" A CANAL

NEWS FROM IRELAND.

On November 11, the meeting convened by the Lord Mayor, M. P., to take measures for the alleviation of distress existing in Dublin, was held in the Mansion House. The Lord Lieutenant attended, delivered an address, and subscribed 100 guineas. The Lord Mayor, Lord Plunket (Protestant Archbishop of Dublin), the Most Rev. Dr. Donnelly, Mr. Michael Davitt, the Recorder, Mr. Murphy, M. P.; Mr. Martin, and Dr. Kenny, M. P., also delivered addresses. The proceedings were novel of their kind and noteworthy. Men of all shades of political belief gathered together therefor the first time in years in pursuit of common purpose. Their mission we one of charity. The Archbishop of Dublin sent an apology and one hundred guineas. Another communication that attracted attention was Mr. Thomas Sexton's. With characteristic generosity. Sexton's. With characteristic generosity he forwarded a request to Dublin that one hundred pounds should be set aside from his own testimonial for purposes of relief.

The high regard in which the Rev. Patrick Boland, P. P., Hacketstown, is held by his parishioners was strikingly illustrated by the handsome presentation which they made him at the parochial residence, on March 4, and which consisted of a beautiful illustrated address nd a purse of 50 sovereigns.

Louth. The Rev. James Moonan, P. P., Tullyallen, died on March 7, at the parochial
house. The rev. gentleman contracted
a cold in the discharge of his sacred
duties, which he did not heed at the
time. Father Moonan was a native of
Tymullen, near Monasterboice, county
Louth. He commenced his educational
studies in what was known as the "Primate's Semunary"—an avealent school Dixon, and now for many years past defunct. He went through a course in the Diocesan Seminary, Armagh, and from thence he went to Maynooth, where, after finishing his collegiate career, he was ordained in 1866. His

The Sub-sheriff of the county Limerick, Frederick Hobson, accompanied by a force of police, proceeded recently to execute writs. Having received information that one of the men against whom he had a writ had a sum of money secreted in his house, Mr. Hobson forced open a box in the man's bedroom and took possession of £50, the amount contained in the box in question. The sheriff's procedure will, it is stated, be legally contested.

Clare. On March 12th, Judge Warren had before him, the case of Patrick Cunningham
v. Lord Inchiquin, in which the plaintiff,
who resides at Ennis, sought £1,000 dam
ages from Lord Inchiquin for slander.
The plaintiff was a candidate for the office of caretaker of a reservoir in connection with the Ennis Waterworks, which are under the control of the Board of Guardians. Lord Inchiquin, as chairman of the board, spoke sgainst the plaintiff's candidates. meetings the plaintiff alleged the defendant repeated the slanders. The case now came before the court on an application came before the court on an application by Lord Inchiquin to remit the trial to the County Court at Ennis, on the ground that the plaintiff, who was a laborer, resid-ing in a small cottage, at Mill street, Ennis, was no mark for costs. Judge Warren said no more serious charge could possibly be made against a man's character than in the words spoken by defendant. That was followed up at a subsequent meeting by the defendant stating that having inquired into the matter, he found having inquired into the matter, he found having inclured into the matter, he found that the charges were true. That was a serious aggravation of the imputation originally made, and that imputation, it appeared from the affidavits, Lord Inchiquin was unable to prove. Was it possible to say that this was a sham or vexatious action? It appeared to him (Judge Warren) to be a serious proceeding, deeply involving character, and in which a jury, if they found for the plaintiff, would be likely to award substantial damages. He therefore refused the motion. ages. He therefore refused the motion, believing the case fit to be tried in the Superior court.

Kerry.

At a meeting of delegates of the ten-antry of the Kenmare estate, held in Kill-arney, a resolution was adopted that the arney, a resolution was adopted that the proposed abatement of 20 per cent, made by the trustees, was inadequate, and demanding that 25 per cent should be allowed. It was felt that no settlement should be agreed to unless the tenants who have been existed should be reinstated, and a

deputation was appointed to wait on the agent, Mr. Leonard, in reference to the whole subject.

On March 11, four policemen and two Sheriff's bailiffs proceeded to Fusthane for the purpose of evicting Patrick McCarthy, who owed 558 transch Carthy, who owed £58, two year's rent, to his brother Florence, who originally bought the land from Mr. Palmer, who held it from Trinity College. Horns were blown, which brought about one hundred people together. Patrick Mc. Carthy has a wife and six children, the eldest of whom is eleven years of age. The party found the door barred against them. Patrick's wife was inside with them. Patrick's wife was inside with her children. Florence broke the door partly with a hatchet, and, after doing this, the wife maide prodded him with boiling water. This exasperated him so much that he tried to light the thatch with a match. Michael McCarthy, another brother, on seeing him do this, cried out

that he would get him transported if he attempted it again. The door was now broken down, but Florence could not get in even then for a while. The bail iffs now took possession. Florence asked them to assist in putting out the furniture, and while they were effecting this, the wife, helped by her youngsters, gave her brother-in-law a sound beating. Patrick McCarthy, the tenant, was absent from these proceedings. Florence asked the bailiffs to put the woman out, but they would not. Eventually they had to go away, leaving her still inside the house.

Wexferd.

Wexferd.

On March 7, the consecration of the Very Rev. Pierce Power, P. P., Dungarven, as Coajdutor Bishop of Waterford, ith the right of succession, was celebrad in St. Mary's parish church, in the pre ence of a vast congregation of priests and laiety, who came from all parts of the diocese to witness the solemn rites. The Archbishop of Cashel, replying to an address which was presented to him by the townspeople when passing through Lismore on March 6, expressed his belief that before he had another opportunity of visiting the town the great statesman who had already done so much for the country would not only have put a stop to evictions and settled the great land question, but would have secured for Ireland her native Parliament. On his arrival in Dungarvan, his Grace was presented with several addresses from local bodies, to which he replied at much length. He said that the National League was as powerful and as widemuch length. He said that the National League was as powerful and as wide-spread as ever the Land League was, but he advised that it should use its power with prudence. He urged the great importance of supporting home manufacture, and referred at some length to the Gaelic Athletic Associa-tion.

Antrim.

Not only is Ulster a small part of Ire-Not only is Ulster a small part of Ireland, but the Orange domain is only a small part of Ulster. The fact is slowly but surely taking hold of the English intelligence. When it is finally grasped, the English will no more hear of an Orange free State in Ulster than the Tories would hear of the few divisions of London which have elected Liberals egitating for appreciation to the Fearth and the Country of the career, he was ordained in 1866. His first curacy was in the parish of Clogher Head, and the next in Togher. From thence he went to Ardee, from whence he was transferred to Drogheda. In this town he officiated for some years, arriving here in 1870, and in 1877 he left for Forkhill, and after a short time went to Dromintee. While in this latter place he was appointed by his Grace the Primate to the pastoral charge of Tullyallen, wacant by the death of the Very Rev. M. Kearney, P. P. whose extreme eastern portion is overwhelmingly Protestant in contrast to its western, central, and southern portions, which are overwhelmingly Catholic. The overwhelmingly Protestant division comprises one-fourth of the area and about twofifths of the population and three counties; the overwhelmingly Catholic division comprises three-fiths of the population instead of two-fifths, three-fourths of the area instead of one-fourth, and six counties instead of three." To illustrate the extreme absurdity of representing the inhabitants of Ulster as likely to take up arms rather than to submit to Home Rule, Mr. Rigg points out that if the men of Ulster fight at all, it will not be with the rest of Ireland, but with each other. The men of Antrim, Down and Armagh, before conquering Leinster, Munster and Connaught, will have to take in hand the subjugation of the other six Ulster counties. It seems ages since anybody in Ireland was guileless enough to believe that all to the north of the Boyne was a country blooming with Orange lilies. To get to the north bank of the Boyne, not to talk of marching south of it, the "Bloody Shroudsmen" would have to fight their dature, the words complained of being—
"I have been told that he belonged to a society of Invincibles, and was arrested on a charge of shooting. Such a man is not a fit and proper person to hold any position under the board." At subsequent meetings the plaintiff alleged the defautant remeated the charge of the defautant remeated the charge of the defautant remeated the charge of the marching south of it, the "Bloody Shroudsmen" would have to fight their way through forty miles of country where an Orangeman in full regalia, was where there is a Nationalist population numerous and heavier. where there is a Nationalist population numerous and hearty enough to settle accounts with the entire Orange order, if the soldiers and constabulary were simply to stand aside and make a ring.

Mayo.
Three deaths from famine have oc-Three deaths from famine have oc-curred near Newport, county Mayo, and it is reported that many persons have been stricken with famine fever, and that all the seed potatoes have been consumed by the starving people. The shopkeepers are on the verge of bank-ruptcy, and refuse credit not only to the peasantry, but to the priests themselves. At Achill numbers would have died of starvation but for the relief fund raised in New York. The destitution next n New York. The destitution next in New York. The destitution next winter will be greatly intensified unless seed-potatoes are forthcoming. The distress at Achill is deeper and more widespread now than what it was in 1880, when so much help was generously given the poor islanders. It has been brought about by the general failure of the potatoe crop, no sale whatever for cattle, and the chronic want of employment. As might be expected, sickness has much increased—out of a population of six increased—out of a population of six thousand not less than 550 are lying on sick beds, and inside the last two months there were sixty deaths. These figures speak for themselves. A relief committee has been at work for some time giving help in Indian meal so far as the giving help in Indian meal so far as the scanty funds would warrant to those most in need. But the real difficulty lies in getting good seed for the hun dreds of poor families who have none, and who have neither the means nor the credit to get any.

and who have... credit to get any. Sligo.

One of the most glaring partisan or sectarian "jobs" that ever excited public odium was recently perpetrated by the Sligo Grand Jury, in appointing L'Estrange, Jr. (son of the noted land agent), to collect the cess of Tirerapa at a naundage, in preference to two reagent, to confect the cess of Hieragn at 1s., poundage, in preference to two re-spectable and solvent Catholic appli-cants, Messrs. Tiernan and Gordon, who tendered to collect it at 6d. This act of rabid intolerance will mulet the cesspayers of the upper half-barony of Threragh to the tune of some £80. The last kick of the dying donkey is said to be the worst. Worse might be expected of the Sligo ultramarines, but worse they shall scarcely have an opportunity of doing.

uper of the Oran and Donamon branch of the Irish National League, being the unfortunate victim. In consequence of expecting a settlement, the meeting was very small. After the sentence of death was carried out, a meeting of the committee of the Oran and Donamon branch was held in a field, Mr. J. Hanley, president in the chair.

THE CHURCH OF THE MASSES.

"The Romish system is popular with the masses mainly because it is easy," says the Churchman. We are happy for once to agree with the Churchman in a statement, especially in a statement relating to anything "Romish," a name which to the Churchman, is as the red scarf to the bull. The Churchman, like its Evangelical brethren whom in its Christian heart of hearts it detests, can never lose sight or horror of the scarlet woman; and Rome to this journal, which would fain proclaim its sect a branch of the Church of Rome, is still the abomination of desolation. So be it. We, in common with millions upon millions, are in it and of it, and, with God's blessing, will so continue to our last breath. But in it and of it, and, with God's blessing, will so continue to our last breath. But we find in it everything but desolation; the peace that Christ promised and that Christ alone can give. And so all Catholics feel. Consequently the Churchman is perfectly right when it declares that "the Romish system is popular with the masses mainly because it is easy." It is a joyous religion, a relief and a comfort. For in the Catholic Church alone all feel the truth and the force and

fort. For in the Catholic Church alone all feel the truth and the force and the reality of those divine words: "Come to Me all ye that are weary and heavy laden and I will give you rest.... For My yoke is sweet and My burden light." It is the realization of this divine truth that draws, always has drawn, and always will draw the "masses" to the Catholic Church, and if the Churchman could only shake the scales of prejudice from its eyes and the hardness mun could only shake the scales of pre-judice from its eyes and the hardness out of its heart, it would follow the masses to the feet of their Saviour. What a starved and starveling religion

it must be that forever inspires men otherwise intelligent to find nothing in the great, broad, visible, invincible Catholic Church but matter for carp and sneer and hatred and wilful misrepresentation. Somebody it seems—a Protestant Episcopal minister, we believe—has been writing in the North American or some other review, on "The aristocratic drift of American Protestantism." Whoever he is, he has made the Churchman very angry. According to our contemporary's presentation of his case, he charges the Protestant Episcopal Church in this country, rather more than the other Protestant bodies, but in common other Protestant bodies, but in common with them, with neglecting the poor, failing to reach the poor, excluding the poor from the best churches, weeding them out of its humbler mission chapels, and finally driving them into utter irreligion and ungodliness. "Contrasted with this," in the language of the Churchman, "is the more Christ-like and successful work done by the Romish Church, which does not exclude, or neglect, or eliminate the poor; wherefore neglect, or eliminate the poor; wherefore its statelier, larger, more magnificent buildings are always thronged with the

buildings are always thronged with the poor and lowly."

This presentation of the case, according to the Churchman, "lacks the essential elements of veracity and candor."

We do not propose quarreling with the Churchman over facts that are open to the eyes of all men. Here in this country, for instance, it is a common accusation, an accusation that to some amounts to a crime, that the Catholic Church is of all the Church of the poor. How grandest ecclesiastical edifice in this city or in the whole country, was built up by the pennies of the servant girls! What is this but the repetition of the old story of the ages of faith, when all the people, high and low, went out in common, men and women and children together to assist and take part in the building up of their churches and cathedrals, laboring, generation after generation, to erect a worthy temple to the Most High? It is the same here to-day, only that with andest ecclesiastical edifice in this city a worthy temple to the Most High! It is the same here to-day, only that with the genius of the people and the age we build more rapidly than the Christian builders of old. Beyond question the "statelier, larger, more magnificent buildings," to which our contemporary refers, were erected in large measure by the poor, and so the poor naturally find a home in them.

One would imagine that all this is

beyond question or dispute. But pre-judice is purblind. All the old accusations come up again—superstition, blind-ness, ignorance, and so forth. And yet, in spite of all, what a confession is this: No doubt the practice of religion in the Romish Church is popular and is largely observed by the masses of that commun-ion." Well, what would the Churchman have more? Surely the practice of religion is precisely what is needed of all

things.

And now, without paying any attention to its silly flouts, let us call to the Churchman's mind the fact stated and repeated and deplored in every large conference of representative Anglicans or Protestant Episcopalians, either here or in England, that the masses are not only slipping away, but have absolutely slipped way from their Church's influence both here and in England. What caused the Wesleyan outburst and the consequent great defection from the Anglican body but apathy, sloth and indifference of the Anglican property. difference of the Anglican episcopate and clergy, not to the poor alone, but to the very practice of their profession? And outside of Anglicanism, what is the complaint in the very home and strong hold of Lutheranism to-day, but that the Evangelical churches are deserted and the masses have departed from the empty altars where God no longer is? It is not Catholics who make these

olics are worse than they, how does that mend matters? It is hard to deal patiently with folly of this kind.

The Churchman must know that it is not telling the truth when it states that the assisting at Mass, "with the comfortable assurance that the mere doing of this act of devotion, no matter in what frame of mind and heart, is so meritorious that the rest of the day or week may be given to other things." False and nonsense! "The poor are as widely separated from the rich in those (Catholic) churches as they are in our own." False again! "Protestantism is the mother of human freedom and equality." Indeed! Consult the statutes against Catholics and dissenters, against liberty of speech, liberty of worship, and liberty of the press in Protestant countries. Our friend should not allow the bitterness of its heart to obscure its reason and cause it to confuse right with wrong. The Catholic Church is the Church of the poor—the poor in fact as well as the poor in spirit,

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

Near the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink, I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limb. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother brought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd. 1882. and continued VOICE FROM AUSTRIA. great change for the better. My last ill-ness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigle's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigle pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made try, for instance, it is a common accusation, an accusation that to some amounts to a crime, that the Catholic Church is of all the Church of the poor. How often have we heard the glorious testimony to the honesty of faith in our poor people conveyed in the foolish sneer that the new St. Patrick's Cathedral, the grandest ecclesiastical edifice in this city water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not adoctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crossed themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought surely it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. Today she adds her gratitude to mine for God's mercies and Seigle's Syrup."

MARIA HAAS.
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THIRD SUNDAY IN LENT.

And when he (the unclean spirit) is con a findeth the house whence he came over the very substitution of the day.

he findesh the house whence he came of swept and garnished —Gospel of this day.

This is the time of year for house-clea ing. The priest is the house-cleaning. The priest is the house-cleaning. The priest is the house-cleaning time for him to and, I am sorry to say, that like man other house-cleaning time for him to and, I am sorry to say, that like man other house-cleaning time for him to and, I am sorry to say, that like man other house-cleaning time for him to a very dirty job on his hands.

It is astonishing what filth some peop have to clean up in this heavenly sprin time, both in houses and souls. The gowoman wonders where it all came from While it was gathering in the dark as gloomy winter weather she did not see quite so plainly; but now, in comes to blessed sunshine, and shows it all up. So cannot help but see it now; and she just as much ashamed of it herself as the reighbors are disgusted at the sigh But if she has any respect for herself, love for her husband and children, a plucks up courage, and out comes to broom and the scrubbing brush and pa and at it she goes with courage and a gowill; up on the chairs or tables to rea

broom and the scrubbing brush and pa and at it she goes with courage and a gowill; up on the chairs or tables to rea the dust-covered pictures and curtain and the black cobwebs; and down up her knees to get at the dirt that his away in corners, and under things.

Oh! what a scampering there is cockroaches, Croton bugs and other bug But there is great virtue in soap and h water and a strong elbow, and soon ever thing shines again and smells sweet an clean. And as she sits down to rest whithe work is all done, she exclaims: "Ble me! I never would have believed it is hadn't seen it. Thank God, it is all over I began by saying that the priest w

the work is all done, she exclaims: "Ble
me! I never would have believed it is
hadn't seen it. Thank God, it is all over
I began by saying that the priest w
the house-keeper of the spiritual chan
bers of people's souls. I think I made
little mistake there. It would be bett
to say that everybody is his own hou
keeper of his own soul, and that he oug
to keep it clean, not only for his ow
happiness, but for love of Jesus Chri
the Master, who says, and says truly, th
it is His home, and that He wishes
dwell there. The priest is more like t
virtue of the willing elbow, the scrubbit
brush and the soap and hot water used
help clean up the souls of those peor
into which the bright sunshine of Go
grace is shining during this Lenten sea
and compelling them to see what a dir
place it is, as all the neighbors have se
long ago.

But the sinner who wants a clean so
is not discouraged. He says to himsel
"It has to be done; and, with God's he
I'll begin right away." Off he goes
once to confession, wondering at the he
of filth he has to clear up and hard
believing that there is soap and wa
enough—I mean, "wondering," as I he
of an old sinner saying: "if one pri
could absolve all the sins he had to tel
He finds, to his joy, that there is plen
of soap and water to clean the filth
house ever seen—that one priest can
solve and impart God's forgiveness
any truly repentant sinner, who mee
business, and really wants to get rid
the thousands of horrid cockroaches a
bugus of immodest thoughts and desiressweep out the profane curses and oa
which are as the dust in number—to br
down the cobwebs of sloth in his religit
duties in the neglect of prayer and goi
to Mass—to cure the everlasting creak
noise of ill-temper and anger by putt
the oil of forebearance and charity on
hinges of his or her tongue—to wash
greasy grime of drunkenness from off
windows of the soul, that their reason m
see straight and clear again—to patch
those big rat-holes of stealing and cheati
to wash the inside of the cups and pitch
and pans—the acto of their private to wash the inside of the cups and pitch and pans—the acts of their private as w as public life—and not let them tell si lies as they do by being clean only on

Oh! the joy and the comfort of as soul house-cleaning as that! With wa full heart he thanks God that it is over, and that the unclean spirit has go out of him! How sweet and clean soul faels!

soul feels!

Now Jesus Christ may come in, and is anxious to have him come in. He was to receive Holy Communion with delay. Sinner that he once was, and g to keep himself a stranger to Jesus Ch and His divine society; now, when t soul has had a thorough house-clean he is impatient to receive Him and His blessing and kiss of peace, and say Him, "Come in, dear, neglected, forgot Lord; I am not worthy that Thou shou enter under my roof, out only say enter under my roof, out only say word and my soul shall be healed!"

What the Soul Demands.

Wherever we see a foundation spring out of the ground, we know that sor where there is a higher source fit which its waters are fed. That source may be invisible; it may be miles aw hidden from human are may be miles as may be invisible; it may be miles aw hidden from human eyes in some I mountain tarn. But, however cloi hidden, we know that it exists; springing water never rises higher t its source. He whose faith has beaken by the quibbling criticism of day may find a similar evidence of existence of Christ in the Christamong Christ's disciples; for goodn-like water, never rises higher than source of supply. Every Christ-soul—pure, loving, merciful, self-sa joing—is a living evidence of One hig —purer, more loving, more merciful, more self sacrificing. Looking u such a Christ-like soul the doubter truly say :

Dear friend, because thou art I know He is.

Let a man realize that truth, and is in a measure safe from skepticism.

IN SEASICKNESS,
Prof. ADOLPH OTT, New York, se
"I used it for seasickness, during
ocean passage. In most of the o
the violent symptoms which characte
that disease yielded, and gave way
healthful action of the functions
naived."