

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, MARCH 26, 1880.

NO. 76.

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most durable
texture ever shown.
Our Cutting and Tailoring is
unequaled in the city.
N. WILSON & CO.

ECCLESIASTICAL CALENDAR.
March 1880
Sunday, 28—The Resurrection of Our Lord.
Monday, 29—The Ascension.
Tuesday, 30—The Octave. Double.
Wednesday, 31—Of the Octave. Semi-Double.
APRIL.
Thursday, 1—Of the Octave. Semi-Double.
Friday, 2—Of the Octave. Double.
Saturday, 3—Of the Octave. Semi-Double.

Easter Morning.
I arose, and an still with you. Alas!—ROMAN MISSAL.
For six long weeks I seemed to hear
Our Lord's death and voice,
Whose peaceful sweetness made my soul
In sorrow most rejoice;
I hearkened to his tender words,
I touched his garment's hem,
Wandering by blue Gennesareth,
Through proud Jerusalem,
I found my path beneath his feet,
I sought his sacred feet,
Where, weary with the thought of sin,
I wept his misery.
I followed unto Pilate's hall,
Weeping for red and crown;
I saw the patient Son of God
Beneath the Cross bend down—
Burdened with many iniquity,
Sore bruised for my sin.
The bitter cup of gall for me
And love my share therein,
I knelt beneath the cruel tree,
The wood with load so sweet,
And bent with love, so rich in grief,
To kiss the wounded feet.
When now, on Easter morn are open
The gates of Paradise,
I come with Magdalene to bear
Forgiven love's sweet spice,
Through all the glory of the day
Earth seems to feel some loss,
Still the voice which love sings,
And bare the uplifted Cross,
My soul's true love is taken away—
"Say, little one, he waits,
Among the lilies he waits,
In blessing shall he speak once more,
"Calming thy love and fear,
Believe, and for ever love
Still holds him prisoner here."
Catholic World.

HOLY APPARITIONS.

MIRACLES AT KNOCK.

**FATHER CAVANAGH'S OPINION OF THE
APPEARANCE AND THE MIRACULOUS
CURES.**

**FURTHER EVIDENCE OF EYE-WIT-
NESSES.**

From Correspondent Dublin *Irishman*, Feb. 28.
We have noticed that no words were
spoken on any of the occasions which at-
tracted the attention of the inhabitants of
Knock. No voice was heard to speak a
warning or announce a message of counsel
or comfort. The shadows were silent,
while the beholders gazed, and marvelled,
and were awestruck. According to the
testimony of the many witnesses, the
Virgin and the saints have several times
shown themselves to the people. There is
no one to interpret the meaning of the
visions, which have so remarkably differed
from all previously recorded supernatural
appearances, inasmuch as no divine mes-
sage was communicated. Although this
fact marks a significant discrepancy be-
tween the vision at Knock and the alleged
appearance of the Virgin at Lourdes, it is
no argument in favour of a denial of the
occurrences. The question which many
persons will ask themselves is, Can there
be any mistake on the part of those who
say they have seen the mysterious apparitions?
Or, is there any delusion on the
one hand, or deception on the other?
With regard to these queries the evidence
of the deponents is decisively negative.
They are all positive, persevering, and
unanimous in their declaration that there
was no mistake, no delusion, and that
there could have been no deception.
The examinations conducted by a com-
mittee consisting of clergymen have re-
sulted in bringing out the corroborative
testimony of about fifteen witnesses.
These, it appears, are all persons of credit
and character, leading simple lives in a
small, remote hamlet, far removed from
the reach of science and "magic" art.
Would it be said that their homely know-
ledge leaves them all the more exposed to
the impositions of some playful rustic,
who had somehow obtained possession of
those tricky appliances which produce such
surprising deceptions for the amusement
of a city population? Possibly; but the
suggestion is of small value. Again, it
might be mooted that some physical phe-
nomenon would account for such or
similar appearances. Scarcely; for though
very singular reflections may result from
certain atmospheric combinations, the
casting of well-defined figures is not prob-
able without a basis of real shape and form.
Father Cavanagh's faith in the truth of
the witnesses is most important. His firm
belief in the fact of the occurrences must
bean with it great weight and influence.
But his solemn assurance that cures of
maladies which have defied medical skill
have undoubtedly been effected cannot
doubtful enquiries. He is the priest of
the parish of Knock, a dignitary of the
Church, a man of strong mind, of sound
judgment, and of superior intelligence.
Granted that his piety is fervent, his zeal

and devotion clearly established by practical work in the cause of religion, and with all this he is not the kind of pastor in whom one would expect to find any trace of a too easy credulity. Having closely and carefully investigated every affirmation, and every circumstance connected with the supernatural shadows, he has put the seal of his word to the entire case made out by the witnesses, and is a firm believer in all that has been maintained before the court of enquiry.

Neither the visions were real signs from heaven, or whether there be any mistake in the minds of the people who saw them, is perhaps of less interest now than the question of the results alleged to have followed. Have diseases been certainly cured, deformities rectified, deficiencies supplied, defects remedied—these are questions of facts, and ought not to be of difficult solution. Cases could be observed and noted by impartial witnesses. If the blind have been given to see, the deaf to hear, the lame enabled to walk, the crooked made straight, the palsy-tic restored to vigor, each and every instance of miraculous renovation should be early proved to conviction. It is stated that divers persons have experienced the marvellous change from disease to health.

TESTIMONY OF PATRICK WALSH, AGED SIXTY-FIVE YEARS.
My name is Patrick Walsh; I live at Ballinderry, an English mile from the chapel of Knock. It was a very dark night. It was raining heavily. About nine o'clock on that night I was going on some business through my land, and standing a distance of about half a mile from the chapel, I saw a very bright light on the southern gable-end of the chapel. It appeared to be a large globe of golden light. I never saw, I thought, so brilliant a light before. It appeared high up in the air above and around the chapel gable, and it was circular in its appearance. It was quite stationary, and it seemed to retain the same brilliancy all through. The following day I made enquiries in order to learn if there were any lights seen in the place that night. It was only then I heard of the visions or apparition that the people had seen.

TESTIMONY OF MARGARET BIERNE, SON OF THE ELDER PATRICK BIERNE, OF KNOCK.
I am sixteen years of age. I live quite near the chapel. I remember well the evening of the 21st of August. It was Thursday, the evening before the octave day. Dominick Bierne, Jr., a namesake of mine, came to my house, and said that he had seen the biggest sight that ever he had witnessed in all his life. It was then after eight o'clock. I came by the road on the west side of the church. I saw the figure clearly, fully, and distinctly—the Blessed Virgin, St. Joseph, and that of a bishop, said to be St. John the Evangelist. Young Bierne then told what he saw regarding the vision, just as it has been described already by several persons who were present. The young fellow showed by his hands and position how the image or apparition of the Blessed Virgin Mary and that of St. Joseph and St. John stood.

I remained only ten minutes, and then I went away. All this happened a quarter or so past eight o'clock and half-past nine.

TESTIMONY OF MARGARET BIERNE, WIFE OF DOMINICK BIERNE, OF KNOCK.
I, Margaret Bierne, nee Bourke, wife of Dominick Bierne, senior, live near the chapel at Knock. I remember the evening of the 21st of August. I was called out about a quarter past eight o'clock by my daughter Margaret to see the vision of the Blessed Virgin Mary and of the saints who appeared at the end of the little church. It was getting dark. It was raining. I came with others to the wall opposite the gable. I saw then and there distinctly the three images—one of the Blessed Virgin Mary, one of St. Joseph, and the third, as I learned, that of St. John the Evangelist. I saw an altar, with a lamb on it, somewhat whiter than the altar. The Blessed Virgin Mary appeared in the attitude of prayer with her eyes turned up towards heaven, a crown on her head, an outer garment thrown round her shoulders. I saw her feet. St. Joseph appeared turned towards the Blessed Virgin with head inclined. I remained looking on for fully fifteen or twenty minutes. Then I left and returned to my own house.

THE TESTIMONY OF DOMINICK BIERNE.
I am brother of Mary Bierne who has given her evidence; I live near the chapel of Knock; my age is twenty years; on the occasion when my sister came about eight o'clock on the evening of the 21st of August into our house, she exclaimed: "Come, Dominick, and see the image of the Blessed Virgin as she has appeared to us down at the chapel." I said, "What images?" and then she told me as she has already described it for your reverence in her testimony; she told me all she was after seeing; I then went with her, and by this time some ten or twelve people had been collected around the place—namely, around the ditch or wall fronting the gable where the vision was being seen, and to the south of the school-house; then I beheld the three likenesses or figures that have already been described—the Blessed Virgin, St. Joseph, St. John, as my sister called the bishop who was like one preaching, with his hand raised towards the shoulder, and the fore-finger and middle-finger pointedly set; the other two fingers compressed by the thumb; in his left he held a book; he was so turned that he looked half towards the altar and half towards the people; the eyes of the images could be seen; they were like figures inasmuch as they did not speak; I was filled with wonder at the sight I saw; I was so affected that I shed tears; I continued looking on for fully one hour, and then I went away with my sister to visit Mrs. Campbell who was in a dying state; when we returned the vision had disappeared.

Mrs. Hugh Flatley, widow of Hugh Flatley, states: "I was passing by the chapel of Knock on the evening of the 21st of August, about eight o'clock, and I beheld most clearly and distinctly the figures of the Blessed Virgin Mary, St. Joseph, and that of St. John the Evangelist standing erect at the gable end of the chapel towards the south side; I thought that the parish priest had been ornamented the church and got some beautiful likenesses removed outside."

VISIT TO KNOCK ON THURSDAY WEEK.
(From the *Times News*.)
Notwithstanding the inclemency of the day, during which the rain poured down in cold and blinding streams, the roads leading to Knock were filled with numbers of young and old of both sexes, of the blind, too, and disabled; cars heavily laden with those of the better class, and the most homely carts well packed with their living freight. Coming in sight of the church, the vast black crowd of moving being could be seen. It was a busy spot. The supernatural was there easily manifest. One, no matter how indifferent in belief, could not escape the effects of the power which animated the people, some on their knees before the scene of the apparition, praying with an earnest supplicatory tone, others going round the chapel reciting the beads and other prayers. Inside the chapel the scene was equally animated; some before the altar of the Blessed Virgin, where some twenty wax lights were constantly burning, offerings from the faithful, thanking Mary for relief granted; others with unassured confidence demanding her intercessory power in their favor. One should go to Knock and see and feel for themselves in influence which the supernatural does exert upon the people. The pilgrims who crowd to Knock in thousands will leave nothing undone to render themselves more favorably disposed to become recipients of our Blessed Mother's favors towards them. Mass is celebrated each morning, and no doubt, devotions are let us suppose, carried on each evening. Many, too, receive the Holy Communion at early Mass. But the want of confessors is sadly evident, for, after all, what can a single priest do amidst such a large crowd. The place is a regular Babel with beggars, blind, and deformed, who, on account of their number and their endeavor to obtain hearing, shout each other down and roar out their petitions. The ground all around the chapel is more than ankle-deep with mud—worse than ever the Tumm fair-green places of pilgrimage would help very much. It would not cost much to scrape away all the soft stuff and scatter over the ground a few carts of sand or gravel. Instead of that it is at present a regular sea of slush. The removal of the leeches and beggars, who, like harpies, fly to such places of pilgrimage, would help very much to improve the surroundings of a spot so venerated as Knock is at present. There were very many on yesterday present who had come, some from Tyrone, Antrim, Monaghan, Armagh, Waterford, Cork, Kerry, Liverpool, and Manchester; others again from Glasgow. These had spent three days at Knock, in wet and cold, performing a station each day up to their ankles in a stream of floating clay, with the rain beating on their way-worn forms after journeys of such trying magnitude.

WINDSOR LETTER.

PALM SUNDAY—WORK ON THE MAIN ALTAR—VISITORS TO THE CONVENT.

Palm Sunday was observed in St. Alphonsus church with all that religious ceremonial so dear to the Catholic heart. Very Rev. Dean Wagner procured palm branches from Florida for the occasion. The priests, acolytes, Catholic Union, C. M. B. A. formed in procession, numbering in all about seventy, each bearing a palm branch, with its long green fronds waving gracefully, as the procession moved in ranks up and down the different places of the community in Manitoba, California, and Oregon. These had spent three days at Knock, in wet and cold, performing a station each day up to their ankles in a stream of floating clay, with the rain beating on their way-worn forms after journeys of such trying magnitude.

Work has been commenced, and is progressing rapidly, on the main altar. The material used is Rutland marble, pure white, and finely polished. The workmen are skilled, as their labor so far proves, by the exquisite carvings of delicate tracery. As the altar will not be completed for some time, it is impossible to describe with justice the work.

Mother Olivia and Mother Elizabeth are here at present visiting our Windsor Convent. The former is Mother General of the Community of the H. N. J. M. They leave here next week to visit far-off places of the community in Manitoba, California, and Oregon. In that name State they have established seven houses of the Order, and all are in flourishing condition, which proves, by their success, the energy and ability of this community. Their Mother House at Hochelaga is one of the finest educational boarding schools in the Dominion.

Windsor, March 22nd, 1880.

Mrs. M. L. Weaver and her daughter Adelaide made their solemn profession of faith and were received into the true fold in St. Patrick's Church, Clatham Village, N. Y., on Saturday, March 13, the feast of St. George.

Supreme Court City Judges, of Baltimore, Md., have placed the names of fifteen negroes in the jury box. This is the first instance in the history of Maryland in which colored men have been recognized as eligible for jury duty in the city or State Court.

ST. PATRICK'S DAY IN OTTAWA.
NO PUBLIC DEMONSTRATION.

RELIGIOUS SERVICES IN ST. PATRICK'S CHURCH.—ANNIVERSARY SERMON BY REV. FATHER DAMSON.
From the *Ottawa Citizen*, March 18th.
Yesterday was the anniversary of Ireland's patron saint, and it was observed in a quiet manner, the various Irish societies having concluded to forego their usual public demonstration. The weather was spring-like, and the streets were thronged during the day with Irishmen and their descendants, with sprigs of shamrock in their buttonholes, bound to have a holiday anyway.

CHURCH SERVICES.
Grand High Mass was celebrated in St. Patrick's Church by Rev. Father O'Connell, of Richmond, His Lordship Bishop Duhamel attending pontifically. He was assisted by Rev. Father Leclair, chaplain of St. Vincent de Paul Penitentiary; Rev. Father Bennett, of the Ottawa College; Rev. Father Paterson, of Hull; Rev. Father Pallier, of St. Joseph, acted as Deacon, and Father Gladden, of Hull, Sub-Deacon. Rev. Father Duhamel was director of ceremonies; and among other clergy men observed in the sanctuary were Rev. Messrs. Marion, of the Basilica; Messrs. Dussere, of Gloucester; Philippe, of St. Joseph's Village, and Rev. Father Casey.

THE MUSICAL SERVICE.
Was conducted by Mr. Bonner, leader of the choir. It consisted of Farmer's Mass in C, the principal parts being as follows:—"Qui Tollis," quartette, Mrs. Mercer, Mrs. Mar, Mr. Smith, and Mr. Gauthier; "Et Incarnatus Est," duet, Miss Kavanagh and Mr. Smith; "Agnus Dei," Miss Bowes and Mr. Throop. At the offertory, Rossini's "Pro Peccato," was rendered by Mr. Gauthier, with organ and clarinet accompaniment. He also sang at the Communion an "Ave Maria," by Carlo Bassini. Mrs. C. Ryan presided at the organ throughout. The whole mass was most effectively rendered.

THE DECORATIONS.
The edifice was becomingly decorated with evergreens, festoons of which were suspended from the ceiling to the columns. Flags and bannettes also decked the pillars. The Bishop's throne presented a fine appearance, and at the side the elegant and costly banner of the St. Patrick's Society. The pulpit was draped in green, and the grand altar adorned with flowers, and brilliantly illuminated. The side altars, but more particularly St. Patrick's, on the Gospel side, were beautifully decorated. The orphans and aged inmates of the asylum were seated on the floor in front of the choir, and had their banner at the head. They were neatly dressed, and appeared as though they were well cared for. A collection was taken up by Rev. Dr. O'Connor and two of the orphans, which, it is expected, will amount to something like \$60 or \$70.

THE SERMON.
Was preached by the Rev. Eneas McD. Dawson, and was full of interest. The reverent gentleman referred to the labors of St. Patrick in Ireland, his wonderful success, and the happy fruits of the conversion of the Irish. The virtues of the Irish nation were not to be judged by such Irish names as the newspapers call from the records of iniquity. These are only exceptions which prove the rule of a general state of things. Such corruption was only surface deep, a floating scum which sinks not into, and consequently does not poison the body social.

Ancient Rome had flourished in great glory for more than seven hundred years before there was an instance of a husband repudiating his wife. Still the State was sound. But at length the family relation, and the marriage tie came to be despised, and the dissolution of the great Roman State. So must it be with all states and all peoples; for whilst righteousness exalted a nation, corruption disintegrates and leads to ruin.

THE DAUGHTERS OF IRELAND ARE PROVERBIALLY GREAT VISITORS.
and would long be the mothers of a healthy and vigorous race. There was no reason why the happy state of things consequent upon the preaching of St. Patrick should not still continue. The word of God had not lost its power. Experience opened the heart, and the apostolic preaching, and sustains it against the more fashionable fallacies of the age—fallacies which, if not opposed by the wise and good of every country, would speedily undermine the social fabric, and leave to mankind nothing better than the *Kulturkampf* of the presenting Prussian Chancellor. It belongs especially to people of Irish origin, whose forefathers learned at the school of St. Patrick, to CONTINUE THE SALUTARY PREACHING OF THEIR APOSTLE.

They are spread over many lands, and their influence is widely felt. They may sustain what the unbeliever labors to pull down, and they may be privileged to show more than any other people, how solid our civilization is, and how desirable it will be, however much denounced by sophists and apostles, provided that it seek no other foundation than the preaching of St. Patrick. *Marianne in simplicitate nostra.*

HAMILTON LETTER.
ST. PATRICK'S DAY CELEBRATION.

On St. Patrick's day High Mass was celebrated in St. Patrick's church by the Rev. Father Keough. The choir sang Haydn's second Mass in splendid style. His Lordship the Bishop of Hamilton was present. The Rev. Father McCann, Chancellor of his Grace the Archbishop of Toronto, preached a very impressive and appropriate sermon from John XV., 16: "Ye have not chosen men, but I have chosen you, and ordained you, that should go and bring fruit and that your fruit should remain, that whatever you shall ask the Father he shall give it you." The unusually large congregation followed this splendid sermon with the greatest attention.

Considering that other entertainments and a banquet came off in this city, the concert in the Mechanics' Hall was well attended, and an appropriate programme and its fulfillment was fully appreciated by the audience. Mr. F. A. Filgiano opened the programme with the Irish favorite "Kathleen Macnamara," which was rendered in excellent style. He received a most hearty encore, to which he responded. Miss T. Sullivan sang "Dear little Shamrock," which was also encored and kindly responded to. Miss Minnie Graham sang the "Bay of Dublin." Miss Graham possesses a clear and musical voice, and her second and third appearance was lastly applauded. Miss Lizzie Egan rendered "Erin, Home of my Childhood" in grand style, which was greeted with well deserved applause.

Dr. Filgiano, who never fails in any of our programmes, was also present and contributed several fine songs with great excellence, the Irish air, "Cushla Madhne" and the "Marsellias," were particularly pleasing. Dr. F. also performed the duties of master of ceremonies. Prof. D. J. O'Brien, the celebrated organist of St. Mary's cathedral, presided at the piano.

During the intermission between the first and second parts of the programme, Mr. O'Reilly, the mayor of this city, took the chair, and on either side of him were seated the Rev. Father O'Leary, Messrs. Allen, Kavanagh, Magill, and Mr. N. Flood Davin, who delivered a lecture on the "Ireland of to-morrow."

Mr. Davin on coming forward was received with loud cheers. As soon as it subsided he commenced in a clear voice one of the most interesting lectures delivered in the Hall for a long time past. He first stated his reason for the choice of subject—namely, the condition of Ireland at the present moment. The Ireland of to-morrow has an advantage that the present and past have not. We can discuss Ireland without sorrow. Hope is a privilege which the unfortunate can enjoy. In the present, if a man is poor or ill, he feels it seriously; but the man whose past has been a failure and whose present is unfortunate can yet look with hope into the future. Hope comes like an angel with radiant wings. Ireland at the present time is in the worst position that a nation can be. It has been called the "menicant of nations." She would, however, be far more unhappy than she is were she not able to look into the future with the rainbow light of hope.

The lecture was most interesting and was listened to with the most intense interest. It was full of interest. The reverent gentleman referred to the labors of St. Patrick in Ireland, his wonderful success, and the happy fruits of the conversion of the Irish. The virtues of the Irish nation were not to be judged by such Irish names as the newspapers call from the records of iniquity. These are only exceptions which prove the rule of a general state of things. Such corruption was only surface deep, a floating scum which sinks not into, and consequently does not poison the body social.

Ancient Rome had flourished in great glory for more than seven hundred years before there was an instance of a husband repudiating his wife. Still the State was sound. But at length the family relation, and the marriage tie came to be despised, and the dissolution of the great Roman State. So must it be with all states and all peoples; for whilst righteousness exalted a nation, corruption disintegrates and leads to ruin.

THE DAUGHTERS OF IRELAND ARE PROVERBIALLY GREAT VISITORS.
and would long be the mothers of a healthy and vigorous race. There was no reason why the happy state of things consequent upon the preaching of St. Patrick should not still continue. The word of God had not lost its power. Experience opened the heart, and the apostolic preaching, and sustains it against the more fashionable fallacies of the age—fallacies which, if not opposed by the wise and good of every country, would speedily undermine the social fabric, and leave to mankind nothing better than the *Kulturkampf* of the presenting Prussian Chancellor. It belongs especially to people of Irish origin, whose forefathers learned at the school of St. Patrick, to CONTINUE THE SALUTARY PREACHING OF THEIR APOSTLE.

and Rev. J. S. O'Leary, Hamilton, as sub-deacon. The funeral sermon was preached by the Rev. Father Hamel. There were present in the congregation Vicar-General Heenan, of this city, brother of the deceased Sister, Rev. Fathers McNulty, Dumortier and Nolin. At the conclusion of the service, the remains were interred under the new church of Our Lady. The Very Rev. Father Heenan, has the sympathy of the whole congregation, and many prayers went up for the devoted and faithful sister Ursula. *Requiescat in Pace.*
CHERBURNEL.
Hamilton, March 24th, 1880.

ST. PATRICK'S DAY IN INGERSOLL.

Saint Patrick's day was celebrated in Ingersoll this year with more than customary enthusiasm. In the morning the Holy Sacrifice of the Mass was offered up by the pastor, Rev. B. Boubat, in the old church on John street, when Rev. J. P. Molphy, of Strathroy, delivered an able discourse.

Behold a great prelate, who in his days pleased God. There was none found like him in keeping the law of the Most High. *Psalm 138.*

The Rev. gentleman showed how Ireland, from being a pagan nation, became entirely christian through the labors of St. Patrick. "The charge of misrepresentation towards Ireland on the part of the press of this country and the United States was brought forward and sustained in this discourse. The wants, sufferings and rights of Ireland were misrepresented, and thus England was enabled to continue her cruelties and oppression. But, were the press of America to tell the true story of Ireland's sufferings and wrongs, England would be compelled through shame to do justice to that now desolate land." Father Molphy concluded by saying that we have reason to be proud of our faith. Thank God that He has been so good to us! Let us pray that God in His infinite goodness may relieve Ireland in her sore distress.

In the evening an entertainment of vocal and instrumental music, as well as recitations, was given in the old church. The large edifice was filled almost to the doors, and upwards of one hundred dollars were realized for the building fund of the elegant new church on Thames street.

Mr. James Brady delivered an eloquent address during the intermission, in which he referred to the intellectual treat in the morning supplied by the Rev. Father from Strathroy.

The rendering of the musical portion of the programme was simply perfect, each and every performer fully meeting the expectations of the audience, and where all did so well, it would be unfair to particularize. But we must make special mention of the Ingersoll Harmonic Club, whose perfect execution of the pieces selected by them was a most pleasing feature of the concert. Mr. J. Dromoleg, of London, fully sustained his reputation as one of the best vocalists in Ontario. Miss Annie Doyle presided at the piano. Miss Robinson, of Goderich, and Miss Ella Brady, of Ingersoll, also contributed much to the success of the concert.

Rev. Father Boubat must certainly feel gratified at the complete success which attended his efforts in affording to the Ingersoll people such a pleasing entertainment as was given under his auspices on the seventeenth.

ST. PATRICK'S DAY IN PETROLEA.

Early on the morning of the 17th inst., our citizens were reminded of the presence of the anniversary of the nativity of Ireland's patron saint by the harmonious strains of music produced by Deulain's brass band, which at intervals throughout the day discoursed many well-selected and appropriate airs. During the day no demonstration apart from the playing of the band took place. In the evening an entertainment for the benefit of the sufferers in Ireland was given in the Oil Exchange Hall, under the auspices of the young men of the Roman Catholic Church, when a choice programme was carried out in a manner which reflects credit on all concerned. The laudable object for which this concert was designed met with unprecedented support from our townspeople of all creeds and nationalities, the proceeds amounting to \$158.14.

Great praise is due to Miss Maggie Gleeson for her strenuous efforts to make this enterprise a success, she having disposed of \$55.00 worth of tickets previous to the evening of the entertainment.

A. Cavin, collector of Inland Revenue, Stratford, on Thursday seized the brewery and premises of Geo. Gray, Egremont, and an illicit malting establishment and a quantity of malt in the cellar of a dwelling house. Twenty-five bags of malt were also found secreted under some straw in the barn. The kiln and steep tub were destroyed and the other property confiscated.

At Manotick, Ont., on Thursday morning, a young man named Oliver Breezy was accidentally killed by a falling tree while chopping in the bush owned by Mr. J. Ganley, of Gloucester. Death was almost instantaneous.

Michael Hickey, an old man formerly of Toronto, was killed recently while crossing the track at Brampton. His wife, who was with him at the time, had a narrow escape.