coldest and most formal terms. It contains neither mention of a civic welcome nor hint that the Prince will be welcomed at the Mansion House.

At a meeting of Dublin municipal council at which the Mayor presided, a councillor gave notice that he would move at next meeting that the monument of King George I, standing in the Mansion House grounds should be removed to some lumber yard. Sir George gave notice that he would move for the appointment of a committee to frame an address of welcome to the Prince of Wales upon his visit. Mr. Clancy jumped up and said he desired to give notice that he would move that the monument be removed to some lumber yard. Several Conservatives were shouted down in an attempt to ask the Lord Mayor if disloyal remarks attributed to him in a report of one of his speeches had been correctly reported.

ENGLAND.

Knabley, an English journalist, who is alleged to have written the reports of the Irish dynamite convention in Paris, has been arrested there on the charge of attempting to shoot the editor of La France, who accused him of fabricating the story. In the House of Commons Lord Hamilton's amendment gave notice that he would move for the effect that the Government had failed to indicate a policy justifying the confidence of Parliament or of the country was rejected by 299 to 277. When the motion was put the Parliaments sitting hall was cleared and the members rose in a body and went with the Conservatives.

EGYPT.

General Buller has arrived at Korti. Wolsey has issued an address to the black troops which served under Gordon, specially eulogizing the engineer and a Gambia officer who commanded the steamer which took General Wilson to Khartoum. Wolsey says he will recognize all promises made by Gordon. A portion of Gordon's troops will be sent to reinforce the Mudir at Birt. Two Arab merchants arrived from Berber in twenty days. They report the rebels crossed to the right bank of the Nile and are ready to oppose the English. The inhabitants of Berber were forbidden to read the Koran, but were ordered to read Mahdi's books. Mahdi instructed his troops not to charge the English, but to fight them from a distance, saying if his men would do this God would destroy their enemies.

The remainder of Buller's force will leave Gakdul gradually, spilling wells as they retire. The troops are suffering from the severe strain of trudging through the desert without camels. The Mudir of Dongola is encamped north of Korti. He made a reconnaissance towards Howelvit, but was attacked by rebel marauders who were obliged to retreat. The friendly troops had three wounded and report three missing. News from Gen. Brackenbury is hourly expected. It is difficult to induce the natives to carry dispatches, as they are incensed at the British for destroying native property. Another sortie against El Mahdi's men had been made by the garrison at Kassala, resulting in defeat for the garrison and the loss of 25 officers and 632 men killed. A letter has been received at Korti from a man, taken prisoner when Khartoum

THE REAL PALMS.

Thos. D. Egan, 42 Barclay St., N. Y., has issued his circular for supplying real palms for Palm Sunday. This is Mr. Egan's tenth year of attending to this business. He has exhibited great industry and skill in its management, and has given, we may say, universal satisfaction. As he was the originator of this business, that has been so grateful to the Catholic community, he ought to be encouraged. In fact there is not enough of profit in the thing to admit of wholesome competition, and Mr. Egan supplies the real palms at as low a figure as it can be had, and satisfactorily, he done. Almost every year some party or other starts up, hoping to make a few dollars by getting some of Mr. Egan's customers. Those who have tried these newcomers have invariably found reason to regret it; and we hope this year will be no exception.—New York Freeman's Journal.

We have been intimately acquainted with Mr. Egan for many years, and heartily endorse all written in his favor by our contemporary, the Freeman's Journal. The reverend clergy of the Dominion who patronize him will, we feel assured, be well pleased with the most honorable and business-like manner. A distinguished lady says:—No young lady could have a better safeguard against the adversities of fortune or a better resource in time of need than a knowledge of bookkeeping and business affairs. Write for a catalogue of the Business College at Chatham, which is acknowledged to be the best.

MARKET REPORT. LONDON. Wheat—Spring, 135 to 140; Dethl, 100 lbs, 135 to 140; Democra, 135 to 140; Clawson, 135 to 140; Red, 135 to 140; Oats, 55 to 60; Corn, 85 to 90; Barley, 60 to 110; Peas, 300 to 500; Timothy Seed, Clover seed, 200 to 250; Rape, 100 to 150; Family Flour—Pastry, per cwt, 2 20 to 2 25; Family, 2 25 to 2 30; Standard, 2 30 to 2 35; Granulated, 2 30 to 2 35; Bran, 1 15 to 1 20; Hay, 100 to 105; Straw, 10 to 15; Butter—pound, 15c to 22c; Crock, 12c to 15c; Eggs, 20c to 25c; Turkeys, 1 20 to 1 25; Chickens, per pair, 10c to 15c; Ducks, per pair, 10c to 15c; Geese, 10c to 15c; Onions, per bushel, 60 to 80c; Potatoes, per bushel, 40 to 50c; Beef, 10c to 15c; Mutton, per lb, 6c to 8c; Lamb, per lb, 6c to 7c; Hops, per lb, 2c to 3c; Wood, per cord, 4 to 5.

Correct report made every week for "The Catholic Record." GRAIN.—Oats, 13c to 14c; Peas, 55c to 60c; Spring wheat, 70c to 8c; Fall wheat, 80c to 90c; Barley, 80c to 90c; Beans, 1 25 to 1 50. MEAT.—Pork—Butter in packs, 10c to 12c; lard, 10c to 12c; prints, 10c to 12c; Cheese, 12c to 15c; Eggs, 22c to 25c per doz. POULTRY.—Chickens, per pair, 75c to 90c; Ducks, per pair, 75c to 90c; Turkeys, 1 00 to 1 20; Geese, per pair, 1 00 to 1 20. MISCELLANEOUS.—Potatoes, new, 40c to 50c; Apples, per bushel, 40c to 50c; Onions, per bushel, 40c to 50c; Corn, 1 25 to 1 50; Oatmeal, 1 75 per bushel; Bran, 10c to 15c; Hides, rough, 5c to 6c; inspected, 10c to 15c; Wool, 1 50 to 2 00 per cwt.

HOW TO COME. It only costs \$2.25 from Baltimore here. My free circular will give full directions. The Priest from Richmond comes here at intervals, but by the advice and approval of the Catholics here, I have laid off 5000 Acres specially selected for a Catholic village on the Railroad in the centre, and will very soon have enough here for a church and school and a resident Priest. It is a very healthy section and elegant land, high, dry, and thoroughly drained. The land adjoining it has risen from \$10 an acre to over \$100. It will do the same and more. Send for circulars, and come at once. Send at once for full particulars and maps. Be sure to mention Catholic circular, and in what paper you saw the advertisement.

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