

The Catholic Record.

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

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INSPECTION INVITED.
**PASTORAL LETTER OF THE
BISHOP OF KINGSTON.**

We are happy to be enabled to lay before our readers the Lenten Pastoral of His Lordship the Bishop of Kingston. It is a document well worthy perusal, remembrance, and preservation. His Lordship never deals even with the most familiar truths or the most frequently discussed subjects except in a peculiarly lucid, original and inviting manner. The learned bishop after laying down the Lenten regulations for his diocese goes on to say:

FAITH ALONE IS INSUFFICIENT FOR SALVATION.

"Faith," says the holy Council of Trent, "is the beginning of human salvation, the foundation and root of all justification" (Sess. 6, ch. 8). Faith is to the soul what respiration is to the body. It is God breathing upon man "the breath of life," whereby he becomes, through his free acceptance of the inspiration, "a living soul" in the supernatural order. (Genesis 2 ch.) By faith we live to God in heaven; without faith we are dead to God, and the sort of life we live is "of the earth, earthly" (1 Cor. 15 ch.). Hence the great Apostle of the Nations has written: "The just man lives by faith" (Rom. 1 ch.); and again, "Without faith it is impossible to please God" (Hebr. 11 ch.); and the Saviour has declared, "He that doth not believe, is already judged" (John 3 ch.). By respiration a person may inhale the pure air that quickens life into healthful action, or the foul air that vitiates the fountain of life, corrupts and kills the body. So also the soul may be nourished and strengthened into life everlasting by the true word of God, which came down from heaven and is sanctuaried in the bosom of the Holy Catholic Church, or it may be poisoned unto death by erroneous doctrines substituted for the word of God by heretical teachers or by well-meaning persons who have had the misfortune of being reared in forms of belief repugnant to the true faith of our Lord Jesus Christ. Again, although respiration is a primary essential condition, it is not, of itself, sufficient, for the maintenance of bodily life, food and drink and sleep and exercise being also necessary. So likewise in the spiritual order of existence, faith is only "the beginning of human salvation"; it is not salvation itself, nor does it confer or lay hold of salvation; it is not salvation by itself alone, but only when "it worketh by charity," as St. Paul took care to remind the Galatians (5 ch.). The theory of justification by faith alone having been invented as early as the lifetime of the Apostles by carnal men, St. James was directed by the Holy Ghost to rebuke it as follows: "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? Faith, if it have not works, is dead in itself. For, as the body without the spirit is dead, so also faith without works is dead" (James 2 ch.). By the pen of another Apostle, the same Holy Spirit teaches that a man may have faith strong enough to "move mountains," but, "if he have not charity, he is nothing" (1 Cor. 13 ch.). Wherefore, let no one rest content with his possessions of the true faith in idleness and neglect of the duties of Christian life. False religion is indeed worse than useless; but to be a Catholic by profession and not to live in accordance with the rules of Catholic life, will not save our souls. The believing sluggard will not fare better than the deluded fanatic on the last day. To all mankind the Saviour has said, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven, shall enter into the kingdom of heaven" (Matt. 7 ch.). To a rich young man of high position He said, "If you wish to enter into life, keep the commandments" (Luke 18 ch.). And to his own chosen disciples His word of affectionate admonition was, "Ye are my friends, if ye do the things that I command you" (John 15 ch.).

FAITH WITHOUT PENANCE IS UNAVAILING.

Among the things commanded by our Lord Jesus Christ, the first and most indispensable is penance. "Unless ye do penance," said He, "ye shall all perish" (Luke 17 ch.). It behoves us to consider well this precept; for Lent is the season of penance for all the children of the Catholic Church. The Saviour has laid down the law in general form; the Church prescribes the time and manner of its fulfillment. Penance may be considered as the Sacrament of the New Law, whereby sins committed after Baptism are forgiven to the contrite and confessing Christian through the juridical abolition of a priest in virtue of the divine commission, "Whose sins ye shall forgive, they are forgiven them" (John 20 ch.). It may also be considered as a Virtue pre-requisite for the remission of actual sin, committed before or after Baptism, and as a rigidly demanded of every sinner under the Mosaic Law and before the deluge, as of Christians under the law of their Baptism. In this sense it is defined to be "a supernatural virtue moving man to detestation of his sins, and firm purpose of amending his life and punishing himself in com-

penation for the injury done to God by his transgressions. It is not a mere awakening of the soul to a consciousness of guilt, or a feeling of "Salvation"; neither is it a mere change of conduct, or repentance or resignation or remorse. It is a "virtue," or habit of the soul, active, impulsive, ready to develop into its proper acts on suitable occasions; and it is a "Supernatural Virtue," begotten of faith under the agency of divine grace and directed in all its motions towards God. The acts of this supernatural virtue of Penance are, 1st, a detestation of our sins; 2d, a firm purpose of amending our lives; and 3d, a desire to punish ourselves in compensation for the injury done to God by our transgressions. The memory of our sinfulness stirred in the soul by the casual reading of a good book, or the hearing of a sermon, or the warning of a parent, priest, or friend, the sight of the crucifix, the death of a companion, the tolling of the Church bell for Mass or funeral, is the signal for this Virtue of Penance to exert itself by these three acts. Taken together, they are what we call contrition, one of the essential constituents of the Sacrament of Penance, and are distinctly enunciated in our popular form of the Act of Contrition, thus:

AN ACT OF CONTRITION.

O my God! I am heartily sorry for having offended thee, and I detest my sins most sincerely, not only because by them I have lost all right to heaven, and have deserved the everlasting punishment of hell, but especially because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness and most amiable perfection; and I firmly purpose, by thy holy grace, never more to offend thee, but to do all that I can to atone for my sins and amend my life.

Dear Rev'd Fathers, you have often observed our solicitude, during the examination of your children for Confirmation, to impress upon their mind the extreme importance of knowing how to make an Act of Contrition with exactness of form and thorough understanding of the supernatural motives on which it must be based in order to insure the forgiveness of sin. We are no less solicitous in regard of the adult members of Our flock. As a general rule, the Confession of sins, which Jesus Christ has ordained to be a condition of pardon and a constituent of the Sacrament of Penance in the New Law, is strictly observed in all its requirements by the faithful within the sacred tribunal. They declare their faults and sins with humility, sincerity, and formal integrity. On this score we have little apprehension for their valid reception of the Sacrament of Penance and forgiveness of their offences in the sight of God. But we are not quite so confident of the sufficiency of their Contrition at all times; and, if in this there be any failure, of what avail is their confession of sins? Willfulness, ignorance, negligence, forgetfulness or half-heartedness may spoil the Act of Contrition, which is the first and absolutely indispensable requisite for pardon of sins. There are circumstances in which Confession may be, or must be, dispensed with, but Contrition never. Should distance of place or suddenness of the death summons render it impossible for a priest to attend the bed side of a sinner, an Act of Contrition, vested with the prescribed conditions, will suffice for reconciliation with God. But if a Catholic man hardly knows how to make an act of perfect contrition in the days of his strength and in the calm of prayerful preparation for his regular approach to the Sacraments, how shall he be expected to settle everything rightly with his Maker in the hurry and fright and mental disturbance of a sudden sickness, attended, perhaps, by torturing pain or prostration of his faculties? We pray you, therefore, most earnestly to instruct, not your little ones only, but your adult congregations also, at Christmas and Easter and other suitable times, upon the essential conditions of true and salutary Contrition. You have no need to be told what these are. We shall barely summarize them for the benefit of your people who shall read this Pastoral.

CONDITIONS OF SORROW FOR SIN.

1st. It must be internal, that is, from the heart. The form of words pronounced by the lips will not suffice unless they express the inward feeling of the soul grieved at its crimes and its guiltiness before God. It must be as genuine as the heartfelt cry of the Prodigal Son, "Father, I have sinned against heaven and before thee" (Luke 15 ch.). Should the force of passion or long continued indulgence of evil habits render it very difficult for the sinner to turn with his whole heart to God, he should seek the grace of true conversion by fervent prayer, fasting, alms-deeds, the hearing of Mass or procuring its celebration for his intention; and he should also present his humble and confident appeals for aid to the Blessed Virgin, the Mother of divine grace and Refuge of sinners.

2nd. It must be supernatural, that is, it must proceed from faith under the agency of grace. Now, since grace always acts in correspondence with faith, and is an invisible, ency nowise subject to human senses, we can know and be fully assured of its presence and action within us by one test only, viz. Does our sorrow for sin proceed from motives derived from faith? Our conscience will readily tell us what our motives are. If they be merely human, founded on temporal loss or advantage, fear or respect of mortal men; if we grieve for our excesses solely because they have resulted in ruin of health or peace or character or position, our sorrow is only a natural feeling, utterly disproportionate to the forgiveness of sin and acquisition of grace and final beatitude, all which are in order of supernatural existence, outside and above the powers and exigencies of nature. On the contrary, if our sorrow is derived from the consideration of God and our relations with Him, as revealed to us by the Christian faith, the motive is supernatural, and grace is active in co-operation. The Holy Council of Trent unfolds the suitable

motives in these words: "Adults are disposed unto justice when, excited and assisted by divine grace, conceiving 'faith by hearing' (Rom. 10 ch.), they are freely moved towards God, believing those things to be true which God has revealed and promised, and this especially, that God justifies the impious 'by His grace, through the redemption that is in Christ Jesus' (Rom. 3 ch.); and when, understanding themselves to be sinners, they turn themselves from consideration of the fear of divine justice, whereby they are profably agitated, to consider the mercy of God, they are raised unto hope, confiding that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice, and are therefore moved against sins by a certain hatred and detestation" (Sess. 6, ch. 6). The steps whereby the sinner is brought back from Satan and sin to God and grace, are here traced in beautiful order. Divine grace begins by "exciting and assisting" faith supplies the motives by accepting what "God has revealed and promised"; consciousness of guilt is awakened; "the fear of divine justice" profitably agitates the sinner; the "mercy of God" holds out the prospect of escape from the terrors of justice; the awestricken criminal is "raised unto hope" who develops into "confidence that God will be propitious for Christ's sake"; confidence begets "love"; at first timid, then more assured, as "the fountain of all justice" is reached; then finally, sin, that had heretofore separated the soul from its beloved Maker and Saviour, is "hated and detested."

3rd. Another quality of our sorrow for sin is, it must be supreme. Grievous crime against God's infinite Majesty is the supreme evil; no earthly misfortune, no evil whatever, is comparable to it in magnitude; it is, in a sense, infinite evil. Hence we do not grieve adequately over it, if we be not disposed to fly from it absolutely, even at the cost of incurring all temporal evils, yes, the loss of life by martyrdom, were this necessary. It should here be explained to the faithful that comparisons should not be expressly made between mortal sin and the evils of this life, by way of interrogating ourselves whether we would resist certain grievous temptations, should our resistance involve such and such a loss or such and such a domestic calamity. This would be a sacrilegious act, for it places upon our scale of our nature and our dread of sensible pain, to make us think the law of God too hard of observance. We should indeed be disposed to keep God's friendship at all costs, and save our souls under every trial, nowise tempting ourselves by idle comparisons, but confiding in God, that should our virtue be at any time too weak to resist the temptations of our sin, and "will not permit us to be tempted above that which we are able," as St. Paul assures us, (1 Cor. 10 ch.).

4th. Our sorrow must be universal. It must extend to all the mortal sins we are at present guilty of, that is, all the sins we have at any time committed, and which have not been already remitted. Mortal sins purged out of the soul by infusion of sanctifying grace, but sanctifying grace cannot co-exist with the guilt of any mortal sin whatever in the sanctuary of the soul; hence the remission of one mortal sin cannot be effected except by the remission of all; and consequently the sorrow, which is essentially necessary for pardon of any sin, must be sorrow for all our mortal sins without exception. Some persons more readily grieve for one class of sins than for another; but they should take good care to grieve for those also which are less troubled about, seeing that no sin can be pardoned without true hearty sorrow, and the sanctifying grace of remission expurges all or none. Hence the importance of basing our sorrow upon such general motives as the fear of hell, the loss of heaven, the ingratitude shown to our loving Redeemer, the infinite goodness of God, etc.; these will cover all even sins that may have been forgotten. And since the general maxim affirming that no sin can be remitted without sorrow of the sinner for its commission, applies also to venial sins, it is right to admonish virtuous persons of the strict necessity of exciting earnest sorrow for even these; otherwise they shall not be forgiven. Mortal sins previously remitted may be profitably recalled to mind, and sorrow for them be renewed, and the confession of them be placed under the sentence of abolution. David, the Penitent, never ceased to keep the memory of his "always before him," and to cry out to God, "Wash me yet more and more from my iniquity, and cleanse me from my sin" (Psalm 50).

5th. And finally, our sorrow must be formal. Implied sorrow is not sufficient for the Sacrament of Penance. A perfect act of the love of God and unobediently implies sorrow for having grievously offended Him; but the Sacramental law requires explicit sorrow for the sins we confess and ask pardon for in the tribunal of mercy. In view of the liability of our people to accidents and sudden attacks of illness, it is important to instruct the faithful, and even the most illiterate should receive this instruction, that an act of perfect contrition, or of perfect love of God, suffices for pardon of all sins, how grievous soever; and accordingly, should any one be in danger of dying before the arrival of a priest, he should be solicitous, above all things, to dispose himself by acts of faith, hope, charity and contrition for reconciliation with his offended Maker through the grace of Our Lord Jesus Christ. Any friends, or other Catholics, who may be near the sick person, ought to aid him in making this preparation for death. It is assumed that every dying Catholic has the desire of confessing his sins and the intention of doing so, if the priest arrives in time. But it is of supreme importance to teach, what all Catholics may not know, that the act of contrition for sin, or of charity towards God, suffices for forgiveness outside the sacramental tribunal only when it is what the Church calls perfect contrition or per-

fect charity, that is, when it is founded upon the motive of faith exhibiting God to us, not only as a good and bountiful Father to us, but as "infinitely good and perfect in Himself" and, as such, "most worthy of all our love" for His own sake.

CONDITIONS OF FIRM PURPOSE OF AMENDMENT.

This indispensable disposition of the sinner's soul for pardon, is a consecration of genuine sorrow and detestation of sin, and is so intimately bound up with it, that any essential defect in the purpose of amendment is an evidence of defective sorrow. In affairs of daily life our grief over any calamity and detestation of the cause of it, naturally include a firm purpose of avoiding in the future the voluntary occasions that would lead to its recurrence. So it ought likewise to be in regard of sin, the greatest of all evils. Hence our purpose of amendment must be firm, a kind of self-imposed decree, absolutely guarding us with all the strength of our will against a return to our evil ways under any condition of circumstances—not a passing sentiment that rests lightly on the surface of the soul, and disappears, like a morning vapour, under the influence of passion's vital heat, or the temporary temptation. It must be effective. Temptation will return. Passion is sure to be aroused in some unguarded moment, when "the unclean spirit" shall come "with seven other spirits more wicked than himself" to take possession anew of the home from which he had been ejected by grace and penance. If a penitent's purpose of amendment be effective, he will not limit himself to general resolves, but will vigorously embrace the practical methods of assurance against relapse,—the daily discipline of piety and prayer and flight of occasions of sin, the preparation of the souls for temptation, clothing itself in the armour of God by faith and holy fear and Sacramental nourishment and judicious choice of books and companions and places of resort. The sinner who trusts to the effectiveness of his spirit in the first joy of restoration to his Father's home, and eschews particular and practical measures of precaution, is almost sure to relapse in the hour of sudden temptation, and his purpose of amendment cannot be regarded as effective, nor his sorrow sincere. 3rd. It must be universal, safeguarding his virtue not only against relapse into his former sins, but against the sins and vices to which his way of life may anywise expose him. No special tenderness must be shown to any darling vice, no mental reservation, no dalliance with danger. Henceforth God is all and all for God. Blessed is the man to whom shall be vouchsafed the grace of sorrow for sin and abiding purpose of amendment in accordance with the foregoing conditions. He shall be counted among the glorious army of penitents, soldiers of conquering grace, in the kingdom of heaven, and shall join in the eternal triumph of David and Peter and the crucified thief that went straight to Paradise, and Magdalen and Mary of Egypt and Augustine, the son of Monica, and millions of others destined to show forth the power of Grace to raise up the fallen and wounded, and to renew them in strength to combat again and overcome the forces of the world, the devil and the flesh of corruption.

SELF-CHASTISEMENT IS PART OF PENANCE.

Satisfaction is due to God by the sinner for his willful insults to the Divine Majesty. It is the innate sense of this debt, that regular exercise of the will, even from the most holy penitents, whose sins have been most sorely forgiven, that makes all who believe in His ruling Providence accept their personal and domestic afflictions as sent by God on account of their transgressions, "to wash them more and more from their iniquity and cleanse them from their sin" (Psalm 50). The first parents were restored to grace, and set the chastisements of God, have fallen heavily on them and their posterity. Moses and Aaron offered, though not grievously, and were assured of God's forgiveness; nevertheless they were punished by exclusion from the land of promise. The Prophet Nathan was sent by the Lord to announce to King David the pardon of his crime, and in the same breath to proclaim the hard decree of justice, that severe atonement shall be demanded of him; "For this thing the child that is born to thee shall surely die" (2 Kings, 12 ch.). Thus, it is God's ordinance, that the remission of the guilt of forgiven sin and the eternal penalty proportioned to it, does not always imply total immunity from the law of expiation; but that a debt of inferior or temporary punishment is reserved against the reserved criminal in the order of divine justice, by way of personal atonement for personal offence. The voluntary infliction of pains and penalties on ourselves because of our transgressions, is represented everywhere in Holy Writ as a sure means of not only liquidating the debt of temporary punishment that may lie against us after the remission of capital guilt and its expiation, but as a propitiation beforehand and an assured method of averting the Divine wrath from the sinner and obtaining forgiveness. The essence of Penance is indeed contrition of heart and firm purpose of amendment; this is the return of the erring soul to the Lord God, in trust of His mercy "through the redemption, which is" (and was from the beginning) "in Christ Jesus." Self-punishment only gives integrity to Penance. Nevertheless, so thoroughly is self-chastisement identified with true conversion to God, that the Greek word used generally in Scripture to denote this conversion, although it signifies etymologically no more than a change of mind, has been invariably employed by the penmen of the Holy Ghost, and by the earliest translators of the Bible, and by classical authors, Pagan in the Pagan times, and Christian in the Christian times, to denote what is rigidly termed Penance, or penal atonement, as distinguished from repentance. The divine mandate, "Do penance," means

always, "Be converted to God in your hearts; be firmly resolved to sin no more; afflict your souls and bodies for atonement to the offended majesty of the Lord God."

PENITENTIAL FASTING IN THE PRE CHRISTIAN AGES.

Thus we read that under the Patriarchal dispensation, Job, the holiest and wisest of the Gentiles, "did penance in dust and ashes" for atonement of his un wisdom of speech, and exhorted his friends to do likewise (Job. 22, 42). The Mosaic Dispensation required the Israelites to do "penance" for transgression, and delivered an "everlasting ordinance" concerning the annual day of expiation and cleansing from all sin; "you shall afflict your souls, and shall do no work" (Levit. 16 ch.). To turn aside God's anger, Josue "rent his garments, and fell flat on the ground before the Ark of the Lord until the evening" (Josh. 7 ch.). The Mosaic Dispensation required the Israelites to do "penance" for transgression, and delivered an "everlasting ordinance" concerning the annual day of expiation and cleansing from all sin; "you shall afflict your souls, and shall do no work" (Levit. 16 ch.). 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Folded In.
 BY WILLIAM HAUGHTON.
 God gave me one ewe lamb, so fair,
 So beautiful was she
 That life was but a weary prayer
 That she might happy be—
 Safely sheltered from the world's unrest,
 Its sorrow and its sin—
 The Saviour called her to His breast,
 And she was folded in.

Ah! then my heart was desolate,
 My life seemed dark and cold;
 So long to weep, so long to wait
 Outside the Shepherd's fold.
 And yet, I knew a crown more fair,
 No life prolonged could win,
 As when, in answer to that prayer,
 My lamb was folded in.

For her sweet sake I'll bear the cross,
 The trial and the pain,
 For mine is but a earthly loss,
 And her's a Heavenly gain.
 Safe sheltered from the world's unrest,
 Its sorrow and its sin,
 She sleeps upon the Shepherd's breast,
 Forever folded in.

THE COURSE OF TRUE LOVE.

A TRUE STORY.

I first met Rudolph Movitska in the winter of 1862. I had then been in California three years, and had become accustomed to meeting all sorts of characters; but I remember that this man engaged my attention and impressed me strangely. It was in a San Francisco gambling den that I saw him for the first time. He, like myself, was a mere looker-on, killing time by watching three games in progress and evincing no desire to take part in any of them. I was struck by his handsome physique and the massive, leonine grace of his movements, but more particularly by his pale, thoughtful face, with its fine intellectual contour, its large and melancholy eyes, and the foreign cut of the dark moustache and pointed beard.

A desire to know the man prompted me to draw him into conversation, and from that moment we were fast friends. In the year that followed we were almost constantly together. We became partners in business, joint owners of a mine in which we invested a good deal of money and boundless hopes, and our friendship grew warmer with each succeeding week. Rudolph Movitska was a man of noble bearing and fine scholarly attainments. He spoke English and several other languages fluently, and showed by his conversation that he was remarkably well read for so young a man—for at that time he was but thirty-two years of age.

His story interested me. It was several months after our first acquaintance before he became sufficiently confidential to tell me about himself.

He was the only son of a Polish count. He had wooed and won and clandestinely married a beautiful young lady, in whose veins coursed royal blood. Her name was Helena Olanof. She was divinely loved and was rapturously admired by everybody. A young Russian Prince became enamoured of her and it was decreed that she should become his wife. It was on account of this decree that Rudolph and she were married secretly.

"Helena refused to become a prince's wife," said Rudolph, "but did not tell him that she was already married to me. His pride was sorely wounded by her rejection of his hand, and he vowed vengeance. It did not take him long to find out that the girl loved me, and I then became a target for his insane wrath. He invented some sort of pretext for charging me with being concerned in a conspiracy against the government. I knew that I would not be permitted to prove my innocence; I knew that the bare accusation meant banishment, if not death for me. At the instance of my wife, who tearfully begged me to fly and save my life for her sake, I turned my back on all that was dear to me and fled to Paris, firmly believing of course that our separation would be but temporary."

"While in Paris," continued Movitska, in a husky voice, "I received a letter that ruined all my future prospects, and filled my soul with desolations and despair. First there came a letter from a friend, telling me that my Helena was as false as she was fair, and that since my departure she was receiving the Prince's attentions with apparent pleasure. Then there was one from Helena's father, in which he informed me that his daughter had told him all; that she was repentant, and deeply regretted her rash marriage with me; that she desired above all things to become the wife of a Prince, and begged that some means might be devised to sever the tie that bound her to me, so that she might be free to accept the hand of her royal suitor; and then the letter wound up by entreating me never to divulge the secret of our marriage, and to stay away from Poland. Then there came a very brief little note from Helena herself, assuring me that all her father had written was true, and hoping from the depths of her heart that I would not return to Poland and compromise her."

"Did I return to Poland? No; I have never turned my face toward my beloved country since that time. I scarcely know what possessed me to come to America, but come I did, and after a few months of restless

wandering found myself in California. That was my friend's story. I watched his fine manly face as he told it, and could see something of the terrible, heart-breaking agony he tried to suppress as he reviewed the sad tragedy of his life.

He was a man of strong feelings, of an exceedingly sensitive organization, and a boundless capacity to suffer, but behind all was an iron will which usually held his emotions in check.

One bright spring day, more than a year after our first meeting, Rudolph Movitska and I were riding through a lonely pass in the Sierra Nevada, on our way to the mine in which our interest was centered.

We had travelled the same trail many times before without molestation, but not without being constantly on the look-out for foes. The stage route led through this pass, and there were legends connected with it in which foot-bads, road-agents, and assassins figured conspicuously.

As I rode leisurely along my companions casually remarked: "I have heard of no 'no stand and deliver' sensation' occurring in this part for some time."

"Nor have I. The march of civilization seems to be thinning out all the outlaws in this region."

The words had scarcely passed my lips when three figures on horseback rode out from behind a jutting rock and confronted us. At the same time a clear, silvery feminine voice cried out:

"Halt!" We both drew rein. For my part it was a surprise more than any other feeling, that caused me to obey the mandate so promptly; for the three were women!

They were all dressed in deep black, and each wore a long impenetrable veil that effectually concealed her features. Each held a formidable-looking revolver in a small gauntlet hand, but the weapons were not aimed.

There was something that smacked of the ridiculous in this coup de main, and I should have been amused had I not been dumb with amazement. It was a novel experience for two healthy, strong-limbed, muscular men to be peremptory commanded to halt by a trio of delicately-formed women.

I turned and looked at my companion. To my surprise if not disgust, he was as pale as a ghost, and trembling in every limb. Was the man a coward? Was he really stricken with terror by the menacing attitude of these petticoated strangers? I had never suspected him of such weakness.

Recovering my speech I bowed with mocked courtesy to the veiled riders, and said:

"Ladies, this is an unexpected honor. Being stopped and robbed by booted and spurred highwaymen has grown so monotonous that it is a genuine relief to have the act performed by representatives of your adorable sex. I presume you want our money or our lives?"

"We want nothing whatever from you," replied the woman who had first spoken. "You sir, are at liberty to go your way; but your friend, Rudolph Movitska, must come with us."

Here was a fresh surprise. I saw Movitska start violently, then strengthening up in his saddle and cease trembling as suddenly as if he had been turned to stone.

"Pardon my perverseness, madam, but you will permit me to say that wherever my friend goes there must I go also."

"So be it," said the woman, almost sharply, "but we will have no trifling. The gentleman is our prisoner and must go with us immediately!" I turned to Movitska with a smile. "Well, old boy, what are you going to do?"

"I will go with them," he said, drawing a sharp breath. "Let them lead the way; I will follow."

It was not the answer I expected, and I protested vigorously against such an ignominious surrender. I told him any fool could see that the object of these female outlaws was to lead him into an ambush of male robbers and cut throats.

He held firmly to his decision. "You can continue your journey if you like," he said, "I am a prisoner and must go with my captors. If I am mistaken death will be welcome."

I saw no reason in this observation, and began to doubt the man's sanity. Convinced that no amount of argument could dissuade him from his purpose, I gave up the effort and resolved to see the end of the adventure myself, cost what it might.

"All right," I said, addressing the women, "with an assumption of recklessness I did not feel. 'We will accompany you. Lead on.'"

The one who had done the talking directed her companions to ride behind us, while she took the lead; and in this form the procession moved, Movitska and I riding abreast.

I had to acknowledge to myself that this was the strangest experience I had ever known; and in my mind it began to assume a rather serious aspect. It seemed to me that

these women must be accomplices of a band of desperadoes, relying on their sex to escape personal injury, and I tried to preach this idea into Movitska's head; but I could not move him from his insane determination, and I could not conscientiously leave him.

Our fair escort led us off at right angles from the pass, down through a wooden ravine, and I soon saw that they were following a tolerably well-beaten trail.

By this time I had noticed that the leader of the trio was the possessor of a superb form, and that there was a certain air of refinement and high breeding in her manner, accompanied by a grace and dignity such as a queen might envy. There was a slight foreign accent in her speech, but not enough to detract a particle from the delightful effect of her clear, sweet voice. I began to feel a strong curiosity to see her face.

After riding about a mile we came to a large log cabin. I knew the place well. It was the abode of a harmless old miner and his family. Why had we been brought here?

We were ordered to dismount and enter the house. I took the precaution to draw my six-shooter and hold it in my hand as we crossed the threshold.

The old miner and his wife were there, but as we entered they immediately passed into an adjoining room and closed the door behind them.

The leader of the veiled riders went to a couch in one corner of the room, and took therefrom a two year old child, partially arousing it from a sound slumber. Holding the little one in her arms she turned toward my friend, and in a strong firm voice said:

"Rudolph Movitska, I can see by your pale face and trembling hand that you suspect who I am. In my desperation I have followed you to this country to demand of you an open acknowledgement that I am your lawful wife, and this child your offspring."

As she spoke she threw off the black veil, disclosing a wonderfully beautiful face.

Movitska uttered a hoarse cry and staggered forward.

"Helena! Helena! my wife! O, God in Heaven, this cannot be reality! I am dreaming—I am mad!"

He was down on his knees at her feet, clasping one of her hands in both of his. He was terribly agitated, and his powerful frame shook like aspen.

A surprised, half-credulous look came into the beautiful face.

"You are not glad—to see me, Rudolph?" she said in a quivering voice.

"Glad—He rose suddenly to his feet and stood before her. "The Prince!" he gasped.

"The Prince?" she echoed. "And what of the Prince? You left me to the mercy of him and an irate father."

"But you—married—him!"

A lightning flash of storm and indignation shot from the splendid eyes.

"Married him!" she cried; "when I was already married to you? How could you ever believe me guilty of so dreadful a crime? I loathed him—I hated the very ground he walked upon. I would have died before marrying him."

"And the child—"

"Is yours, of course. Look at it."

He snatched it from her arms and covered its face with kisses.

Light was breaking through the darkness now; explanations followed fast; and soon a flood of sunshine dispelled every vestige of the gloom that had blinded the eyes of this long separated couple.

It appeared that Helena's father, after she had confessed to him that she was Movitska's wife, still determined that she should marry the Prince. With this end in view he formed a plot. He wrote two letters to Movitska, at Paris. One of these was over his own signature, stating that his daughter was repentant and desired to marry the Prince, and begging Rudolph to stay away from Poland and to keep his secret. But the crafty old man told his daughter that he had written a kind, fatherly letter to Rudolph, telling him he could return to Poland at the end of three months and claim his wife; but that he must not venture to return before the three months were up, as in that case he would endanger both himself and Helena, owing to the charge of conspiracy against him. Then he dictated a note from Helena to Rudolph, in which she innocently corroborated all that her father had written.

The next thing the old man did was to produce a forged letter purporting to be from Rudolph, in which he advised her to marry the Prince and be happy, as he had been already tired of married life and would never return to Poland.

But the scheming father had his plans for nothing, for no influence that could be brought to bear had any effect towards persuading his daughter to marry the Prince. And it was only his high standing at court that saved Helena and himself from punishment at this defiance of the royal will.

Helena remained at home until her father died. Her child was then two years old, and she set out to find her husband and compel him to acknowledge her as his wife. She was accompanied by only two maid-servants. She made her way to America, and traced her husband to California. A stage-coach accident had thrown her under the protection of the old miner, who knew Rudolph Movitska and myself, and was able to tell her just when we would ride through the pass on our way to the mines. Then she formed the desperate resolve to waylay her recreant husband and bring him to terms at the point of a pistol. How she carried out this plan, with the assistance of her two maids, I have already described.

Nothing could have been more complete than the happiness of this reunited couple when everything was satisfactorily explained. It was a joyful ending of a very sad little romance.

Rudolph Movitska and his family are to day living in a splendid home in California, enjoying the blessings of mutual love and everything that goes to make life a pathway of flowers.—San Francisco Monitor.

A Policeman's Ingenuity.

A merchant of high respectability in Bordeaux had occasion to visit the metropolis upon commercial business, carrying with him bills and money to a very large amount.

On his arrival at the gates of Paris a gaudy-looking man opened the door of his carriage, and addressed him to this effect:

"Sir, I have been waiting upon you for some time. According to my notes you were to arrive at this hour, and your person, your carriage, and your portmanteau exactly answering the description I hold in my hand you will permit me to have the honor of conducting you to Monsieur de Sartine, the Lieutenant of Police."

The gentleman, astonished and alarmed at this interruption, and still more so at hearing the name of the Lieutenant of Police, immediately demanded to know what Monsieur de Sartine wanted with him, adding, at the same time, that he never had committed any offence against the laws, and that he could have no right to interrupt or detain him.

The messenger declared himself perfectly ignorant of the cause of the detention, stating, at the same time, that when he had conducted him to the Lieutenant he should have executed his orders, which were Ministerial.

After some further explanation the gentleman permitted the officer to conduct him to the hotel of the Lieutenant of Police.

Monsieur de Sartine received him with great politeness, and after requesting him to be seated to his great astonishment he described his portmanteau, and told him the exact sum in bills and specie which he had brought with him to Paris, and where he was lodging, his name, time of retiring to bed, and a number of other circumstances which the merchant had conceived could only be known to himself.

Monsieur de Sartine having thus attracted attention, put this extraordinary question to him—

"Sir, are you a man of courage?"

The merchant, still more astonished at the singularity of such an interrogatory, demanded the reason why he put such a strange question, adding at the same time, that no man ever doubted his courage.

"The Lieutenant of Police replied: 'Sir, you are to be robbed and murdered this night. If you are a man of courage, you must go to your hotel, and retire to rest at the usual hour; but be careful that you do not fall asleep; neither will it be proper for you to look under your bed or in any of the closets which are in your bed chamber (which he accurately described); you must place your portmanteau in its usual station near your bed, and discover no suspicion or leave what remains to me. If, however, you do not feel your courage sufficient to bear you out, I will procure a person who shall permeate you, and go to your bed in your stead.'

After some further explanation, which convinced the gentleman that M. de Sartine's intelligence was accurate in every particular, he refused to be persecuted, and formed an immediate resolution to literally follow the directions he had received. He accordingly went to bed at his usual hour, which was eleven o'clock. At half-past twelve (the time mentioned by the Lieutenant of Police) the door of the bed-chamber burst open, and three men entered with a dark lantern, daggers and pistols. The gentleman, who of course, was awake, perceived one of them to be his own servant. They rifled his portmanteau undisturbed, and settled the plan of putting him to death.

The merchant hearing all this, and not knowing by what means he was to be rescued, may be naturally supposed was under great perturbation of mind during such an awful interval of suspense, when, at the moment the villains were preparing to commit the horrid deed, four police officers, acting under the Lieutenant's orders, who were concealed under the bed and in the closets, rushed out and seized the offenders with the property in their possession, and in the act of preparing to commit the murder.

The consequence was that the perpetration of the atrocious deed was prevented, and sufficient evidence obtained to convict the offenders.

Monsieur de Sartine's intelligence enabled him to prevent this horrid offence of robbery and murder, which, but for the accuracy of the system, would probably have been carried into execution.

Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES, Very Palatable and Increases Flesh.
 Dr. F. H. CLEMENT, Brighton, Ill., says: "Scott's Emulsion is the best I have ever prescribed. It is very palatable, easily assimilated, and gives strength and flesh to the patient."

THE PARISH OF ST. MARY'S.

AN INTERESTING HISTORICAL SKETCH. St. Mary's Argus, March 4.

If it be possible that the spirits of the departed ones can still take an interest in the affairs of this world and can view the many changes that time and progress work upon the face of nature, with what astonishment and satisfaction must the soul of the good Dean Kirwan gaze upon the scene of his early labors in Canada. When in 1849 Dean Kirwan was first appointed to London, he was probably one of the only two priests in the then Diocese of Toronto, which comprised all the territory west of Ontario County, Father Schneider, the apostle of Huron, being the other. Since then the Diocese of Toronto has been divided into three ecclesiastical divisions, one of which is the Diocese of London, which to-day contains a Catholic population of nearly 67,000, administered to by about 75 priests.

About the year 1852, as nearly as we can ascertain, the venerable Dean visited the death bed of Mr. George Horner, probably the oldest Catholic settler, and brother of Mr. Patrick Horner, a present well known resident of St. Mary's, to impart some spiritual consolation to the dying man, and prepare his soul for its mysterious journey. This was probably the first visit of a priest

to the settlement, although it is certain that Dean Kirwan had passed near the place previously.

What then was the physical aspect of the future town? At that hill-side north of the creek which now forms one of the most picturesque views in the neighborhood, was hidden beneath a heavy forest, broken only by a winding trail, which started near where Mr. Darcy's house now stands, and found its way across the hill with as many ins and outs as Tenison's famous "Brook." Long after the first little church was built, the forest still remained unbroken and the affecting ceremonies performed therein were rendered more affecting by the solemn nature of the deep surrounding woods, while as some of the pioneers of these days are wont to boast, the little birds their voices joined in hymns of gladness and formed a choir whose melody left more impression in the imaginative mind than the grandest anthem ever sung by human voice.

After Mr. Horner's death the only Catholic remaining in the settlement were Messrs. Alex. Harrison, Water street; Peter Walsh, London, and James Nagle. In 1854 Mr. Patrick Whelan came in, and a short time after Mr. T. D. Tims, at present Assistant Receiver General at Ottawa. Mr. Tims was

the first banker in the town and probably the first merchant of any account, both of which businesses he carried on in the large stone building on Water street formerly occupied by the Bank of Montreal.

There were at that time extensive Catholic settlements in Blanshard, Usborne and Downie, and in 1853 a lot was purchased from Mr. Burke, of London, for a church property, which was situated near where Mr. Kelly's house now stands. A small log church was erected, more for the purpose of securing the property, about which there was some dispute, than for holding services in, as it was too small for the congregation that even then could be mustered.

The first mass ever celebrated was celebrated in Mr. P. Whelan's store, where Mr. J. C. Gilpin's hardware now stands, by Dean Kirwan, who came on horseback from London for the occasion. The journey at that time was a most fatiguing one, but the Dean was accustomed to rough journeys, as might be expected from a man having so much territory under his care as he had. He crossed Fish Creek by means of a log, which with much labor he placed in position, leading his horse with one hand and carrying his vestments in a carpet satchel in the other.

Alex. Harrison's harness shop was used for a time as a place of worship, but that proving too small, the old Odd-fellow's Hall was rented at \$2 per Sunday. (The building is at present used by Mr. Dunneith, produce dealer.) After the Odd-fellow's Hall was used for two Sundays, a notice to quit was given, and it was found necessary to fall back on Mr. Harrison's shop again.

In 1855 the building of the Grand Trunk through here greatly increased the congregation, and it was thought advisable to erect a building which could be used as a church. Accordingly the farmers

formed a bee and brought in a large quantity of poles, which were placed upright in the ground at short distances from each other and bolted closely together. This primitive building measured about 40 x 80, and was situated further east than the earlier building. It was neither very stylish nor very comfortable, and in the winter it was often found necessary to shovel out the heaps of drifted snow before the congregation gathered. After the removal of Dean Kirwan from London, St. Mary's was occasionally attended by priests from Stratford. Among others to whom St. Mary's was indebted for a considerable time were Father Ganney, since deceased, and the late Bishop Cronin, of Hamilton, then a priest in Stratford. He also has passed on to receive the reward of a life of worthy labor.

In 1859 the building of THE PRESENT CHURCH was commenced, but it was not until 1860 that it was opened. A choir had been organized by the Treanor Bros. and on the occasion of the opening of the church, was performed for the first time in St. Mary's, what to Catholics is the grandest of all ceremonies, a SOLEMN HIGH MASS.

The late Bishop Finlayson, of London, officiated, and the sermon of the day was preached by the present Bishop of London, then a young priest in Toronto.

Heretofore St. Mary's was dependent upon Stratford, but after the opening of the church Father Hannet resided permanently in the town. He lived in the stone cottage now occupied by Mr. Sydney Fraleigh, during the three or four years he was here, as did also his succes-

or. Father Hannet is at present in Albany, N. Y. He was followed by Father Boubat, who came from Ingersoll. He also lived for a time in Mr. Fraleigh's house, but afterwards built and occupied the present house beside the church.

During Father Boubat's time also the plot for

THE PRESENT CEMETERY was purchased from Mr. Whelan for \$150. Mr. George Horner, previous to his death had willed to the church a portion of his farm to be used as a cemetery. This after a number of years' use had been condemned as too wet and too difficult of access, and failing to obtain a portion of the public cemetery for their use although they considered themselves as much entitled to it as any other religious body, they were compelled to purchase as before stated, Father Boubat is at present in Ashfield, Huron County.

Father Boubat was succeeded by Dr. Kilroy in 1868. During his time the first sexton was employed, and he built, it was a small frame building and stood on the site of the present school house.

It was during Dr. Kilroy's time also that

THE BELL was purchased and placed on its present lofty perch. The frame work by which it is supported resembles at first a derrick, such as is used in boring for oil, and many were the inquiries made by visitors at the time as to whether they had struck oil yet, and what in creation made them start on the top of a hill to bore for it.

Dr. Kilroy was removed to Stratford in 1871, and was succeeded by Father Ouellet, who in 1864 was removed to Maidstone, Essex county, and was succeeded by Father Delehanty. Father Delehanty was a man of great industry and it is to his energy and perseverance that the present handsome separate school building is owing. The fact that the Catholic church property is the finest and most extensive church property in town is also owing to his taste and care. Failing in health he sought rest and recovery in the milder climate of Colorado. The rest he found. He died in Hot Springs, Colorado, about two years after he left St. Mary's.

He was succeeded in 1878 by Father Brennan, the present pastor, whose claims to the effections of his people rest upon an exemplary life, a kindly nature, and an untiring solicitude for their welfare.

The Clean Newspaper.

There is a growing feeling, in healthy communities, against journals which make it their special object to minister to a perverted taste by seeking out and disseminating in a seductive form disgusting and licentious revelations. The is good reason to believe that the clean newspaper is more highly prized to day than it was four or five years ago. It is also safe to predict that, as people in all ranks of life who protect their own, at least, from contamination, become more conscious of the pernicious influence of a certain class of journals, called enterprising because they are ambitious to serve up dirty scandals, they will be careful to see that the journals they permit to be read in the family circle are the class that never forget the proprieties of life. Already men and women of refinement and healthy morals have had their attention called to the pernicious influence of bad literature, and have made commendable efforts to counteract the same by causing sound literature to be published and sold at working prices. These efforts are working a silent but sure revolution. The best authors are more generally read to day than at any previous date. The sickly sentimental story paper, and the wild ringer ad pirated story books are slowly but surely yielding the field to worthier claimants. To the praise of the decent newspaper, it may be said, that where it has a place in the family, and has been read for years by young as well as old, it has developed such a healthy tone and such a discriminating taste that the life-nature of the slanders has no admirers. Fortunately, the number of such families is increasing in the land, and as they increase the journal that devotes itself to sickening revelations of immorality will be compelled to find its supporters only among those classes who practice vice and crime, or are ambitious to learn to follow such ways.

The Lawyer and the Witness.

It was necessary, on a certain occasion in court to compel a witness to testify as to the way in which Mr. Smith treated his horse. "Well, sir," said the lawyer, with a sweet and winning smile—a smile intended to drown all suspicion as to ulterior purposes—"How does Mr. Smith generally ride a horse?" The witness looked up innocently and replied, "Generally a straddle, sir, I believe." The lawyer asked again, "But, sir, what gait does he ride?" The imperturbable witness answered, "He never rides any gait at all, sir, but I've seen his boys ride every gait on the farm." The lawyer saw he was on the track of a "farther," and his next question was very insinuating—"How does Mr. Smith ride when he is in company with others? I demand a direct answer." "Well, sir, he keeps up with the rest," his horse is able to, or if not, he falls behind." The lawyer was by this time almost beside himself, and asked, "And how does he ride when he is alone?" "I don't know," was the reply; "he was never alone when I was with him." And then the case dropped.

Is there anything more annoying than having your corns stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

PROF. LOW'S SULPHUR SOAP is highly recommended for the cure of Eruption, Chafes, Chapped hands, Pimples, Tans, &c.

Every household should have some ready remedy at hand for painful diseases, sudden attacks of inflammation and accidental injuries. Such a remedy is best found in Haggard's Yellow Oil for internal and external use. It cures rheumatism, sore throat, croup, neuralgia, lame back, sprains, bruises and burns.

The Catholic Record
Published Weekly at 66 Richmond Street
Rev. JOHN P. COFFEY, M.A., LL.D., Editor.

Catholic Record.

LONDON, SATURDAY, MAR. 13, 1886.

- CALENDAR FOR MARCH.
1st Sunday in Lent.
2nd Sunday in Lent.
3rd Sunday in Lent.

A FORGERY EXPOSED.

Our readers will remember our statement, made on authority, that the alleged letter of Cardinal Manning to Lord Robert Montague, published some months ago in the Dominion Churchman, and more recently in the Toronto Globe, a letter most unjust in any one, and treasonable in a church dignitary, was a gross and undoubted forgery.

ASH WEDNESDAY.

The holy season of Lent opens with a ceremony at once beautiful and instructive, that of the imposition of blessed ashes. In olden times, the guilty who acknowledged their sins covered their heads with ashes in token of sorrow and repentance.

Church of Saint Sabina, where High Mass was celebrated. Since the thirteenth century, however, the practice of receiving the ashes barefooted has fallen into disrepute, but the Sovereign Pontiffs have adhered to the custom of receiving the ashes even as the rest of the faithful, the only difference being that the ashes are placed on the head of the Sovereign Pontiff in silence.

The very nature of the rite observed on the first day of Lent very clearly shows us with what spirit and in what dispositions we should assist thereat. The ashes placed that day on our foreheads are a sign both of death and of repentance. We should therefore receive them in the spirit of sacrifice and of expiation.

IRISH CATHOLICS IN QUEBEC.

The Quebec Chronicle has, we believe made semi official announcement of the appointment of Mr. H. Cyrus Pelletier, Q. C., to the judgeship of the District of Gaspé, made vacant by the death of the late Justice McCord.

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ANTI-HOME RULE.

The Toronto anti-Irish fanatic, headed by Mr. G. Smith, Major Bennett, "Rev." Dr. Wild, "Rev." Dr. Potts, and James L. Hughes, Inspector of public schools, called and held a meeting in the Temperance Hall, Toronto, on the 8th inst., to express sympathy with the Loyalists of Ireland.

The chairman, of course, declared the carefully manufactured order resolutions carried, but it is believed that an honest poll been taken the majority of the honest citizens present would have been found on the side of right, order and justice, as against Orange brutality, violence and midnight assassination.

THESE MEDALS.

There appears to us to be a great deal of misapprehension as to Mr. Healy's motives in opposing the grant proposed in the Imperial Parliament for medals to the Canadian volunteers who served in the suppression of the late North West rebellion.

A NUNCIO IN ENGLAND.

A certain number of English Catholics, who believe that the Church of God was made for them first, and for all mankind afterwards, and many of whom appear to think that divine institution could not without them subsist for any length of time, are very anxious that the Holy Father should be represented by a Nuncio in Britain.

accepted. The sixty-six gentlemen who followed Mr. Healy into the lobby against the proposal represented the feelings of not a few patriotic Canadians in relation to these medals, and to the perpetuation of the sad memories of the North-West insurrection of 1885.

ROYALTY'S DANGERS.

Recent events in Britain unmistakably demonstrate that royalty has lost much of its hold and influence upon the nation. The house of Hanover has not been fortunate in its representatives on the throne of England.

THE IRISH PROBLEM.

The Irish question is just now receiving on both sides of the Atlantic an unprecedented amount of attention. What a change in the short space of twelve years! Then Mr. Isaac Butt's motion for mere inquiry into the subject was literally kicked out of the House of Commons.

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nothing but that he is strongly opposed to Irish national views and aspirations, might perchance prove in the eyes of the handful of English "Catholics" who on this subject think with him, acceptable as a papal envoy to England.

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"Twelve distinct volumes of Ireland, printed within a few weeks, stare one in the face at all the bookstalls. Every March number of magazines has something also about Irish affairs, and the Reviews are crowded with Irish articles.

As early as 1883 Mr. John Morley, the present chief secretary for Ireland, had, at Newcastle, declared that "if they wished to make Irishmen fitted for political power they must give them the same power and responsibility that they had already given the English people.

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the counties) in Ireland will not remove the difficulty but aggravate it. I believe that the landlords and the minority in Ireland will get on far better in a large assembly (a parliament) with important functions, great duties, and a sense of responsibility.

These things he said before his acceptance of office. Since that time he has been, of course, more cautious in his utterances. Early in February last, however, the right hon. gentleman, addressing the electors of Newcastle, in quest of their suffrages for re-election, said:

"No doubt there was much unaccounted material in Ireland, but there was also a sound element in the population of Ireland not confined to Ulster and the north, which if they were wise and prudent they should attempt to rally to the side of order and the support of the State.

We do not, while rejoicing on these evidences of Mr. Morley's fairness of disposition, attach absolute faith to his dicta, nor to his fixed honesty of purpose to deal fairly in all things by Ireland. There is, indeed, much force in the comments of the Irish World on Mr. Morley's statement that he would never propose that the military garrisons be removed from Ireland, nor allow the interests of the minority to be placed at the mercy of the majority.

THE HUDSON'S BAY RAILWAY.

The Manitoba Free Press continues its advocacy of the Hudson's Bay Railway project with unabated energy and unflinching constancy. While we still have doubts which, however, are fast disappearing, to the feasibility of a railway opening communication via Hudson's Bay, with Europe, we bear to it none of the hostility that many eastern journals seem to hold towards the undertaking.

stances of this case, to greet with unstated welcome the appointment Mr. Morley for the special work that will be allotted to him to do, his appointment nevertheless as Chief Secretary Ireland is one that in almost any other possible combination of circumstances should be protested against, emphatically and loudly protested against, by every Irishman who sets store by the preservation of the faith of our Christian and Catholic people.

Speaking at the Church, he says: "The Church, it has been truly said and published within the last few days has broken with knowledge, has taken her stand upon ignorance, and is stirring might and main, even in countries where she has no chance, to use the machinery of popular Government to keep back education. The worst enemy of education."

Mr. Morley's views of the religion the overwhelming majority of the Irish people are not indeed to them acceptable, and while his political opinions are sound enough, his anti religious expressions will have the ill effect of making the people he has been called on to govern distrustful of his motives and suspicious of his actions. He will, however, be finally judged by his course of action. If that course of action prove conformable to justice, truth and honor, Mr. Morley's name will hold an honorable place in Irish history, and the obliteration of the most blighting and long endured national misery ever known attributed forever, in a large measure at least, to his genius, his foresight and his patriotism.

SOLEMN MONTH'S MIND.

The Month's Mind of the late Mr. Catherine Walsh, sister of the Rev. Father Walsh, of this city, and niece of His Lordship the Bishop of London, took place on Wednesday, the 3rd inst. in St. Peter's Cathedral. The celebration of the mass was the Rev. Father Walsh with the Rev. Father Tiernan, Chancellor of the Diocese, as deacon, and Rev. Father Corry, P. P., Strathroy, sub-deacon. His Lordship the Bishop, cope and mitre, occupied the episcopal throne, assisted by the Rev. Father Brennan, P. P., St. Mary's, and the Rev. Dr. Corry, London. The other clerics present were Rev. Father Flannery, P. P., St. Thomas; Bayard, P. P., Sarnia; Kelly, P. P., Mount Carmel; Molphy, P. P., Igersols; Brady, P. P., Woodstock; Gahan, Mount Carmel; McGee, Stratford; Dunphy and Kennedy, London. At the close of mass His Lordship proceeded to the catafalque, and pronounced the absolution. The attendance of the faithful was large.

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"Let the Hudson's Bay," says that journal, "stand on its merits, is our only quest of them. Alarge amount of evidence favorable to it has been collected, and evidence will be submitted to those who will contribute their money for the construction of the road. On it alone should decide. But we all know how vague is the English information we regard to Canadian affairs. If a section of the Canadian press insist on casting doubts on the feasibility of the Hudson's Bay route, many English capitalists will be influenced thereby without stopping to consider whether the writers know anything about the matter which they assume to discuss."

"I know nothing personally of our new Chief Secretary. I cannot but appreciate and make public recognition of the kindly spirit which never fails to inspire his speeches and his writings upon the purely political aspects of these great questions of the day in which we, as Irishmen, take so deep and personal an interest. But within the last few hours there has come into my hands an essay of his, just issued from the press. It is the leading paper in the February number of one of the leading English periodicals, the Fortnightly Review, and it shows us that while on other grounds we may have reason, as in truth we have the best reason, in the special circum-

stances of this case, to greet with no unkind words the appointment of Mr. Morley for the special work that it will be allotted to him to do, his appointment nevertheless as Chief Secretary of Ireland is one that in almost any other possible combination of circumstances should be protested against, emphatically and loudly protested against, by every Irishman who sets store by the preservation of the faith of our Christian and Catholic people. Let me read for you what this gentleman has thus written and published within the last few days. Speaking at the Church, he says—

"The Church, it has been truly said, has broken with knowledge, has taken her stand upon ignorance, and is stirring might and main, even in countries where she has no chance, to use the machinery of popular Government to keep back education. The worst enemy of science is the clericalism."

"Wise and well-informed as Mr. Morley thinks himself to be, and as in many fields of knowledge he undoubtedly is, we may surely say of him—and I trust I may say it, as I wish to say it, without offence—that on one subject at least events have something yet to learn."

"But having thus done what I conceive to be my duty in making this public protest against the language of insult in which he has had the bad taste to assail us, I shall say not another word upon this unpleasant aspect of the present state of our public affairs. I repeat to you, then, what I have already said, that in the special and most exceptional circumstances in which our new Chief Secretary is about to come amongst us, we may safely receive him, and we are bound to receive him, with no unfriendly greeting."

Mr. Morley's views of the religion of the overwhelming majority of the Irish people are not indeed to them acceptable, and while his political opinions are sound enough, his anti-religious expressions will have the ill effect of making the people he has been called on to govern distrustful of his motives and suspicious of his actions. He will, however, be finally judged by his course of action. If that course of action prove conformable to justice, truth and honor, Mr. Morley's name will hold an honored place in Irish history, and the obliteration of the most blighting and long-enduring national misery ever known attributed forever, in a large measure at least, to his genius, his foresight and his patriotism.

SOLEMN MONTH'S MIND.

The Month's Mind of the late Miss Catherine Walsh, sister of the Rev. Father Walsh, of this city, and niece of His Lordship the Bishop of London, took place on Wednesday, the 3rd inst., in St. Peter's Cathedral. The celebrant of the mass was the Rev. Father Walsh, with the Rev. Father Tierman, Chancellor of the Diocese, as deacon, and Rev. Father Cornyn, P. P., Stratford, sub-deacon. His Lordship the Bishop, in cope and mitre, occupied the episcopal throne, assisted by the Rev. Father Brennan, P. P., St. Mary's, and the Rev. Dr. O'Keefe, London. The other clergy present were Rev. Father Flannery, P. P., St. Thomas; Bayard, P. P., Sarnia; Kelly, P. P., Mount Carmel; Molphy, P. P., Ingersoll; Brady, P. P., Woodstock; Gahan, Mount Carmel; McGee, Stratford; Dunphy and Kennedy, London. At the close of mass His Lordship proceeded to the catafalque, and pronounced the absolution. The attendance of the faithful was large.

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The Manitoba Free Press continues its advocacy of the Hudson's Bay Railway project with unabated energy and unflinching constancy. While we still have doubts, which, however, are fast disappearing, as to the feasibility of a railway opening communication via Hudson's Bay, with Europe, we bear to it none of the hostility that many eastern journals seem to hold towards the undertaking. We should be rejoiced, as well for the sake of Canada as a whole, as for the North-West in a more special manner, to see the enterprise not only pushed to completion, but crowned with actual and indisputable success. That the Free Press is positive of success for the scheme is very plain:

"Let the Hudson's Bay," says that journal, "stand on its merits, is our only request of them. A large amount of evidence favorable to it has been collected. That evidence will be submitted to those who will contribute their money for the construction of the road. On it alone they should decide. But we all know how vague is the English information with regard to Canadian affairs. If a section of the Canadian press insists on casting doubts on the feasibility of the Hudson's Bay route, many English capitalists will be influenced thereby without stopping to consider whether the writers know anything about the matter which they assume to discuss."

"We assert positively, and no newspaper in Canada has fuller or more reliable information on the subject than we, that the Hudson's Bay route will be found not only practicable but most profitable. We do not, however, wish to have our opinion taken as worth any more than that of eastern hostiles. All we ask is that capitalists be left to form their own conclusions from the evidence which will be submitted to them. Surely we are entitled to ask that much! Surely we may regard as directly unfriendly, prejudicial statements of the Eastern press at the present!"

We are happy to notice this tone of confidence in the Free Press. It argues

favorably, though not of course with absolute certitude, for the success of the Hudson's Bay railway. The hope of Canada as a nation rests in the development of the North west. By no other means can that development be as rapidly or as surely secured as by the utilization of her great inland sea as an outlet for her cereals. Old Canada is divided by racial and sectional dissensions to such a degree as to threaten ruin to the Confederation. In the broad land and in the free and bracing atmosphere of the North West, such dissensions cannot thrive. As the rapid development of the American Great West obliterated sectionalism forever by the introduction into the politics of the nation of real and living national issues, so will the development of our Great West do much to face the sinister influence of dividing lines between older provinces. New England and the Carolinas once thought themselves the American republic; they are now but humble entities in the frame work of that mighty structure. Ontario and Quebec to-day rule the Canadian Confederation. Will this be so with a North West developed, peopled and enriched? The Free Press can tell us.

In Memoriam.

Vere Rev. Dr. Tabaret, O. M. I., President of Ottawa University, died Sunday, Feb. 28th, 1886.

How vain are words when sorrow strikes And hearts are bowed in tear-clouded prayer, When in the sanctuary of the soul, We feel the pang grief cannot share. A Father loving, kind, and true, A Priest of great and noble part, A Friend, whose every word of grace Brought sunshine to each troubled heart, In death—and we his orphans mourn As ones bereft of tender care, And kneeling with our faces to God We bathe our souls in requiem prayer. No more will guide our minds to heavenly height; Omitted! Pastor great! O statesman! strong in honor's way,— His was the heart of glided love That watch'd your future thro' each day.

O fathers, priests, and friends most dear! When lips are sealed we grieve above, When head by head we tell in prayer, Our tears ascend to heaven in prayer, God grant our saintly father rest! His error of the earth is laid by, "He fought the fight, he kept the faith," We pray his soul may dwell on high!" Thomas O'Hagan, Pembroke, March 3rd, 1886.

THE LATE FATHER TABARET.

The funeral of the late lamented president of the Ottawa College took place on Wednesday, the 3rd inst. The whole city was in mourning attire, and grief filled every heart. The demonstration was grand and imposing even for the capital city of the Dominion. At 9 a. m. the funeral procession was formed at the College, the following gentlemen acting as pall-bearers: Rev. Fathers Michel, P. P., Buckingham; Bourassa, P. P., Montebello; Collins, P. P., Mount St. Patrick; Chaine, P. P., Amprior; Foley, P. P., Almonte; George Bouillon, P. P., and Whelan, P. P., Ottawa; Hon. R. W. Scott, Mr. J. J. Curran, M. P., Dr. Duhamel, M. P., Dr. P. St. Jean, Messrs. Wm. Davis and J. A. Pinard. The mournful cortege proceeded along Cumberland and St. Patrick's streets to the Basilica. Three bishops, His Grace the Archbishop of St. Boniface, Mgr. Grandin of St. Albert, N. W. T., and Mgr. Duhamel, Ottawa, and a vast concourse of clergy representing various houses of the Oblates in Canada and the United States, members of the Jesuit and Dominican orders and of the Sulpician community, priests from the diocese of Montreal, Ottawa, Kingston and the Vicariate Apostolic of Pontiac, and a vast multitude of the faithful, assisted at the funeral ceremonies.

Among the prominent laymen present were: Hon. J. A. Chapleau, Secretary of State; Hon. A. P. Caron, Minister of Militia; Hon. John Costigan, Minister of Inland Revenue; Hon. Senators Scott, Trudel, Lacoste, Armand, Poirier and Chaffers; and Messrs. Tasse, Curran, Royal, Vanasse, Daoust, Bourbeau, Duhamel, Bain and Dugas, M. P.'s. The Corporation was represented by Aldermen Desjardins, Durocher, Germain, Lavender and Heney.

His Grace the Archbishop of St. Boniface was the celebrant of the Pontifical Requiem Mass in the Basilica, and His Lordship the Bishop of Ottawa the preacher of the funeral oration. We are indebted to the Ottawa Citizen for a summary of this His Lordship's ablest oratorical effort:

"Amicus noster mortuus est," Mgr. Duhamel began, his eyes filling with unbidden tears as he turned from scanning the vast audience to gaze upon the catafalque with its cofined burden. "Our friend is dead; he has fallen asleep in Jesus. He lies there; he is dead. That is what my heart keeps saying to me. We have wept for him for three days, but thank God our tears are not without some consolation. This immense gathering, making these funeral rites almost a triumph, this great gathering of clergy, of senators, of members of parliament, of the people, proves that our grief is universally shared, and that lessens the bitterness of the separation from our friend. He is dead, but he still speaks to our hearts. He had not worked for himself or for earth, but for heaven." The Bishop then proceeded in melting tones, which moved many in the congregation to tears, to trace the religious history of Father Tabaret, showing how he early devoted himself to the service of the church, and kept a high purpose ever before him. His rectitude and fortitude of character were so great that even while he was yet a scholar his advice was often sought upon weighty matters,

and he began to wield a powerful influence for good. Who could fear the effect of personal influence wielded by a man of such nobility of character, a man of such abundant charity. It was in 1850, the preacher said, that young Tabaret came to Canada. He came because Mgr. Guigues, the first bishop of Ottawa, himself an Oblate, had asked for workers, and he received the order to go. He made Canada his home, and he ever loved his adopted country, not in words merely but in very truth. He was engaged at first in mission work in the diocese. Then, in 1853, he was appointed to the presidency of the College of Ottawa. The college had been founded by Mgr. Guigues soon after his accession. At first it was a small house, but it soon became too small to hold the crowd of pupils who flocked to it for instruction, and Mgr. Guigues then, despite his poverty and trusting alone in Providence, laid the foundation stones of the present magnificent buildings. From the time of his appointment to the day of his death, Dr. Tabaret had laboured without ceasing for his beloved college, with what result they all know. He was a man possessed of extraordinary qualities. As a Christian his piety was grand, true, solid, and not subtle, superficial or variable. He had natural virtues which had made him the idol of his pupils. What love of justice! What impartiality! What large-mindedness! He knew how to rise superior to all prejudice. He understood the condition of his adopted country and what was necessary to its progress. He understood the requirements of youth and his plan of instruction was that of a master-mind. He was faithful to his duty, even to the end. In conclusion the Bishop eloquently bade adieu to him they had loved. Adieu, on behalf of the church of which he had been so true a son. Adieu, on his own behalf as an old pupil and a life-long friend. Adieu, on behalf of the students who had lost so noble an instructor. Adieu, on behalf of the alumni, who owed him so much of their success in life. Adieu, on behalf of that immense throng which had learnt to love and respect him. Adieu—yet not adieu, but au revoir au ciel!

After the Bishop's touching and eloquent sermon the procession reformed and proceeded to St. Joseph's Church, where the mortal remains of the beloved and cherished Father Tabaret were laid in their last resting-place beneath the main altar. His Lordship Bishop Grandin presiding at the closing of the tomb. As the last sad notes of the Church funeral song echoed through the grief-stricken aisles of St. Joseph's, many a tear dropped from eyes unused to weeping, and many a heavy heart turned from a scene that will never fade from memory.

EDITORIAL NOTES.

WE ARE sorry to learn that the Rev. F. M. Devine, P. P. of Osceola, Ont., has been obliged through ill health to proceed to Florida for the winter. We trust that the reverend gentleman will, in the genial climate of the land of flowers, be blessed with a complete restoration of health.

WE ARE heartily pleased to learn that His Lordship the Bishop of Peterboro' has reached home safe after his voyage to the Eternal City. The fervent prayers of his clergy and people, for the happy return and prosperous voyage of His Lordship, have, we are happy to know, been fully heard.

SOME idea of the savage bigotry prevalent in Newfoundland may be formed from the following judgment of Sir Ambrose Shea, in the Terra Nova Advocate of Feb. 23rd: "In fact, so much was he (Sir Ambrose) thought of by the Protestant people of Harbor Grace, that he was consulted upon all matters pertaining to their public and private interest. Nor did his services as a Protestant champion cease here. The Protestant people of other districts of the island often consulted him in their difficulties, and he was raised by them into the position of an advocate for their grievances. In a word, he was so absorbed and engaged in the general interests of the Protestant people of the island, that he was oft apt to forget and ignore his own co-religionists altogether, and which in a manner can account for that unpopularity which he attained during some periods of his political career."

OF THE Rev. Father O'Connell, who has just been celebrating his golden jubilee, the True Witness says: "The Rev. Father O'Connell, parish priest of Richmond, in the County of Carleton, Ont., is probably the oldest priest in active service to day in the Dominion of Canada. He was born in the year 1803, in Ireland, where he passed the first twenty-nine years of his life. In 1832 he came to Canada and pursued his classical and theological studies, first at the college in the historic town of Chambly, then at the old St. James Seminary that used to exist in the East end of the city. Four years after his arrival in Montreal he was raised to the priesthood by the Rt. Rev. Dr. Lartigue, the first Bishop of Montreal, on the 29th of February, 1836. Father O'Connell was assigned to the parish church of Notre Dame in this city, and passed ten years in the exercise of his sacerdotal functions. In 1846 he was called to take charge of the mission of Richmond, which covered an immense tract of territory, and which is to-day divided into six large parishes, viz.: Huntley, Ramsey, Almonte, Pakenham, Fitzroy and Nepean. Since 1851 he has been parish priest of Richmond, where he is greatly

esteemed and respected by all classes and creeds. Father O'Connell, besides being a zealous worker in the vineyard of the Lord, is a true and staunch Irishman, and has always stood by the cause of the old land. Notwithstanding the weight of his four score and three years, he is still hale and hearty, with solid prospects of assisting at the birth of the next century. Father O'Connell is at present in the city, and is a guest of the Rev. Father Dowd."

WE HAVE received an opusculum—we are sorry that no more expressive diminutive suggests itself—entitled "Albion and Erin, a voice from the English side of the Irish question, addressed to the Irish National League of America; by Geo. Ambrose McNeil, of New Brunswick, B. N. A.," who has, we are told on the fly leaf of the pamphlet, taken up his quarters in this city, (why not? Did not London give hospitality to a Widdow?) and is either an incurable fanatic—loving fanaticism for its own sake, or an office-seeker from the Dominion government. His Orange zeal cannot otherwise be accounted for. His designation, Geo. Ambrose McNeil, New Brunswick, B. N. A., reminds us of a question put to a friend by a New Hampshire visitor to the centennial exposition at Philadelphia, "Do you know Sir William Smith of Canada?" Does any one of our readers in New Brunswick know this Geo. Ambrose McNeil? His designation is certainly very vague. New Brunswick is a large province, with a provincial legislature of its own, with a provincial penitentiary, and many goals and lock-ups. Where does Geo. Ambrose hail from?

THAT VACANT JUDGSHIP.

The Ottawa Free Press of the 6th inst states:

"THE CATHOLIC RECORD comments upon Mr. Thompson's attempt as minister of justice, to make political capital out of an alleged diffidence on Mr. Macdonald's part in doing justice to Catholics in the matter of judicial appointments! Our contemporary reminds Mr. Thompson that there is an opportunity for him to appoint a Catholic as successor to Mr. Justice Morrison in the Superior court of Ontario."

The Free Press does not notice the special emphasis we laid on the injustice done the Catholics of Ontario under the Reform regime in the matter of judicial appointments. Mr. Thompson has, we repeat, a golden opportunity at his hand to show himself a true Catholic representative.

ST. PATRICK'S DAY IN LONDON.

St. Patrick's day will be in this city observed in that thoroughly religious spirit so becoming the occasion and the people whose national anniversary it is. At the High Mass, which will be celebrated on the occasion, His Lordship the Bishop of London will, we learn, be the preacher of the sermon. In the evening a grand concert in aid of St. Peter's Cathedral building fund will be given in the Grand Opera. The concert will be under the sole direction of Dr. Verrinder, organist of the cathedral. A perusal of the programme, with which we have been favored, convinces us that it will be the musical festival of the season.

REDEMPTORIST MISSION.

We are pleased to learn that the Redemptorist Fathers, have just held a most successful mission at Cayuga. The Rev. Father Bardou is entitled to the lasting gratitude of his people for affording them the blessings of the retreat. Next week the same Fathers, Miller and Kautz, will conduct a mission at Mount Carmel, the Rev. Father Kelly pastor. This retreat will be followed by one at St. Peter's Church, McGillivray, a mission of the parish of Mount Carmel. We bespeak for the missionaries very marked success in both places.

Correspondence of the Catholic Record. FROM ST. JOHN, N. B.

GRAND BALL OF THE IRISH LITERARY AND BENEVOLENT SOCIETY.

The ball of the Irish Literary and Benevolent Society, which has been the principal topic in social circles for some time, took place in the St. John roller rink Feb. 23rd, and was one of the grandest affairs that has occurred in this city for some time, there being over two hundred couples present. A large and energetic committee have had charge of the arrangements and the success which crowned their efforts cannot but be highly gratifying to them and the other committees, who had charge of the details.

The rink was brilliantly lighted and decorated, and under the gleam of the electric lights the rich dresses, flashing jewelry and pretty faces of the ladies, radiant with delight and satisfaction, made a really dazzling scene. The youth, the beauty and fashion of St. John and the suburbs were there in force, and the gathering was a truly representative one. The toilets were elegant—many were beautiful. White was the most popular color. The dancing space which occupied about seven thousand square feet of the floor, was flagged off, and over it were suspended banners and bannettes, which heightened the effect very materially. As the eastern end of the ball-room was suspended a magnificent silken banner, bearing a harp. At the opposite end these words met the eye: "1866—

L. L. & B. S. Cead Mile Failthe. 1866."

The floor was admirably adapted for dancing purposes and could not have been in better condition. It was nearly nine o'clock when the band struck up the grand march, and Mr. Richard O'Brien, President of the Society and chairman of the general committee, and Mr. John L. Carleton, first Vice-President of the Society and secretary of the committee, took the lead, the former escorting Mrs. James Dever and the latter Miss Teresa Sharkey. Dancing was then begun in earnest, over one hundred and fifty couples occupying the waxen floor.

Among those present were: Solicitor-General and Mrs. Ritchie, J. V. Ellis, M. P. P., Mrs. and Miss Ellis, Count and Countess DeBury, Mrs. and Miss Trav. Mrs. W. B. Carril, Miss Fogarty, the Misses Dever, Mr. and Mrs. Wm. E. Collier, Dr. and Mrs. McAvenny, Mr. James Reynolds, Mr. and Mrs. James Gerow, Dr. Silos Alward, Mrs. and Miss J. J. Lawlor, Miss Clara Lawlor, Ald. T. W. Peters, Miss Lantaulum, Ald. and Mrs. McGoldrick, Ald. Kelly, Mrs. John Nugent, Miss M. E. Gleeson, Major and the Misses Maher, Mr. and Mrs. J. J. McGoffigan, Ald. Quidey and Miss Quigley (Newcastle), Major and Mrs. Devlin, Mr. T. P. Regan, Mr. P. Sharkey and the Misses Sharkey, Mr. Geo. Waterbury, Miss Kate Carleton, Mr. T. L. Bourke, Mrs. P. J. O'Keefe, Miss Cremer, Capt. and Mrs. Cobolan, Miss Milllet, Mr. John M. Driscoll, Mr. and Mrs. Frank Foster, Miss Nellie Kane, Mr. M. Farrell, Mrs. J. H. Dooly, Mr. James Morgan and the Misses Morgan, Mr. Daniel Mullin, Miss Minnie McDonald, Mrs. John Allen, Miss Fannie Hayes, Mr. John Patton, Miss Kate Corkery, Miss Flood, Mr. James McCullough, Miss Jennie Lynch, Mrs. James Barry, Mrs. D. J. O'Neill, Miss M. A. Gallagher, Mrs. E. Finigan, Miss King, Miss G. Gallagher, Mrs. James Ryan, Mr. John Keefe, Mrs. J. E. Fitzgerald, Mrs. John O'Regan, the managing committee and many others.

All the dances were entered into with zest, and the music of the City Cornet Band was excellent. The Irish reel was perhaps the most exciting. Ten or twelve couples took part in it. Mr. John Keefe, who performed the onerous duties of floor manager, did them well and satisfactorily. He was ably assisted by Messrs. P. J. King, P. Keane, Jas. Ryan, J. W. V. Lawlor, J. H. Dooly and John O'Regan.

The management of the ball was in the hands of a large committee: R. O'Brien, John L. Carleton, P. J. King, J. mes Barry, Robert Coleman, D. J. O'Neill, Edward Lantaulum, Francis McCafferty, John Nugent, John Allen, W. E. Scully, M. Gallagher, E. Finigan, Michael Toole, John Flood, J. W. V. Lawlor, J. E. Gallagher, James Ryan, S. Gallivan, John Keefe, J. P. McInerney, M. D., Jas. H. Dooly, John Lenihan, P. J. O'Keefe, Denis McGrath, Edward Hayes, jr., J. E. Fitzgerald, John O'Regan, P. Keane, T. Collins. These were divided into various sub-committees, which appeared to have done effective work. The decoration committee are particularly deserving of mention. Their arrangement of the flags and other decorations was very artistic. This committee was composed of Edward Finigan, John H. Dooly, John Flood, M. Gallagher, P. J. King, John L. Carleton, Ald. Lantaulum and Francis McCafferty, and they were aided by many members of the Society.

Mayor De Voeur, Mayor Chesley, U. S. Consul Murray, Mayor O'Brien, of Boston, and Dr. Farrell, President of the Charitable Irish Society, Halifax, sent letters regretting their inability to attend the ball.—Com.

VICAR-GENERAL LAURENT.

CELEBRATION OF TWENTY-FIFTH ANNIVERSARY OF HIS ORDINATION—HIS BROTHER PRIESTS PRESENT AN ADDRESS—SKETCH OF THE CAREER OF THE RECTOR OF ST. MICHAEL'S.

Very Rev. Vicar-General Laurent, rector of St. Michael's cathedral, yesterday celebrated the silver jubilee, being the twenty-fifth anniversary of his ordination to the priesthood. The day was appropriately observed at St. Michael's, and was one of rejoicing at the palace. In the cathedral parish, and in St. Patrick's church, where Father Laurent labored for many years, he is held in loving regard, and large numbers of his present and former parishioners called to offer him their congratulations. In the Vicar-General's esteem, not only in his own communion, but by all those outside of it who enjoy his acquaintance, and many of those also expressed their good wishes.

Father Laurent sang high mass in the cathedral at eight o'clock, assisted by Rev. Father Hand as deacon and Rev. Father McCabe as sub-deacon. His Grace the Archbishop assisted at the throne in full pontificals. Many priests and a large congregation were also present. A large choir, among them many from St. Patrick's church, rendered the music effectively. After mass Vicar General Rooney delivered an address on Father Laurent's labours during the past twenty five years, and the good work he had achieved in that time. He spoke of Father Laurent's success in organizing St. Patrick's parish and erecting a church, schools and presbytery, of his attention to the sick and dying, his charity to the poor and destitute; and his devotedness to the training and education of the young.

The altar was decorated and illuminated, and the words "Twenty-Five," in gas jets above, proclaimed the jubilee. In the afternoon a dinner was given at St. Michael's palace, at which His Grace the Archbishop, Bishop O'Mahony, Vicars General Rooney and Vincent, of Toronto, Vicar General Heenan, of Hamilton, V. G. Laurent, of Peterboro', Dean O'Connor, of Barrie, Arch-deacon Cassidy, of Dixie, and many of the priests of the diocese were present. The dining room was neatly decorated with evergreens and flowers, and appropriate mottoes hung on the walls.

AN ADDRESS PRESENTED

After dinner Archdeacon Cassidy read the following address from the priests of the diocese:—"To the Very Rev. J. M. Laurent, V. G., St. Michael's Palace, Toronto. "VERY REV. AND DEAR FATHER—Your brethren in the sacred ministry and co-labourers in the Archdiocese of Toronto cannot let the twenty-fifth anni-

versary of your ordination pass by without conveying to you your heartfelt felicitations and the expression of their profound respect and esteem. The record of your ministry, nearly all of which was exercised in the city of Toronto, is too well known to need formal repetition here. The grand success of your labours in building up and setting on a solid basis St. Patrick's parish; the magnificent church, schools and presbytery therein erected, all these form a living monument to your untiring zeal and indefatigable energy.

"But a more glorious monument is built up in the hearts of your former parishioners, as evinced by the affection and regard in which they always hold you. In appointing you to take charge of his cathedral and honouring you with the dignity of Vicar-General his Grace the Archbishop has set the mark of his highest approval upon the success of your ministry. Your career in St. Michael's has been marked by a continuation of the same high and noble qualities. The true labourer in God's vineyard feels ever resounding in his heart the words of the inspired writers, 'Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.' That you are deeply imbued with this priestly feeling the surroundings of our noble cathedral bear ample testimony. The taste and elegance displayed in the ornamentation of the altars, the beauty of the sacred vestments, the grandeur of the music, the whole ordering and arrangement of the divine service, edify the faithful and call forth the joy of the angels that surround the eternal sacrifice. But if you breathe in the ministry may judge your crowning glory in your sacred calling is what the apostle has called, 'My daily instance, the solicitude for all the Churches. Who is weak and I am not weak? Who is scandalized, and I am not on fire?' To visit the sick, to comfort the afflicted, to relieve the needy, to recall the sinner to a sense of duty, to reconcile him to his offended God—these noblest exercises of our sacred calling have been your constant care and unceasing endeavours. Whilst Almighty God in His infinite goodness endows you with health and strength, we feel that you will continue thus to be an honour to our sacred profession and a glory to the Archdiocese of Toronto. Rest assured, then, dear Father, of our loving sympathy, rest assured that among those who honour your record unstained, your fidelity to priestly duty, your zeal for God's honour and glory, the foremost are your brethren in the sacred ministry."

The address, which was signed by all the priests present, was beautifully illuminated.

Father Laurent replied in grateful terms to the kind words of the address. He referred to the progress made in the city and diocese since his ordination, and dwelt upon the work of a priest and the objects which they had before them. Short addresses were made by several of the clergy present.

FATHER LAURENT'S CAREER

Father Laurent was born and educated in France, and came to Canada towards the close of Bishop de Charbonnel's occupancy of the See of Toronto. He was ordained by Archbishop Lynch on March 3rd, 1861, and ministered for a few years at St. Michael's cathedral. He was then appointed to St. Patrick's church, where he remained for fourteen years as parish priest. Mainly through his exertions the edifice, which had been burned down previously to his appointment, was rebuilt, and a presbytery and school house erected. In 1881 he was promoted to the rectory of the cathedral parish, having the office of vicar-general conferred upon him at the same time. For some time prior to that date he had been vicar-general for Bishop James of Peterboro'. Father Laurent has of his own accord spent the greater part of his ministry in Toronto. As a musician Father Laurent occupies a foremost place, having received a thorough training in Paris. For years he was conductor of St. Cecilia Choral Society, and the present efficiency of the cathedral choir is due to his direction. He has been a member of the Separate School Board for twenty three years, and for twenty years has occupied a place on the trustee board of the House of Industry. Notwithstanding the severe labours of his office he enjoys vigorous health, and has apparently many years of usefulness. That such may be the case is the wish of his many friends of all creeds.—Mail, March 4.

Correspondence of the Record. FROM CAYUGA.

MISSION IN ST. STEPHEN'S CHURCH.

On Saturday, 13th of February, Father Miller and Father Kautz, O. S. S. R., after having given a very successful mission in Ingersoll, arrived at Cayuga, where, on Sunday morning, 14th of February, they opened the Mission and Jubilee Exercises, and brought them to a close on Tuesday, the 23rd. During those ten days, morning and evening, the Redemptorist Fathers preached to full congregations in plain, forcible, and very feeling language. The interest manifested by the members of St. Stephen's Church was indeed great and truly edifying. Their constant attendance, in spite of some very stormy weather, showed how eager they were to avail themselves of the ministrations of the Missionary Fathers. The result proved most gratifying to the good Fathers, the Pastor and the people; for of a congregation, consisting of nearly 500 souls, there were 352 communions, and 50 children made their confession.

On Sunday, the 28th, the Fathers opened the jubilee mission in St. Ann's, Walpole, and closed it on the following Thursday evening. There, as at Cayuga, the attendance was large, and 152 adults received communion and 15 children went to confession.

Catholic Review.

Says the Independent: "The readiness of the people to go and hear such men as Moody and Small—different as they are—suggests the great failure of our Churches ordinarily to find the common people. It is an old question, Why does not the Church reach the masses?" The answer is very plain and simple: Because they have not the Mass to begin with.

BY MARY F. SCHUYLER.

Some day my cheek shall lose its bloom,
The flowers for me their rich perfume
And 'mid the shadows and gathering gloom
My feet shall strew.

Some day my eyes shall dimmer grow
My hair turn white as winter snow
My voice grow faint, faint, and low,
My mind decay.

But still my lonely path I'll tread,
And mourn, perhaps, my cherished dead
Who hopes and joys forever fled
In God's love.

But oh some day when life slopes down
To the night shadows dim and brown,
I hope to see a starry crown
Waiting for me.

Then robed in calm content I'll lie,
With folded hands and tearless eye,
And yield my breath without a sigh,
Glad to be free.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paullist Fathers.
Preached in their Church of St. Paul
Apostle, Fifty-third Street and N.
Avenue, New York.

SEKAGISSA SUNDAY.
The Gospel of to-day, my brethren,
the parable of the sower who went
to sow his seed. Our Lord Himself
plains the parable, and tells us that
seed is the word of God; and it is
in this word of God, of course, is God,
whom it comes and from whom it
its life and power.

The ground in which this seed is
is the mind and heart of man; or to
the matter in a practical shape, it is
heart and mind.

In this world of ours, where we are
so full of cares, so full of troubles,
so full of temptations, so full of
we have had; but we cannot com-
that we have not had our share. The
of God spoken by the mouth of man-
sermons, instructions, counsels and
from the altar and in the confessional
and not only from the priests, but
from others who have been the min-
of God and the channels of His grace
it is certainly no strange or new
our ears. And not only in this way

we continually heard God's voice,
often, perhaps even more frequently
have we heard it speaking in our
Plenty of this seed has, then, been
in us; but where is the fruit, the
that should have come from it? It
not put in the ground merely to be
there; no, it cannot be kept there; it
not destroyed or carried away; it
grow and multiply.

The seed of God's word should
fore have grown in us. It should
be the beginning and the increase
of the spiritual life, which should
grown stronger in us day by day from
time when we first came to the
reason until the present moment.

Now, how is it in fact? As we
back on our lives, do we find that
actually been fulfilled in them? A
better, more perfect, nearer to God
than we were last year, or even ten
ago? Is it not rather to be feared
we have fallen back; that we are
careless, perhaps a little more
than we were in times past; or, at
least, that habits of viciousness
on us, instead of being overcome;
prayers are less fervent, our recep-
the sacraments less frequent, our
God weaker than in the years which
gone by?

Scripture tells us that
of the just, as a shining light, goeth
ward and increaseth even to perfect-
"The just"; that is, those who are
ually in God's grace, who have an-
the life of God in their souls. The
tion virtues, the needs of our
to our souls with a happy, should
growing during all our lives; they
have become strong trees now,
rooted and spreading far and wide,
if they were killed at any time
from of mortal sin, they should
speedily brought to life and renewe
growth before they had decayed and
away.

Brethren, I need not ask you if
been so with you. With some, no
it has. They may not feel that the
draw nearer to God, but really
have. Temptation does not sit
material in them to work on that
to grow on in them. Their
easier and easier; they have still
fear, it is true, but still more an-
ground to hope.

But, alas! how many there are
there is no sign of this growth
should have come from the seed
has been sown in them. Their
not increased; no, it is almost
extinguished; when it does seem
it is but to flicker for a moment,
disappear. The seed is no sooner
in them than it is trampled under
carried away by the birds of the
air.

Brethren, if the life of grace
growing in our souls, if we are
less frequently, and rising more
from our fall, than before, our
not that of the just, and the seed
Word of God has not yet taken
which will make it bring forth a
fold.

In Good Repute.
James McCurdoo, writing from
sals, says: "B.B.B., as a rem-
disease of the blood, liver and
has an excellent reputation in this
I have used it, and speak from
ence as well as observation. It is
medicine I want, and I advise
afflicted to try it."

The Cheapest medicine in use
Thomas' Electric Oil, because
little of it is required to effect a
croup, diphtheria, and diseases of
and throat, whether used for bat-
chest or throat, for taking internal
inhaling, it is a matchless com-
FREMANN'S WORK POWDERS were
other Purgative. They are safe
to remove all varieties of Worms.

Orpha M. Hodges, Battle Creek
writes: "I used a small bottle of
water on my hand. I at once
Dr. Thomas' Electric Oil, and it
was immediately to allay the
NATIONAL PILLS set promptly
Liver, regulate the Bowels and so
live are mild and thorough.

For Those Who Fall.

"All honor to him who shall win the
The world has cried for a thousand years,
And to him who braved who falls and dies
I give great honor and glory and tears.

Oh, great is the hero who wins a name,
But greater many and many a time
Some blood-red fellow who died in shame
And lets God finish the thought sublime.

And great is the man with a sword un-
And good is the man who refrains from
But the man who falls and yet still fights
Lo, he is the twin-born brother of mine.

NEWS FROM IRELAND.

Dublin.
The Dublin Corporation, have resolved
to change the name of O'Connell street,
North Circular road, to Gerald Griffin
street.

The will of the late Protestant Primate
Beresford has been proved. Assets were
sworn to be over £91,000.

A very bigoted Protestant institution,
the Dublin Adelaide Hospital, has lately
come under discussion in the corporation
of that city. The old Catholic patients,

even when dying, to be attended by a
Catholic clergyman was again brought for-
ward in consequence of a letter from a
leading parish priest, Canon Daniel, ap-
pearing in the Freeman's Journal. There
was a feeble attempt to deny the disgrace-
ful truth but it has been distinctly proved,

and no authoritative contradiction has
appeared. The large hospitals in Dublin
are under care of the Sisters of Charity
and Mercy, and there is no distinction
between Catholics and Protestants, the
clergymen of each religion being freely
admitted to the patients belonging to
their creed.

Wexford.
On Feb. 8th, Anne street and Carnew
road, Gorey, were changed into Edmond
and Gratia streets. The subject of
changing the streets was discussed by the
Town Commissioners some time ago,
when it was negated to do so. A re-
quisition was then signed by the house
holders of each street to have them
changed, Anne street being Carnew
new road, or better known as Showever
street, to Gratia street. Both memorials
were laid before the commissioners, who
refused to take action in the matter. The
inhabitants, to carry out their project,
got boards painted with the names on
them, and accompanied by the brass band
and a torchlight procession, thousands
of people paraded the streets, and the board
with the new names were fastened up
and the old ones taken down, amidst
cheers for Sir Thomas Gratian Edmond,
M. P., who is the owner of the greater
part of Gorey, and the entire of the two
streets mentioned.

Westmeath.
On Feb. 10th, the sub-sheriff, Mr.
Thomas Murray, accompanied by a large
force of police, under the command of
C. L. Annesley, visited the farm of Mr.
Bryan Martin, P. L. G., Killegeehan, Castledale,
about midway between Athlone and Moate,
for the purpose of making a seizure for
rent due to Lord Castlemaine. There
was an immense assembly of people,
who showed their disapproval of the pro-
ceedings. They were no demonstrative
towards the bailiffs that the Resident
Magistrate threatened to read the Riot
Act. After having made a fruitless search
for the stock, coupled with the fact that
there was no representative of the land-
lord present Mr. Murray resolved to pro-
ceed no further, and the crowd dispersed.

Louth.
Rev. Father Johnston, the Redemptor-
ist, died on Feb. 7th, at the house of his
order in Dundalk, surrounded by a large
number of his brethren in the ministry,
and blessed with all the consolations of
his religion.

Cork.
A farmer named Matthew Sweetman
was boycotted because he paid his rent,
and when his horse was recently engaged
on the railway between Skibbereen and
Schull, to draw some ninety men struck
work, and went through the district causing
a great commotion.

The Countess of Kingston does not seem
to think that her family have done enough
of eviction. We perceive that though
under eviction, the tenants under their
priests, are going to fight. We hope they
will win.

On Feb. 18, the inaugural address of
the Thomas Davis Branch of the Young
Irish Society was delivered by Mr.
John O'Leary, at the Assembly Rooms,
Cork. The subject of the lecture was
"What Irishmen Should Know." Mr.
O'Leary delivered a most inflammatory
harangue. His argument was that the
Orangemen had assumed so menacing an
attitude that the time had come when
appeal must be made to physical force as
the only arbiter between that handful of
bigoted fanatics and the Catholic masses
of Ireland.

Clare.
In connection with the Sheriff's sale
held at Ennis, on Feb. 5, it has transpired
that on the following day, all the men and
women, except the steward, in the employ-
ment of D'Este, twenty-seven in num-
ber, abruptly abandoned their various
avocations, and remained away three days.

Some fifty head of cattle belonging to Mr.
D'Este, located on the lands of Rose-
master, having been left without food
in the meantime, kept up such a bellowing
for the intervening days, that the inhabi-
tants of the neighborhood were unable to
sleep at night. Ultimately, the steward,
becoming alarmed at the wild freaks of
the starting beasts, telegraphed to Mr.
D'Este to Dublin, detailing the circum-
stances, and he in turn wired the Rev.
Father Little, P. M. in Sirmilebridge, asking
him to exercise his influence with the
workmen and servants generally, stating
that a letter would follow, and that ex-
treme measures would not be resorted to
in Frost's case. Upon this assurance
Father Little complied with the request,
with the result that all the employees re-
sumed their work.

Tipperary.
About a month ago, at a meeting of the
supporters of the Tipperary Fox Hounds,

it was decided to wind up the hunt in
consequence of the alleged scarcity of
game and the dogs having been poisoned.
Since then the hounds have been sold, and
on Feb. 8, an extensive lot of horses,
cattle, etc., belonging to Capt. J. Langley,
M. P. H., was sold at Knockanure.

Waterford.
A novel eviction took place at Oullin-
agh, near Waterford, on Feb. 9. A large
force of military and police was despatched
to Oullinagh to protect two Dunngarvan
balliffs in evicting the family of John
Hickey, a member of which is at present
undergoing imprisonment, under the
Crimes' Act, rather than give bail. The
landlord is Mr. Pierce Kelly, and posses-
sion having been given up in due form, a
caretaker and two policemen were left
in charge. It was then found that a girl had
been sealed up in a cupboard, which ren-
dered the seizure illegal. The poor girl
was in a closet, the face of which was
newly papered over, and no air could
reach her. Next morning the police and
a force of military went out to see that
proper possession was given. An attempt
was again made to keep possession by
placing a boy up in a chimney, but the
attempt was a failure, and possession was
again given up. In the evening, the
iron gates were removed from the lands
and placed inside the doors of the
house, which was rendered almost im-
penetrable, while large trees barricaded
the back and front entrance to the farm-
yard. The authorities having, through
some channel, obtained information of
the determination of the tenants to resist
the eviction, the most elaborate precau-
tionary measures were taken to prevent a
collision. The Rev. T. Hearne remained
during the entire time, and by his efforts
prevented anything like resistance on the
part of those assembled.

Monaghan.
A sheriff's sale for rent was carried out
at Ballytrain, on February 6, on the
property of Mr. Tomlinson. The landlord is
an absentee. The tenant, Mr. Felix
McGough, whose stock fell under the
sheriff's hammer, tendered the full rent
falling due in May last, but Mr. Baillie, the
agent, refused to take it without the
hanging gale. As such a demand was
never made before on the estate, he
declined to pay it. No reason was given
for the present cruel and arbitrary pro-
ceedings, except the fact that Mr. Mc-
Gough is the president of the local branch
of the League, which Mr. Baillie in vain
has tried to crush. Mr. Baillie is the same
gentleman who, in conjunction with Dr.
Hall, the nominee of the Orange lodges,
conducted a campaign for some time
active part in the Emergency expedition
to the notorious "Broomfield Grab." At
the hour appointed for the sale, 10 o'clock,
an immense crowd of tenant-farmers
gathered into the village to manifest their
sympathy with Mr. McGough. Large
contingents came from Aghinagh,
East and West, headed by a splendid band.
Immediately before the sale, about 400
tenant-farmers from the county Cavan,
with a magnificent band, put in an appear-
ance. The cattle were purchased by the
National League, and were appropriately
decorated, having suspended from their
heads large cards on which were printed
"The hanging gale victim." A procession
was formed, headed by the cattle and
bands, and accompanied Mr. McGough to
his residence amid deafening cheers.

Galway.
The men of North Clare and South
Galway, it is plain, have not forgotten
one of the noblest lessons taught to the
people in the days of the Land League.
Recently several tenants were evicted on
the property of Sir Henry Burke,
of Marble Hill, and others were
threatened with the like cruel fate. On
Feb. 28, about ten thousand stout
Galwegians and Claremen gathered
together from Feale, Scariff, Whitegate,
Fortunna, Tynagh, Killeenacorney, Ballin-
skill, Leitrim, Kilmor, Derrybrien, and
some other districts, with bands and
banners, to take part in the building of houses
for the tenants dispossessed and about to
be dispossessed. At ten o'clock in the
morning the work was begun; but by four
in the evening it was finished, and eleven
substantial houses were standing on the
various sites selected. Afterwards a pub-
lic meeting, over which the Rev. Patrick
Egan, C. C. presided, was held amid the
greatest enthusiasm. A peculiar feature
of the proceedings, and one which in its
way is a good illustration of the changes
which have lately come about in the minds
of Ireland's rulers, was the entire absence
of policemen from the scene. Up to a few
months ago such houses could not have
been erected without a half battalion or so
of the "Royal Irish" spying around. How-
ever, the building of the dwellings is the
more important thing, because when land-
lords see tenants banded together so closely
in defence of each other's interests they
are apt to come to their senses and "wax
in" a good deal sooner than they otherwise
would.

Mayo.
A cruel and heartless case of eviction
took place at Midfield, near Swinford, on
February 11th, on the property of the
Graham Minors, when the sheriff's bailiff,
Rodger, accompanied by the agent, M. J.
Mellett, and a posse of police, proceeded to
the wretched hovel of the widow Dempsey
to execute a warrant of eviction obtain-
ed at the late sessions here for one
year's rent due to November last. A
half-year's rent was tendered and refused,
and in the middle of an Arctic snow storm
the poor creature and her helpless orphans
were "removed" shivering and houseless,
to the friendly shelter of a neighboring
ditch. The shock and severity of the
weather soon told its tale, and on Febru-
ary 13th, the mortal remains of this
latter victim of landlord tyranny, were
conveyed to sleep their long sleep in the
old churchyard of Killooduff, where
neither the landlord's decree, nor the
agent's cruelty can affect her.

A Green Delegate.

Several days ago a dealer in oysters in
this city received a call from an individual
who announced that he had been ap-
pointed a delegate to come in from a vil-
lage about fifteen miles away and see
about getting system for a church festi-
val.

"How many cans would you want?"
asked the dealer.
"Will you may give me figures on
twenty cans?"

The lowest price was given him and he
took his leave, but in about fifteen min-
utes he came back and said:
"I've been thinking it all over. We
shall have at least two hundred people to
feed, and you'd better give me figures on
forty cans."

A price was made, and after doing some
figuring on his own account he ob-
served:
"Come to figure upon the crowd I
neglected, it can count on at least 300. No-
body out our way has had any oysters yet,
and everybody will expect to fill right up
to the brim. Let's figure on sixty cans."

A price was made on this number, and
he started for home, promising to send in
an order within three or four days. The
order was received yesterday. It read:—
"I never had nothing to do with a
church festival before, and so, of course, I
was liable to make a mistake. Inclosed
find money to pay for two cans, which are
to be sent by the stage driver. One of the
cans is for me, and the other for the festi-
val. No more at present—good-by."
Detroit Free Press.

An Alarming Disease Affecting a Numerous Class.

The disease commences with a slight
derangement of the stomach, but if
neglected, it in time involves the whole
frame, embraces the kidneys, liver, pan-
creas, and, in fact, the entire glandular
system, and the afflicted drops out a miser-
able existence until death gives relief from
suffering. The disease is often mistaken
for other complaints; but if the reader
will be attentive to the following queries, he
himself is one of the afflicted:—Have I
distress, pain or difficulty in breathing
during the entire time, and by his efforts
prevented anything like resistance on the
part of those assembled.

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What is Catarrh?
Catarrh is a dangerous disease which
thousands are unconsciously or uncon-
sciously suffering from. It is a mucous
purulent discharge caused by the pres-
ence of a vegetable parasite in the
lining membrane of the nose. The predi-
cating causes are a morbid state of the
blood, the blighted corpse of tubercle,
the germ poison of syphilis, mercury,
toxoms, from the retention of the effete
matter of the skin, suppressed perspira-
tion, badly ventilated sleeping apart-
ments, and the germination of other
poisons in the blood. Irritated by these,
the lining membrane of the nose is ever
ready for the reception of the parasite,
which rapidly spreads up the nostrils, and
down the fauces, or back of the throat,
causing ulceration of the throat; up the
ostachian tubes, causing deafness; bur-
rowing in the vocal chords, causing
hoarseness; usurping the proper struc-
ture of the bronchial tubes, ending in
pulmonary consumption and death.

Many ingenious specifics for the cure
of catarrh have been invented, but with-
out success, until a physician of long
standing discovered the exact nature of
the disease and the only appliance
which will permanently destroy the par-
asite, no matter how aggravated the case.
Sufferers should send stamp at once for
descriptive pamphlet on catarrh, to the
business manager, A. H. Dixon & Son,
305 King street west, Toronto, Canada.

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