NICHOLAS WILSON & CO.

186 Dundas Street, Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED

THE FIRST VOWS. On Saturday morning last Madam Nangle, of the community of the Sacred Heart, made her first vows in the Chapel of the Academy conducted by the ladies of that Society, on Dundas street, in this city. The chapel was crowded, not only by the pupils of the institution, but by relatives, friends and former schoolmates of the young religieuse, among those present being her respected parents, Mr. and disciple." This self-abnegation was the Mrs. Thos. Nangle, of the Township of very life of God's Church. When we Mrs. Thos. Nangle, of the Township of Biddulph. His Lordship the Bishop of London presided at the ceremony. The Rev. Father Tiernan was celebrant of the Mass, the other clergy present being Rev. Dr. Coffey, and Rev. Fathers Connolly, Walsh and Dunphy. His Lordship to the Township of God's Church. When we entered strange cities and contemplated the splendid edifices raised to the worship and service of God, grand cathedrals, spacious churches, colleges, convents, hospitals, and refuges, all devoted to man's amelioration or his relief from suffering and selfiction in the multitudinous forms in which they nolly, Walsh and Dunphy. His Lordship began the ceremony of the day by a very feeling discourse. He said that among the most touching and instructive incidents on record in Holy Writ was that of the visit of Jesus to the house of Martha, where she and hers ister Mary both waited on the Lord, the one in a direct and the other in an indirect manner. While Martha was busying herself ner. While Martha was busying herself about household affairs and "much serving," Mary sat at the Lord's feet and heard His Word. Whereupon Martha, addressing Jesus, said: "Lord hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me." And the Lord, answering, said to her: "Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her." (Luke x. 40 42) This incident of Holy Writ has been again and again repeated in the long history of Christ's Church on earth. While many busied themselves, as indeed they had to, about worldly affairs, or much serving, a f,w had in every age and every genera-tion, chosen, like Mary of the Gospel, the better part, for they, like her, ministered directly to Him, sitting at His feet and hearing His sacred Word, God was a God of order. And as, in the material order of creation, somethings were inferior spiritual order there was difference and subordination. Starsurpassed staring jory in the firmament—constellation shone more brightly than constellation in the heavens—but all was beauty and order because there was subordination and harmony in every difference and distinction between the works of the wo to and subordinate to each others, so in the spiritual order there was difference and subordination. Star surpassed star in glory in the firmament—constellation shone more brightly than constellation in the heavens—but all was beauty and order bedistinction between the works of God's hands. All men, to be saved, were bound to obey the commandments of God and the precepts of the Church. But men could deny themselves to a greater degree than obedience to these greater degree than obedience to these commandments and precepts implied. Some were even called to do so—to choose the better part—even as Mary had done. The Gospel tells us of a young man who, coming to Christ, said to Him: Good Master, what good shall I do that I may have life everlasting? Christ, answered Him: "If thou wilt enter into life keep the commandments." He said to ep the commandments." He said to "Which?" And Jesus said: "Thou shalt do no murder, thou shalt not com-mit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." To which the young man replied: "All these have I kept from my youth; what is yet wanting to me?" Jesus saith to him, "If thou will be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure; and come, follow Me." (Matt. xix., 16 21). It was for this perfection, so clearly described by our Lord Himself, that the Catholic religion strove. Perfection could only religion strove. Perfection could only be attained by self-sacrifice. Self-sacrifice was the parent of all great, noble, and heroic deeds. No man in the world and neroic deeds. No man in the world could achieve anything of good for his fellow men without an abandonment of self. Much more, however, was this spirit of self-denial required in religion than in the world. The Catholic religions had to reproduce all home and than in the world. The Catholic refi-gious had to renounce all, home and family and friends, that she may have treasure in heaven. She bound herself to serve God by voluntary poverty, by chastity, and by obedience. Poverty, in the eyes of civilized men of antiquity, the eyes of civilized men of antiquity, was something odious or contemptible. But Christ, who came to confound the wise ones of the weld, taught a philosophy that astonished them. He raised poverty—to the astonishment of a wicked and self-seeking world—to the merit of a beatitude. "Blessed," said He, "are the pure in spirit, for their's is the kingdom of God." And in the same discourse, the most sublime ever heard on earth, our Lord warned His hearers, "Lay not up to yourselves treasures on earth, where the rust and the moth con-sume, and where theves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where

thieves do not break through nor steal.

... Be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat; and the body more than the raiment? Be not solicitous, saying. What shall we eat; or what shall we drink, or wherewith shall we be clothed, for after all these things do the heathens seek." (Matt. vi) On another occasion our Lord, addressing his disciples, after having conveyed to Peter the power of binding and loosing, and foretold His passion, spoke to them in language of an import that could not be misapprehended: "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it," (Matt. xvi.) Our Blessed Redeemer laid it down as an essential condition of discipleship that His followers should renounce all for His sake. "If any man come to me, and hate not His own life, he cannot be my disciple. And ers should renounce all for His sake. "If any man come to me, and hate not His own life, he cannot be my disciple. And whosever doth not carry his cross and come after Me, cannot be my disciple. Every one of you that doth not renounce all that he possesseth cannot be My disciple." This self-abnegation was the

in the multitudinous forms in which they visit the human family, and reflect that

to the worship of the things of earth.
All Christians, but especially religious,
were bound to be imitators of Christ, to carry His image in their very bodies, and prove themselves in very deed what St. Paul had termed them, "Temples of the Holy Ghost." But besides the practice of voluntary

poverty, there was laid upon the religious the obligation of a perpetual chastity. "Blessed," said Christ, "are the pure of heart; for they shall see God." The very heathens of old esteemed a chaste priesthood, and no virtue is held in higher regard among men than that of priesthood, and no virtue is held in higher regard among men than that of purity. Nothing defiled shall ever enter God's kingdom. That kingdom is reserved for the pure and for the just, while without it are "sorcerers, and unchaste and murderers, and servers of idols, and every one that loveth and maketh a lie. (3t. John, Apoc. xxii 15). The same Apostle, himself a virgin, and beloved of Jesus, upon whose bosom he reclined his head at the last supper, and from the very beatings and harpers harping on their harps. And they sung a new canticle before the throne, and before the four living creathrone, and before the four living creatures and the ancients, and no man could say the canticle but these hundred and forty four thousand, who were purchased from the earth, for they are virgins. They follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God and to the Lamb." (Apoc. xiv. 1-4). Christ Himself was a virgin, His Blessed M. ther was a virgin, St. Joseph, His foster father, was a virgin. Men had been in every age found to assail His teachings.

Mother was a virgin, St. Joseph, His foster father, was a virgin. Men had been in every age found to assail His teachings, and deny His authority, but not one had ever been found to question the purity of His life and character. St. Paul, the Apostle of the Gentiles, with that vigor and virility so characteristic of his great soul, and worthy his mighty mission, wrote on this subject in terms that know no ambiguity. To the the Romans (viii. 13) he said: "If you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live." Again: "Do not err, neither fornicators, nor idolaters, nor adulterers nor the effeminate shall possess the Kingdom of God. Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?" (I. Cor. vi.) Still addressing the Corinthams St. Paul declared: "Now this I, say, brethren, that flesh and blood cannot possess the kingdom of God; neither shall corruption possess incorruption." (I Cor. xv.)

kingdom of God; neither shall cortally tion possess incorruption." (I Cor. xv. 50). Well indeed may we say of this virtue that it is to be preferred before kingdoms and thrones, that all gold in comparison of it is a little sand, and sil-

comparison of it is a little sand, and silver in respect of it shall be counted as clay. (Wisdom iii)

The third obligation of the Catholic religious was obedience—obedience to lawful ecclesiastical authority, obedience lawful ecclesiastical authority, obedience to the rules of her institute, obedience to her superiors. Obedience was a necessly in every path of life. In family life, if there was to be any order or happiness, children should be obedient to their parents. So also in civil life, the life of society and the state, men were bound to obey legitimate authority.

heaven not to doll is will but the will of the Father. "I came down from heaven, not to do my own will, but the will of Him that sent me." And sgain, "I cannot of myself do anything because I seek not my own will, but the will of Him that sent me." (St. John v. vi). This spirit of resignation, humility, and submission secondaries. humility and submission accompanied Him even to the Cross. During His agony in the garden of Olives, with a soul sorrowful unto death, from his parched lips which momentarily recoiled rom the bitter chalice of suffering, came these words of sublimest obedience, Father, if thou wilt, remove this "chalice from me, but yet not my will but thine be done." (Luke zxii 42) Christ loved and practiced and taught humility. It is related that the

coming to Him said: disciples once coming to Him said: 'Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus calling

The spirit of voluntary poverty, as carried out by Catholic religious, was directly opposed to the spirit of self-secking of avaricious gain that ruled the world especially of to-day. St. Paul in his time denounced avarice, the vice opposed to evangelical poverty, in terms of the most emphatic opprobrium. The love of filthy lucre he denominated a veritable worship of idols. Nor is it aught else, for self seeking and love of gain draw us away from God, to the worship of the things of earth. your choice, strengthen you in your reso-lutions, and comfort you with his abiding grace. Msy you, after a life of religious zeal and fervor and contentment, know and feel the truth of the words addressed by Jesus Himself to His diciples: "And ren or sisters, or father or mother, or lands for My name's sake; shall receive one hundred fold, and shall possess life

everlasting."
At the close of the Bishop's discourse, Rev. Father Tiernan cele-brated Mass. Before the communion, administered by His Lordship himself,

and with him an hundred and forty-four thousand having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder, and the voice which I heard was as the voice of having an their harms. And the page of many waters and the voice which I heard was as the voice of having an their harms. And the page of many waters would, in case of death, avoid the page of many waters would, in case of death, avoid the page of many waters. recipients would, in case of death, avoid the pains of purgatory. As a sequel to the mission, high mass for the souls in purgatory of relatives of those attending the mission will be celebrated to morrow morning. In the evening a sermon to both sexes will be delivered describing the condition of the souls in purgatory. At the conclusion of the sermon a society is to be organized to maintain regular masses for the dead throughout the year. The topic last night was "What God can per for the dead throughout the year. Intopic last night was "What God can perform by his essence the Virgin Mary can obtain by her intercession." The first part of the sermon was devoted to establishing the power of the Virgin Mary. The preacher in proof stated that one of the missionaries conducting the service was two years ago miraculously cured from pleurisy while praying to the Virgin. The preacher, in concluding, dwelt upon the preacher, in concluding, dwelt upon the mercy of the "Queen of Heaven."—Globe, Feb. 22.

CONCERT AT OSHAWA.

We have much pleasure in copying from yesterday's Globe the following very good description of last Wednesday evening's musical treat under the auspices of Rev. Father McEntee:

"The citizens of Oshawa were tendered

"The citizens of Oshawa were tendered an excellent concert last night, the like of which has seldom been given in that town. The large Music Hall was crowded, and the audience manifested their delight at tach number rendered, by continuous applause, followed by recalls. The main portion of the programme was performed by the well known band of the Dominion of this organ and Piano Company, who were present in full force. Mayor Rae added to the attractions of the evening and his own popularity by presiding. The vocal duets by Miss Maggie B. Higgins, of duets by Miss Maggie B. Higgins, of Toronto, and Mr. Lewis, of Oshawa, proved most acceptable to the audience, as did also their solos, each number being encored. Miss Higgins was the happy recipient of a very handsome basket of flowers, after her solo, "Who'll buy my Roses Red," Mr. Peckham, of the Bowmanville band appeared in character and scored a decided success with his inightable comic songs. Mrs. W. D. Nichola, of Toronto, sang several times, each number being received with hearty appreciation.

Without such obedience there could be neither order, nor contentment, nor prosperity. But the perfect obedience required of the religious was something higher and more noble. It was the obliteration of one's own will for God's sake, It was the obedience of Christ Himself, becoming obedient unto death; even the death of the cross." (Philip, ii, 8) The whole life of Jesus on earth was one of obedience. To Joseph and Mary was He for thirty years subject, and His submission to the will of His father was complete. His very nourishment was to do the will of Him that sent me, that I may perfect His work."

(St. John iv 34) He came down from heaven not to dol His will but the will of Him that I came down from heaven not to do me will but the will of Him that I came down from heaven not to do me will but the will of Him that I came down from heaven not to do me work."

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(St. John iv 34) He came down from heaven not to do me work." During the past two weeks His Lordship the Bishop held three theological conferences; the first at Walkerton on the 9th inst, the second at Elora on the 11th, and the third at Dundas on the 16th inst. The Dundas conference was held in the spacious parlor of the House of Providence, His Lordship presiding, as isted by Very Rev. Father Dowling, V. G. The following clergymen were present, viz, Rev. Chancellor Keough, Rev. Father Carre, secretary; Rev. M. Halm, Rev. Fathers Bergman and McCann of St. Mary's cathedral; Rev. F. Cosgrave, of St. Paticks, and Revs. P. Lennon, Crinnon, Patricks, and Revs. P. Lennon, Crinnon, O'Connell, Kelly, O'Leary and Slaven. The sulject matter of the conference was the treatise "de Penetentia," and a certain number of the decrees of the provincial council. Several practical cases of con science were proposed for discussion and ably solved to the satisfaction of His ably solved to the satisfaction of His Lordship, who was pleased also to give most lucid explanations regarding the faculties granted to confessors and the conditions required by the Holy See for the gaining of the jubilee. He also furnished each priest with a printed copy of the explanations and declarations of the "Sacred Penitentisry" respecting the jubilee of the present year, published by order of His Holiness Pope Leo XIII.

His Lordship furthermore published in

His Lordship furthermore published in pamphlet form several thousand copies of the Encyclical Letter of the Holy Father roclaiming the jubilee, in which are contained instructions for the faithful, s hat each family in the diocese may have copy at the low figure of five cents. The eds of the sale of pamphlets is to be applied in aid of the orphan asylum.

This estimable clergy map, who has very ill and in hospital for many months, has been graciously granted leave of absence by the Bishop, for the purpose of absence by the Bishop, for the purpose of recruiting his health. He sailed from New York on Thursday last for Ireland, Fr. Lennon, of Brantford, accompanying him as far as New York.

DUNDAS.

The altars in the new chapel, designed by His Lordship, are much admired. visiting clergy were delighted with the classic finish of this devotional structure, erected with due regard to the convenience and comfort of the invalids who are to worship there as well as admirably arranged for the riva'e devotional exercises of the sisters who have a special gallery enclosed for their own convenience. The z-alous pastor, Father Keough, on Monday evening had a grand sacred coneert in St. Augustine's Church for the benefit of his schools. PARIS.

The Sodality held another literary and musical entertainment, at which only invited guests, chiefly the younger members of the congregation, were present. The pastor gave an address, complimenting nem on their talents and their good works, and advising them as to their duties towards their parents, the church and the The admission was free to invited guests entertainment consisted of readings, dialogues and songs with instrumental music, etc. On Sunday evening six more young ladies were admitted to the sodality and received the medal and ribbon from the hands of their own pastor. Their names are the Misses Benning, Ealand, McDonald, McCabe, Fleming

SBPARATE SCHOOL.

The efficers elected for current year are Chairman, M. Ryan; Secretary Treasurer, the Very Rev. Pastor; Local Superinten-deut, Thos. O'Neail, E.q., Major; and High School Trustee, Jas Gardiner, Esq. CALEDONIA, On Thursday evening a Times represen-

tative had the pleasure of witnersing in Caledonia one of those agreeable reunions of the people for which the Province is remarkable. The occasion was a lecture delivered by Vicar-General Dowling, of delivered by Vicar-General Dowling, of Paris, for the purpose of aiding the pastor of Caledonia, Rev. J. Kelly, to raise funds for the erection of a new parochial residence for the priest. At the appointed hour, 8 o'clock, the church was filled to its utmost capacity by an intelligent and appreciative audience of all classes to show their respect for the amishle and reslove. appreciative audience of all classes to show their respect for the amiable and zealous pastor, Father Kelly. The subject of the lecture was "Faith and Fatherland," and was handled with the usual ability that distinguishes the lecturer. He gave a comprehensive history of "Faith," and as proceeded he illustrated his subject by striking and pertinent anecdotes, especially of Irish Catholics. All this was done with perfect consistency, without giving a shadow of offence to those who differed from him. In short, all were not only instructed but delighted with the lecture. Rev. Father Kelly having taken the a vote of thanks was moved by Rev. M. Halm, who made a suitable speech. He said: Suffice it to say that it is a privilege and a pleasing duty to me on this occasion to propose the vote of thanks so eminently due to our Vicar General who, after long study, mature preparation and with much nal inconvenience and expense, has me to co operate with you in erecting a besitting residence for the minister of God's Church. The house that you are about to erect will be a lasting memorial of your generosity and devotion to the Church, and a record of the unselfish devotion of the Vicar General. I shall not further trespass on your attention, but propose the vote of thanks, which I am sure will be cordially accepted."

The spirited Catholics of Caledonia, which is party as hadle boused determined to the control of t

seeing their pastor so badly housed, determined to provide a suitable residence. The plan is simple, but neat and convenient, and will cost about \$1,500. The architect is Mr. Patrick Clohecy, of Ham-

CATHOLIC PRESS.

Dublin Freeman's Journal. An English contemporary has sug-gested that the Marquis of Ripon should be made Lord Lieutenant of Ireland inder the new Government. But is no our contemporary aware that the office is closed to Catholics, and Lord Ripon is a Catholic? It must, indeed, seem strange to those who are not intimately acquainted with the ins and outs of Irish

acquainted with the ins and outs of Irish political life that a Catholic should be able to represent the Queen in India, but not in Ireland. In fact, a Catholic may be Governor of any of the English Colonies or possessions—he may be Home Secretary in England itself—but he cannot be Viceroy of Ireland.

Catholic Mirror

Every public journal should be indepen dent, and none more so than a Catholic journal. It is the duty of a Catholic journal. It is the duty of a Catholic journalist to watch the political currents and to be swift in denouncing any man or measure opposed to the interest of the Church or of the state. Such is coming more and more to be the case, and it is the reason why the Catholic press is beginning to wield an enormous influence throughout the country.

Catholic Citizen.

The Milwaukee correspondent of the The Milwaukee correspondent of the Chicago Inter Ocam, referring to the Catholic Citizen's expose of the compulsory Bible reading in the public schools at West Point, Columbia Co, observes: "The editorial throughout is very bitter, and somewhat more bigoted than the action of the persons criticised." What would the gentleman have? Would he have us tolerant towards bigotry? Are we to meet the oublidian coolness of Are we to meet the ophidian coolness of those bigots who compel Catholic child-ren attending public schools to take part in Protestant religious exercises with anything else than righteous indignation? Put yourself in our place. Suppose a Catholic teacher in a public school as Catholic teacher in a public sumed to compel Protestant children to say the Hail Mary, or to remain out of doors in the wintry weather if they did not choose to do so-would it be bigotry for Protestants to feel bitterly against such an outrage?

Brooklyn Examiner.

The boycott has proved such a for midable weapon when used in a good cause that the field of its application should be widely extended. Working men should not stop with boycotting urjust employer; they ought to boycott comrades who talk socialistic doctrines. They should boycott low drinking saloons and those who frequent them. They should boycott profanity, boycott fellows who ill treat their own families. in short boycott the devil and all who in any way serve him,

Catholic Columbian.

There can be no doubt that the poliical life of a Catholic at the present day is full of difficulty. A Catholic is bound, in the first place, to take the direction of the Holy See and of the Catholic Church in everything that concerns faith and the moral law. He is bound to make his public conduct consistent with He must in a manner hold his faith. himself detached, he cannot be a party man absolutely through thick and thin. He cannot subscribe to, connive at, push forward a vote for every measure that his party may adopt. He is bound by a higher law; he must oftentimes pick and choose his way with great care and difficulty, and sometimes part company with his associates altogether in order to be faithful to the higher law and the supreme interest of religion.

Church P.ogress.

When the morals of a nation are at their lowest ebb, it is time to watch at their lowest ebb, it is time to watch and apply a soothing remedy. If one judges from the records, official as well as those of the daily newspapers, scarcely in the history of the past can we find any country so prone to evil, so deeply steeped in crime and vice of every description as our own. We have an army of professional theves. We have an army of professional drunkards. We have an army of professional tramps. an army of professional drunkards. We have an army of professional tramps. We have an army of professionals, who dessimate crime through the press in its most hideous form, and an army of young most nideous form, and an army of young men and women who spend sleepless nights in devouring the soul killing reports from the brothels as dished up by the expert reporter.

Buffalo Union and Times.

"The tact is, the Bible is a book o common sense, read half the time by folks that haven't any common sense."
Thus discoursed Henry Ward Beecher
on a recent occasion. What a commen on a recent occasion. What a commen-tary this upon the fundamental declara-tion of Protestantism—private interpre-tation;—that is, that each individual should read the Scriptures and find therein his own peculiar religion. And yet, we suppose that the Plymouth par-son still poses as a Protestant. Howbeit we fancy there is an agnostic minor key in the above Beecheristic proclamation.
The Bible is the revealed Word of God, and can no more be interpreted by "common sense," than Homer can be understood by one who never studied Greek. It would be amusing to hear Beecher expound the Apocalypse on the purely "common sense" plan, but then, Beecher likes to amuse betimes. A thoughtful writer in the New York

Tribune thus discourses on the public schools: "But we have gone on improving our system of instruction until it is like our system of instruction until it is like a hot house plant. It is not solid enough. We are simply putting the mind of the young through a gigantic cramming process, a forcing process, without paying much attention to all the needs of the soul and body that are so much essential to well rounded growth." Well said. Hot-house plants whose growth is artificially forced have neither the beauty nor the lasting bloom of the

flowers that blossomed 'neath the sun-

flowers that blessomed 'neath the sunshine, the dew and the summer showers.

"One of the greatest hindrances to the power of Christianity in the world at the present day, is the want of unity among the churches. What could an invading army, in a hostile country, do effectively against the common enemy if it were broken up into a score of isolated not to say hostile camps?"—Christian Mirror. The Independent calls this "a grand word for union." Brethren, there is but one way of securing unity, and that is, to set way of securing unity, and that is, to set up a pope or something similar if you dis-like the Catholic name for the head of the Church. You are not average to in-novations, and you need not, reference, feel scrupulous about clubbing together, making a new departure and selecting a pope. The papacy, as a union-preserving institution, has the success of eighteen centuries to commend it; and to day it is centuries to commend it; and to-day it is established more firmly than ever before. It seems that, up to the present time, the papacy has been growing. To judge from the time which it required to fully develop itself, we may conclude that it will not begin to be old before three thousand years more shall have elapsed. will not begin to be old before three thousand years more shall have elspsed. The laws of nature generally allow to beings endowed with life two-sevenths of their existence to development, three-sevenths to vigorous life, and two-sevenths to decline. It seems, therefore, that the natural term of life allotted to the Cathalic Charles of seven olic Church on earth, will consist of seven thousand years, or nearly five thousand years more. If the Protestant churches ever aspire to count the years of their existence by the thousand, let them by all means get a pope,

Mules are generally entitled to respect and they generally manage to secure it. But even a mule may be got into a position when the only sentiment that can be entertained for him is one of unbounded contempt. This occurs whenever he is laid by the heels; and when all his vicious symptoms become reduced to the harm-less one of foaming at the mouth. This is exactly the condition of the Tory party, is exactly the condition of the Tory party, with the queen at their head, and all the tag rag of the "loyal" press at their tail, in unmerry England to-day. The Tory mule's heels have been tightly pinioned by the Parnell spansell. So he foams ludicrously. The last froth he emitted may be called Forster's foam. It was accompanied by an impotent yell di-rected against Irishmening eneral. "Bora Conspirators!" cries the mule, by the voice of Arnold Forster, when the Irish trainers tied up his gentle, innocent, hard hoofs, and left him sprawling hopelessly after his first venomous lash out at his benefactors.

The worst defect of a mule is that he is always to read to half a specific product to help a significant to the second to help a significant to the significan always too ready to believe he will be trust-ed. When treated any way well he seems bimself to forget that he is a male and to think that others torget it also. head bore any comparison, for sylftness and accuracy, to his heels, he would indeed be the most formidable of all known animals. But he is a mule, that is, an ill-belacced and incomplete thing. He is easily manageable with moderate precau-

CATHOLIC NOTES.

Charles Russell, the new attorney general for England, in the Gladstone cabinet, is a Catholic and a nephew of the late president of Maynooth.

The Rev. Father William Fennelly, pastor of the church at Oneids, N Y, for twenty years, was struck by the cars at that place on the 6th instant, and died within half an hour. Father Fennelly was 86 years old.

The sum of seven hundred dollars collected in Halifax, N. S, in aid of the Irish parliamentary fund was forwarded by the Secretary of the Charitable Irish Society to Archbishop Walsh, of Dublin.

The Rev. Father Nugent, after twenty-The Rev. Father Nugent, after twenty-two years' service, has resigned the chap-laincy of Walton Jail, Liverpool, Eng. During the twenty-two years of his sacred ministry at Walton, over 200,000 prison-ers have passed under his charge. He has been succeeded by the Rev. E. Birchall, of St. Alphonsus' Church, Kirkdale.

Every morning at 5 o'clock a bellman goes to her room door in the Continental Hotel and knocks, and at 6 o'clock Miss Anderson is out on the street in the gray light of the morning on her way to early Mass. She never misses attending, never mind how cold or stormy the we. het .-Philadelphia Times.

The society of Jesus has lost a noble The society of Jesus has lost a hoose, member in the person of Father Joseph Edward Keller, S. J., assistant to the General of the Jesuits. Father Keller was for a long time at the head of the Maryland Missouri Province and in all acceptions of the country made friends and sections of the country made friends and admirers by his great virtues and admirable talents.

Rev. J. A. Stephens, of the Catholic Indian Bureau, reports a novel Caristmas gift which he had obtained from a devout Catholic lady for the Indians of Rosebud Agency, Dakota Territory. It is no less than a new school, 100x34, two stories high, and completely furnished and finished from top to bottom. The Indians are delighted, and promise to flock in numbers to the school of the Black Robe. This school cost \$20,000, Black Robe. This school cost \$20,000, and is the best, if not the only one, that deserves the name in Dakota.

The question of arbitration received quite an impetus last week at Braddock, Pa, by the selection of Rev. Father Hickey, the well known pastor of St. Thomas's church, that place, as arbitrator. The Bessemer Steel works, an institution employing 6 000 men, was shut down on account of the strike. Father Hickey was selected by both parties—a high com-pliment to that gentleman—to arbitrate matters. He succeeded in satisfactorily settling the dimoulties, and the great works are again in motion.—Emsald Vindicator. sight and Wrong.

VOS VI SEMPRE PASSAR NO MUNDO

me the virtuous man contend With life's unnumbered wees; ad he was poor, without a friend, freeced by a thousand for

the Pamione' pliant slave paliant trim and gey; ourse o'er Pleasure's placid wa tife a summer's day.

DESMOND'S FATE.

A STORY POUNDED ON PACTS.

It was in a certain town in one of our inland counties. Never mind what the name of the town was; I walt tae name of the town was, I will call it, if you please, Tir-n-an-Oge, for it was a very pretty place, and in one sense a very land of youth, for I do not think I have ever seen any spot in the whole world's surface—and I have been in a good many—where people seemed to keep with them such a delightful air of

perpetual juvenility.

I do not know what the cause of it may have been, but the fact undoubtedly was that people did not seem to grow old in the ordinary way in Tir-

There was an old attorney thereis, no doubt, there still for aucht I w, for I have not been to Tir-nan-Oge since those days—who must have been 70 if he was a day, but who always seemed as fresh of face, as clear of eye, as smooth of skin as a chubby child of seven. He could hunt with the swiftest,

dance with the youngest, and drink hard with the youngest, and drink hard with the hardest men in all Tirnan-Ogo. He could keep it up at a revel till the dawn came creeping along the sky, and be at his office the first thing in the morning, his clean a thing face looking the sky and the sky a clean, shaven face looking as rosy and contented as if he had been in

bed for a century.

He was a wonderful man, with a wonderful memory; and it was de-lightful to talk to him, and listen to

lightful to talk to him, and listen to his stories of local families, and the old faction feuds and former elections in which he nad taken part.

His own memory went back far enough, but his knowledge of things went back much further, for his father before him had been as remarkable for longarity as he himself markable for longevity as he himself was, and had been no less blessed with a good memory, and had poured into his dutiful son's ears whole volumes of local history; so that my friend was as much at home in the events of '98 as of '48 or '67, and would discuss the doings of the United Irishmen with a degree of easy personal familiarity which made one sometimes start and look at Cornelius O'Flynn with a some-what uneasy feeling, as if one had

been conversing with a ghost.

With a ghost? That reminds me of the story I am about to tell. I learnt all the important facts from Cornelius; for I was but a stranger at Tir-n-an-Oge. But I saw

We knew that there was to be a the movement stiff contest of a very peculiar kind, and we were naturally very anxious to get the National candidate re-

turned, especially anxious because of the peculiar features which surround-ed the contest and gave it an air of disagreeable novelty.

There was this especial peculiarity about the election which I had come

down to take part in. Both of the candidates-for there were two in the field—were of the same name; both, as I learned from Cornelius, were of the same family and of the same blood

The two Desmonds were first cousins. They were both young men of about the same age; they were both singularly handsome; they were both strongly made; they were both re-markably gifted by nature, and both highly educated; they were both in love with the same woman; and they were both candidates for Tir n-an-

Thus far the parallel between the two Desmonds was close enough; but at that point the parallel ceased to exist. The Desmonds were an ancient and honorable family, who had aiways played a prominent part in Irish history, and, oddly enough, had almost always figured on both sides in the great national struggle between England and Ireland. There was never a national movement of any kind in which a Desmond had not taken part; but by a kind of curious fatality, some member of the house was always found enlisted in the ranks of the enemy. The Desmond war-cry had been exchanged on many a bitter fought battlefield had been shouted in angry defiance from the midst of the saffron-mantled Gallow-glasses, and yelled hoarsely back from the press of steel-clad Norman knights.

In fact, so inveterate had this be-

For nearly a century, however, the star of the true Desmond had been in the ascendent, and no suspicious act of treachery on the part of any bearer of its honored name soiled its annals.

annals.

During the penal days, indeed, a Desmond was found base enough to temporize with the tyrannical masters of his country in order to retain his possessions, but in '98 this was more than counter-balanced by the fact that one of the old race, the head of his house, Malachi Desmond, was hanged before his own door by the yeomanry after a desperate day's fighting, in which the Irish were defeated.

Malachi Desmord was the great-grandfather of the two young Des-monds who were now rivals for the representation of Tir-n-an Oge and the hand of the fair Kate Ferrall.

People said about the position of the two kinsmen that in them the old tradition had proved its truth again, and that the old rhyme of the "traitor" and the "true Desmond" was

Owen Roe Desmond was all that a Owen Roe Desmond was all that a good and gallant Irish gentleman, the descendant of an ancient house, ought to be. All that was best and bravest in the old house to which he belonged seemed to have been united and centered in his comely body, and the same fiery, national spirit which had set his great-grandfather swinging in sight of his own roof-tree burned hotly within his heart. There were only two things in the world that Owen Roe Desmond cared deeply for—his country and the girl deeply for—his country and the gir he was in love with.

Edward Desmond, on the other hand, concealed behind a stalwart hand, concealed behind a stalwart bearing and singularly handsome face—indeed both cousins were said to remarkably resemble their great-grandfather, Malachi Desmond—a

dark and dangerous spirit.

He had been brought up in England, where he had been sent by his father—a timid, feeble man, whom the '48 movement had frightened out of the little wits and courage he had possessed, and who determined that his son should be brought up out of the discontented and turbulent coun-

Edward Desmond completely reversed the old saying about the Geraldines. As the Geraldines became more Irish than the Irish themselves

more Irish than the Irish themselves
Edward Desmond became more English than the English themselves.

Now, for my part, I like every man
to be proud of the country to which
he belongs. I believe, with the
singer of the famous French song, that a Russian should be a Russian and a Frenchman, a Frenchman; and so, for the matter of that, an Englishman an Englishman, and an Irishman an Irishman. But Edward Desmond's only ambition in life was to be thought English; and his chief care at all times was to express his hatred of Ireland and all things Irish. On the death of his father he re-turned to Ireland, and settled down

on the property which was left to him. But he lived as little as posmost of the actors in the little him. But he lived as little as pos-drams, and so I can speak from sible in the country, and spent most authority.

I was down in Tir-n-an Oge at the regal court in Dublin, where he was conspic ious for the venomous readiness with which he was always prepared to inspire the ear of castle officials against his own countrymen.

Of late years, however, he had come a little more often to Tir n-an-Oge; first, because he was in loveso far as he could be in love with anything except himself and English rule-because he was in love with

Kate Ferrall.

The girl herself made no secret of the way in which her choice went between her two admirers. She loved Owen Roe Desmond with all her heart, and she cordially disliked and despised his cousin.

But her father's choice went other-

wise. He was a weak-minded, narrow, grasping man, who always said the great thing for a country was the great thing for a country was peace and quiet, and cordially agreed with Edward Desmond, that only the English rule, well and vigorously applied, could be the means of making Ireland peaceful and quiet. So he had made up his mind that his daugh ter should marry Desmond the traitor, and have nothing to say to Des mond the true; and he took no more account of the poor girl's feelings in the matter than he would of the feel-

ings of the birds he shot.

Edward Desmond hated his cousin with all his heart. Indeed, his devotion to the girl he loved was inspired less by any personal passion than by the malign hope of thwarting any desire of his National namesake. And it was with the same amiable intentions that he presented himself as a candidate for Tir n-an-Oge the moment he heard that Owen Roe was coming forward to contest the seat,

Small boroughs were not always the purest places in the world just then; and Tir-n-an-Oge was not a startling or conspicuous exception to the general rule. It was clear that Edward Desmond would have all the Roe about it when 1 met him next; influence paid him that wealth could

So when I came down to Tirnen-Oge I found that the result of the election was already regarded as a foregone conclusion. Almost every-one said that Edward Desmond would be returned at the top of the

So certain did it seem that it was popularly believed in the country that old Andrew Ferral! had openly declared that he would wed his daughter to the successful candidate; and that he did not fear to keep his promise because the return of Edward Desmond was as certain as the rising of the ann.

Desmond was as certain as the rising of the sun.

Such was the dispiriting condition of the election prospects when I came down to Tirnan-Oge to work up the constituency in behalf of the National candidate.

candidate.

My friend, Cornelius O'Flynn, who put me in possession of all these facts about the Desmonds, was himself not in very good spirits as to the result of the election. Everything seemed to be on the side of Edward Desmond, wealth, influence and unabashed But Owen Roe Desmond himself

showed no signs of alarm. He and I came to be good friends, and he told me frankly that he knew that all the chances were against him.

'And yet,' he said to me, 'I canno

quite teel downcast or despondent.'
'You know, I suppose,' he said, 'You know, I suppose,' he said,
'the story of my ancestor Malachi
Desmond, who was hanged in '98?'
Thanks to Cornelius, I think I
knew everything about the Desmond
family history.
'Would you like to see his portrait?'

tures were, of a young and handsome man in the military costume of the Volunteers. In spite of the difference caused by costume and the powdered hair, the portrait bore a striking resemblance to Owen Roe Desmond, and curiously enough, to Edward Desmond as well.

Owen Roe, 'Malachi Desmond, who the cause. It is a curious thing that ever since his death it has been a tradition in the family that he appears in a vision to one or other. pears in a vision to one or other of his descendants at any time when the house is threatened with peril or dishonor; and it is said that those who see him may learn from the expres-sion of his countenance, if set in joy or sorrow, how the threatened danger

I listoned eagerly. All this was news to me. Cornelius had told me nothing of the apparition of the '98 ancestor. But I saw that Owen Roe had something permething pe had something more to say, and I

had something more to say, and I did not interrupt him.

'It is curious,' he said, after a slight pause, 'but last night I dreamt—now don't laugh at me, please, as it is perfectly true—last night I dreamt that he came and stood beside me.'

'Your great-grandfather?' I asked, breathleady.

'Your great-grandfather?' I asked, Death, the doctor said afterwards.

breathlessly.

'Yes, my great-grandfather, Mala-chi Desmond, the original of that portrait, exactly as you see him there. You know that when he took Malachi Desmond stood by me last has made, and what a good servant night, and looked at me long and he has been to his country and his earnestly.'
'And his face?' I asked earnestly.

'How did he look ?'

'He seemed sad at first,' Owen Roe answered, 'and then he smiled a little, and I thought his lips moved as if about to whisper some words of hope and then he vanished, and I woke. It was a curious dream, wasn't it ?"

'A very strange dream, indeed,' I d. 'But, of course, you have been thinking about him a good deal lately, and that explains it. Owen Roe smiled curiously.

'Yes, that explains it, I suppose,' he said.

Immediate business connected with the election drove the memory of the miniature of Malachi Desmond and Owen Roe's odd dream out of my

and his friends after him, all looking

sullenly at me as they passed me.

It was an odd coincidence, certainly, that both cousins should have It was an odd coincidence, certainly, that both cousins should have dreamt such dreams so strangely alike, and I resolved to tell Owen Roe about it when I met him next; but by the time that we did meet the active business that I was encaged come that there was a kind of old give; and money could do much in active business that I was engaged when the Desmond deciding an election at Tir n an Oge. Upon had driven it entirely from my ulate Stomach, Liver and Bowels.

Next day was the day of nomina-tion, and there was a kind of meeting in the court house, and the two candidates were present with their friends and supporters.

Owen Roe made a short, eloquent,

Owen Roe made a short, eloquent, manly speech, in which he appealed to the National spirit. His speech was received enthusiastically by the crowded court house, but unfortunately that was before the Reform Bill and few of his enthusiastic admirers were privileged to record their votes in his favor.

Then came his cousin's turn. Edward Desmond stepped to the front,

ward Desmond stepped to the front, surveyed the meeting scornfully, waited until the groans which had greeted his presence from the larger part of the audience had died away, and then began a bitter, venomous speech against his cousin and his country, and the National move-

The meeting rapidly became stormy. Angry shouts interrupted the speaker, but the interruptions only seemed to irritate him to further expressions of further malig-

nity:
In a sudden lull in the tumult Edward Desmond raised his voice and said, and the words are graven on my

said, and the words are graven on my memory.

'You have all heard of my great-grandfather. You have all heard that he was hanged in '98. You have all heard my opponent is proud of that episode in our family history. Well, I too am proud of it. I am proud to think that the law was so well enforced in this country, and

said the young man; and without waiting for an answer, he pulled out of his pocket a little leather case, which he opened and handed to me.

It contained the minature, exquisitely painted as last century miniately provided in this country, and that the law was so well enforced in this country, and that the rascally rebel was hanged for disgracing the name he bore.

A perfect yell interrupted the speaker at this moment. Men sprang to their feet; sticks were brandished; and one a moment it seemed as if a and for a moment it seemed as if a rush would be made on the platform to tear Edward Desmond from it.

But I heard his voice distinctly

rising louder; and piercing through all the din, as he shrieked out: 'Yes, I am glad he was hanged and

would tell him so if he came here from the grave to meet me!'
As the words fell from his lips, I,

sharply round as if some one had touched him on the shoulder.

Then I saw—you may call it fancy if you like, but I never saw anything clearer in my life—I saw distinctly behind him the figure of a man in the weather-worn, blood-stained uniform of a volunteer of '98. His pale face was the face I had seen in Owen Roe's miniature. There was a thin, livid line about the neck, and his strangely gleaming eyes were fixed sternly upon Eiward Desmond. I saw, or seemed to see, this for a second. Then Edward Des.nond

pickel him up. He was quite dead. Death, the doctor said afterwards, was caused by heart disease, suddenly accelerated by undue excitement.

Well, that's all my story. Nobody else was brought forward as a candidate, and Owen Roe Desmond up arms in the rebellion he put on his old Volunteer uniform and met his death in it. Well, I dreamt that know what a successful member he

Of course he married sweetheart, for her father's promise to give his girl to the successful candidate was insisted upon. And, indeed, he had no reason to object, for all the property of the dead man came to Owen Roe Desmond as the

nearest heir at law.

But he would have none of it, and it was all sold, and the money realized given to religious and national purposes.

This is the story of my experience at the election of Tir-n-an-Oge, and if you know of a queerer election story, why I, for one, should be glad to hear of it .- United Ireland.

Little Vices.

and Owen Roe's odd dream out of my head. Canvassing is busy work and leaves one little time for fancies of any sort.

But I must confess that I was a little startled on the following day when chance brought me into a public room in an inn where Edward Desmond happened to be with some of his supporters, and I heard him telling his friends in his harsh, mocking voice that he had dreamt a few nights before that his ancestor had come to him, and looked at him a few moments, threateningly, and then disappeared.

'Indigestion, no doubt,' he added, with a coarse laugh. 'Here's to the old gentleman's better repose and my better dreams,' and he drained his glass and swaggered out of the place, and his friends after him, all looking and him the late at the takes a social glass, but seldom." Her ta

Scott's Emulsion of Pure

HORE HISBEPRESENTATION.

The following letter addressed to a Kingston daily we very gladly reproduce:

The Editor, British Whig.

Sis,—Apprehending that a statement of certain points of Catholic doctrine, which appeared in your issue of this evening, should be considered by your Protestant readers as a true representation of our teaching, I deem it important to correct the writer's statement in the order observed by him in his letter. At the outset, however, I would draw your readers' attention to the marked distinction between the meaning of the words adoration and worship in the English language. The word adoration, according to English usage, is restricted to that specific kind of worship paid to God alone. In the Latin language the three words cultus, adoratio and veneratio have the same extension. It is necessary to call your readers' attention to this difference of those two words because in rendering certain passages from the Latin into the English, the Latin word adoratio is not always faithfully expressed by the English word adoration. English-speaking Catholics would never make use of the phrase used by your correspondent, "the adoration of saints and images."

1. Your correspondent compares the Catholic worship of saints and images to the worship by the Hindoos of the images of their false deities. In reply I beg to state, as a fact known to the humblest Catholic, that we worship the saints with the true worship of dulia, i. c., worship due to them by reason of their created appernatural excellence. God we worship with the supreme worship due to Him by reason of His increated excellence. We adore Him as the Supreme Being. Between the latter and the former specific kinds of worship there exists the same relation that exists between the Creator and the created—between God and the saints—and his relation all Catholics understand. The images of Christ and the saints we worship with only a relative worship, that is, we worship them only on account of the relation existing between them and those whom they represent. The worship of

ship of the images of false gods. It is always idolatrous under these circumstances, but we believe, notwithstanding your correspondent's statement to the contrary, that it is also idolatrous because its votaries actually intend to pay absolute homings to stocks and stones.

2. It is true, as your correspondent observes, that we actually worship images in of Christ and his saints, that is, we reverence and venerate them with relative worship as explained in preceding paragraph. The peers of Britain also worship the authority of the throne, and worship the authority of the throne, and worship were, only civil homage, that is, that however, only civil homage, that is, that so make to thyself a graven thing, etc."

3. We are charged with upholding our idolatry by mutilating the word of God. In have already shown that our worship is not idolatry. Let us ascertain whether this charge of mutilating the Word of God in the brought home to Catholics. The object of mutilating the Word of God in the first Commandment, "Thou shalt not in make to thyself a graven thing, etc."

Now in most of our catechisms and prayer this case is, according to your correspondent, to conceal the second part of the First Commandment is to be found in full. It is, as a matter of fact, in the ordinary to be a subject of the legislation in verses 2 6 of 20th chapter of Exodus, is the same throughtout, and when the child knows the verses 2 and 3 it knows also the other verses to the Garman and prayer feet we learn fillial traition and when the child knows the verses 2 and 3 it knows also the other verses to a the Catholic division, which amongst Protestants is maintained, also be the Garman and prayer currence and Divine wisdom."

But it is true, as your correspondent with relative procession to the engative spirit, an unclusive procession to the negative sp

strated.

4. The above Catholic teaching, involving as it does the natural, rational and obvious use of images generally, is distinctly understood by the very humblest Catholics, as any inquiring Protestant can prove at any time.

5. With regard to the differences which your correspondent finds amongst us as I have only to say that Catholics are unaware of their existence. Let the impartial reader bear carefully in mind the distinctions which we have previously laid down, and he will see how faithful an exponent St. Thomas Aquinas is of this, as of every other point of Catholic truth, when quoted with fidelity. Your correspondent quotes the following passage from Part III. S. 25 of the summa: "The same reverence should be displayed towards an image of Christ as towards Christ himself, and seeing that Christ is adored with the adoration of latria," Your correspondent omnitted to mention that he quoted only the last part of a sentence, passing over the first part with his usual disingenuousness. We beg to supply the omission: "It remainesh, therefore, that reverence be shown it (image of Christ) only in so much as it is an image, and thus it followeth that the same reverence, etc." From those words it is manifest that St. Thomas claims for the image the same kind of relative worship as the prototype receives of absolute.

6. Respecting the difficulties urged from the various forms of Catholic prayer, such as those quoted by your correspondent, they are of no weight. Besides the light thrown on them by an understanding of Catholic principles, every school boy who has read Alvarez's Prosody is aware of the existence of figures of speech which are of much more frequent use in poetry than in praces.

boy who has read Alvarez's Prosony is aware of the existence of figures of speech which are of much more frequent use in poetry than in prose.

"God is to be adored in spirit and in

"God is to be adored in spirit and in truth," your correspondent reminds us, and the outward adoration which He chose for many age; was in the form of bloody sacrifice. I but mention this in order to indicate that the adoration of God in spirit and in truth is not to be restricted to internal worship exclusive of all manifestation by outward act.

Lastly, concerning the two texts quoted in your cop-minication, the first is an Medicine.

remain, sir, yours sincerely, Temain, sir, yours sincerely, Temain, sir, yours Joseph J. McGrath, Priest.

The Catholic Church.

The following beautiful tribute to the Church is from the pen of Professor Fairbairns, in the Contemporary Review. The Professor is an agnostic, he views the Church only as a human institution. The wonder is that he can believe her so beautiful and strong, and speak of her so lovingly, and yet not put to himself the question—Could a society so perfect be merely human?

beautiful and strong, and speak of her so lovingly, and yet not put to himself the question—Could a society so perfect be merely human?

If to be at once the most permanent and extensive, the most plastic and inflexible, ecclesiastical organization were the same thing as to be the most perfect embodiment and vehicle of Religion then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of Religion, and he has no choice; he must become, or get himself reckoned, a Catholic. The Roman Church assails his understanding with invincible logic, and appeals to his imagination with irresistable charms. Her sons say proudly to him: "She alone is catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted and organized. She possesses all the attributes and notes of catholicity—an unbroken apostolic succession, a constant tradition, an infallible Christicle of the case of the constant tradition and infallible Christicle of the case of the case of catholicity and unbroken apostolic succession, a constant tradition, an infallible Christic case. all the attributes and notes of catholicity—an unbroken apostolic succession, a constant tradition, an infallible Chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious Sacraments. The Protestant churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile man to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for their sin of schism by the way it sets off the might, the majesty, and

be 6th. It is unnecessary for me to observe that the weight of authority and tradition are over-whelmingly in favor of the Catholic division, which amongst Protestants is maintained, also by the German Lutherans. The Catholic division, if necessary, can be earisfactorily demonstrated.

4. The above Catholic teaching, involving as it does the natural, rational and obvious use of images generally, is distinctly understood by the very humblest Catholics, as any inquiring Protestant can prove at any time.

5. With regard to the differences which your correspondent finds amongst us as I have only to say that Catholice are unaware of their existence. Let the impartial reader bear carefully in mind the distinctions which we have previously laid down, and he will see how faithful an exponent St. Thomas Aquinas is of this, as of every other point of Catholic truth, when quoted with fidelity. Your correspondent quotes the following passage from Part III. S. 25 of the summa: "The same reverence should be displayed towards an image of Christ is adored with the adoration of latria it follows that His image is to be adored with the same reverence should not mitted to mention that he quoted only the last part of a sentence, passing over the first part with his usual disingenuousness. We beg to supply the omission: "It remaineth, therefore, that reverence be shown it (image of Christ) only in so much as it is an image, and thus it follows that His image is to be adored with the same reverence, etc." From those words it is manifest that St. Thomas claims for the immersal and noted constitutional limitations. In the Church alone has causinty become a science as perfect as to have a law and a cure for every real corrections are deeper than words, speak when so it is an image of Christ only in so much as it is an image, and thus it follows the same reverence, etc." From those words it is manifest that St. Thomas claims for the immersal and consolatory approach to limit the same reverence stored. casuistry become a science so perfect as to have a law and a cure for every real or possible case of conscience: in her to have a law and a cure for every real or possible case of conscience; in her schools theology has become a complete science, which has systematized her body of truth, explicated her reason, justified her being and her claims. And so the Catholic Church is in a sense altogether her own, not only an ecclesiastical institution, but a Religion, a system able to guide the conscience satisfy the heart, regulate the conduct, adjust and determine the relations of God and man.

Horsford's Acid Phosphate

WER 47. 1866.

The Proof that Our Divine Saviour Instituted the Sacrament of Pen-

A VERBATIM REPORT OF A SERMON DELIV

ERED BY THE CELEBRATED JESUIT MIS SIONARY, REV. ARNOLD DAMEN, S. J.

"That you may know that the Son of Man hath power on earth to forgive sins, then did Jesus say to the man sick of the palsy; 'Take up thy bed and waik into thy house,'" Matt. IX. DEARLY BELOVED CHRISTIANS:-I an

Matt. IX.

DEARLY BELOVED CHRISTIANS:—I announced to you that on this evening, I would lecture on Confession, and prove that Confession is an institution of our Lord and Saviour Jesus Christ.

There is hardly a doctrine of our holy religion, on account of which we are so frequently calumniated, slandered and misrepresented, as on account of Confession. How often have you heard it asserted, sometimes by ministers of the Gospel, sometimes in Sabbath Schools, and sometimes in books, in which we are calumniated and slandered, that Catholics believe that, in order to obtain the pardon of their sins, all they have to do, is to go and tell them to a priest; and after having done so they can commence sgain their course of sin; and others have gone so far as to say that we, Catholics, have to pay to the priest a certain amount of money in order to obtain the pardon of our sins;—and a certain English minister, or preacher, has even ventured so far as to give the various prices for which sins are forgiven in the Catholic Church. He says that when a Catholic has been guilty of murdering his father or his mother and wishes to obtain pardon for the sin, he has to pay a pound sterling, that is \$5 00; when he has been guilty of whipping his wife, a crown, or \$1.00, and when he has been gloriously drunk, a shilling will do.

"Well, now, all of you, my dear Catholics, you, who have been going to confession all the days of your life, well know that you have never paid one penny to obtain the pardon of your sins. What must we think of such men, who pread the Gospel, and what must we think of such men, who pread the Gospel, and what must we think of such men, who pread the Gospel, and what must we think of such men, who pread the Gospel, and what must we think of such men, who pread the religion that endeavors to put down another by calumny and slander? Is that the religion of God? Is that Christianity. I leave it to your own good sense to judge, to the good sense of those who are

another by calumny and slander? Is that the religion of God? Is that Christianity I leave it to your own good sense to judge, to the good sense of those who are not Catholics, and who have heard i repeatedly. Is that the spirit of God? I that the spirit of charity?—to put down another body of Christians by slandering and misrepresenting their doctrines. Who they not attack the real doctrines of the Church? Why have they beaten thair attacking doctrines, of which, ir reality, their ignorance clearly shows they know nothing.

know nothing.

Every Catholic abhors the idea of be

The Catholic Church considers it one of the greatest sacrileges in existence. If priest were to take money for forgiving sins, according to the laws of the Catholic Church, that priest could never exercipriestly functions any more; but then never has been an instance of that kinfor that priest would be degraded for lift. What, then, is the Catholic doctrine of the subject of confession? The Catholic Church teaches that no sins can be fogiven without true and sincere repentance on the part of the sinner for the sin by which he has offended God, and a firresolution to avoid all sins for the futur. Ask any Catholic, "Can the priest fogive you your sins if you are not sorry from?" Even the most ignorant Cathlic will answer you, "No, sir."

No sins can be forgiven without trand sincere sorrow and repentance fthem. "Do you not believe in that, I dear Protestant friends?" "Of course I do you say in reply. Now that is the Catholic Church teach the sincere sorrow and sorry if money.

The Catholic Church considers it one of

lic doctrine.
Then again the Catholic Church teach

Then again the Catholic Church tead that no sin can be forgiven, even if have true and sincere sorrow for the san unless we are fully determined to do in our power to avoid sin for the future for there would be no sincere repentar unless there was also a determination commence a new life—to avoid sin for tfuture. My dear Protestant friend, he you any objection to that? "No, sir, the precisely my opinion." Well, the you are so far a Catholic without know it.

it.

That is the Catholic doctrine; you if you only knew the Catholic religionary of you would abandon your errand you would embrace the truth. The misfortune is this, that many of y preachers keep you in error and they not let you see the doctrine of the Callic Church, for they know very well you were to know the doctrines of Catholic Church. you would beccatholice, unless some human consider. Catholic Church you would become catholics, unless some human considitions would hold you from embracing

So, then, the Catholic doctrine is, So, then, the Cataons docume is, when a man has true and eineers rep ance for his sins, and a firm resolutio do all in his power to avoid sin for future, and when with these disposithe confesses his sins to the priest of he confesses his sins to the priest of of that then the priest has the power of giving his sins in the name of God, an the authority of God. "So that," any Protestant friend, "you believe the phas the power of forgiving sins. I now, I do not believe in that, that a can forgive sins—I shall never believe that. Is not the priest a man?" "Well, then, I shall never believe that priest can forgive sins."

of course he is a man, he is not a wome "Well, then, I shall never believe that priest can forgive sins."

Now, my Protestant friend, are reasonable in your objection to that it us examine whether God can give power to man to forgive sins in His n and by His authority, if He chooses to the course, and the power to man? Course, and the power to He can do it—who is to hinder Him giving such power to man? Well, going to prove to you now, that Go given this power to man. "No, sir can never do that," says my Protefriend. But I will prove to you God has given such power to man no man with common sense or reaso doubt for a moment that God can this power to man. I shall prove to from the Bible, and that is the book like, do you not, my dear Prot friends? It is the book of God for we Catholies have a very high vener

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have true and sincere sorrow for the same, unless we are fully determined to do all in our power to avoid sin for the future; for there would be no sincere repentance unless there was also a determination to commence a new life—to avoid sin for the future. My dear Protestant friend, have you any objection to that? "No, sir, that is precisely my opinion." Well, then, you are so far a Catholic without knowing it.

That is the Catholic doctrine; you see, if you only knew the Catholic religion, many of you would shandon your errors and you would embrace the truth. But the misfortune is this, that many of your preachers keep you in error and they will not let you see the doctrine of the Catholic Church, for they know very well if you were to know the doctrines of the Catholic Church. you would become Catholics, unless some human considera. Catholic Church, you would become Catholics, unless some human considera-tions would hold you from embracing the

So, then, the Catholic doctrine is, that when a man has true and sincere repent-ance for his sins, and a firm resolution to ance for his sins, and a firm resolution to do all in his power to avoid sin for the future, and when with these dispositions he confesses his sins to the priest of God, that then the priest has the power of for giving his sins in the name of God, and by the authority of God. "So that," says my Protestant friend, "you believe the priest has the power of forgiving sins. Well, now, I do not believe in that, that a man can forgive sins—I shall never believe in that. Is not the priest a man?" "Why, of course he is a man, he is not a woman!" of course he is a man, he is not a woman!"
"Well, then, I shall never believe that the

"Well, then, I shall never believe that the priest can forgive sins."

Now, my Protestant friend, are you reasonable in your objection to that? Let us examine whether God can give such power to man to forgive sins in His name, and by His authority, if He chooses to do so. What do you say about that? Can God give such power to man? "Of course," says my Protestant friend, "God can do anything, God is all powerful, If God wishes to give such power to man, He can do it—who is to hinder Him from giving such power to man?" Well, I am going to prove to you now, that God has given this power to man. "No, sir, you going to prove to man. Well, I am going to prove to you now, that God has given this power to man. "No, sir, you can never do that," says my Protestant friend. But I will prove to you that God has given such power to man;—for God has given such power to man;—for no man with common sense or reason can doubt for a moment that God can give this power to man. I shall prove to you from the Bible, and that is the book you like, do you not, my dear Protestant friends? It is the book of God for which we Catholies have a very high veneration,

sion all the days of your life, well know that you have never paid one penny to obtain the pardon of your sins. What must we think of such a religion that endeavors to put down another by calumny and slander? Is that the religion of God? Is that Christianity? I leave it to your own good sense to judge, to the good sense of those who are not Catholics, and who have heard it repeatedly. Is that the spirit of God? Is the size at the spirit of G

to the doctor that he might come in, but the doctor was a Yankee, and you all know that the Yankees are a very inquisitive people, and always want to know the ins and outs of everything, and so the doctor said to me: "What have you been doing, sir?" "Well, doctor, that is a very impertinent question, but as I know what you are driving at, I will answer you. I heard the confession of that lady." "You do not pretend to forgive sins, do you?" said the doctor. "Yes, sir, I do." "Well, sir," continued the doctor, "that is a very extraordinary power." "Yes, sir, it is, but you do not believe in that power, doctor?" said I. "No," said he, "no, no, I do not believe in any such nonsense as that." "Well, doctor," said I, "do you believe the Apostles had the power of forgiving sin:?" "No sir," said he, "I do not." "Well, doctor, what did our Divine Saviour mean, when, breathing upon His Apostles He said: Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them. What did Christ mean, doctor, at that time?" "Well, I declare," said he, "that is a tough question." "A little tough, doctor, will you be kind enough to answer it?" "Well, said the doctor, 'I am not prepared for that now. I am here on professional business, and am not prepared to answer you now. But I will see you again." "Do, doctor, please see me again."

The doctor was a sincere and honest

doctor, please see me again."

The doctor was a sincere and honest man, and when he arrived at his office, he man, and when he arrived at his other, he remembered his promise to see me again, and knowing that he should become familiar with the subject in order to talk with me, he procured himself some books on the Catholic doctrines, and read them convinced that confession is of Divine origin. He became interested in the matter and procured more books, and finally became convinced that the Catholic matter and procured more books, and finally became convinced that the Catholic Church is the only true Church of God. Three weeks after that, there came a rap at my door—"Walk in," and the doctor walked in. "Father," said he, "will you be kind enough to hear my confession?" "Eh, doctor! hear you confession? Why, you do not believe in that?" "I do, father," say he, "and I believe in all the other doctrines of the Catholic Church. I am thoroughly convinced that it is the only true Church of God, and I would like to make my confession." "All right, doctor, get on your knees." He got on his knees and I heard his confession and received him into the Church.

Well, perhaps, some of my Protestant friends will say to-night: "Was he not a fool of a man?" "No, my friends, he was a very wise and well-educated man, a very wise and well-educated man, a very wise and well-educated man, a very wise and so wise you would be, and many of those who believed, the sinner only becomes reconciled to God when his sins are forgiven. "So" says St pand, "He has placed in us the word of reconciliation, the power of reconciling the sinner to God, by forgiving him his time."

And therefore, St. John, the Apostle, in his first epistle, and first chapter, says: I wise forgive us our tiniquities if we confess them." "If we confess them." "If we confess them." "Here St. John the Apostles them." There St. John the Apostles them." There St. John the Apostles them." There St. John the Apostles them." "Here, we see, that in the primitive of the primitive of the procure of the Acts of the Apostle, we were, of the Acts of the Apostle, we read: "And many of those who believed, the sinner to God, by forgiving him his time." "I we confession." In the xix. chapter, 18th we confession to confession to confession. In the xix. chapter, 18th we confession.

Catholic book? Never in your life—and then you condemn us without knowing what we are. Is that the part of a sensible man? Is that just, I ask you? It is very hard to tell you that you have been acting so unjustly to us, Catholics; but, certainly, none of you can be offended, for you know it is a fact. You have been condemning us, you have been turning us into ridicule; you have been holding us up to the odium of the people, without knowing what the Catholic religion is at all.

all.
That is the way Jesus Christ was treated

John, xx chapter.

Now, did the Apostles understand these words of Christ, in the same manner as we Catholics understand them in the nineteenth century, and as they have nineteenth century, and as they have been understood for so many centuries? Did they really believe that they had the power of forgiving sins? They did: and they gloried in that power. St. Paul, in his epistle to the Corinthians, says: "Let a man so look upon us as the minis-ters of Christ and the dispeners of the mysteries of God, for we are the ambassa-dors of Christ." Now what he am hassamysteries of God, for we are the ambassadors of Christ." Now, what is an ambassador of Christ. Now, what is an ambassador? An ambassador is one who is sent by one power to another power to act for the power that sent him. If, for instance, the English Government sends an ambassador to Washington, that ambassador acts in the name of the English Government, and whatsoever he does in Washington is considered as done by the English Government itself; his acts are the acts of the Eglish Government. "Now," says St. Paul, "we are the ambassadors of Christ." When did Christ constitute them ambassadors? When he said: "I will give to you the keys of the kingdom of heaven, and whatsoever you shall bind on earth, shall be bound in Heaven." It was then that Christ constituted His Apostles and their lawful successors in the minstry, the their lawful successors in the minstry, the priests and bishops of the Church, His ambassadors.

ambassadors.

Again, says St. Paul in his second epistle to the Corinthians, "We have the ministry of reconciliation." What does Again, says St. Paul in his second epistle to the Corinthians, "We have the ministry of reconciliation." What does he mean by that? Why, of course he means reconciling sinners to God. But how can they do so? Only by forgiving them their sins in the name of God. The sinner only becomes reconciled to God when his sins are forgiven. "So" says St Paul, "He has placed in us the word of reconciliation, the power of reconciling the sinner to God, by forgiving him his sins."

Cashel, visited Thurles, for the first time since his return from Rome, and was accorded a magnificent reception. His Grace, accompanied by the Rev. W. Murphy, left Dublin by the l o'clock train. At Inchicore a large number of the workmen engaged in the railway works, hearing that he was travelling by the train, assembled, and as the train passed manifested their feeling of respect and admiration for him by loud cheers.

At Newbridge his Grace was joined by the AS ONLY TIPPERARY MEN CAN CHEER

Outside the station were the Thurles, Outside the station were the Thurles, Loughmore, Holycross, Borrisoleigh, Moyne and Templetoohy bands, with several handsome banners bearing the usual patriotic inscriptions, the Borrisoleigh flag being especially noticeable. The horses were unyoked from the carriage, and his Grace of Dublin and his host were drawn arms. the distinction of drawing the Archbish op's carriage was a covered one. Even at this early hour, before twilight had commenced, some of the houses displayed illuminations, the bells of the beautiful Cath drawing and a contract of the con Cathedral rang out a peal of welcome, and in the tower a red light was burned with in the tower a red light was burned with a striking effect. Opposite the college the vast crowd assembled on the stage. In reply to an address presented him by the priests and people of Thurles the Archbishop made a grand speech, thanking them for the heartness of their welcome, and continuing thus: "I am to night reminded especially of one of my former visits to this town. It was all but the last time—it was, in fact, the last time but one that I was in Thurles. It was just twelve months ago. It was a memorable twelve months ago. It was a memorable twelve months ago. It was a memorable occasion. You remember it. It was when Mr. Parnell was herc—when he came to preside at that magnificent convention of your magnificent county which was the first of those great assemblies to make plain to all Ireland, to all the world that our oldest and convenience. to all the world that our oldest and our worst enemy, the spirit of discord, had at length been banished from among our people, that a new spirit had entered in, and that now and henceforth there was no and that now and henceforth there was no sacrifice, whether of personal or of local feeling, be it of town or of country or of province, that Tipperary, and with Tipperary all Ireland, was not prepared to make, and would not gladly make, for the cause of an unbroken national union. the cause of an unbroken national union. I well remember that on the evening of that day it was remarked to me by the Archbishop that we had been witnessing the close, and the glorious close, of one great chapter of the political history of Ireland. But looking back now upon that day, ever memorable as it will be in Irish history, must we not add that all of us who were then privileged to be here, were witnesses also of the opening of another and

THE CATHOLIC RECORD.

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And then he went on to proclaim, in words which I need not detain you by repeating, but of which I do not hesitate to say that, in my opinion, they adequately sketch out both the nature and the limits of that demand which your I lawer it to your own good sense of the whole the whole, the way described in the post it along the the post of the first post of the country of the countr and their claim has been put forth; confidently, for I see no reason in this no more than in those other instances in

TIME HAS JUSTIFIED THE WISDOM of many of his other anticipations. I see no reason, I say, to question the political no reason, I say, to question the political foresight of your great parliamentary leader, whose declaration stands publicly on record that it is to Mr. Gladstone he looks for this crowning act of statesmanship. But, as I have added, I must also say that I await this issue with deep anxious dead where a standard was a leased when here esy that I await this issue with deep anxi-ety. And why? Because already we have heard from across the channel some fool-ish threatenings from English public opin-ion, threatenings of revolt within Mr. Gladstone's camp and within the ranks of Gladatone's camp and within the ranks of his trusted lieutenants, threats to disregard the issue of our elections, threats, I must say, that—though for a time they may unnerve the courage even of the veteran statesman who is pledged to do us justice—cannot but lead eventually, and, I fear, speedily, to one sad result. justice—cannot but lead eventually, and, I fear, speedily, to one sad result. The result may be deplored, and must and will be deplored by your Archbishop and by me, and by all of us who have stood together in our effort to instill into the minds of our people the spirit which has inspired your present constitutional movement—the belief that a calm and constitutional expression of a nation's voice is not only an instrument of national regeneration worthy to be nation's voice is not only an instrument of national regeneration worthy to be relied on by you as the people of a Christian, and in the main a Catholic, nation, but one likely to be more effective for the accomplishment of its purpose than those other weapons to which unfortunately we know from a sad experience there are even now some desperate men awaiting their opportunity to have re-course—the dagger of the assassin, and those other and in some sense more fear-ful engines of destruction which the progress of modern science has placed in the hands of those who make no secret of their determination to seek for the last hope of
FREEDOM FOR IRELAND,

if they cannot find it elsewhere, amid the ruins of English cities and of English

ample of Protestant clerical opinion in the same direction. A respected Pro-testant clergyman, the Rev. R O Ander-son, of Dunmanaway, supported the Nationalist candidate against his land-

lege green. For the present, at least, I must decline to debate with him the must decline to debate with him the question of a "Parliament of one house," and content myself by simply staring my belief that all this childish dread of our Roman Catholic fellow countrymen has its unhappy origin in our Protestant ignorance of the true nature and character of the people amongst whom we live. For my compared laws are prepared that people amongst whom we live. For my own part, I can never be persuaded that the men around me, whom I have known,

both in my sickness and health, to be the best and kindest of neighbors, are nothing better than rascally hypocrites, who, upon the transfer of legislative power from one side of St. George's Channel to the other, will, without provocation belie all their prewithout provocation belie all their pre-vious history and begin to play the persecutor's part. Nor can I sir, in this connection fail to remember that it will e the certain interest of the responsible Government, under Mr. Parnell, or any other sane Minister, to deal tenderly and ceptibilities of a minority numerically quite large enough to give endless trouble it badly handled or despitefully used. And this one other thing I would dare to mention as a reason for my present con fidence, that I cannot imagine any circumstances, or combination of circum-stances, under which the power of the truth we have amongst us can be less ened or destroyed. As Protestants we lawfully make boast of the light in which we walk and the truth upon which we build. Can Home Rule extinguish that light or take away the truth?

light or take away the truth?

R. O. N. ANDERSON, Clerk.

Drinagh Rectory, Dunmanway,
December 14, 1885.

POOR "BALLYKILBEG'S' SILLY THREAT.

This temperate but telling rejoinder of the Rev. Mr. Anderson, we trust, embodies the opinion of very many of his clerical brethren upon the momentous question now at issue. What a contrast—the wise and liberal utterances of the Protestant pastor, to the foolish and great chapter of the political history of Ireland. But looking back now upon that day, ever memorable as it will be in Irish history, must we not add that all of us who were then privileged to be here, were witnesses also of the opening of another and

A STILL MORE GLORIOUS CHAPTER. of our history—that chapter which has put on record for all future time the story of the marvellous organization, the story of the marvellous organization, the calm and steady discipline, the unbroken and unbreakable unity that has character—

The Extrolle Mecord Bay. Jour F. Correr, H.A. L.L. D., Editor

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Catholic Record.

LONDON, SATURDAY, FEB. 27, 1886.

CALENDAR FOR MARCH.

binus and David, Bos and Confs. mplicius P. and Conf. megundas, Empress asimir, King and Conf. St. Luc

Sacissiff, King and Conf. St. Lucius and M. Ofrica, Sp. and Comp. MM incquagesima Sauday. St. Thomas quinas, Conf and D.ct. of the Ch. John of God, Conf. Frances of Rome, Widow. the Wednesday. Beginning of Lent. Italian St. Cyril and Methodius, C.s. net Sacred Passion of Our Lord Gregory the Great, P., UT. and Dr. of the Ch. (Mar. 12). quinday in Lent. Italian St. Longinus, Morias. St. Finias the Leper. Patrick, Apostle of Ireland. Emberlay.

debriel, Archangel.

OSEPH, SPOUSE OF THE B. V. M.,

Of Univ. Ch. Ember Day.

Holy, Orown of Tuoras. Ember Day.

he Ca. ia. St Simon, Martyr. nunciation of the B V. M. Holyday

Annunciation of the Cobligation.
Must Holy Lance and Nai's.
Feria. St. Robert, Bp. and Conf.
3 d Sunday in Lont. St. Sixtus III., Pope and Conf.
Feria. St. Cyrilius, Deacon, M.
Feria. Bid. Amedeus, Conf.
Feria St. Guy, Abbot and Conf.

WE DEEPLY regret to state that the sad intelligence has just reached this city o the death of Miss Catherine Walsh daughter of Mr. Richard Walsh, of the parish of Mooncoin, county Kilkenny, Ireand, elster of the Rev. Father Walsh, of St. Peter's Cathedral, this city, and niece of His Lordship the Bishop of London Miss Walsh had at the time of her early and untimely demise reached her nine teenth year, and was adorned with those graces and virtues that are the dearest charm of Christian maidenhood and the best promise of enduring happiness. Her death was one of painful suddenness, the illness which snatched her from life and home, from family and friends, being of but twenty four hours' duration. She resigned her pure soul into the hands of her Maker on the Feast of the Purification of the Blessed Virgin, to whom she had ever had a most tender devotion. We heartily condole with the family of the deceased young lady in their and effliction, and invite our readers to join in earness prayer for the eternal repose of her soul

VIEWS JUST AND UNJUST ON HOME RULE

It is gratifying to find the Canadian press, as a whole, sound on the question of Home Rule for Ireland. There are, of course, a few exceptions to this generally healthy tone, but the exceptions serve but to bring into stronger relief the enlightened and irrefragable testimony of leading Canadian journalists to Irish rights on this subject. We were particularly well pleased with an article which appeared in the columns of our city contemporary, the Free Press, on the 15th of December last, entitled, "The Irish Experiment." Our city contemporary, after stating that it was impossible, in the present state of parties in Britain, to predict what might follow on the heels of the late general election, in some respects the most extraordinary that has taken place for the last fifty years, declared very plainly that it will ne useless to patch up the Irish difficulty and to meet the pressing demands of the Irish people by any half measure. If there is to be Home Rule, said the Free Press Home Rule let it be-not in a narrow or niggardly sense, but in a fullness that will meet the expectations of the people. Our contemporary admits the difficulties in the way of a settlement of the difficulty in a country where the complexity of society and ramification of interests are so great as in Ireland, but holds that it will be a very sad re flection on the acumen of the politicians of the country, if some scheme is not devised that will satisfy Ireland, while retaining, in full vitality, the Imperial connection between the two kingdoms

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"The future," as the Free Press well has it, 'can be well permitted to take care of itself. Society has been able from time to time to wrestle with its own interests, and there need be no doubt that our successors, whether here, in Ireland, or elsewnere, will be as fully able to take care of their own affairs as we have thus far been able. It is the dread of pre-sumed consequences that often delays measures of present importance. It is that kind of hesitancy, that mistrust of the future which is the bane of society lreland was left alone to day the one

their own advantage? While we are able to plume ourselves that we are advance of those that preceded us, a may be expected that the next gen ation will fairly colipse ourselves, a that many things that appear to us a traordinary and dangerous will be them matters of every day routine. This experiment, as it has been calls tands quite as much chance to soore treat success as the Capadian are of the soore treat success as the Capadian are soore to soore the success as the Capadian are soore to soore the success as the Capadian are sooned. Irish experiment, as it has been called, stands quite as much chance to score a great success as the Canadian experiment has done. Many of us may recollect the prognostications that were uttered as to the certain failure of Confederation; and yet we know now that it has been the means of advancing this country in a manner that was altogether unexpected. What the British statesman has most to learn is, to Trust the People, whether those people are of Irish descent, or are residents of Canada. If such a feeling prevails, there will be the best assurance that good results will grow out of an agitation which has thus far inflicted not a little injury on Ireland itself."

Our London contemporary's expression of opinion favorable to Home Rule was followed, on the 21st of December, by

was followed, on the 21st of December, by a very able exposition of opinion on the same interesting topic by a Brantford journal. The Expositor, published in that enterprising but youthful city, on that day dealt with Goldwin Smith and Irish Home Rule in a trenchant and vigorous style. The writer begins by reference to Mr. Goldwin Smith's views on the result of the recent elections. He says that this erratic individual, while ever a Liberal at home, has here been the advocate of all parties and of the most diverse interests. Recently he has declared himself the apostle of a no party system of government, which the Expositor rightly pronounces a Eutopian doctrine that may come into vogue with the millenium it self. Of Mr. Gladstone alone, among British statesmen, is Mr. Smith admirer, but, as our Brantford contem porary well points out, Mr. Glad stone is too great, too progressive s statesman to wholly please Mr. G. Smith. The Expositor's dealing with Mr. G. Smith's drastic method of treating Irish grievances, is the very ablest portion of its clear-sighted article. Mr. G. Smith would, as our Brantford contemporary so well expresses it, dragoon the Irish into submission as they were dra-gooned again and again from the days of Henry VIII. till the close of the last century-or, as it might have more correctly said, have been till the present time. All the dragooning of three and more centuries have failed to make the Irish sub missive or loyal to the British govern ment. The effect has been, in fact, in the very contrary direction. The policy of the two Cromwells-a policy of spoliation, rapine, murder and massacre-yet remembered by the Irish race with an intensity of hatred that the lapse of years cannot diminish—would not be tolerated in this age—Mr. G. Smith to the contrary notwithstanding. Civilization would at once rise against such barbarity, and instead of Irish Home

liberty, lived to follow its hearse. If then, during that brief interval, Ireland so flourished, and the fact is well established, why not again restore the political rights which were so basely and so corruptly wrested from her by the infamous act of union? Why not give the Irish people one more chance? Let them have their Parliament on College Green, uncontrolled by the Parliament of England, and subservent to the Crown uncontrolled by the Parliament of England, and subservient to the Crown alone. Let Irish affairs be managed by Irish representatives, taking care that the rights of the minority be duly protected as the rights of Frenchmen have always been here, and we believe, though Mr. Goldwin Smith may not, that ere a generation passes away, there will not be in all the wide realm of Britain a more loyal and faithful people than the inhabitants of the good old Emerald lale."

The just and kindly sentiments of the journals from which we have just cited are forcibly brought to mind by recent utterances of Mr. G. Smith. Dr. Wild and certain of the Orange Lodges of this country on the subject of Home Rule. At a supper lately given by Schomberg Orange Lodge the first-named gentleman declared that the position of the "loyalists" of Ireland was extreme indeed, and they were deserving of the highest praise for their struggle against fearful odds. He hoped that the voice of all "loyal" Eng lishmen would be uplifted for the strengthening, comfort, and success of the Loyalist party, And Mr. G. Smith was thereupon applauded. He was sup ported by Dr. Wild, another guest of the Schomberg men. He spoke of the abuse of our civil liberty being the greatest evil Canada had to contend with, and asserted that there was a constant interference on the part of the religious element with the civil laws and generally. Why should there be any fear that those that are destined to fol-

of peace! But these worthice do not THE KNIGHT AND HIS SECRETARY. with a simplicity bordering on severity s'and slone in their antagonism to Irish s.if-government. The East Bruce County O.ange Lodge lately resolved:

O.ange Lodge lately resolved:

"That this County Lodge, in common with all Canadian Orangemen, regards the perilous position of their Irish brethren with feelings of apprehension, and it unanimously extends to them its fraternal sympathy in the trying discumstances by which they are surrounded, and sincerely treats the wisdom and locality of the limit. which they are surrounded, and sincer trusts the wisdom and loyalty of the I perial Government will avert the calam ies they have too great reason to dree

And the Victoria County Lodge like, wise protested against Irish rights:

"Resolved, That this L. O. County Lodge of the County of Victoria are anxiously watching the events transpiring in Ire land, and with great anxiety and alarm the steps taken to obtain Home Rule fo that country, believing, as we do, the danger to our brethren and friends there, and would assure them of our most sincere sympathy in their trials, and our most earnest support, morally and financially, if they should be called upon again to raise the 'Standard of No Surrender,'"

The view that we have always held of

The view that we have always held of Canadian Orangemen is now being daily verified. Some foolish Irish Catholics, whose vanity the political tricksters love to tickle, were in times not long gone by wont to pronounce Orangemen "good fellows"—liberal, fair minded, noblenearted. Many of them are, indeed better than their system, but the mass of Canadian Orangemen are as deadly, if not such outspoken, foes of Ireland and of Holy Church as the most debased and savage of their Irish brethren, whose brutality and degradation is an eye-scre upon modern civilization,

SEVENTH PROVINCIAL COUNCIL OF QUEBEC.

His Grace the Archbishop of Quebec has announced the convocation, for the 30th of May next, of the Seventh Provincial Council of that ecclesiastical province. His Grace, in his pastoral etter to the clergy and laity of his diocese, conveying intelligence of this important event, says: "For the seventh ime since the erection of the ecclesias. tical Province of Quebec, a Council is to take place in this city. It will open on the 30th of May next. Ten bishops and one prefect apostolic, assisted by theolo gians and canonists, have been invited to attend. As this reunion of the chief astors of our province is of very great mportance for all the faithful committed to their care, we exhort you all, dearly beloved brethren, to invoke with fervor and confidence the enlightenment of the Holy Ghost, that those whom He hath Himself placed to rule the Church of God may know the way to guide the souls confided to their pastoral solicitude. Prayer is an every day duty; through it descends into our souls the graces we need for salvation. Pray without ceasing, says the Apostle Rule we should have an Irish republic.

who work for your salvation, for the Sov-ereign Pontiff, for the Bishops, for your pastors, and all the clergy. But this obligation is all the more urgent on extraordinary occasions, such as the convocation of your chief pustors in the name of Holy Church to council, there to deliberate on the most important questions concerning the saving of your souls. We invite you, dear brethren, to redouble your fervor, offer your prayers, your communions, your good works, to obtain from the Adorable Heart of our Divine Redeemer by the intercession of Mary Immaculate, that this council may redound to the glory of God, the salvation of all the souls committed to the pastoral care of the

Bishops of this Province." We cannot doubt that the Archbishop's good counsel will be eagerly followed by his faithful and devoted children in Christ, and that their prayers will be fruitful of blessings on the coming council. The council will we trust be important both in respect of its deliberations and of its results. We cannot, from our survey of the religious and political situation in Canada drive from our minds the belief that troublous times are at hand for the Church of Lower Canada.

The approaching Council will, we may without disrespectful anticipation or idle curiosity assume, take the present situation and the looming dangers of the near future into consideration, and therein lay down such ordinances, and proclaim such counsel as to its wisdom may seem meet and fitting. The prelates summoned to the Council are, besides His Grace the Archbishop, the Bishops of Three Rivers, Rimouski, Montreal, Sherbrooke, Ottawa St. Hyacinthe, Chicoutimi, and Nicolet. the Vicar Apostolic of Pontlac, who is low is our footsteps may not be quite as thirds Irish Catholics into the sea! the Prefect Apostolic of the Guif of St. able as we have been to cond our affairs Mild, sweet, amiable preacher of a gospel Lawrence.

Sir A. Campbell, Kuight, Postmaster-General, and "leader of the Senate," has again, through the medium of his secretary (\$00 014) favored us with some attention. He is evidently bent on crushing us, but the crusher is not equal to the task. Here is the instrument in all its terrible littleness :

Post Office Department, Canada,
Ottawa, 16.h Feb., 1886.
Siz.—I am directed to inform you that the Postmaster, at London, has been instructed to discontinue publishing the Time table of his office, in the CATROLIC EECORD, from the 1st April next. I am, Sir, Your obedient servant,

Thomas Coffey, E.q., publisher and proprietor Catholic Record, London, Ont.

To Sir A. Campbell, Knight, Post Master General, and "leader of the Senate," we say: Go on in this display of petty malice and of impotent bigotry. In your estimation, evidently, Papists have no right to know when mails arrive at or leave the Post Office of the city of London. But we may tell you that the RECORD, sustained by the Catholic people of Canada, will, despite your malig nity, continue in its course, and long after your shadow shall have ceased to darker the Privy Council chamber at Ottawa, publish to Papists the information you now deny them.

We feel honored by the attempted

persecution of this fanatical minister. Ionest Conservatives hold down their heads in very shame at his mere men tion-and all good citizens are disgusted by his narrowness. We repeat what we have already said, that if the Premier ventures to face the electors with this nsavory individual in his Cabinet, he will hardly reach the shore beyond. The scenes at the late meeting at Sillery, which we hope all fair-minded men deplore, should warn him of the dangers shead. It is not with Campbells and men of that ilk that he can hope to again achieve victory. He will need his strongest men in the Ministry and in the field as candidates to save his party from irretrievable ruin. We know that the right honorable gentleman is above the narrowness of such a man as the present Post Master General, and trust, for the honor of Canadian politics, if for no other reason, he may dissociate himself from those who would have the people of this country divided into two hostile camps, hating each other, striving and straggling one with another, citizen sgainst citizen, and neighbor against neighbor. We ask our friends all over the Dominion to rally more closely around the RECORD and the Catholic press generally in its struggle sgainst fanaticism and sectarian

THE NEW CARDINAL.

the rudiments of his education. In 1853 he returned to Baltimore, and entering St. Charles College, made his studies for the priesthood, to which holy office he was, on June 30th, 1864, ordained by the late Archbishop Kenrick. In 1868 he was appointed Vicar Apostolic of North Carolina and titular bishop of Adramythum, i p. i. In January, 1872, he was translated to the See of Richmond, made vacant by the death of Bishop McGill. His adninistration of the diocese of Richmond was marked by such zeal and success. that in May, 1877, he was named co adjutor, with the right of succession, to Archbishop Bailey, of Baltimore, upon whose death.towards the close of the same year, he became titular of that historic and illustrious See. In 1883 he visited Rome to assist in the council assembled to consider the state of the church in America, and prepare for the plenary council held in November and December, 1884. At this memorable assembly Archbishop Gibbons presided as Delegate Apostolic, and to his prudence, firmness, and foresight is to be largely ascribed the unanimity and success which attended its deliberations. His Holiness could not have selected for the red hat a prelate enjoying greater esteem among all classes in the American republic than the Most Rev. James Gibbons, Archbishop of Baltimore.

"Baltimorean," in the Cincinnati Com mercial Gazette, describes the coming Cardinal as a man of slender physique and low stature, with a pale thin face lighted up by a pair of bright blue eyes. "Indeed,' says "Baltimorean," "if it were not for the purple rabat extending down from his collar, he would be taken for the humblest of his priests. He has a fondness for the old-fashioned slouch hat, which all the dignity of his rank cannot overcome. His manner of living is of the simplest. His residence on Charles street is furnished the purple rabat extending down from his

His own rooms are the largest in the house. He is very fond of walking, sometimes going on foot the entire length of Charles street, several miles. In his pedestrian tours he is usually accomcanied by one of the young priests of the Cathedral. In private life he is the kindest and most accessible of men. The humblest of the cathedral parishioners can talk with him in his library whenever he is at home. His very expression unites

confidence and affection, it is so bene-volent and fatherly. "Baltimorean" adds confidence and affection, it is so benevolent and fatherly. "Baltimorean" adds:

"It is said that he knows personally nearly every member of the cathedral parish as well as all the more prominent laymen of the archdiocese. He is fond of visiting his flock, and in doing so makes no distinctions in favor of the wealthy. This was especially noticeable while he was Bishop of Richmond. There was not a Catholic family in the Confederate capital that did not receive visits from him during his residence there. He had a way of dropping in at the most unseasonable hours—just as the houses of his flock came in the way of his walk. Many an industrious house wife there has blushed at the entrance of the Bishop while she was bending over the washtub, but his sunny smile and genial talk soon banished all feeling of uneasiness.

"The Catholic people here cherish for him a deep personal love aside from the esteem in which they hold him as their Archbishop. He is learned without being proud; has piety without asceticism, and executive ability without addinneering disposition. To his clergy he is more like an associate than a superior. Not one of them has ever complained of any arbitrary conduct on his part, although Catholic prelates in this country have absolute power in the matter of appointments and removals."

The Archbishop, as a pulpit orator, is impressive without being eloquent, his method being to first, availant the

impressive without being eloquent, his method being to first explain the matter in hand already, and then appeal to the feelings. His success, therefore has been that of a missionary rather than of a theological character. As an author he is known as the writer of "The Faith of Our Fathers," the most popular Catho lic book ever printed in the English tongue. Catholic Canada rejoices in the honor the Holy Father purposes to confer on her younger and fayored sister-the American Church-by the elevation of Archbishop Gibbons to the College of Cardinals.

OUR LITTLE BALLYKILBEG. The heart of the Pontiac Equity is re-

oiced, because, forsooth, the acting editor

of the Ottawa Citizen has come to his rescue. Scion of the notorious house of Ballykilbeg, deeply imbued with the principles of Sandy Row, the latter scribe is ever ready to shout his hatred of the CATHOLIC RECORD from the very house-tops of that small and ignoran portion of the Dominion Capital which thinks as he thinks, and believes as he believes. It is well that Canadians The Expositor points out that:

"Ireland's only period of prosperity in all the centuries since Strongbow and his Normans landed on Wexford coast, was the eighteen years which closed with the union, brought about by the enormous bribes of Pitt and Castlereagh. Then the country for the first time felt and exhibited the spirit of freedom. Her commerce flourished, her manufactures increased, and prosperity smiled, as it never smiled before, since the Norman and Saxon came over upon a contented and gifted people. But Henry Grattan, who had sat, as he said, at the oradie of Irish liberty, lived to follow its hearse. If then, during that brief interval, Ireland so flourished with the continuous properity in all the centuries since Strongbow and his Normans landed on Wexford coast, was the eight character of Holy Church imposes on us the duty to pray one for another, that we may be saved—orate pro invicem ut salvement (St. James v. 16); and St. Paul (Tim. ii, 1) recommends prayer for all metaphor of course—we too have a Jobnson of Ballykilbeg who hates Home hat they are after all nearly as highly privileged as their fellow subjects across the water. If they have a Johnson of Ballykilbeg to kick the British Crown into the Boyne—all in metaphor of course—we too have a Jobnson of Ballykilbeg who hates Home hat they are after all the members of Holy Church imposes on us fication of the intention of the Holy factor of the intention of the Holy factor of the called to the cardinals. His Grace the Archbishop of Baltimore has, we learn, received official notion of the intention of the Holy factor of the college of Cardinals. His Grace the Archbishop of Baltimore has we learn, received official notion for the Holy factor of the cardinal the consistory announced to be high stations—observe fieri orations prompted in the consistory announced to be held in June. James Gibbons, Archbishop of Baltimore, was born in that city on the 23rd of July, 1834. While still very young, he was by his parents, both Irish, the received and disgr should know that they are after all of Belfast Orangeism in its vilest forms He requires careful nursing and some pruning. For the former office Messre Smith and Cowan, whose bucolic tastes merit recognition to extent at least o appointment as judges at their next ownship fair, if not of the stately equine, at all events of "small porkers," (see Berlin News of late date), ought, we think, present themselves as andidates : for the latter we respectfully suggest the editor of the Ottawa Free

Our little Johnson is in eastacy over Mr. Poupore's letter to the RECORD. According to our Sandy Row friend, we have been literally demolished by this "admirable", (Pontiac Equity), production. The same writer's heart, if we remember aright, was made merry and did rejoice exceedingly, when Mr. Curran's letter to the RECORD appeared. that quarter has done or can do our friend, the member for Montreal Centre, any good, either with his constituents or with the country. And we must confess sorrow that a gentleman who holds kilbeg."

with good grace from a man who two

who foment hatred and discord in a coun try where there should be naught but equality, harmony and good will,

THE CONTEST IN ULSTER

By way of reply to our respected correspondent "Home Ruler," and for the special satisfaction of the many patriotic Ulstermen and sone of Ulstermen who read the RECORD, we, in this issue give the exact figures of every contest in that Pro-vince at the last general election. In no other Province, excepting two constitu-encies of Leinster, did the anti Nationalista make any serious attempt to carry a seat. The members for Dublin University are of course both extreme Tories and bitter

ARMAGE MID.
hn McKane-C4,314
mund Leamy-N2,667
ADMAGH NORTH.
jor E. J. Saunderson-C4,192
nomas Shillington—L2,372
ARMAGE SOUTH.
lex Blaine—N, acclammation. CAVAN EAST.
homas O'Hanlon—N.,acclammation.
(BVAN WEST.
menh G. Biggar—N
muel Saunderson-C1,779
DONEGAL EAST.
rthur O'Connor-N4,089
homas Lea-L2,992
DONEGAL NORTH.
ames Edw. O'Doherty-N4,597
ol. H. H. A. Stewart—C 952 DONEGAL SOUTH.
DONEGAL SOUTH.
erhard Kelly—K
DONEGAL WEST.
atrick O'Hea-N., acclammation.
DOWN EAST.
Capt. Rich. W. B. Ker-C, acclammation.
DOWN NORTH.
DOWN NORTH. Col. Thos. Waring—C4,315 John Shaw Brown—L2,841
ohn Shaw Brown-L2,841
DOWN SOUTH.
John Francis Small-N4,995
John Francis Small—N
DOWN WEST.
Lord A. W. Hill-C., acelammation.
NEWRY.
mation.
FERMANAGH NORTH.
Wm. H. K. Redmond-N 3,255
J. Caldwell Bloomfield_C2,822
FERMANAGH BOUTH.
Henry Campbell N
Frank Brook-C
LONDONDERRY CITY.
Charles Edward Lewis-C1,824
Justin McCarthy N
Henry L. Mulholland—C5,180
Right Hon. S. Walker Q. C-L2,017
LONDONDERRY SOUTH.
Timothy Michael Healy-N4,723
Col. Hugh McCalmont-C,2,342

Wm. Findlater_L Monaghan North, Timothy Michael Healy—N... Sir John Leslie Bart—C..... Monaghan south. Sir Joseph N. McKenna—N. Evelyn S, Shirley—C.....

TTRONE EAST,
Wm. Jas. Reynolds—N..

J. Mellis Stuart—C...... . 3,919 Matthew J. Kenny—N......
Hugh C. Moore—C.......
TYRONE NORTH. John Dillon—N.......

TYRONE SOUTH.
William O'Brien—N......
Hon H. S. Maxwell—C.... Edw. S. W. De Cobain—C. ..3,033 Sir James V. Corry, Bt.—C..
R. W. Murray—L.....

BELFAST NORTH.

William Ewart—C..... William Ewart—C. 3,915
Alex. Bowman—L. ,330
BELFAST SOUTH.
William Johnston—C. 3,610
John Workman—L. 990
Dr. R. Leeds, Q. C.—C. 871
BELFAST WEST.
J. H. Haslett—C. 3,778
Thomas Sexton—N. 3,743 ANTRIM EAST.
Capt. James McCalmont—C....4,189
Marriott Robt. Dalway—L.....2,105 ANTRIM MID.

Hon. Robert F. O'Neill—C.....3,832
Thomas Alex. Dickson—L.....2,713

J. Wm. E. Macartney—C.......5,047 John Doherty Barbour—L.....3,685 The extent of the revolution effected n Ulster at the last election cannot be estimated unless we compare the returns with those of previous contests. In 1874 there were for this Province returned twenty Conservatives, seven Liberals and two Home Rulers. In 1880 the figures for all these parties remained precisely the same. But in 1885, with the extended franchise, came the efface-We have yet to learn that praise from ment of Whiggery and the partial demolition of the citadel of Toryism. There are now seventeen Nationalists sitting for the Province of Ulster, as against sixteen of the Orange Tory faction, not more than ten or twelve of whom wil so high a place in our estimation as the survive the next general election, if member for Pontiac should do aught to another general election on the same merit laudation from "Our little Bally- lines as the last be ever fought. The men of Ulster, against frightful odds, The writer in the Citizen talks of our have won a glorious victory, emphasized violations of the impersonality of journal- by the increased Nationalist majority the ism. This statement comes of a truth other day in North Monaghan, and the vastly decreased Tory majority in Mid years in a municipal election in the city Armagh. By no victories have the hands of Ottawa, made daily and opprobrious of the Irish leader been so greatly mention of the editor of this journal's strengthened as by those achieved name in appeal to the lowest passions of against and over landlord tyranny, Orange THE GOVERNORSHIP OF NEW-FOUNDLAND.

We take deep interest in the affairs and fortunes of the island of Newfoundland and as a consequence felt highly pleased to be enabled to announce some week ago the appointment of Sir Ambrose. Shea to the governorship of that colony. His appointment was made in the dying days of the Salisbury government, and no sooner was it announced than the ultra-Protestant faction in Newfoundland and the salisbury as brought about its We take deep interest in the affairs and raised such a clamor as brought about it ellation. The Mail of Feb. 17th, dis cussing this strange course of the Imperia government eavs :

government, says:

"The cry of 'Orangeism' has beer raised against the Imperial Government and La Patrie, of Montreal, rejoices that the Mail is the only Canadian journa infamous enough to take its part. Our answer is this. What would the Romai Catholice have said had the position beer conferred upon Sir William Whiteway Would they not have contended that his past associations and environment has rendered it morally impossible for him to discharge the functions of his office in an impartial manner? And if that argumen would have been an unanswerable on against Sir William, is it not equall strong, mutatis mutandis, against Sir Ambrose? It was a case in which the appointment of a local man, Protestant of Catholic, would have outraged the feeling of one half the population, and intensifie the sectarian animosity now prevaiting and for that reason we think the Glad stone Government acted wisely in cancel ling Sir Ambrose's parchment, and it calling in an outsider in no way connecte with either of the contending factions."

Our Toronto contemporary is altogether. Our Toronto contemporary is altogethe

beside the mark. Why appoint Sir Am brose at all if his appointment were not proper one? We can safely say that has Her Majesty's government decided on appointing Sir W. Whiteway no objectio ould have been raised or even suggeste by Catholics. Our city contemporary the Advertiser, thus disposes of the Mail shaurd contentions:

"The Toronto Mail justifies the cance lation of the appointment of Sir Ambros Shea as Governor of Newfoundland. W Shea as Governor of Newfoundland. We think there was no justification for which was done. If the Colonial office came is the conclusion that Sir Ambrose Shea we not the best man to be entrusted with the government of the Province it ought have arrived at that conclusion before the appointment was made. Having may the appointment it was bound to allow to stand until Sir Ambrose Shea show himself unfitted for the office."

In a letter to the Times, which had a

tacked his appointment, written from S George's Club, the 23rd of January, S Ambrose says that when it was know that he had been appointed Governor Newfoundland, the great commerci houses of the Island sent him a telegra of warm felicitations, assuring him that h nomination would contribute as well the development of its commerce as the general interests of the colony. Ti despatch was signed by Walter, Griev Son & Co., Greenock; Baine & Johnston Greenock: T. & W. Stewart, Greenoc Tob Brothers, Liverpool: C. S. Bowro & Co., Liverpool; C. T. Bennet, Brist Stephen Rendell, Torquay; Mark Holi wood & Co., London.

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Nestor of commercial Newfoundlas

Mr. James Grieve, formerly M. P. Greenock, who wrote him a hearty let of congratulation. All these gentlem just named are Protestants, but their spi of fairness raises them above the quart of race and religion. Their testimony indeed much more valuable than that anonymous bigots or rampant fanat Sir Ambrose denies very emphatics that the majority of the Island Protesta were opposed to his nomination, and clares that the cancellation of his appoi ment would be an ostracism of the Catl lice of British North America, and me them inferior to other subjects of l Majesty. He likewise affirms that, d ing the thirty years of his active pu life, he devoted himself to the effacem of religious animosities. He stron supported confederation in 1869, and equence lost his seat. In 1873 was defeated by a small majority in great Catholic centre of St. Johns. was immediately requested by the P testants of Harbor Grace to repres them, and was elected without opposit During the next session, he was the Catholic forming part of Sir F. Cart Cabinet, and used his influence to con many men and banish many bitternes Four years later, the assembly have been dissolved, Sir Ambrose was a returned for Harbor Grace, and also

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"We fully agree with our contem ary's conclusions, which say that cancellation is calculated to bring cancellation is calculated to bring colony into contempt, for no country efford to treat its ablest men as Si F. Whiteway and Sir Ambrose Sheabeen treated through the machination inferior people in Newfoundland. hinted that the Imperial Government compensate Sir Ambrose Sheaby other appointment in some region, but we should bope that would decline such salve for his wor He has been attacked in his home, but THE GOVERNORSHIP OF NEW-FOUNDLAND.

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In a letter to the Times, which had attacked his appointment, written from St. George's Club, the 23rd of January, Sir Ambrose says that when it was known that he had been appointed Governor of Newfoundland, the great commercial houses of the Island sent him a telegram of warm felicitations, assuring him that his nomination would contribute as well to the development of its commerce as to the general interests of the colony. This despatch was signed by Walter, Grieve, Son & Co., Greenock; Baine & Johnstone. Greenock: T. & W. Stewart, Greenock; Tob Brothers, Liverpool: C. S. Bowrony & Co., Liverpool; C. T. Bennet, Bristol; Stephen Rendell, Torquay; Mark Holm-

wood & Co., London. Sir Ambrose further states that he should to these names add that of the the following mail. But no sooner did Nestor of commercial Newfoundland, Mr. James Grieve, formerly M. P. for Greenock, who wrote him a hearty letter of congratulation. All these gentlemen just named are Protestants, but their spirit of fairness raises them above the quarrels of race and religion. Their testimony i indeed much more valuable than that of anonymous bigots or rampant fanatics. Sir Ambrose denies very emphatically that the majority of the Island Protestant were opposed to his nomination, and declares that the cancellation of his appointment would be an ostracism of the Catholies of British North America, and make them inferior to other subjects of Her Majesty. He likewise affirms that, during the thirty years of his active public life, he devoted himself to the effacement of religious animosities. He strongly supported confederation in 1869, and as a equence lost his seat. In 1873 he was defeated by a small majority in the great Catholic centre of St. Johns, but was immediately requested by the Protestants of Harbor Grace to represent them, and was elected without opposition. During the next session, he was the only Catholic forming part of Sir F. Carter's Cabinet, and used his influence to control many men and banish many bitternesses. Four years later, the assembly having been dissolved, Sir Ambrose was again returned for Harbor Grace, and also on two subsequent occasions, while in 1882 he polled 1800 votes against 200

cast for his opponent. We notice that our esteemed contem porary, the Post, cites with approval the observation of the Montreal Herald respecting the cancellation of Sir Ambrose Shea's appointment :

"We fully agree with our contempor "We fully agree with our contemporary's conclusions, which say that the cancellation is calculated to bring the colony into contempt, for no country can afford to treat its ablest men as Sir W. F. Whiteway and Sir Ambrose Shea have been treated through the machinations of inferior people in Newfoundland. It is hinted that the Imperial Government will compensate Sir Ambrose Shea by some other appointment in some other region, but we should hope that he would decline such salve for his wounds. He has been attacked in his home, by the

people he has served all his life, and from them he should seek reparation. Nothing short of a complete vindication by the people of Newfoundland should satisfy him. The circumstances of his humiliation are altogether unprecedented; and while it may seem an easy matter to pocket the insult, leave the island, shaking the dust off his feet, and accept an Imperial appointment at some out of the way station of the Empire, it will be more manly, and more courageous, to remain way station of the Empire, it will be more manly, and more courageous, to remain in Newfoundland, fight down the bigotry of which he is the victim, and retire from colonial politics only after the people who have done him the injury have been brought to admit their fault and their fanaticism."

The gentleman upon whom the guberatorial mantle has fallen is Sir Georg Des Voeux. Of him the Toronto World

"Without the island of Newfoundland confederation of the North American provinces is incomplete. It was thought that Sir Ambrose Shea's appointment would pave the way for Newfoundland's cohesion with the political system of the main land. But the islanders will have none of him, and the colonial office has therefore effected an exchange between him and Sir George Des Voeux. This gentleman is not likely to be less emphatic in his views on the unity of British North Americs. He was for some years "Without the island of Newfoundland North America. He was for some years prior to confederation a practicing barrister in Toronto, when, owing to a friend-ship with Lord Edward Clinton, son of the Duke of Newcastle, then secretary the Duke of Newcastle, then secretary for the colonies, he secured an appointment as stipendiary magistrate in Demerara. There he came into conflict with Sir Francis Hincks, and got rather the best of it. Next he was governor of St. Lucia, then of the Fiji islands. He is a man of some ability, and the long experience he has now had of various executive experience should have fitted him for the systems should have fitted him for the new post he is called upon to fill. He is married to a daughter of Mr. Pender, M. P., the great telegraph financier.'

We hope that Sir George Des Voeux's governorship may be successful if not brilliant, and result in the introduction of Newfoundland into the Canadian Union.

The Catholics of the island, notwithstanding the gross injustice done them in the person of Sir Ambrose Shea will pay him the respect due his position, and strengthen his hands in the just discharge of his duty.

A correspondent, intimately acquainted with the affairs of Newfoundland, has, since the above writing, sub mitted to us a statement concerning Sir Ambrose Shea's appointment to the government of the colony and the subseuent cancellation of that appointment,

f which the following is a summary: The latest advices from Newfoundland inform us that when, on the 11th inst., the House of Assembly was opened by His Excellency, Sir F. B. T. Carter, the administrator of the Government, he read, at the conclusion of his speech, a despatch from the Secretary of State for the Colonies, announcing the appointment of Sir George W. De Voeux as governor. It is felt by all true Newfoundlanders that this new appointment is the direct outcome of the blackest and most shameful bigotry. When Sir Ambrose Shea, a native and a Catholic, returned to Newfoundland a few weeks ago, he had, as is well known, a promise that his commission as governor would be brought to him by his secretary the astounding announcement that native of the Island and a Catholic had been appointed governor than the government faction and the ultra-Protestants at once met in council and framed two protests against Sir Ambrose, and forwarded them to the Home governmentone from the government itself, the other from the Chamber of Commerce. From all that could be learned of the tenor of these protests, the principal, in fact only objection against the new governor was that he was the leader of the minority in the House. The real bjection was that Sir Ambrose Shea was a Catholic and as such would never do to preside over an executive council composed (as it is) of purely Protestant and Orange members The Chamber of Commerce sent their pro test in the very face of a joint congratula tory, telegram already alluded to, received by Sir Ambrose from the real heads of mercantile houses living in England. These were the two principal protests, but lozens of petty schemes, were resorted by to jealous bigots in St. John's. As an intance, one Augustus W. Harvey, who was a planter in Bermuda before he came to that city, was so filled with a desire to be revenged upon SirAmbrose, for being appointed Newfoundland's representative at the fisheries exhibition in place of himself, that, hearing His Lordship Dr. Jones had telegraphed his congratulations to Sir Ambrose, he made it his business to wire his Lordship to know if such was the case and then published a letter over his own name contradicting it. Then, again neither the Chief Justice on the bench nor the inferior officials had the good sense or grace to hide their wrath even under the cloak of disinterestedness. To meet these protests Sir Ambrose lost no time in crossing the Atlantic again, and wending his way to Downing street. Here behold that venerable man of 73 winters, "the grand old man of New-foundland," who, for over 30 years, made her Councel Chambers ring with his elo-

quence in advocating freedom to all, who

formed one of the ever memorable little

band that fought for and won responsible

chosen representative of a Protestant constituency, and whom a gracious Sovereign but a few years ago knighted, behold him again in London for the sole purpose of refuting the calumnies of men like Harvey, who, if the truth were known owe all they have to Sir Ambrose and his class, for he is proud to boast of having been once a common fisherman, but he failed, as history will with sorrow record. he failed of success. The happy tide which threw "the grand old man" of England once more into power has been the means of giving the death blow to the appointment of "the grand old man" of Newfoundland to the viceregal office. Whilst the good ship "Peruvian," with Sir Ambrose on board. was ploughing her way through the stormy Atlantic, the new government had taken office, and when Sir Ambrose arrived in Downing street, he found that Colonel Stanley's ignorance and bungling, coupled with unnecessary delay in ascertaining the facts of the case, had left the appointment open for the Gladstone government's approval. But alse? the and jealousy of a few St. John's aliens triumphed, and the appointment was cancelled. Who De Voeux is or was, the Catholics of Newfoundland care not, for though he may be governor in name, yet Sir Ambrose Shea is, and while he lives will be, regarded as the real leader of his people, in proof of which he will receive upon his arrival a reception that would rojoice a monarch. When he does return it is expected he will re-assume the leadership of the Liberal party, and in union with Messrs. Kent and Donnelly hurl from office the present administration under the premiership of the Scotch bigot. Thorburn, and the Orange Attorney General Winter. It may be added that

ernments. LE CANADIEN AND THE MAIL.

Messrs. Kent and Donnelly are men of

exceptional ability, the former having

refused a knighthood and the latter hav-

ing held office twice under previous gov-

Le Canadien is after the Mail with its biggest stick, for one of the latter's many ecent assaults on Lower Canadian insti-We doubt, however, if the tutions. Toronto journal will be much frightened at the size of its enemy's club. Our sympathies do not run in line with the Mail's views on the connection of church and state in Lower Canada, but there is one paragraph in Le Canadien's article that seems to us to call for criticism The first explosion of anger on the part of this journal (the Masl), conducted by an Irish Catholic, Mr. Farrar, who has received ospitality in our province, without being excusable, could at least be explained the rebound of the Riel agitation. But when the Mail coolly seeks to excite against the French element of Canada the hatred of other races it is guilty of a procedure at once dious and intolerable." What does Le Canadien seek to convey by mentioning that Mr. Farrar is an Irish Catholic ? Does it mean that that gentleman has made assaults on the French element of our population because he is an Irish Cathospeaks the sentiments of the Irish Catho ics of Canada? Is not Le Canadien aware that it is not Mr. Farrar who directs and controls the Mail, but Mr. C. W. Bunting, an Irish Protestant? In fact, we doubt very much if Mr. Farrar has written a line of the Francophobist articles that have, since last November, almost every day graced the columns of the Mail. If he did write any of these, therein he spoke not the sentiments of the masses of the Irish Catholic people of this country, to whom Le Canadien must learn to be fair and just, if it expect that fairness and justice for its own people which we earnestly trust they will ever receive. The allusion of that journal to Mr. Farrar's having received hospitality in Quebec is not becoming either civility or ordinary journalistic courtesy. We do not know of a Province in the Dominion that would not be glad to extend hospitality to gentleman of his rare gifts and high personal worth. If Le Canadien desires to thresh the Mail it must devise a new style of club. We must say that, for our part however much we differ from the Mail's recent attitude towards Quebec, we greatly prefer its course to that of men who, after blood and thunder vaporings about the 16th of November last, then ran in baste to Ottawa for "instructions," and returned in hurry to their own homes to preach moderation, in patient anticipation of ministerial explanations. When Le Canadien says that the Mail speaks not the sentiments of many Upper Canadians it is wofully mistaken, its letters from this Province to the contrary notwithetanding. The fact is a sad one, but nevertheless unquestionable, that the Mail does speak the opinions and feelings of thousands and thousands of the people of this Province, as may at the next election be made manifest, too painfully, perhaps, for Le Canadien.

THE REV. P. J. COLOVIN, formerly of the Congregation of the Holy Cross, and latterly pastor of Port Lambton, in the diocese of London, has been named to the pastorate of Dayton, in the diocese government, who for nine years was the of Milwaukee.

LONDON CATHOLIC SCHOOLS.

Last week the Catholic schools of Lonon were favored by a third official visit from C. Donovan, Esq., M. A., Inspector of Catholic Separate Schools for the Prorinces of Ontario. Pupils and teachers ook forward with pleasurable anticipation to Mr. Donovan's visits. The learned genleman combines, with official exactitude suavity of manner that enhances his sefulness, and facilitates the discharge of his onerous duty. Mr. Donovan made very searching visit to our four schools St. Peter's, St. Mary's, St. Aloysius', (Sacred Heart) and St. Joseph's (Mount Hope), taking ample time to enquire fully into the standing of the pupils, the methods of teaching and governing and the condition of bulldings, premises and equipments. The average time spent in each of the departments-twelve in all—was half a day. The results, on the whole, were highly gratifying, both teachers and pupils doing their duty faithfully and meeting with deserved succourse, as laid down by the Education Department, were carefully treated during the Inspector's visit, each in due order. It is our pleasure to note that, besides proficiency in secular learning, the pupils of the London schools are well grounded in Christian doctrine, and that a healthy religious tone pervades them all. Mr. Donovan found the school location, buildings and grounds among the most creditable in Outario. At the close of the visit, he expressed himself better satisfied than ever with the standing and success of London's Catholic schools. Since his last visit, the splendid new school of St. Aloysius, built on the Sacred Heart property and fronting on Queen's avenue, has been erected and furnished at a cost of nearly \$10,000, all of which, with the exception of \$1,000 granted by the Separate School Board was donated by the ladies of the Sacred Heart themselves. In solidity of construction in convenience of location, in completeness of interior arrangement and equipment, St. Aloysius' school is not surpassed by any in the Province, The work of inspection over, Mr. Donovan held meetings, of the religious engaged in teaching, at the Sacred Heart Convent and at Mount Hope. At the latter there were present ladies from St. Thomas and Goderich. The meetings were very suc cessful, each closing with a practical and exhaustive discousre on the method of teaching, from the Inspector. We are leased to learn that a like meeting of

GATINEAU VALLEY RAILWAY.

religious ladies engaged in teaching was

recently held in Amherstburg, and proved

quite successful.

A writer in the Ottawa Free Press signing himself "Veritas," discusses the delayed construction of the Gatineau Valley Rail way in very plain terms. Every one knows that there is inexcusable delay in the carrying out of this important project. Where or with whom the fault !

'Veritas" answers : important work may be ascribed to the management, we have no means of determining, but from some inexplicable reason the work remains in statu quo, much to the detriment of the settlers of the Gatineau valley. Several voyages to England and other places have been somewhat estentatiously paraded before the public in order to convey a false impression, but as far as can be ascertained have been productive of no beneficial results to the company, except the unquestionable been productive of no beneficial results to the company, except the unquestionable result of recuperating the shattered energies of the president and enhancing the price which he will ultimately demand for his distinguished services.

The Gatineau Valley railroad company is in a some roat analogous position to that ancient mariner—Sinbad the Sailor —in having an incubus on its shoulders which, if not speedily disloded, will eventually cause disaster to the project obuilding a railroad through the Gameau building a railroad through the Gatineau valley. Some means should be devised by which the company could be extricated from its present dog in the manurais sujet, he should be ruthlessly removed and superceded by some gentleman possessing both the will and the way to procure the decident way companying all the sense of the state of the sense desideratum essentially necessary in all such projects—capital."

A little sweeping out and a good deal of reconstruction is just what the "Company" needs. Let the scheme be once freed from even the semblance of control by sharks, adventurers and shysters, and its early success will be assured.

We are pleased in this connection to notice that on Friday last a meeting of the people of O tawa county was held to protest against the unjustifiable delays that have occurred in the construction of the railway. It is said that those who hold the charter are unable to build the road themselves, and will not allow any one else to do so till they are bought out. Mr. Joshua Ellard, a leading resident of the Gatineau district, and for many years warden of Ottawa County, said at the meeting that the charter of the Gatineau Valley Railway had been under certain conditions transferred to a company of which Mr. C. H. MacIntosh is President. These conditions had not, he claimed, been fulfilled, and therefore neither Mr. MacIntosh nor his company had any right to keep back the construction of the

Gatineau Valley the privileges of railway communication. Many railways, said Mr. Ellard, had been built in districts of much less importance than the Gatineau Valley. with subsidies of little more than half the amount that has been granted towards that road. Resolutions were passed at the meeting, calling upon the representatives of the county to explain why the road was not built, and declaring that the people would suffer no further delay. It s to be hoped that this energetic popular action will compel the early construction of a road so much required from a local and even national standpoint.

EDITORIAL NOTES.

THE Very Rev. Patrick McAllister, V. F., has been appointed Bishop of Down and Connor, and the Rev. Pierse Power, P. P. Dungarvan, Bishop of Waterford, Ireland.

Two Irish Sees are now vacant, that of imerick, by the death of Most Rev. Dr. Butler, and that of Kilmore, by the death of Bishop Conaty. The former was consecrated in 1861 and the latter in 1863. In the diocese of Limerick there are 146 and in Kilmore, 105 priests.

WE HAVE just received from the pubishing house of Desclee, Lefebre & Co. Tourney, Belgium, copies of the Mariale f St. Anselm, Archbishop of Canterbury, and the Pavern Missale with the latest authorized emendations and additions Both volumes are neatly printed and well bound. We commend them to the clergy and religious of Canada.

WE regret to learn that Warden-Hogan, of Frontenac, has temporarily lost his seat at the County Council Board, through a mere technicality. The Freeman, however, assures us, and we may say that we are pleased with the assurance, that his re-election to the Reeve ship of Wolfe Island is a foregone con-

TORONTO'S "MODEL" Mayor lately termed the members of the executive committee of the City Council "cow ards," but was obliged to withdraw the offensive expression. Had the Queen city re-elected Alex Manning, the reign of hypocrisy and sham, now prevailing, nad never seen the light of day. Were the election to be fought over again, it is very safe to say that Oatario's metropolis would take for its Chief Magistrate s man who pays his debts, and proclaimeth not his righteousness and the iniquity of his fellow men from the house tops.

On WEDNESDAY, the 17th inst., were united in holy matrimony, by the Right Rev. Mgr. Bruyere, assisted by Rev. Rev. Father Tiernan, rector of St. Peter's Cathedral, P. Mulkern, Esq., barrister, of this city, and Miss Frances Masuret, daughter of our esteemed fellow-citizen, M. Masuret, Esq. The bridesmaids were the Misses Long and Minnie Masuret, while the bridegroom was supported by Messrs. Cameron Currie, Detroit, and William Masuret, happy couple its every good wish for blessings and prosperity.

THE Celestial empire is disposed to turn an honest penny out of the misfortunes of its unhappy subjects on the Pacific coast. Saith the Toronto World : The Chinese minister to Washington demands that his countrymen on the Pacific coast shall be protected in their treaty rights, as against the Caucasian mobs who are endeavoring to drive them out of the country. It is one thing to legislate against the further importation of Chinamen, but it is quite a different thing to jayhawk those already in the country and possessing a legal status therein. The United States is not remarkable for the rigorous and impartial enforcement of its laws, but should the Washington authorities fail in this case they may have to pay handsome damages to the injured Mongolians. China has often had to pay smartly for mob outrages upon Christians, and what is sauce for the white goose must be sauce for the yellow gander.

MANY OF the despatches-especially of those relating to affairs Irish and Catholic-are the veriest rubbish; for instance the following, dated from Rome the 17th inst : "The Moniteur de Rome publishes the recent address of Archbishop Walsh on the appointment of Mr. John Morley as chief secretary for Ireland. The Moniteur says that the arch. bishop in making such an address acted in direct opposition to the urgent counsels of the Pope. It regrets that the Pope has no power over the Irish clergy in matters affecting Ireland. The archbishop in his address said that while he would welcome him at the present time, under other circumstances Mr. Morley's views pertaining to the church merit an emphatic protest from every Irishman who values the faith of the Catholic people." It is safe to say that Le Monitour never made use of any language disrespectful to or deprecatory of His Grace of Dublin (while it is certain ailway and thus deny the people of the that the Holy Father is not responsible

for the sayings of that or any other journal. Archbishop Walsh's opinion of Mr. Morley is the only, because correct) view that honest Irishmen can take of that gentleman.

THE death is announced of the Right Rev. P. J. Baltes, Bishop of Alton, Illinois, which took place on the 15th inst. The deceased prelate had been long ailing, but his death was withal sudden and unexpected. He was born at Emsheim, Bavaria, April 7, 1827, and brought to this country when five years of age. He studied at Holy Cross College, Worcester, Mass., and at Chicago, completing his theological course in Montreal, where he was ordained priest for the Diocese of Chicago, then comprising the whole State of Illinois. He did duty on the mission at Waterloo and Belleville, Ill. He remained at the latter place till his conseeration there, as Bishop of Alton, January 23, 1870. He had been, however, previous to this, Vicar General to his predecessor, Bishop Junker, and administrator of the diocese from the death of the latter, Oct. 2nd, 1868, till his own consecration. Bishop Baltes was an able writer, a polished speaker and finished scholar, esteemed and beloved by all who knew him. May he rest in peace.

ON THURSDAY, the 18th inst., the Hon. A. M. Ross, Provincial Treasurer, brought down the budget in an able and exhaustive address. The estimates for the current year amounts to \$2,962,514. the items being as follows: "Civil government, \$187,449; legislation, \$127,850; administration of justice, \$470,322; education, \$566,444; public institutions maintenance, \$636,879; immigration, 18,-800; agriculture, \$132,905; hospitals and charities, \$103,630; maintenance and repair of government and departmental buildings, \$56,760; (1) repairs, \$13,600; (2) capital account, \$277,440; public works, (1) repairs, \$114,100; (2) capital account, 54,914; Colonization roads, \$129,950 ; Charges on lands 96,900 ; refund account, \$28,172; Colonial and In. dian exhibition, \$1,300; statute consolidation, \$40,000; miscellaneous expenses, \$45,488; unforeseen and unprovided \$50,000." The Treasurer expects a deficit of \$100,000, but this he will meet by drawing on the surplus, which now amounts to \$6.766 000

GRANT, McLELAN and Hancock, three notable figures in the late civil war, have within a twelvemonth passed away All of them had been at different times candidates to the Presidency of the United States but Grant alone won the prize. Winfield Scott Hancock, who was the last of the three to enter the shadowy portals of death, was born in Pennsylvania on the 14th of February, 1826, and was therefore at the time of his death 62 years of age. He graduated from West Point 1884 and received his commission in United States infrantry two years later. He served during the Mexican war and took part in the Florida campaign against the Seminole Ind ans. He distinguished himself during the war in the battles of Williamsburg, Fredericksburg, Chancellorsville and Gettysburg, in the latt being severely wounded. After returning to duty he was engaged in all the battles of the Wilderness campaign, but was compelled to leave active service in June. 1864, by the breaking out of the wound received at Gettysburg, resuming his com. mand in July, and remaining with it till the close of the war. He was promoted to the rank of Major General 1866. In 1872 he was appointed to the command of the Department of the East, with headquarters at Governor's island, holding the position up to the time of his death. In 1868 Major-General Hancock was a prominent candidate for the Democratic nomination to the Presidency, which, however, was given to ex Governor Seymour. In 1880 he received the nomination, and was defeated by the late James A. Garfield.

Mistakes of Modern Infidels

Rev. Geo. R. Northgraves, of Stratford, Rev. Geo. R. Northgraves, of Stratford, Ontario, has published a timely and clever book, "Mistakes of Modern Infidels," in which he shows by numberless proofs what our readers are well aware of, that "modern infidels" are no more clever than those that have been refuted on every day of the nineteen centuries of Chrisday of the nineteen centuries of Chris-tianity. The fact is that with the increas-ing superficiality of the times, the modera objectors make less and less subtle critiobjectors make less and less such creations of the groundwork of faith. The real difficulties were suggested and answered ages ago. Some of them, such as moderns rehish or rediscover, are fairly put and answered by Father Northgraves.

-Catholic Review.

This work may be obtained at the CATHOLIC RECORD office, London. Price \$1.25; paper cover, 75 cts. Free by mail.

In Favor of Home Rule.

"Well, I never knew that before," said Mrs. Gummidge, looking over the

edge of her newspaper.

"What's that, my dear?" asked Mr. G.

"Why, that Mr. Parnell is a bachelor!"

"Well, you might have guessed it.

He's in favor of home rule."

Mrs. Gummidge was silent a long, long time, wondering just what her husband meant. Meantime Mr. G immidge went out and sat on the back door step like a prudent man. rudent man.

Janette's Hair.

wrist; be braided and jewelled riseed; lovellest hair in the world. my pet;

arm was the arm of a clown. Janette; was sinewy, bristled and brown, my pet ut warmly and softly it inved to caress our round white neck and your wealth tiful plenty of hair, my pet;

Your eyes had a swimming glory, Janette; Revealing the old, dear story, my pot— They were gray, with the chastened tinge of the sky, When the trout leaps quickest to snap the y matched with your golden hair,

Your lips—but I have no words, Janette— They were fresh as the twitter of birds, my pet, hen the spring is young and the roses are wet ith the dewdrops in each red becom set, they suited your gold brown hair, my

Oh, you tangled my life in your hair, Janette; Twas a silken and golden snare, my pet, But, so gentle the bondage, my soul did The right to continue your slave ever-With my fingers enmeshed in your hair,

Thus ever I dream what you were, Janette, With your lips and your eyes, and your hair, my pet; In the darkness of desolate years I moan, And my tears fall bitterly over the stone That cover your golden hair, my pet —Chas G. Halpine (Myles O'Reilly).

MEWS FROM IRELAND.

Dublin.

Can anything be more ridiculous than for the enemies of Ireland to say that the National League is an illegal body? The other day, a motion was made in the Irish Court of Exchequer, to change the venue in a certain case from Dublin to the venue in a certain case from Dublin to the City of Cork, but the other side requested the venue (if changed) should be to the county of Cork. To this it was objected that many of the county jurors might be National Leaguers. "No matter for that," said Chief Baron Palles and Judge Dowse, "The National League is a legal body, and its members may be good and fair jurors." His Grace, the Archbishop of Dublin, has forwarded a subscription of £10 to the Sexton Testimonial, which now amounts to more than £2,000. In the letter which accompanied the cheque, his Grace ex-

to more than £2,000. In the letter which accompanied the cheque, his Grace explains that through an oversight he had omitted contributing to the National tribute to the gifted member for Sligo, but gracefully adds that he was reminded of the claims which Mr. Sexton has upon the people of Ireland, by reading his masterly speech in the House of Commons.

The Lord Lieutenant sent a special invitation to Archbishop Walsh and Lord Mayor Sullivan, to dine at the Viceregal Lodge on January 30th. In each case the honor was declined with thanks.

Queen's County.

At the Graigue, Queen's County, Quarter Sessions, on January 29, the County Court Judge found himself with no criminal business to transact, just as in the adjoining division of Carlow a maiden sessions had to be recorded a few weeks ago. The perfect crimilessness of that part of the country cannot be explained by the assumption that the National League is unknown there, for as a matter League is unknown there, for as a matter of fact, both Queen's County and Carlow are thoroughly organized. How will the enemies of the League account for the non-existence of crime in such zealously Kilkenny.

Kilkenny.

At Piltown, county Kilkenny, on Jan. 22d, five tenant-farmers named McNamara, Sheehan, Ryan, Harria, and Kennedy, were charged before Colonel Stuart and Mr. Bodkin, R. M., with having formed part of a crowd, numbering about 2,000 persons, who attacked a body of police engaged in the protection of a bailiff named McCaffery employed in serving writs. The police were stoned, and the attitude of the mob was so threatening that the officers jumped into the river to save their lives. Harris, Sheehan and Ryan were sentenced to three months' imprisonment with hard labor, and security to be of good behaviour, or in default to go to prison for three months.

The Rev. James F. Ryan, P. P., died on Jan. 24, after a brief illness, at his residence, Clifden Villa, Clara. Father Ryan, or as he was more generally called, Abbe Ryan, was born in 1801, in Thomastown, where his father, Mr. John Ryan, carried on business in the leather trade.

8.0

Longford.

Buggins (otherwise the Earl of Long-ford) has been making himself conspicu-ous again. The Town Commissioners of Longford, wrote to his agent, Mr. G. D. Cochrane, requesting him to bring under the notice of Buggins the great want of the notice of Buggins the great want of employment prevailing in and about the town, in the hope that he might considerately order some work on the estate for the laborers who are now idle. A reply came, but not from the agent. It came directly from the great Buggins himself, who declares that his "expenditure at Longford, and reduced rents, make it impossible for him to undertake new works. possible for him to undertake new works at present." He adds, "I lament, with all others who have the true interest of the country at heart, that the mistaken action of the politicians who have lately influenced affairs, should have brought distress upon Longford as upon other localities!" Cork.

At a special meeting of the Douglas National League on Jan. 14, arrangements were made to aid four tenants to resist the demand of Mr. Sherlock, Bandon, for the recovery of the full rent. The tenants declared their utter inability to pay unless a substantial abatement were given, and a defence fund was established in view of Mr. Sherlock's taking measures to enforce

Limerick.

The boycotting of Mr. Nicholas D'Arcy, solicitor, Newcastle West, has led to some complications in police circles. As the shopkeepers of the town had refused to sell provisions to Mr. D'Arcy, he got his supplies through the police. Some of the constables demurred to this arrangement, and the matter was discussed in higher quarters. Ultimately a notification was given that any constable who chose might object to Mr. D'Arcy being supplied through the mess, and that he would be transferred to another place, at the public expense, the removal in no way to militate against him.

At the meeting of the city of Limerick Branch of the National League, on January 25th, a long discussion took place with reference to a proposal to nationalize the names of the streets. A resolution was read from another Branch of the League recommending that the Town Council be called on to change the names of the streets, and that as a beginning William street and Brunswick street should be named Sarsfield street. In the course of the discussion some traders carrying on business in William street objected to

extensive district.

On Jan. 23d, J. T. Hudson, sub sheriff, with a number of bailiffs, proceeded to the farms held by Mr. J. Kearney, and Mrs. Flanagan, Gracedieu, to destrain for arrears of rent due the landlord, Mr. T. W. Anderson, J. P. A large body of police, collected from the various stations throughout the country, attended under the control of Mr. Thynne, R. M., and District Inspector Huggins. The proceedings were conducted with the utmost quietness, but the tenants, expecting the untimely visit, had all the stock removed from the farms and nothing of any value was left behind to seize. Some twenty or thirty people assembled and made merry over the failure, but there was not even the semblance of a disturbance. The police, who started at seven o'clock, returned to town at nine, evidently disgusted at being compelled to be a central figure in such a ridiculous proceeding.

Fermanagh.

Mr. E. M. Archdale, an Enniskillen
Orange magnate, was chairman of an
Orange demonstration, held in the Market
house, Maguires bridge, on January 22,
and reminded his indefinite auditory that
"two hundred years ago they had only
just got over the rebelition of 1641, and
consequently it was approaching the time just got over the rebellion of 1641, and consequently it was approaching the time when their forefathers gained for themselves immortal renown at Enniskillen and Kerry." What this flummery has to do with the present political situation the bloody shrouder didn't explain. But whatever the forefathers of the Maguires bridge Orangemen may have done hum.

whatever the forefathers of the Magnires bridge Orangemen may have done hundreds of years ago, has no bearing on it, except this—that the present brood may rest assured that they have as much chance of stopping the march of Ireland towards legislative independence as Archdale E. M. has of talking sense. Mr. Frank Brooke, the "bullet v. ballot" man, harangued the same crowd. He referred to Mr. Redmond, M. P.'s castigation of ruffian Cole, and advised that a bodyguard should be formed to protect his lord-ship's ruffian Cole, and advised that a bodyguard should be formed to protect his lordship's life. It will be a pleasant sight to behold the loyal crusader and other loyal figure-heads going about the "loyal province" under protection, whilst the Parnellite members go over the same ground amidst rejoicings and welcoming multitudes. Does it not seem as if the Orange game was getting a trifle too precarious? Brooks should be in the quiet enjoyment of a plank-bed and skilly at this moment if British law were not the one-sided instrument of tyranny it is. Fancy a member of the popular party advising his followers to extle the pretensions of the loyal minority with the bullet, and yet escaping penal servitude, as this vicious scoundrel has been permitted to!

ment, however triding, being confiscated to the landlord by a corresponding increase of rent,—have been reduced a third or a fourth. But the relief came too late, The people had been crushed by long continued exactions; many of them were unable to go to the Land Court, and those who would go, were left with reduced rents, indeed, but without the means of paying them. For years past they have managed to eke out an existence upon the proceeds of appeals to public charity, and proceeds of appeals to public charity, and from the same source the landlords have obtained their rents. Some of the latter have reduced the extraction of rents, from the compassion of the Irish people, to almost scientific principles. They evict an entire country side. The homeless families cower under the shelter of rocks and fences, with seaweed for food, with the scantiest clothing, and with the "pinch of hunger" graying at their visits. declared their utter inability to pay unless a substantial abatement were given, and a defence fund was established in view of Mr. Sherlock's taking measures to enforce payment of the full rent.

Kerry.

Samuel Murray Hussey has resigned his position as agent to the Kenmare estate, and the present well-known—indeed, too well-known—under agent, Mr. Maurice Leonard, of Killarney, will be the successor.

The contributions of these who are moved to pity by the sorrowful tale of eviction and destitution go for the most part into the

pockets of the landlords. It is not unwillingaes to pay rent, whether just or unjust, that moves the people to protest their inability to pay. The landlord strip the unhappy creature of raiment, and filch from them the food supplied by public charity, just as in former times farmers annually plucked their geese, until a humanitarian Act of Parliament rendered such cruelty a criminal offence. What nature did for the geese, the compassion of the public does for the tenants, the plucker benefiting thereby. It would be too much to expect that the Legislature might do for Donegal peasants what it has done for the birds, for landlordism has rights that must be respected, and in the view of many distinguished authorities, a bird counts for much more than a mere Irish tenant in the economy of English law.

In money is paid for the use of the land than the land earns? Could there be a plainer admission that more money is squeezed out of the unfortunate tenants than in justice they have any right to pay? What more striking proof of the essential evil of landlordism was ever uttered by any of its foes than this statement made in open court by counsel? The state of affairs thus revealed should have the effect of making every patriotic Irishman determined never to rest until the country is rid of the entire system of landlordism, making every patriotic Irishman deter-mined never to rest until the country is rid of the entire system of landlordism,

A LEGEND OF DONEGAL.

Not far from the picturesque little village of Stranorlar, renowned as the last resting place of Butt, the founder of the Home Rule movement, lies a calm, of the Home Rule movement, lies a calm, placid sheet of water known to the peasantry as Loch Lawne, In its southern side, about three feet from the pebbly shore, is the famous Well of St. Brigid, surrounded by a mound of small white stones brought from almost every part of Ulster, and surmounted by pieces of linen, sticks, and crutches, left by those who had the hampiness of heigh curved by its healing. sticks, and crutches, left by those who had the happiness of being cured by its healing waters. It has long been considered a pious custom for the pilgrim on his first visit, to place three white stones on the ever increasing mound.

ever increasing mound.

In the year 18—, the concourse of pilgrims being larger than usual, the owner of the estate in which the lake is situated, under pretence that his crops were in danger of being destroyed, closed all ingress to the holy well. The peasantry became excited; threats were indulged in by some; petitions were made by others, but in vain. He was a man of gentle but by times (as in the present instance) of stubborn manner. He knew no fear, and

stubborn manner. He knew no fear, and threats as well as petitions were entirely disregarded. For three months his hateful mandate was in force.

One morning, the inhabitants of Stranorlar awoke to find the following placard on the trunk of a large beech-tree, long used for public notices. It was signed by the owner of the estate:

"FREE ACCESS TO ST. BRIGID'S WELL."

Many were the suppositions of the pious villagers as to the cause of his relenting: some said that his cattle were all dying; some said that his cattle were all dying; others, that good St. Brigid had sent him a warning from heaven. Be this as it may, a great change had come over him; his toleration was the wonder of all. Pilgrims might trample his oats, break his fences: he would only remark, "I will be nothing the poorer." nothing the poorer.

Donegal.

An unspeakably gloomy tale depicts the relations of landlord and tenants in West Donegal. It tells of rents increased thirty-fold in the course of two generations; of tenants plundered of the fruits of their own industry; of starvation and pauperism, and systematized eviction. Of late the Land Courts have made feeble attempts to check the rapacity of the landlords and the landlords have done their best to filch or to bully from their tenants whatever poor benefits that enactment brought them. In very many cases the rents had been levied off the tenants' improvements,—every improvement, however trifling, being confiscated to the landlord by a corresponding increase of rent,—have been reduced a third or a fourth. But the relief came too late. The people had been crushed by long continued exactions; many of them were unable to go to the Land Court, and those who would go, were left with reduced the lake, at tired in a long flowing white a beautiful maiden rising, as it were from the lake, attired in a long flowing white robe, girded by a blue sash. On her breast sparkled gems more dazzling than the sun. Sheglided as I have seen awallows,

sun. She glided as I have seen swallows, without touching the earth, and hovered over the well. No doubt it was St. Brigid.
... I often think of calling on Father C—, and joining the Catholic Church."
He is dead now, but his son, who inherits his liberal spirit, has made an excellent road to St. Brigid's Well. And the peasants thereabout tell the strangers that linger on that romantic way the story I have told you.

A Thought from Metastasie.

What nature did for the reess, the secomposition of the public expense, that any constable who chose sight object to Ma. D'Argy being supplied through the mean and that he would be transferred to another less, at the better the properties of the transferred to another less, at the less of the less, at the less of the

Syrup steadily increasing. All who have tried it speak very highly of its medicinal virtues one customer describes it as a "Godsend to dyspeptic people," I always recommended it with confidence.

branch office, 67 St. James St., Montreal,

nothin' to eat for three days."

"But do you eat grass?"

"Yes'm, when I ain't got nothin' else."

"Poor fellow, you must be hungry.

Can I help you?"

"Yes'm, you could, if you'd give me something to eat. The grass is mighty short down there."

"I will help him," remarked the sympathetic little wife to the servant, as each wiped a tear from her eyes, and continuing, said: ing, said:
"Jane, take the poor fellow in the back

vard—the grass is so much taller there Weather Probabilities.

was immediately to allay the pain. I was cured in three days.

Threatened Danger.

by a speedy cure.

The Cheapest medicine in use is Dr.
Thomas' Eclectric Oil, because so very
little of it is required to effect a cure. For
croup, diphtheria, and diseases of the lungs
and throat, whether used for bathing the
chest or throat, for taking internally or
inhaling, it is a matchless compound.

FOR NETTLE RASH, Itching Piles, Ring-worm Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.

The streamlet—wanderer from home—Riots o'er was and mountain, Now flowing free, and fleeked with foam, Now prisoned in some fountain:
But never shall its murmuring cease.
It less to mother rocean
'Il beck to mother ocean
'It less and, gathered to her deep,
Broad. bllowed bosom, sinks to sleep,
Lulled by its mighty motion.

R. H., in the Catholic Union. Skilful Surgical Operation

should not feel nervous, for nine hundred and ninety-nine cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Seigel's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White (Limited), 17 Farringdon road, London, &. C. This Syrup strikes at the very foundation of the disease, and drives it, root and brench, out of the system.

St. Mary street, Peterborough,
November 29th, 1881.

Sir,—It gives me great pleasure to in-

Sir,—It gives me great plessure to inform you of the benefit I have received from Seigel's Syrup. I have been troubled for years with dyspepsia; but after a few doses of the Syrup, I found a relief, and after taking two bottles of it I feel quite

I am, Sir, yours truly,
Mr. A. J. White. William Brent.
September 8th, 1883.
Dear Sir,—I find the sale of Seigel's

Faithfully yours,
(Signed). Vincent A. Wills,
Chemist Dentist, Merthyr Tydvil.
For sale by Wm. Saunders & Co., Prugists, London, and A. J. White, (Ld.,)

Melting a Tramp's Heart.

Melting a Tramp's Heart.

He had stopped at a cosy-looking cottage and rung the door-bell, and asked the servant who answered for something to eat. She stated that she would summon her mistress. The latter soon appeared and found the tramp grazing on the narrow border of grass which lined the flower bed of the front yard.

"Why, what are you doing?" she asked.

"I'm hungry, mum, for I ain't had nothin' to eat for three days."

"But do you eat grass?"

The probabilities are that we shall have much damp, chilly, sloppy weather during the coming season—just the weather to contract sudden colds. Be prepared for them by having on hand Hagyard's Pectoral Balsam, a safe, agreeable and speedy cure for colds and their consequences. Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect

In the fall of '84 Randall Miller, of Maitland, N. S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He rapidly grew debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

DESTROY THE WORMS or they may destroy the children. Use Freeman's Worm Powders, they expel all kinds of worms.

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

THEED OINTEM HINT
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.
It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a charm.

Manufactured on the Chest with the contracted and stiff joints it acts like a charm.

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78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 13d., 2s. 9d., 4s. 6d., 11s., 22s., and 83s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

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Oxford Street London, they are spurious.

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CURE FITS

eached in their Church of St. P Apostle, Fifty-ninth Street and Avenue, New York. SIXTH SUNDAY AFTER EPIPHA

FIVE-MINUTE SERMO

FOR EARLY MASSES By the Paulist Fathers.

ation of the world." Matt. xiii., 35.
These are the concluding world day's Gospel, and they refer to the truths that are made known to use the Revelation of Almighty God as believers in a divine Revelation whings that have been hidde the beginning, and we have a known things that have been hidde the beginning, and we have a known that transcends all human known could never supply. We might our whole lives in the most pustudy and investigation, we might out whole lives in the most pustudy and investigation, we might out whole lives in the most pustudy and investigation, we might of certain truths which our faith known to us. When we look beat the world's history and see the minds of every age and country in the dark, seeking in vain for the ledge which we possess, we can app what a glorious privilege it is to lightened by the divine light of For where its rays do not penetrate can never be any certainty, the never be any security in regard most vital truths of human orighuman destiny. We see the sad ev of this all around us in the world then who refuse to accept the Rev of Almighty God and the teachings of Almighty God and the teachings I will utter things hidden from the of this all around us in the world then who refuse to accept the Ray of Almighty God and the teachings Church are in ignorance, or at leas are in doubt, about everything the cerns the origin and end of life, are even in doubt as to the existe God himself, though the universe thousand voices proclaims His prand their own souls reflect His imag. From age to age the human mind itself over the deep questions of pophy and the discoveries of as From generation to generation methods of the solve the great rublems of life.

force of reason; but all to no purpo Revelation alone can disclose the " hidden from the foundation of the w and without its divine light and gu mankind must ever remain in da and doubt.

How widely different is the state mind established in the settled conv of faith from that where there is n but the theories and opinions of ledge! In the one there is the rep certainty, security and peace; in the there are only puzzles unsolved, prings unsatisfied, disquiet and unrest short lesson learned in the school of faith will give more light and bring faith will give more light and bring the school of the school o

From generation to generation mento solve the great problems of life

short lesson learned in the school of faith will give more light and bring comfort to the soul than all the know than can be acquired in a lifetime schools of human learning.

Great stress is laid nowadays on peducation. And we are told again that what the country needs, the world needs, are intelligent and vated men and women; and certainly cation is an excellent thing in its water most desirable for all. But why much of a knowledge that concerns most desirable for all. But why m much of a knowledge that concerns the petty things of earth and the fit course of time, and ignore a knowledge relates to the Infinite God in hand a life that is everlasting? Whit profit us on our death bed to learned the facts in the world's hist have been familiar with the teachin philosophy and the discoveries of sto have studied the writings and mathe thoughts of men, if we know no the thoughts of men, if we know no of our Creator and our relation to and the course of our destiny; noth the preparation we should make h hand and the thoughts that should mate us as we stand on the bri

eternity?

Here is the great contrast between knowledge that God reveals to us an human science—the one imparts to truths of eternity, the other teaches that the truths of time; and the difficulty that the contract the truths of time; and the difficulty that the truths of time; and the difficulty truths of the truths of time; and the diff between them is just as great as the tween time and eternity. And if, generally the case, we estimate the of a thing by its importance and pe-ence, there is surely no term of con-son here. The little child who has le the first lesson of the Catholic Cat-has already acquired a knowledge forty centuries of human speculation never reached, and the simplest be in Jesus Christ and His Church is pool of a wisdom far higher, far holier was ever conceived by the greatest of old.

Let us realize, then, that faith highest knowledge, that it disclose "things hidden from the foundation world," and makes us sharers i knowledge of God Himself, and the elevates and crowns our reason.

Joyful News.

It is certainly glad tidings to the invalid to be informed of a remed will give prompt and sure relief in a painful suffering. Such a remedy it yard's Yellow Oil, adapted for in and external use in all ordinary pains, lameness and soreness. It rheumatism, neuralgia, sore throat, and all inflammatory pains.

Mr. T. C. Walls, Chamist and December 1981.

Mr. T. C. Wells, Chemist and Dr Mr. T. C. Wells, Chemist and Dri Port Colborne, Ont., writes: "Noi & Lyman's Vegetable Discovery and peptic Cure sells well, and gives the of satisfaction for all diseases of the b It never fails to root out all diseases the system, cures Dyspepsia, Liver plaint, etc., purifies the blood, au make you look the picture of healthappiness. Sold by Harkness & Co., gist, Dundas Street.

Of Vital IImportance. It is just as essential that the lody should have pure blood, as tree or plant should have sap to n and invigorate its growth. Nearly bodily ills arise from unhealthy Burdock Blood Bitters purifies this tain of life, and regulates all th organs to a healthy action.

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The Faith Cure. This new theory of cure is rapidly ing in fashion but is illogical in reaso science. Faith without works is Those who have faith in Hagyard's low Oil have its good work to assure faith. It is an unfailing external internal relief for aches, pains, lam and sorpness.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

SIXTH SUNDAY AFTER EPIPHANY. "I will utter things hidden from the foundation of the world."-Matt. xiii., 35.

ation of the world."—Math. xiil., 85.

These are the concluding words of today's Gospel, and they refer to the great truths that are made known to us through the Revelation. of Almighty God. For as believers in a divine Revelation we know things that have been hidden from the beginning, and we have a knowledge that transcends all human knowledge. Our faith gives us light which our reason could never supply. We might spend our whole lives in the most profound study and investigation, we might dip into all the systems and master all the sciences, and we should still be ignorant of certain truths which our faith makes known to us. When we look back over the world's history and see the greatest minds of every age and country groping in the dark, seeking in vain for the knowledge which we possess, we can appreciate ledge which we possess, we can appreciate what a glorious privilege it is to be enlightened by the divine light of Faith. lightened by the divine light of Faith. For where its rays do not penetrate there can never be any certainty, there can never be any security in regard to the most vital truths of human origin and human destiny. We see the sad evidences of this all around us in the world to-day. of this all around us in the world to-day. Men who refuse to accept the Revelation of Almighty God and the teachings of His Church are in ignorance, or at least they are in doubt, about everything that concerns the origin and end of life. They are even in doubt as to the existence of God himself, though the universe by a thousand voices proclaims His presence and their own souls reflect His image.

From age to age the human mind busies itself over the deep questions of philosophy and the discoveries of science. From generation to generation men seek

oppy and the discoveries of science. From generation to generation men seek to solve the great problems of life by the force of reason; but all to no purpose, for Revelation alone can disclose the "things hidden from the foundation of the world, and without its divine light and guidance ankind must ever remain in darkness

How widely different is the state of the mind established in the settled convictions mind established in the settled convictions of faith from that where there is nothing but the theories and opinions of know-ledge! In the one there is the repose of certainty, security and peace; in the other there are only puzzles unsolved, promptings unsatisfied, disquiet and unrest. One short lesson learned in the school of divine faith will give more light and being more

short lesson learned in the school of divine faith will give more light and bring more comfort to the soul than all the knowledge than can be acquired in a lifetime in the schools of human learning.

Great stress is laid nowadays on popular education. And we are told again and again that what the country needs, what the world needs, are intelligent and cultivated men and women; and certainly education is an excellent thing in its way, and most desirable for all. But why make so much of a knowledge that concerns only most desirable for all. But why make so much of a knowledge that concerns only the petty things of earth and the fleeting course of time, and ignore a knowledge that relates to the Infinite God in heaven and a life that is everlasting? What will it profit us on our death bed to have learned the facts in the world's history, to have been familiar with the teachings of philosophy and the discoveries of science, to have studied the writings and mastered the thoughts of men, if we know nothing of our Creator and our relation to Him

between them is just as great as that be-tween time and eternity. And if, as is generally the case, we estimate the value of a thing by its importance and perman-ence, there is surely no term of compari-son here. The little child who has learned the first leason of the Catholic Catechian son here. The little child who has learned the first lesson of the Catholic Catechism has already acquired a knowledge which forty centuries of human speculation has never reached, and the simplest believer in Jesus Christ and His Church is possessed of a wisdom far higher, far holier, than was ever conceived by the greatest sages of old.

Let us realize, then, that faith is the highest knowledge, that it discloses to us "things hidden from the foundation of the world," and makes us sharers in the knowledge of God Himself, and therefore elevates and crowns our reason

Joyful News.

It is certainly glad tidings to the poor invalid to be informed of a remedy that will give prompt and sure relief in case of painful suffering. Such a remedy is Hagyard's Yellow Oil, adapted for internal and external use in all ordinary aches, pains, lameness and soreness. It cures rheumatism, neuralgia, sore throat, croup and all inflammatory pains.

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Of Vital IImportance.

It is just as essential that the human body should have pure blood, as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this fountain of life, and regulates all the vital organs to a healthy action.

Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

The Faith Cure. This new theory of cure is rapidly growing in fashion but is illogical in reason and science. Faith without works is dead. Those who have faith in Hagyard's Yellow Oil have its good work to assure their faith. It is an unfailing external and internal relief for schee, pains, lameness, and accenses.

WHAT WARNER'S SAFE CURE CURES AND WHY.

CONGESTION OF THE KIDNEYS, BACK ACHE.

Inflammation of the Kidneys, Bladder or Urinary Organs.

CATARRH OF THE BLADDER, GRAVEL, STONE, DROPSY, ENLARGED PROSTATE GLAND, IMPOTENCY OR GENERAL DEBILITY, BRIGHT'S DISEASE,

BRIGHT'S DISEASE.

WHY? Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the results of muscular action, and sufficient if retained in the blood, to kill six men. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Ineanity and Death.

This great specific relieves the kidneys of too much blood, frees them from all irritants, restores them to healthy action by its certain and soothing power.

IT CURES ALSO Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleepleseness, Languor, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint.

WHY? Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthful formations, and, in a word, restores it to natural activ-

tiop, removes unhealthful formations, and, in a word, restores it to natural activity, without which health is an Impossibility.

IT CURES ALSO Female Com-

plaints, Lencorrhos, Displacements, Enlargements, Ulcerations, Painful Menstruation, makes Pregnancy safe, prevents Convulsions and Caild-Bed Fever and aids nature by restoring functional activ-

ity.
WHY? All these troubles, as is well why? All these troubles, as is well known by every physician of education, arise from congestion and impaired kidney action, causing stagnation of the blood vessels and breaking down, and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

day.
WHY Warner's Safe Cure is acknowledged by thousands of our best medical men to be the only true blood purifier, is because it acts upon scientific principles, because it acts upon scientific principles, striking at the very root of the disorder by its action on the kidneys and liver. For if these organs were kept in health all the morbid waste matter so deadly poisonous if retained in the body, is passed out. On the contrary, if they are deranged, the acids are taken up by the blood, decomposing it and carrying death to the most remote part of the body.

WHY 93 per cent, of all diseases which afflict humanity, arise from impaired kidneys, is shown by medical authorities. Warner's Safe Cure, by its direct action, positively restores them to health and full working capacity, nature curing all the

working capacity, nature curing all the above diseases herself when the cause is removed, and we guarantee that Warner's Safe Cure is a positive preventive if taken in time.

As you value health take it to avoid sickness, as it will at all times and under all circumstances keep all the vital func-

of our Creator and our relation to Him and the course of our destiny; nothing of the preparation we should make beforehand and the thoughts that should animate us as we stand on the brink of eternity?

Here is the great contrast between the knowledge that God reveals to us and all human science—the one imparts to us the truths of eternity, the other teaches us the truths of time; and the difference that God reveals to us the truths of eternity, the other teaches us the truths of time; and the difference that God reveals to us the truths of time; and the difference that God reveals to us the truths of time; and the difference that God reveals to us the truths of time; and the difference that God reveals to us and all the wital functions up to par.

We also Guarantee a Cure and beneficial effect for each of the foregoing diseases, also that every case of Liver and Kidney trouble can be cured where degeneration has Not taken place, and even then Benefit will Surely be Derived. In every instance is the property of the foregoing diseases, also that every case of Liver and Kidney trouble can be cured where degeneration has Not taken place, and even then Benefit will Surely be Derived. In every instance it has established its claim.

for you cannot have pure blood when the kidneys or liver are out of order.

Look to your condition at once. Do not postpone treatment for a day nor an hour. The doctors cannot compare records with us. Give yourself thorough constitutional treatment with Warner's Safe Cure, and there are yet many years of life and health treatment with Warner's Safe Cure, and there are yet many years of life and health

Bickle's Anti-Consumptive Syrup is a combination of several medicinal herbs which exert a most wonderful influence in curing pulmonary consumption and all other diseases of the lungs, chest, and throat. It promotes a free and easy expectoration, and gives ease even to the greatest sufferer. Coughs, colds, short-ness of breath, and affections of the chest, attended with weakness of the digestive organs, or with general debility, seem to vanish under its use. No other remedy acts so readily in allaying inflammation acts so readily in allaying inflammation or breaking up a severe cold, even the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of their lungs, croup, quinsey, and sore throat, this Syrup is of vast importance. The number of deaths among children from these diseases is truly alarming. It is so palat. diseases is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that will not exclude

A Word of Explanation.

The liver secretes bile to move the bowels; the kidneys secrete urine, to carry off uric acid, which would poison the blood; the stomach secretes gastric juice to digest or dissolve the food, etc., Burdock Blood Bitters acts upon these organs and purifies the blood by cleansing all the secretions of the system. ing all the secretions of the system.

A HINT WORTH HEEDING. Life loses half its zest when digestion is permanently impaired. Surely then a speedy means of restoring this essential of bodily comfort is worth trying. Every rank, every profession, bears its quota of evidence to the hare frent influence upon the stowards. ression, nears its quots of evidence to the beneficent influence upon the stomach, and also upon the liver, bowels and kidneys, of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, or celebrated Blood Purifier. What is the wise course suggested to the sick by this testimony? We leave them to decide. Sold by Harkness & Co., Druggiste, Dundas Street.

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in a postal card on which to send your address to Hallett & Co.. Portland, Maine, will, by return mail, bring you, free, full particulars about work that both serse, of all ages, can do, and live at home, earning thereby from \$5 to \$25 per day, and upwards. Some have earned over \$50 in a single day. Capital not required; you are started free.

single day. Capital not required; you are started free.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomœs, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments 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 eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of

out success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, 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.

—The Mail.

—The Mail.

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G. W. R. Going Bast-Main Line. G. W. R. Geing East—Mass Lina.

Railway P. O. Mails for all Places East of London and Eastern States, close 500 am, 120 pm; due for delivery 8 00 am, 130 pm New York, etc. (Thro Bags), close 12) pm, 12 00 pm; due for delivery 8 00 am, 630 pm Buffalo (Thro Bags), close 500 am, 120 pm; due for delivery 8 00 am, 130 pm; 630 pm G. T. R. East of Toronto, Maritime Provinces, Quebec, Railway P. O., close 35) pm, 12 00 pm; due for delivery 8 00 am, 500 pm Montreal, Kingston, Ottawa, close 350 pm. 12 00 pm; due for delivery 8 00 am, 500 pm For Toronto, close 500 am, 1100 am, 350 pm, 1200 pm; due for delivery 8 00 am, 1100 am, 350 pm, 1200 pm; due for delivery 8 00 am, 1100 pm; 350 pm, 1200 pm; due for delivery 8 00 am, 1100 pm, 350 pm, 1200 pm; due for delivery 8 00 am, 150 pm, 150 pm, 1200 pm; due for delivery 8 00 am, 150 pm, 150 pm, 150 pm; due for delivery 8 00 am, 150 pm, 150 pm; due for delivery 8 00 am, 150 pm; due for delivery 8 00 am, 150 pm; 630 pm For Hamilton, 500 am, 100 pm, 3 50 pm; due for delivery, 800 am, 150 pm; due for delivery, 800 am, 150 pm; due for delivery, 800 am, 400 pm; due for delivery, 800 am, 800 pm; due for delivery, 800 am, 800 pm; due for delivery, 800 a

G. W. R. Going West-Main Line.
Thro Bags-Bothwell, Glencoe, close 500 am, 120 pm; due for delivery 800 am
Bailway P. O. Mails for all places West of London, close 120 pm; due for delivery 12m
Erle and Huron, close 1015 am; due for delivery 245 pm
Thro Bags-Detroit, Western States, close 500 am, 1015 am; 120 pm, 500 pm; due for delivery 800 am, 245 pm
Thro Bags-Winnleps, close 500 am, 500 pm; due for delivery 800 am, 265 pm; due for delivery 800 am, 265 pm; due for delivery 800 am, 265 pm; due for delivery 800 am, 100 pm; due for delivery 630 pm
Newbury, close 500 am, 120 pm; due for delivery 12m
Windsor, close 500 am, 1015 am, 120 pm; 500 pm; due for delivery 800 am, 12 am, 500 pm G. W. R. Going West-Main Line.

Sarnia Branch-G. W. R. Thro Bag—Sarnia, close 5 00 am, 1 20 pm, due for delivery 8 00 am, 2 45 pm Thro Bag—Petrolia, Watford & Wyoming, close 7 00 am, 1 20 pm; due for delivery 8 00

close 7 00 am, 1 20 pm, due 101 delivery 3 cs. am, 245 pm. C. Mails for all places West, close 1 20 pm; due for delivery 2 45 pm. Strathroy, close 7 00 am, 1 20 pm; due for delivery 8 00 am, 1200 am, 245 pm. Canada S. R., L. & P. S., & St. Clair Br. Mails.

delivery 8 to am, 12 to sm, 2 to pm; due for Canada S. R., L. & P. S., & R. Clair Br.

Glanworth, close 6 00 am; due for delivery 2 to pm
Witton Grove, close 6 00 am; due for delivery 2 to pm. S. Clair Br.

Loop Line Railway, close 6 00 am; due for delivery 2 to pm. Canada Southern East of St. Thomas, and T. Bruce and Orwell, close 6 00 am; due for delivery 2 to pm. Canada Southern East of St. Thomas, and T. Bruce and Orwell, close 6 00 am; due for delivery 2 to pm. Canada Southern East of St. Thomas, and T. Bruce and Orwell, close 6 00 am; due for delivery 2 to pm. 200 pm; due for delivery 2 to pm. 200 pm; due for delivery 2 to pm. St. Clair Branch Railway F. O. Mails-Couriwright to St. Thomas, &c., close 2 00 pm; due for delivery 3 to pm. St. Thomas, and, 200 pm; due for delivery 3 to pm. 200 pm; due for delivery 2 to pm. 5 pm. 100 pm; due for delivery 2 to pm. 5 pm. 100 pm; due for delivery 2 to pm. 5 pm. 100 pm; due for delivery 2 to pm. 6 pm. 100 pm; due for delivery 3 to am. 100 pm; due for delivery 3 to am. 100 pm; due for delivery 1 to pm. 100 pm. 100 pm. Alias Craig, close 7 00 am; due for delivery 1 100 pm. 300 pm; due for delivery 8 to am. 100 pm; due for delivery 1 to pm; due for delivery 8 to am. 100 pm; due for delivery 1 to pm. 4 pm; due for delivery 1 to pm. 4 pm. W. G. & B. Close 5 00 pm. 1 20 pm; due for delivery 8 to pm. 4 pm; due for delivery 8 to pm. 4 pm; due for delivery 1 to pm. 4 pm. W. G. & B. South Extensi m, close 6 30 am; due for delivery 5 00 pm. B. L. H. West of Stratford, close 6 30 am; due for delivery 1 to pm. Georgian Bay and Lake Erie Division, close 6 30 am; due for delivery 1 to pm. 5 00 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm, 5 00 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm. 500 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm. 500 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm. 500 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm. 500 pm. Thro Bags—Goderich and Mitchell, close 6 30 am, 100 pm. 500 pm. Thro

pm Belton, Thorndale, (daily) St Ives, Cherry Grove, Plover Mills (Tuesday and Friday), close 1 00 pm; due for delivery 5 00 pm Thro Bage—The Grove and Seaforth, close 5 00 pm; due for delivery 1 00 pm Thro Bag—Parkhill, close 6 30 am; due for delivery 1 00 pm

delivery 100 pm

The Mails for Sandwich Islands will leave San Francisco on the ist, lith and 15th. The Mails for China and Japan leave San Francisco on the th, 16th and 25th. Letters francisco on the 4th, 16th and 25th. Letters should be posted ten days previously. Letters should be posted ten days previously. BRITISH MAILS—Monday and Thursday. Via New York, 1 p.m.; Wednesday, Via H. 14th Ara, 1 p.m.; Wednesday, Supplementary, 3:50 p.m. Registered Letters are not forwarded by Supplementary Mail.

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Meetings.

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FRANK SMITH & CO. London, January 1, 1886.

With reference to the above, in soliciting the patronage of all the old customers of the above firm and as many new ones as will favor me with their valued patronage, I beg to say that I will use my best efforts to give satisfaction. The present stock will be cleared out at a great reduction on cost FOR CASH in order to make room for the spring importations of new goods.

mportations of new goods. All parties having claims against Messrs Frank Smith & Co., on account of the above business, will please hand them in, and all parties indebted will please call and arrange

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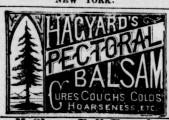
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O. M. B. A.

T.A. Bourque, of Windsor, supreme puty of the Catholic Mutual Benefit speciation, delivered an address on the jects and principles of the society, in Grand Opera House a few days ago, so body of the auditorium was crowded, da fair sprinkling of heads appeared one the gallery rail. His Lordship thop Carbery occupied the chair, and the were seated on the stage Fathers agrove and Halm, and Mesera G. S. not Staunton, John Rouan, John 700, Thos. Lawler, Dr. Higgina, P. land, Jos. Morin and M. Dunbar. The beating was opened with prayer, after the chairman introduced the calter of the day with appropriate insoluctory remarks. Mr. Bourque is not aloquent speaker, but he is very soch in earnest in everything he says, d makes up in this way what he lacks the other direction. He gave an investing account of the origin of the deep. Home years ago a bell was wanted the church at Niagara Falls, and one suggestion of the reverend father in arge of the parish, a society was sunised among the members of the the suggestion of the reverend father in sharps of the parish, a society was seganised among the members of the congregation to buy the bell. After the bell had been purchased, the reverend had been purchased, the reverend society, after it had been got in such a courishing shape, and suggested that it be made a permanent benefit institution. In this way the Catholic Mutual Benefit association was organized. Since then flourishing shape, and auggested that it be made a permanent benefit institution. In this way the Catholic Mutual Benefit Association was organized. Since then it has spread through Canada and the States, and has now a membership of 12,000. The society is based on economic principles. It is a mutual benefit association: assessments are only made when death claims have to be met; no funds are kept to be fought over or stoler; no high-salaried men are hired to go out and organize; it has to depend on the exertions of individual members to be extended; every member has an equal interest in it; it gives a life insurance of \$2,000, and has all the advantages of secret societies with none of their defects. If a member is out of employment the society gets him work to do. It unites the members of the church and makes them bury all differences of race. The Irish, French and German members of the church meet and fraternize on the common ground of mutual help and dependence. The cost of insurance in the society is, he held, much cheaper than in a regular society. In the latter the average cost is \$22 a year for \$1,000 when the insured is say 30 years of age. In the C. M. B. A. a man can carry \$2,000 on his life for from \$16 to \$18—less than half the cost for double the insurance. Every member gets dollar for dollar. Half of the assessmenta are not eaten up in employing high-salaried officers or in forming a restfund for someone to steal. There are no fines and no compulsory attendance. The society is based on purely economical principles, for the benefit of every member of the church. It has prospered, and will oontinue to do sc. At the conclusion of his remarks hearty votes of thanks were moved both to himself and will walbers in Ottawa, your native city, I take great pleasure in extending to you a cordial welcome, which pleasure is materially enhanced by the knowledge already called to order His Worship Mayor McDougal, who occupied the chair, read the following address:

The sesemblage having been formally called to or for someone to steal. There are no lines and no compulsory attendance. The society is based on purely economical principles, for the benefit of every member of the church. It has prospered, and will continue to do sc. At the conclusion of his remarks hearty votes of thanks were moved both to himself and his Lordship Bishop Carbery.—Hamilton

the CATHOLIC RECORD take in the welfare and furtherance of the prosperity of our grand association, the C. M. B. A., you and they will be pleased to learn that our local Branch, No. 2, the second Branch established in Canada, by Bro. T. A. Burke, of Branch No. 1, Windsor, on May 5th, 1879, is in a flourishing state, At this date there are ninety-six member's names on the roll book, and some elected but not initiated to membership. Four beneficiaries, that is, eight thousand dollars, have been distributed among the families of the following deceased brothers. viz.: Brothers McCaffery,

St. 6

River

7 4

dollars, have been distributed among the familtes of the following deceased brothers, viz.: Brothers McCaffery, Maher, Scallion and Rellis, illustrating the benefits of a membership in our grand association.

The spiritual adviser, Rev. Father Flannery, takes an active interest in its welfare, and to this may be credited the prosperity of the Branch.

The Deputy Crown Attorney lately appointed by the Ontario government for the county of Elgin, D. J. Donahue, is a member in good standing in this Branch. Brother Donahue is one of the most successful barristers in this city, and fully capable of discharging the important duties of his position. He is a native of this county and was educated in this city. A better selection could not have been made for the office and shows the wisdom of the ministerial authorities in their choice from among the many aspirants to the office.

Mr. S. B. Poccok, our newly elected president, fills the office in a business like manner, and makes a worthy pre-

Mr. S. B. Pocock, our newly elected president, fills the office in a business-like manner, and makes a worthy presiding officer. He performs his duties siding officer. He performs his duties satisfactorily to all the members. Brother satisfactorily to all the members. Brother Pocock is a former resident of your city, and is proprietor of the leading boot and shoe business in this city. Hoping for the continued prosperity and a steady increase of membership in our C. M. B. A., and thanking you for the use of your salvable space.

death of Chas. W. O Rourke.

Resolved, That the Branch will remember with gratitude the services of Brockas. W. O. Rourke, in the offices of Trustee, Chancellor and Representative of the Branch to the Grand Council, acquitting himself with honor and fidelity. That his intercourse with his brother members has always been genial and courteous, and his official acts administered with care and impartiality. That this Branch condoles and sympathises with the bereaved wife, fatherless children and efflicted relatives.

Jolly good fellow." Mr. Hanrahan acknowledged the compliment, after which congratulatory speeches were made by Ald. Gordon, A. F. McIntyre, Ald. Dalgleish, Edward Devlin and others. Songs were sung by Messrs. Roche and courteous, and his official acts administered with care and impartiality. That this Branch condoles and sympathises with the bereaved wife, fatherless children and efflicted relatives.

the bereaved wife, fatheriess children and afflicted relatives.

Resolved, That the branch attend the fune al in a body. That our hall be properly draped with mourning for the space of thirty days, and that a requier mass be said for the repose of his soul at the expense of the branch, and that the pray-

papers, and to the CAPMOLIC RECORD, our official organ, for publication, by the committee on resolutions. WM. J. SMITH, President, NICHOLAS SCHIPPINS, 1st Vice Pres. P. C. CADARRY, Rec. Sec.

P. C. CADARDY, Rec. Sec.

RESOLUTIONS OF COMPOLINGE.

At a meeting of branch No. 5, of the C. M. B. A; the following resolutions were carried unanimously.

Whereas, it has pleased Almighty God, in his infinite wisdom, to afflict the home of our much esteemed brother, M. Shanahan, by removing therefrom by death two of his smiable daughters, within the same (last) week, be it,

Resolved, that the members of this Branch, whilst humbly bowing to the will of God, desire to express their most profound sympathy with our worthy brother and his good family, who bore this double sed bereavement with truly Christian fortitude and edifying resignation to the Holy will of God. And as a manifestation of our sympathy, be it;
Resolved, That we attend the funeral in a bcdy, Also, that a copy of these resolutions be sent to Bro. Shanahan, and any-ther to the CATHOLIC RECORD.

REV. J. E. CRINION, JAS. MCGREGOR, Precident, Brantford, Feb. 23, 1886.

President, Brantford, Feb. 23, 1886.

ber of the church. It has prospered, and will continue to do so. At the conclusion of his remarks hearty votes of thanks were moved both to himself and his Lordship Bishop Carbery.—Hamilton Times.

DEAR SIR AND BROTHER,—Knowing the interest yourself and the readers of the CATROLIC RECORD take in the welfare and furtherance of the prosperity of our citizenship. Your charitable disposition and public spiritedness so often exhibited have won for you universal

(Applause.)
Immediately after Mr. Hanrahan had resumed his seat, he was handed the following telegram from the cattle exporters who have purchased the right of the refrigerator manufacturer :-

Toronto, Feb. 17.

and is proprietor of the leading boot and shoe business in this city. Hoping for the continued prosperity and a steady increase of membership in our C. M. B. A., and thanking you for the use of your valuable space,

I remain, yours fraternally,
P. L. M. EGAN,
Rec. Sec. Branch No. 2, C. M. B. A., St. Thomas, Ont.

RESOLUTIONS OF CONDOLENCE
Resolved, That the members of Branch No. 3, of the C. M. B. A., mourn the loss of a valuable officer and member by the death of Chas. W. O'Rourke.

Resolved, That the Branch will remember with gratitude the services of Bro. Chas. W. O. Rourke, in the offices of Trustee, Chancellor and Representative of the Branch to the Grand Council, acquitting himself with honor and fidelity. That his intercourse with his brother

Our Lord's was not a Bible and tract-circulation method of saving men, one not only impersonal and mechanical,

BAZAAR IN SOUTH MARCH.

BRANTFORD LETTER.

Mr. Michael Shanaban buried two daughters within a few days of each other last week. On Wednesday Jennie, aged 14, was buried, a victim of diphtheria. An elder daughter, Lizzie, first had the disease but was almost recovered when the news of her sister's death, who had caught it from her, prostrated her so much that she lived but a few days, and grief is said to have caused her death. Jennie was buried on Wednesday, and on Sunday L'zzie, aged 18 years and 7 months, was laid in the grave. The father is a member of the St. Vincent de Paul society and of the C. M. B. A., and the members of both societies turned out in a body to attend the funeral. The church bell tolled for two hours in the afternoon. When the funeral reached the church it was met at the door by the members of the sociality, who accompanied the remains to the altar and back after the ceremonies, bearing each a lighted candle and wearing the ribon and medal of the society. The members of the sodality sent a beautiful floral cross and anchor as a mark of affection; the shopmates of the deceased sent a crown; and one of her young companions a heart; all of which lay on the coffin. In the church, which was crowded, many were weeping bitterly for the young woman was much loved. The parents must feel assured of the deep sympathy felt for them in their affliction.

Miss Kate Gleeson, daughter of Mr.

Miss Kate Gleeson, daughter of Mr.

James Gleeson, of this city, died at
Chicago, on the 14th inst, and was
buried here on the 18th. She was 24

years of age.

It is intended to have a lecture on the evening of St. Patrick's Day.

Rev. Father Lennon went to New York on Wednesday of last week. He accompanied Father Lillis as far as that city on his way to the old country for the benefit of his health.

OBITUARY:

Mr. Joseph Bajus.

Mr. Joseph Bajus.

It is with a feeling of more than usual regret we record the death of Mr. Joseph Bajus. The sad event took place on February 9th, in the Hospital of St. Francis, N. J. Deceased was carried off at the early age of 24 years, and his death terminates a young life that was full of energy and promise. His remains were brought by his sorrowing father to this city for interment which was attended by all the prominent young men of Kingston. At 8,30 o'clock on Friday morning the cortege, which was very lengthy, proceeded to St. Mary's Cathedral, where a solemn requiem mass was sung by Rev. Father McGrath, after which the remains were conveyed to the cemetery. The pall-bearers, all his old acquaintances, were J. J. Behan, James Hogan, T. Gardiner, P. Tierney, W. Kilcauley and R. Tucker. The McSourley family, old Kingstonians, now living in New Jersey, done all in their power to comfort deceased in his last moments, and for which Mr. Peter Bajus and family desire to return to them their most grateful thanks. A beautiful cross of flowers, the gift of the McSourley boys, accompanied the remains as a slight token of their respect for his memory. R. I. P.—Kingston Freeman, Feb. 17.

Irish National League. Mrs. Finlay McNeil, London\$2.00 Mrs. Ann Grant, London 1.00

Do You Owe for Your Paper?

Patrons of Catholic newspapers should remember that they are one of the thousands who are derelict in their thousands who are derelict in their duty in remitting their subscription promptly. Think for a moment that printers are human; that they expect to get paid once a week; that paper bills, rent, gas and water bills have to be paid monthly; that Uncle Sam will not deliver the Montage in your homes on the credit monthly; that Uncie sam will not deliver the Monitor in your homes on the credit system; he has no regard for person or position in this case; think if all sub-scribers are as derelict as I am, how can this thing continue. A little attention to these things and we are sure there will be few delinquent subscribers on our books. our books.

Among the recent conversions to the Church is that of Miss Margareth Everett, daughter of S. T. Everett, for many years city tressurer of Cleveland, O.

ONTARIO INVESTMENT ASSOCIA-(LIMITED)

March, Feb. 20.—The bassar recently held here has terminated most successfully. The object of the project was to mise funds to build a Roman Catholic church in this place. Much credit is due to Mrs. Thomas Martin, Mrs. Producits and Miss Ryan, for the energetic way they exarted themselves to forward the project. The following is a list of the successful prize winners with the names of the articles won. Bracket, Mrs. J. O'Malley, Marchburst; damask table cover, Mrs. E. Shes; pillow shams, Mrs. J., O'Malley, Marchburst; album, Ed. Kirwan, March; pair of vases, Sarah Welan, Ottawa; pair of vases, Sarah Welan, Ottawa; and the successful prize winners with the names of the articles won. Bracket, Mrs. J. O'Malley, Marchburst; album, Ed. Kirwan, March; pair of vases, Sarah Welan, Ottawa; other in the successful prize was decided by the successful prize STATEMENT FOR THE YEAR ENDING DECEMBER 31st., 1885.

-\$2,813 491 57— 4,871 49 14,973 92 898 5 11 3,076 16 75 10.551 19 21 51,352 86 \$ 662,787 06 500,000 00 \$1,162,787 06 £496,018 17 14 \$2,413,958 89 222 900 0 0 2,217 11 3]

\$2,413 958 39 Expense account, including Directors' fees, salaries, taxes, rent, commission on loans, Inspection, etc.

Sterling debenture commission and exchange

£30,050 11 11 We hereby certify that we have completed the audit of the books, accounts and securities of the Ontario Investment association dimited,, for the year ending Dec 31, 1885, including a monthly audit of cash account and bank secount, mortgag- ledgers, stock ledgers, real estate and debenture books, and have pleasure in confirming the above statement as

London, Canada, Feb. 8, 1886.

property has been personally examined by that officer, who also makes periodical in-

spections generally.

I think you will agree with me that with such a system rigidly adhered to we have minimized the task of taking bad or doubtful securities.

ful securities.

A very gratifying feature in connection with our business is the solid position the Association occupies in Great Britain.

It is less than three years since the first of our present issue of sterling debentures was sold, and we have row received from that source considerably over \$1,000,000, and while the reduction of debenture rates may check sales, I sm satisfied we will receive money quite as fast as we can profitably employ it. I have pleasure in this connection in placing on record our appreciation of the services of our general agents in Edinburgh,

At 204 Sydenham st., the wife of P. F. oyle, of a daughter. Boyle, of a daughter.

At Brantford, Feb. 13th, the wife of Mr.
Angus McIntyre, of a daughter.



POPULAR CATHOLIC BOOKS

£30,050 11 11

\$146 246 21

at and loss account in the scoompanyme, statement.

Attention is invited to the large increase in loans on mortgages on real estate, which have had the usual care all examination by the Directors, as well as the supervision of the Land Inspector of the Association. The vouchers, books and statements have been competently audited.

The Directors have pleasure in testifying to the seal and efficiency of the officers of the Association.

Association.

As provided by bylaw, all the Direct retire annually, but are eligible for re-el

In moving the adoption of the report the President said: I feel justified in congratulating the shaseholders upon the very satisfactory showing of the company.

You are all aware of the abundance of money in the hands of loan companies and banks and the fall in rates of interest, and can understand that unusual activity had to be exercised in order to maintain our position and keep earnings up to a profitable point.

It hink it will be admitted that we have not only succeeded in this but have shown a substantial improvement in the position of the Association.

You will observe that in the pest few years we have largely iscreased investments on real estate security—have, in fact, confined our loans almost exalusively to such security in the western part of Ontario, either on property in this neighborhood or within easy distance of this place.

I need hardly tell you that our outside valuators have been most carefully selected, and without, I believe, a single exception, are men of position and influence, and competent judges of the value of real estate.

Every application for loan when it is received is closely scrutanized by the Loan Inspector, and where there is the least doubt as to security not a dollar is lent until the property has been personally examined by that officer, who also makes periodical in-

the following parties duly elected, viz.: Messrs. Chas. Murray, S. Crawford, Henry Taylor, D. Macfie, Benjamin Cronyn, John Labatt, I. Danks, F. A. Fitzgerald, H. Brodie, C. F. Goodhue, W. R. Meredith, and John Elliott.

C. F. Goodhue, W. R. M:redith, and John Elliot.

Moved by D. Macfie, seconded by H. Brodle—That the thanks of this meeting be tendered to the scrutineers, and that they be requested to accept the sum of \$5 each for their services. Carried.

Moved by Richard M. Meredith, and seconded by J. B. Boyle—That a cordial vote of thanks be tendered to the President, Vice-President, Directors and officers of the Association for their valuable services during the past year. Carried.

The meeting then adjourned.

At a subsequent meeting of the Directors Mr. Chas. Murray was re-elected President and Samuel Crawford Vice-President.

LOCAL NOTICES.

Special cheap sale of Dry Goods at J. J. Gibbons'. This season's stock reduced to cost price for cash.

For the best photos made in the city 23 to EDY BROS., 280 Dundas street. and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

FINE ARTS. - All kinds of art materials for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London. ALEX. WILSON, Late of 353 Richmond St.

NOW OPEN.

JAS. WILSON, Late of F. Smith & Co.

GROCERS

Have opened in their new premises, 398 Richmond street, and are now prepared to supply their customers with any thing wanted in the shape of first-class Groceries, Wines and Liquors.

Stock all new, bought for cash, and will be sold at prices as cheap as the cheapest. A call solicited. Wilson Bros., 398 Richmond st. S. McBride's old stand.

PRAYER BOOKS We have in stock a large variety of beautifully-bound Prayer Books, suitable for

ted with the tenne of debentures, a fair surplus has been transferred to empense account, which account is now reduced to a comparatively small sum. The Direction attained by the Association in Brain, avidenced by the ready sale of its sterling debentures, now resching an amount stock as to yield a fair return to the Association. Association the prevailing low rates of interact obtainable here, and to provide against the accumulation of money, the Directors the accumulation of money, the Directors the accumulation of money. The Arrangement came into force on the lat of December last, since which time considerable remittances have been received, and the Directors icel assared that debentures at the reduced rates will from time to time be placed amply sufficient for the requirements of the Association. The earnings for the past year were \$16. 26. 31 (±30,60 lis. lid.) equal to about 7 per cent. on the average amount invested, and have been applied as shown by the profit and loss account in the accompanying statement. ONTARIO

COMPANY. Working Capital, \$3,200,000

STRAIGHT LOANS ON MORTGAGES.

This Company have a large gilt - edged Improved Farm Security, in sums of \$1,000 and over, and up to half the value, at 6 per cent. interest, payable yearly.

WILLIAM F. BULLEN

MANAGER. Corner Dundas Street & Market Lane



FOR SALE.

The Hierarchy of British America. A MAGNIFICENT LITHOGRAPH IN colors, representing all the members of the British North American Episcopate, artistically grouped according to Provinces around His Holiness Pope Leo XIII. Size 21x28 inches. Mailed to any address upon receipt of \$1.50 by F A. LAPOREST, Berlin, Ont. Active agents wanted in every town.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week without interference. Post free, \$1 a box. which lasts a year. Dollar notes are scoepied. REV. R. W. MEAGER, Weymouth, England.

RETIRING from BUSINESS— Ends of Brussels carpet, tapestry carpet, wool carpet, oilcloths, at cost.—R. S. MURRAY & CO.

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.



BOOKS FOR SALE.

THE FOLLOWING WORKS WILL BE sent to any address, free by post, on receipt of price. Register letters, and address THOS. COFFEY, Catholic Record office, London. Ont.: O'CALLAGHAN'S HISTORY OF THE IRISH BRIGADES. Cloth \$1 25; paper 750 IRISH BRIGADES. Cloth \$1.25; paper 75c
LIFE AND TIMES OF O'CONNELL, by
Luby. Cloth \$1.60; paper 75c.
MCGEE'S HISTORY OF IRELAND. Cloth
\$1.50; paper 75c.
FATHER BURKE'S LECTURES. Paper
30 cents.
FATHER BURKE'S REFUTATION
FROUDE. 30 cents.

FATHER BURADE TROUBE. 30 cents.
LIFE OF T. F. MEAGHER. 30 cents.
LIFE OF MICHAEL DAVITT. 30 cents.
LIFE OF MICHAEL DAVITT. 30 cents.
MITCHELL'S JAIL JOURNAL. 30 cents.
CONFEDERATE CHIEFTAINS OF 1641. 60 cents. NEW IRELAND. By A. M. Sullivan. Cloth 60 cents; paper 30 cents.
MITCHELL'S HISTORY OF IRELAND.
Cloth \$150; paper 75 cents.
CAMPION'S IRISH TALES. 25 cents.
DICK MAS-SEY. By Russel, 25 cents.
DONAL DAN O'BYRNE. 25 cents.

MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO k, London.

WIDE OPEN. THE CANADIAN PACIFIC R'Y The New All-rail Route to the

NORTH WEST AT LOWEST RATES.

Take the C. P. R. for Toronto, Ottawa, Mon-treal, Quebec and all points East. THOMAS R. PARKER

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A PRIZE Send six cents for postage, and receive free, a cestly box of goods of control of the central send RETIRING from BUSINESS -Brussels carpet, tapestry carpet, three-ply carpet, at cost,—E, S. MURKAY & CO.

VOLUME 8.

NICHOLAS WILSON & (

136 Dundas Street, Tailors and Gents' Furnish

FINE AND

A SPECIALTY.

INSPECTION INVITE ARCHDIOCESE OF ST. BONIFA PASTORAL LETTER OF HIS GRACE

MEDIUM WOOLLEN

ARCHBISHOP OF ST. BONIFACE, CLAIMING THE JUBILEE. Genander Antoninus Tache, by the Gra God, and appointment of the Hotz Archbishop of St. Boniface, Assistan the Pontifical Throne, etc., etc.

To the clergy circular and regular, reli communities, and beloved laity of diocese, health and benediction in

Lord.

The Sovereign Pontiff in the acception of His sacred duties, has given a new proof of the profound dom imparted by the divine assist which guides and enlightens Him.

In His Encyclical Letter "Immodei," dated 1st November, 1885, the Yof Christ reminds mankind of the selection of the selection of the selection of the power to come nearer to Truth and to Christian model."

In order to set forth His views in the selection of the selection of the power to come nearer to Truth and to Christian model."

Christian model."

In order to set forth His views in the full light, as well as to secure for ungraces necessary to the fulfilment of duties which he recalls to our minds so much clearness and wisdom, the Bearer of the Kingdom of Heaven more opens the "Treasury of heav gifts which he is empowered to dispen He decrees that in 1886 there be celeb extraordinarily a sacred year, and the what is promulgated throughout whole Christian world by His Encycles.

Letter "Quod auctoritate Apostol dated 22 ad December last. The voice of the Universal Po affirms that, to bring about a closer u of the Commonwealth with Truth, important "to urge men on to the cise of Christian virtue, for the Sta what the morals of the people make

It is necessary that the minds of who constitute and govern society, sh be rightly impressed and that they sh act according to Christian rule, as we

act according to Christian rule, as we public as in private, if they wish the body to be Christian, for necessarily State is formed "in the stamp and it of their opinions and morels."

The Visible Head of the Church we us that in our days "many dangers pend on every side. The noble virtu our forefathers have in great part appeared from amongst us. Ooi runs wild and strays beyond due bo farther and farther day by day. I among the right-minded, many ar-terred by a certain unworthy shamef ness, from openly declaring their soments. Much more are they loathe t

loyally up to them.' What then is there to wonder a seeing society forget its divine origin its noble end? Is there any caus astonishment when men who banish from their minds, from their hearts, their intercourse with their neighbor, endeavor to banish the same God the government of nations? This plains the well-known axiom: "what little wisdom is the world govern

The repudiation of Christian influ the withdrawal from the society "pa cellence," founded by the Divine Res leaves ample scope for other influe and, alas! "how many deceitful ass tions make numerous victims."
The Head and Chief of the Episco
following the example of His Pred

sors, has denounced such nefarious ciations. His Encyclical Letter "H num Genus," 20th April, 1884, warr Christtan world against the criminal vings and the seduction of secret soci The Apostolic Document was receive might be expected among the enem the Faith. Unhappily, among children of the Church, some easily felt secure against the immin of the dangers pointed out by the mon Father of the Faithful. Under the Faith. mon Father of the Faithful. Under pretence of a delusive peace, sufficient was not given to the ener protests coming from the Guardian of Vine of the Lord. Once more the of the One to whom the Saviour "Feed my lambs, feed my sheep," is to remind us all that "these baneful ciations of men, artful and expert in capit to improve mon the multitude. seek to impose upon the multitude, to withdraw as many as they can God."

Be therefore on your guard, I Beloved Brethren, against such socie
Their adepts come from every que
they would fain entrap you in their si
t is so difficult to escape. They ai
seducing you in order to increas
number, already too great, of their

happy victims.

Amidst these overwhelming evils Physician of souls seek a remedy i treasures at His disposal and proc "The Sacred Jubilee" to all those "The Sacred Jubilee" to all those having their salvation at heart, fe necessity of raising their minds above things of earth to make them soar to those of heaven.

We are fully assured that this Jubilee will benefit, not only indivibut also society at large; for public als cannot fail to receive a favorable public from the necessary.

pulse from the progress of individus wards the sanctification of their own wards the sanctincation of their own
In the strength of this conviction
Prince of Bishops calls on all His ren of the Episcopate "duly and diligate prepare the people to gather the intended for them." The True also makes an appeal to the charit