VOL. XXX.—NO. 44.

MONTREAL, WEDNESDAY, JUNE 16, 1880.

PRICE FIVE CENTS

SCENE IN IRELAND

FOPATH DESCRIBES WHAT HE SAW

it a Meeting in the West.

LORD QUAILS BEFORE A PRIEST.

l saw one scene in Ireland that lingers ovingly in my memory. It was at a meeting, in the West, of a local committee of the Duchess of Marlborough's Fund. An Irish ord was the chairman; not a bad man ither-for a lord; but every lord has the pirit of an upstart, and this lord, at times, ras insolent to his betters,—the toilers,—ind a little arrogant to his equals,—the radesmen of the district.

"There was a deputation in the room of ejected peasants from one of the islands in he bay near by.

"It had been reported to this committee attered and hungry crowd had been some-that disorderly—that is to say, they were turving, and had clamored impatiently for heir petty allocations. My lord rebuked gain their supply of food would be stopped. was astonished that he should presume to alk in such tones before any American itizen—he, who ought, I thought, to have his hand on his mouth and his mouth in the just, in presence of the damnatory facts, that le lived on an estate from which peasants, now exiles in America, had been evicted by he hundreds, and that neither he, nor his brother, a marquis whom he represented, had given a shilling for the relief of the wretched lenants on his wide domains, nor reduced his shylock rental, although thousands of these lenants were, at that very hour, living on provisions bought by the bounty of citizens of the United States, and of other foreign

"One of the ragged committee proved the claims of his famishing countrymen with an eloquence that was poor in words but rich in pathos. My lord said that he would try to do mething for them, but he added, and again in a dictatorial tone, that although her Grace, the Duchess of Marlborough, might expect it; that the funds were hers not theirs; that the noble lady was under no obligations to relieve

"The poor man, hat in hand, was going away sorrowful."

"I sat, a heretic beside a priest, a republican beside a lord; and I thought, with no little inward indignation, that I was the only person in the room, and I a stranger, whose heart throbbed with pity for the stricken man. For my hands were gnawing with hunger-just famishing-for a taste of his

lordship's throat (laughter).

"But as I looked around the room I saw a sudden flash in the priest's eye that told of a power before which the pride of an ancestral rank is but as grass before a prairie fire.

"I beg your lordship's pardon!' said the priest, with a sublime haughtiness. 'I do not agree with you. The money does not belong to her Grace. She holds the money in trust only. We have a right to it. It belongs to the poor!' (applause).
"The lord was cowed; the peasant won.

"No man but a priest at that table would

have dared to talk in that style to a lord. "More than eighteen centuries have passed since a Roman Judge said to a Missionary of the Cross :- Almost thou persuadest me to become a Christian.' I do not believe that there has lived a man since then who felt more promundly than I did at that moment the spirit that prompted that immortal declaration. As long as that priest was in that room, I think I was a loyal son of the Church (applause).

"I started as if I had been in a dream. Was this the nineteenth century or the fifteenth? For again I saw the arm of the lording raised to smite the poor man; again I saw rise between them the august Mother Church, and again I saw the weapon of the oppressor broken into fragments against the bosses of her invincible shield (applause). And as I looked at these fragments I saw among these the shattered relics of the pharisaical conceit that I had been the solitary sympathiser with the poor man. I did not pick them up. I shall have no use for them in this world again. I had thrown down an invisible gage of battle; the priest had taken it up, and I had been defeated. The cross had conquered me, (applause.) And hence-forth, under what flag soever I may fight, whenever I see the white banner of the Irish priest pass by, I shall dip my own colors in salutation to it, in memory and in honor of his beneficent devotion to the famishing Irish peasant during the famine of 1880 (applause).

THE IRISH IN PARLIAMENT.

BRILLIANT VICTORY FOR PARNELL.

Government he had the mortification to find himself in a minority of nineteen, while Parnell scored thirty-nine votes, and for the first time enjoyed the satisfaction of a victorious encounter with the Treasury benches. The announcement of the result was received by the Irish members with ringing echoes seldom heard at Westminster.

MARY, QUEEN OF SCOTS.

FATHER LEEMING'S LECTURE.

On Thursday night last, in the Mechanics' Hall, Father Leeming gave his second lecture before a Montreal audience, an audience which, notwithstanding the heat of the summer season, was large enough to fill that tavorite place of amusement to its utmost capacity, for the fame of the reverend gentleman was so well established by his lecture on O'Connell that every one was anxious to hear him. On the platform were Messrs. Edward Murphy, President City and District Savings Bank, William Wilson, Esq., several clergy-men and the Presidents of the various Irish Catholic Societies. The chair was occupied hat at a sub-committee meeting, where the orders for Indian meal were distributed, the any doubt of the great eloquence and scholarly attainments of the lecturer had them at once dispelled before he had been five minutes speaking, and as Father Leeming went on the interest of his hearers increased in intensity and never flagged heir petty allocations. My ford reduked their ragged representatives, harshly and in domineering tone; and, without asking leve of his associates on the committee, he old them that if such a scene should occur gain their supply of food would be stopped. sympathy, it was deeply affecting. In a word, Father Leeming is, if not the most accomplished, certainly one of the most accomplished speakers who has ever appeared on a Canadian platform. We wish our space permitted us to give more than a short synopsis of the magnificent lecture, but as it will not we advise our readers all over Canada to hear him when they find the opportunity present itself, as we understand the reverend gentleman intends visiting most of our cities before his departure. The following ipsissima verba will give a faint idea of the whole :-

idea of the whole:

"Among the daughters of Eve no one was so molded by nature, so fitted and framed to win a nation's love. Her charm of figure is renowned in song. Poets have sung of her symmetry of form, her beaming eve, her elastic step. Painters have consecrated their noblest efforts to produce the outline of that royal maiden, shining in the courts of Scotland and France, the brightest star of the constellation, the life and center of the glittering throng. Mculptors have essayed to model those delicate lines, the grace of expression, the play of feature, the elegant pose, the exquisite charms of gentle Mary, the fairest and saddest of Scotland's Queens. But these outward, exterior gifts were but the dim reflection of a brilliant shining from within.

pose, the exquisite charms of gent'e Mary, the fairest and saddest of Scotland's Queens. But these outward, exterior gifs were but the dim reflection of a brilliant shining from within. Her chief excellence was the richness of her mind, the genero-ity of her character, her true woman's heart, pouring itself out in affectionate love on the object of its adoration. The inner light shone through every feature of her person like a powerful flame through a thin gauze, lighting up her whole being with true majesty and nobility of soul."

Describing the marriage of Mary with the Dauphin of France, and the national festivities in honor of the event, the speaker held his large audience in breathless attention.

"This," said he,—"was Mary's brightest hour: alas! how soon the splendor dimmed. You have stood by the waier's side and seen the stately ship go by. How majestically she rides along, cleaving her way through the dadeing waves, her proud pennon streaming from aloft, her white saits swelling with the freshening breeze. Oh! look, she's a thing of beauty and of joy: but far adown the distant sky a small, dark speck no bigger than a ball eyes that fated ship like the black eagle searching for its prey. Nearer it comes, and larger. The waters change their color, the light pales dim, the air grows hot; all hands on deck, reef in the canvas! Vain precaution—the sharp lightning leaps from the sulphur cloud—crash go the stricken timbers—the torn sheets hang fintering in shreds—the stately ship, where is she? The inky sees sweep over her, and with a frantic plunge she settles down in the seething abyse, never more to rick on the bosom of the deep. So was Mary on her bridel morn. Clad in glittering robes of fleecy white, she stood forth among the proud ladies of France, tailer than the tallest—fairer than the fairest—the bright center of the flashing throng—the pure gem, encircled with brilliants—peerless in beauty, in majesty, in winning grace. Oh, how the people's hearts ran towards her, as, leaning on her husband's arm, s

bilss—suck the honey from the flower—the sweets will soon turn to bitter, for as thy young cradle was shadowed by thy father's death, so at the very threshold of thy married life thy hot tears will flow by thy young husband's grave."

The lecture comprised the three phases of Mary's career, namely, her life in France, her reign in Scottand, her imprisonment and execution in Fogland. The description of her death was delivered with great graphic power, creating a profound impression and moving many 'f the andience to tears. The speaker can throw a vast depth of feeling into his voice, which he manages with the greatest nicety and which specially adapts him for the recitation of tragic and heart moving scenes. At the same time, and with a sudden change of style and manner, he shoots out into a humorous description of some amusing incident, and has his hearers in rears of 1-ughter. The lecture was an unqualified success.

We need hardly say that the orator was

We need hardly say that the orator was repeatedly interrupted by applause of the most genuine description. In moving him a vote of thanks Mr. Edward Murphy declared it as his opinion that the audience had seldom or ever listened to anything so grand, and in this he was endorsed by the seconder, Mr. Wm. Wilson.

THE DARK VS. THE givings about it." [the Present Times Essay, LIGHT AGES.

FATHER GRAHAM'S GREAT LECTURE AT ST. FINAN'S CHURCH, ALEXandria, Glengary.

A Masterly Defence of the Catholic Church.

THE LIGHT AGES.

The three last centuries are the Light Ages, my friends,—You must not forget that! Until about the year 1517 of the christian era, the whole world was buried in profound darkness, profound ignorance and profound superstition. The desolation was profou dip profound. I borrow the adjective, which gives a solemn respectability to every noun in the ca'alogue of debasement. Before that year of years, 1517, mankind wandered through a desert dire,—a vast solitude,—a place of horror. If you look into the "palpable obscure" of those unhappy agas, you may descry miserable priest-riuden creatures like Charlemagne, Alfred, Charles Martel, etc., trembling beneath the heel of Rome, While commoner beings pass their abject lives worshipping the Pope's toe! Fat monks,—they are an obese race,—may be observed holding gallon pots of wine to their heads, or, mayhap, snoring off excessive compotations under the wide-spreading beech, or, if we would be more realistic, beneath the refectory table. Strange to say, those lazy monks generally chose for their doler far niente, a borrid pile of volcanic rock or some extensive marsa. Stranger to say, the marsh smiles like an Eden in a lew years and gives forth plentiful crops, although common sense will tell you that the change for the better could by no possibility of assumption be attributed to the aforesaid lazy monks. Morover, if you peer more in tently into the black atmosphere you may, perchance, catch a glimpse of a Brassi' A feroclous, lacerating and threatening Beast, my dear brethren, who sometimes carries one horn and sometimes ten, in which peculiarity he is often imitated by his learned and plous interpreters and commentators! This Beast is ordinarily observed seated upon seven hills, which must certainly impress the poor Beast's mind with a sense of uncomfortable rest. And this Beast—don't forget it, for it is important,—this Beast is Popery! I have simply described the idea which thousands at this hour, who are morakable principle introduced into the bosom of Christea.dom. Of

to human nature, and the private spirit found immediate sympathy. Hence, since the XVIth century, a thousand sects and a thousand revolutions.

To learn how much this private spirit tends to the unity and consolidation of society, let us consider it in relation to civil law. A man gets up and contends that the code may be interpreted by the individual,—that authority is other a tyrenry than a necessity—that law is preied by the individual,—that authority is rather a tyranny than a necessity,—that law is so simple every man, woman and child may construe it as they think it. To what would such a theory lead? (Ivil anarchy and the total disintegration of society. And can an utter absurdity be a true or safe principle in religion when it is destructive of all order in a civil aspect? Let the religious condition of the world outside the Catholic Church answer. In fact, the private spirit wassimply a forma

In fact, the private spirit was aimply a formal resuscitation of the old sophist cal spirit of Greece, to which I aliuded in the beginning of my discourse. It perverted reason and astered man's impatience of authority. It was an outburst of that anarchical teaching which destroyed Greelan autonomy and planted the eagles of Rome over the ruins of Athens. From it grants learned the meaning of Divide et impera, for, wherever the private spirit has prevailed, disunion and division have followed. The private spirit soon led men outside the domain of faith. Voltaire and the Encyclopedists were merely more logical exponents of that domain of faith. Voliaire and the Encyclopedists were merely more logical exponents of that spirit than its more timid champions. While a man says he believes in God and yet holds to the private spirit, he has and can have no effectual weapon against infidelity. If he argue against unbelief he must, in spite of himself, argue as a Catholic, otherwise he has no positive ground to stand upon.

The "Divine Right of Kings" is the second boon the so-called Reformat on gave to the world. I will quote Macaulay, just to show how far this doctrine was carried:—

"It was gravely maintained that the Supreme Being regarded hereditary monarchy as opposed to other forms of government, with peculiair favor; that the rule of succession in primogeniture was a divine institution, anterior to the Christian and even to the Mosale dispensation:

geniture was a divine institution, anterior to the Christian and even to the Mosaic dispensation; that no human power, not even that of the whol legislature, no length of adverse possession, though it extended to ten centuries, could deprive the legitlmate prince of his right; that his authority was always necessarily despotie; that the laws by which, in England and the other countries the prerogative was limited. potic; that the laws by which, in England and in other countries, the prerogative was limited, were to be regarded merely as concessions which the sovereign had freely made, and might, at his pleasure, resume, and that any treaty into which a king might enter with his people was merely a declaration of his present intentions, and not a contract of which the performance could be demanded. [Hist., Book 1, page 53.]

intentions, and not a contract of which the 'efformance could be demanded. [Hist., Book 1, page 53.]

The ancient teaching, that the king was only the officer of the people, the doctors of the new religion styled "an abomination of Popery." These doctors taught that "the prince was the delegate of Heaven, not of the people; that from Heaven his authority was committed for the benefit or punishment of mankind; that he was commissioned by Heaven and only responsible to Heaven; that he was subject to no law but his 'own mere and frank will."

These doctors held their benefices, jurisdiction, everything, from the king, which explains their abject subservience to the royal will. Is it any wonder that Charles ist lost his head? But what a contrast with the old Catholic spirit which gave to the world Magna Charta?

And what have the Light Ages done with the British Legislature? Let us hear from one waose sincerity will not be suspected, Thomas sincerity will not be suspected, Thomas

ind that England begins to have dieadful misgivings about it." [The Present Times Essay, page 35.]
Surely everything has become wonderfully enlightened and elevated since the glorious light of the hodern gospel cast its beams upon mension index. And yot, here is the elite of English culture, refinement and all virtues, plainly set for the after here in the life of English culture, refinement and all virtues, plainly set for the after here in the life of English culture, refinement and all virtues, plainly set for the after here in the set of the life of English culture, refinement and all virtues, plainly set for the after here in the set of the life of the

universal is a pretense and a sham, and a universal church, whose teaching is of universal application, alone can establish fraternity.

Besides the foregoing we have "progress" shouted into our ears until we are deafened with the sound. Progress towards what? Towards the perject state of humanity, we are told. But those same sarguine prophets of a golden age to come tell us that Christianity has failed to help man towards this much to be desired milenium. Then, if Christianity has failed, can any man, or any number of men, accomplish the task. Christianity or Catholicity, for the terms are synonymous, is God's instrument for perfecting man and raising him to his high destiny. Now, it is hardly modest for man to pretend that he can do what, as he says, the Almighty has failed to do. It's a very modest pretension, but hardry feasible.

There has been material progress certainly, and we all must admit the fact with pleasure and satisfaction. But you can count on the fingers of one hand the inventions and improvements of our times which have not been established, in principle, before the XVIII century. William of Malmesbury, who wrote in the middle of the twelfth century, tells us that King Robert, son and successor of Hugh Capet, presented to the city of Reims an organ which was worked by steam. The king's master was Gerbert, who was a great scientist, and conferred the greatest benefits on science. For he popularized the knowledge of Arabic numbers and foreshadowed the moutern decimal system. He despised the empty pretensions of the astrologers, and wrote an admirable treatise on geometry. He determined the manner for finding the meridian, the circumference of the earth, and of constructing armillary spheres with the homzon, and representation of the celestial signs. Being at Madgebourg with the Emperor Otho II, he constructed a clock, whose movement he regulated by the polar star, which he observed through a tube." A great number of scientists contend that that tube was a telescope. He sketched out the musical

have been remarkable in any century. Well, while defect, who was he? Pope Sylvester II.

The illustrious Dominican, Albert the Great, in his treatise on animals, not only prepared the way for Cavier and Buffon, but demonstrated that the vertebral column was the true point of departure in demonstrating the osseous system. So that what Professor Owen teaches to-day was taught six centuries ago by the great monk-bishop. He anticipated Gall and Spurzheim in thinking that the faculties of the soul might be approximately demonstrated according to the exterior organs of the skull. But his theory had nothing to do with the modern fatalist phrenology which has deinded so many weak-minded persons. All naturalists agree that Albert the Great was the first to place bottmy on its veritable basis. He first used the word "affinity" with relation to metals. In his ireatise on minerals he says:—"Sulphurblackens silver and burns metals by the affinity which it has for those bodies." Another natural science, the construction or physique of the BRILLIANT VICTORY FOR PARKELL.

It has fallen to the lot of the Irish party to inflict the first defeat on Gladstone's Ministry.

On Saturday morning a motion was made calling upon the Government for information showing the number of stipendiary magistrates in Ireland who had received a legal training previous to their appointment. For predential reasons the Government refused not save that the question would be reached on Saturday, and allowed their supporters, to disperse. The English members abandoned the House till by two s.m. it was converted the House till by two s.m. it was converted the House till by two s.m. it was converted the House till by two s.m. it was converted into an Irish Parliament, and when Cavendish challenged a division in bohalf of the

globe, received a powerful impulse from Albert.
Idumboldt expresses himself as follows respecting the eminent Dominican:

"When I was at Paris, working at my history of a general view of the world, I carefully studed the works of that great man (Albertus Magnus); and, lately, I have shown how his work De natura locarum contains the germ of an excellent physical description of the earth, and how ingeniously Albert the Great demonstrates the influence not only of latitude or climate but how the disposition of surfaces molifies the radiation of heat."

Albert explained the theory of hot springs, and was first to rectify absurd notions concerning the antipodes, showing that the inhabitants of the opposite side of the globe were not to be considered relatively but simply, which ended the argument of those who imagined that if the antipodes were inhabited the people there must walk like files on a ceiling.

His explanation of the milky way has merely been continued by the superior appliances of modern astronomy, and he laughed at the idea of comets being portents of change. "Comets," said he, "neither signify nor bring on war. They are neither causes, nor powers, nor signs."

St. Thomas Aquinas wrote a book about aqueducts and another on hydraulic machines His ideas, in our times, have been improved upon, but essentially they remain intact.

Roger Bacon, the Franciscan monk, a thousand times a greater and more original genius than his namesake, Francis Bacon of Veulam, is the groat master of modern chemistry. His treatise on optics can lardly be improved upon. He first discovered gun powder. He discovered the telescope, for, what does the following paragraph mean, taken from his work on optics, if not the telescope."

[Continued on fifth page.]

[Continued on fifth page.]

ST. PATRICK'S CHURCH

Eloquent Sermon by Rev. Father Leeming. D.D., last Sunday.

would rather die than make known to his truest friend?

The third portion of the address was a stirring appeal to those present to approach frequently that Sacrament the only plank of safety to those who had forsken the path of innocence. The folly of putting off our reconciliation to the moment of death, the abuse of God's mercy, oftentimes brings down upon us the greatest of all chastisements, that of a hardened heart. May we, said the speaker, so honor that Sacred Sacrament during life that we may merit to die in sentiments of true contrition, and hear from our Divine Redeemer those consoling words, "Amen, amen, I say to thee, this day shalt thou be with Me in Paradise."

The sermon, which lasted nearly an hour, was listened to with profound attention throughout.

throughout

A return of all agrarian outrages which have been reported by the Royal Irish Constabulary between January 1, 1879, and January 31, 1880, giving particulars of the crime, arrests, and results of proceedings, has been issued. In the province of Leinster, during the period named, there were 158 agrarian outrages ; in 5 cases the offenders were convicted, in 13 they were made amenable but not convicted, and in 139 the offenders were neither convicted nor made amenable. In Munster there were 184 cases of outrage; in 16 the offenders were convicted, and in 13 they were made smenable, but not convicted; in 7 they are awaiting trial, and in 112 they have escaped being either convicted or made amenable. In the province of Uister there were 127 cases, in 20 of which convictions were obtained. In 9 cases the offenders were made amenable, but not convicted, 3 await trial, and in 95 the offenders were neither convicted nor made amenable. In Connaught there were 554 cases of outrage, in only 28 of which were convictions obt ined. In 30 the offenders were made amenable, though not convicted; 28 cases await trial; and in 458 the offenders were neither convic-ted nor made amenable. So that out of the total of 977 cases the offenders in 804 have escaped conviction or being made amenable, while in only 69 have they been convicted, and in 65 made amenable. The smallest number of offences committed in any partionlar month was 20 in F-burary, and the largest, cures wind colic, and gives rest and health

UNITED IRISHMEN.

The Philadelphia Convention of Men of Irish Blood.

WHAT IT HOPES TO ACCOMPLISH.

WHAT IT HOPES TO ACCOMPLISTS.

Fill Ladelphia. June 10.—On the 2sth of the present month a Convention of the Irish race will be held in this city for the purpose of organizing a National Society to extend aid and sympathy to their suffering countrymen in Ireland. The movement to organize a national body was first strict in this city on February 2nd last by the United Irish Clubs of Philadelphia, and was rapidly extended all over the country by the circulation of a call among the Clan-na-Gae—Hibernians, Fenians, the Mutual Alliance, the—Hibernians, Fenians, the Mutual Alliance, the—Skirmishers. Temperance, Benevolent, ang Beneticiary Societies having a membership of the Skirmishers. Temperance, Benevolent, and Beneticiary Societies having a membership of the strong the freedom of Ireland. If and division, branch, club, or circle of a society fro taking action to send a delegate to this Convention, then ten or more of the members can come together after the adjournment of the Society meeting, and "act as men of Irish Bood." Where men of Irish blood do not belong to any Irish organization, then ten good men can come together, and in writing delegate one of their number to the Convention. Shorily after the appearance of this circular it received the signatures of about 500 men representing all States of the Union. Two hundred persons outside of Philadelphia have signified their intention of being present.

Neveral of the delegates to attend are prominently known in their respective communities. Among these are Judge John Brennan, of Stoux City. Iowa: Judge Richard McClond, of Hartford: Peter Coffey and Patrick William Crowe, of Peoria: Thomas Coffey, of Bellville. Illinois; Michael McLaughlin, of San Francisco, formerly a Head Centre in Ireland, and Colonel Wm. McWilliams, a member of the City Council of Baltimore. Jeremiah O'Donovan Rossa, who is conducting the correspondence preliminary to the Convention, says:—

"Our object is to organize a national association to assist Irishmen to gain their liberty.

Jeann of Grey Riocs, than the at a mise of the property of the

Question.—What was its reception as broad-treat?

Answer.—It was a magnificent and unpa-ralleled demonstration, a general our-pouring of Ceitic enthusiasm and patriotism. A com-mittee of reception met him at the depot, ex-tended to him the hand of brotherly love and cordially welcomed him to the metropolis of Canada. He was then escorted to the Windsor-Hotel, preceded by a grand procession accom-panied by several bands of music, which en-ivened the scene by their excellent execution of the national airs of Erin. One of the most remarkable features of the procession was a body of horsemen who served as a guard of honor to the Irish patriot. Q. What was his reception at the Theatre Royal?

Royal?
A. 'Never," says the Montreal Post, "did the Royal?

A.' Never," says the Montreal Post, "did the Theatre Royal contain such an entinusiastic audience as it did on Tuesday night. It appeared to be filled with electricty, with that enobling electricity which, at times, and essensially during historical crisis, seems, no one knowing how or why, to pervade the minds of even the most callous-hearted men, and make them feel like patriots."

Q. How does the writer continue?

A. The audience was large and respectable, and the platform was crowded with representative mea. The presidents of the Irish societies were arrayed in their official robes, and the pupils of Brother Arnold's academy were dressed in their beauthul regalia of green and gold.

Q. By whom was the address of welcome read?

read?

A. By the Hon. Mr. Beaudry, when the chair-man, Mr. F. B. McNamee, made a few appropriate remarks and introduced the speaker of the evening.
Q. What was the effect of Mr. Parnell's ap-

A. When Mr. Parnell rose to speak the greating of the audience was something indescribable. They rose on masso and cheered to the cho, while the ladies waved their handler-chiefs, and in their way were just as demonstrative as the sterner sex.

Q. What gentlemen addressed the assemblage during the evening?

A. Messrs. Curran, Healy, O'Leary and Cloren. When Mr. Parnell rose to speak the great-

blage during the evening?

A. Messrs. Curran, Healy, O'Leary and Cloran.

Q What was a very impressive part of the performance?

A. Perhaps the most impressive part of the performance of this memorable evening was the singing of the Irish National Anthen, "God Save Ireland." It was sung by master J. Carroll, the pupils of Brother Arnold's apademy loting chorus.

Q. What was the effect?

A. As the words of the song rolled, out from the lips of the singer in slow, mournful, and singularly beautiful tones, the audience rose simultaneously to their feet and caught up the refrain. The cheers were long and loud, again and again repeated, at the close of each verse. (Pages 401, 2 and 3).

TO MOTHERS .- MRS. WINSLOW'S SOOTHING SYRUP for children is an old and well-tried remedy. It has stood the test of many, many years, and never known to fail. It not only relieves the child from pain, but invigorates the stomach and bowels. to the child, and comfort to the mother. 42-5