THE CATHOLIC RECORD.

ARCHDIOCESE OF HALIFAX.

[For Redpath's Weekly.] aris upon the boalevard, aid a moving throng, old wo san sang with a shrill

A Paris Incident.

6

volce, None paid for her feeble song; nd yet her song was a plaint for relief, A sorrowing plercing cry, Which found no heed from the reckles crowd, That hurried and passed her by.

This woman once sang with pleasing voice. The pride of a music ball; And the melodies she chanted there, Brought svers awarm recall; And the brightest garlands of bloomin flowers,

flowers, Gay guilants would cast at her feet, In tribute of praise for the touching songs, She sang with a cadence sweet.

But the blight of time and the ills of life, That fail on the human heart, To hush the music of all its chords, And to tear their astrings apart; Had changed her voice of picasing tone And left it a wreck to picad, For the sout that would buy a crust of brea To the fail of the pings of need.

And thus the poor and lonely one Whom no friendly purse would aid, Whom sore distress constrained to sing, A fruitless effort made, And, crushed beneath her load of grief, She sank a victim down. Weath miswry's anguished helplessness, And want's reientless frown.

But a young girl heard her mournful cry, A stranger fresh and fair. Whose heart had gone with the pleading on In all her sad despair: Tho'she herseif for the sufferer's need, "Had nothing that could rejoice; Save what the aged one long had lost, The gift of a tuneful voice.

She spoke with cheer to the down cru

one. To droop no more in dread; She, pupil of the Conservatore, Would sing herself in her stead; And taking her gently by the hand, She led her the street along: While the maiden sang a melody, More sweet than birds of song.

A throng of idle passers gazed As the young and the old ad vanced, And noue who heard but breathless stood, By the maiden's song entranced; And when the singer ceased the strain Whose charm had over-powered; Then generous hands were prompt to give, And their silver francs were showered.

Success that crowned her noble act Amid the day-lifeth's glare. Will greet her still in crowded domes When minic scenes are there; Her winning notes will there vibrate. With aympathy expressed. And find response from kindred chords That thrill the human breast. Mariposa county, California. В.

NEWS FROM IRELAND.

Wexford.

On Feb. 17th, at Ferry Carrig, Richard McDonal and his brother Martin were going from their own house to that of a neighbor, some distance away, when Richard prevailed upon his brother to go the short-cut across the fields. Having gone a few fields, he found the soil damp and shakey under his feet, and making a jump to get out of it, he was submerged in a marl-hole and disappeared. Martin, the brother, in a futile endeavor to ren-der assistance, fell into the marl-hole also, but extricated himself with difficulty Richard's body was recovered next day.

Kikenny. Following quickly upon the holding of a numerously attended, influential, and representative meeting for the establish-ment of a branch of the Irish National

League in Inistioge, a police-hut was erec-ted ir that vicinity, on the 5th November last, and afforded accommodation to four members of the Royal Irish Constabulary up to February 14th, when it was removed to Thomastown railway station for trans-mission to Dublin by the evening train. Such huts [being only erected in places noted for the commission of crimes and non-matricipation of the statement of the statemen and perpetration of outrages, the injustice of having one of them in a district always remarkable for its freedom from offences was sorely felt by those by whom the tax-ation consequent thereon would have to be been be borne.

Kildare. On February 17th, the Very Rev. Dr. Kavanagh, P. P., was entertained at a banquet in the Town Hall, Kildare. The occasion was availed to present him with an address, together with a brougham and harness, and a purse of sovereigns in

Chronicle, Feb. 25. The following pastoral letter from Arch-bishop O'Brien to the clergy and laity of the Halifax diocese was read yesterday in the Catholic churches of the city, and nearly all those throughout the diocese :

CORNELUS, by the Grace of God, and Favor of the Apostolic See, Archbishop of Halifax. To the Clergy and Laity of the Diocese of Halifax, health, and benediction in the Lord:

Lord: DEARLY BELOVED, -- Almighty God, t speaking through his Holy Prophet Jere-mias, and wishing to show at once the sad state of religion among the Jewish people, t and to point out its cause, said : 'With desolation is all the land male desolate, r because there is none that considereth in in heart.'--(Jer. xii.--II.) A spiritual deso-lation overspread the land ; and the cause of it was, because there is none that con-sidereth in heart : because none really he turned their thoughts to God; because f men were more intent on the pleasures and interests of this world, than on the were a Jeremias to arise in our day, a Were a Jeremias to arise in our day,

were a serie of the liver God's and receive a command to deliver God's message to the Christian world, would he not have to use nearly the self-same lannot have to use nearly the self-same lan-guage ? There is a vast amount of spiri-tual desolation, and it is because men do not consider in heart. The sweet yoke of faith is cast aside as if it were an intol-erable burden ; the practices of religion are neglected and sometimes derided ; the commandments of God himself are bro-hen without fast or some of the fast are neglectually sometimes derived ; the commandments of God himself are bro-ken without fear or remorse. Some, for-getting the injunction of the Apostle, 'not to be more wise than it behoveth to be wise; but to be wise unto sobriety'--(Rom. xii, 3)--arrogate to themselves all wis-dom, and presume to sit in judgment on the works of God himself. They laugh at revelation, they mock the divinity of Christ ; they call Christianity a supersti-tion, and aneer at devont believers as weak imbeciles. Others, not so openly impious, but in whom Christian sentiments are half choked by evil passions, lose no opportu-nity of having a covert thrust at the teachings of strict morality, and of throw-ing a doubt on some fundamental truth. They have enough of evil in them to make them wish that Christianity were false ; and enough of Christianity to render their conduct incremende. Truty for its devola

them wish that Constiantly were faise; and enough of Christianity to render their conduct inexcusable. Truly, 'with desola-tion is all the land made desolate. Now, the cause of this desolation is a want of reflection "there is none that considereth in heart." Perhaps at no time in the history of the human race did men boast so much of using their reason than in the present; and, perhaps at no time was reason used to such little purpose in spiritual matters. In physical science and in mechanical devices our age towers above all others. Our comforts and our conveniences are carefully studied, and skillfully catered too. Hence, men who think only of the world, and live only for it, are lost in admiration, and call upon all to bow down and adore the golden calf called 'Modern Progress.' Whilst buman ingenuity is actively at work in these two departments, the blight of materialism is destroying all other arts and sciences. Painters and sculptors, devoid of the religious sentiment, no longer cre-ate; they simply imitate, and imitate on the grossest moral range. A dreary super-ficiality has invaded the schools; the human mind is treated as a piece mechanism. Unfortunate babes human mind is treated as a piece of mechanism. Unfortunate babes who ought to beromping in the nursery, are doomed to torture in Kindergarten classes, in which the mind gets its first material-istic set. The school boy, instead of being made to understand thoroughly the first elements of grammar and arithmetic, is maching like need the school boy. elements of grammar and arithmetic, is machine-like, passed through a fearful array of high sounding classes, and emerges with a profound dislike to serious study. If he should be sent to a college he is wound up, or 'crammed,' with answers and formulas of which he understands next to nothing, and goes forth to begin next to nothing, and goes forth to begin life with superficial ideas of everything. What wonder that so many wrecks strew the wayside of life? What wonder that

his Apostle that no sin will exclude from Heaven? Are they the holy ones of God, men who deny themseives and take up the Cross? Were they Apostles? Martyrs? Men who go about doing good? Oh, no ! They are chiefly those who would benefit by having God shorn of His justice. Our Holy Church, dearly beloved, knowing, in her wisdom, that mary per-ish because they do not consider in heart, calls upon us to lay aside, as much as pos-sible, all worldly thoughts, and to reflect seriously in our hearts during the holy season of Lent. It is surely a suitable time for reflection and consideration, for it reminds us of Our Saviour's preparation nature, and nature's laws, are the result of a blind, unintelligent force. And yet, this is the absurdity which men who are called 'great thinkers,' and the 'leaders of modern thought,' proclaim when they deny God or speak of a great unknowable cause. This puerile nonsense, which would be laughed at in a schoolboy, is read with admiration, and praised as a marvel

would be laughed at in a schoolboy, is read with admiration, and praised as a marvel of brilliant reasoning, when appearing in a Quarterly. And why i 'Because there is none that considereth in heart.' The 'eternal power also and divinity' of God are then made manifest by the 'things that are made;' and right reason proclaims that a living, intelligent, all-powerful God has created the universe in wisdom, and rules with intelligence. Therefore it reminds us of Our Saviour's preparation for death. For forty days and forty nights he fasted and prayed. Were we to fast and pray, even for one whole day, how much light would it not bring to our souls. How many sins forestar would and rules with intelligence. Therefore the first cause is not unknown, or unknow-able, although He is invisible; and human reason is never more nobly employed than in domentation, his guited that how much light would it not bring to our souls. How many sins forgotten would be revealed, how many wrong motives of action would be laid bare. God, in his awful grandeur and glory, would seem to shine before our souls. We would recog-nize Him as our Creator, and we would realize what 'an evil and a bitter thing' it was to have seve left him. In the sum reason is hever more noby employed than in demonstrating his existence against those who 'professing themselves to be wise, became fools,' (Rom. i.-22) and are rendered 'inexcusable,'because they did not learn God's eternal power and divinity

learn God's eternal power and divinity from his works. But an intelligent God who created the world, and who watches over it with lov-ing care, cannot be indifferent to the actions of his creatures. Here, again, reason, so often invoked, but so little used, by unbelievers, tells us that the end of creation is the glory of God; and that we, as subjects of God, are bound to praise and glorify Him, and to obey what we believe to be His Will. The Apostle, speaking of the nations that were "inexrealize what 'an evil and a bitter thing' it was to have ever left him. In the pure light of His eternal years the earth, and its pleasures, vanities and honors, would seem less than nothing; the vile nature of sin would horrify us, whilst duties which now appear mean and wearisome would grow light and inviting. The darkness of our road would be dispelled; the folly of those who have become fools by es-teeming themselves to be wise, would be so plainly seen that we would wonder how an intellect could become so be-nighted. Our resolutions to lead a good life would be strengthened, and our sor-row for past sins intensified. These are some of the benefits of fasting, recollection and prayer, for even one day. If, then, 'with desolation the whole land be made desolate, because there is none that con-sidereth is heart it was a sone that conbelieve to be His Will. The Apostle, speaking of the nations that were 'inex-cusable' because they did not learn God's existence from his works, adds, 'When they had known God, they have not glorified Him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened.' How many alsa' are in that state to dent their foolish heart was darkened.' How many, alas ! are in that state to-day ! How many, seeing what the ingenuity of man can effect, and not considering in their heart, forget God's action in the world, laugh at the efficacy of prayer, de-throne the Almighty, and put humanity in his stead ! It is a renewal of the dark-ness of heart of the old Pagan world, when men 'professing themselves wise be-came fools.'

A natural law which teaches the duty of adoring God, and distinguishes between virtue and vice, is written in the soul of virtue and vice, is written in the soul of each of use. Conscience, or right reason, dictating what we should do or leave un-done, at any particular time, is a guide ever intimately present. Too often, however, men allow passion, or prejudice, or worldly interest, or sensual pleasure, to blind their intellect, and to sway their will. Conscience then becomes but as a voice crying in the wilderness.

But God was not satisfied with imprint-ing the natural law on our souls, he coning the hatural law on our souls, he con-firmed it by Revelation, and prescribed, moreover, the manner of life his faithful children should live, Now, since God is infinitely perfect whatsoever he has re-vealed must be true; human reason may err, but the word of God shall stand for-ever. The physical liberty more here err, but the word of God shall stand for-ever. The physical liberty man has of choosing the wrong is an imperfection, not a gift of which he should boast. Hence since God's revealed word is the unerring truth, our reason is never more reasonable, is never more ennobled, is never nearer to perfection, than when firmly holding, even though it cannot comprehend, a doctrine revealed by God. And yet, against this self-evident fact, unbelievers raise a shout of derision. and Therefore, dearly beloved, when you sider in heart. Surely those whom an unthink-ing crowd proclaims great, you should not be disturbed in minde yo those whom an unthink-ing crowd proclaims great, you should ing crowd pr

GAIN

MAR. \$2, 1884.

Health and Happiness. How Z DO AS OTHERS HAVE DONE.

Are your Kidneys disordered? "Kidney Wort brought me from my grave, as it rere, after 1 had been given up by 13 best doctors in scrott." M. W. Deveraux, Mechanic, ionia, Mich.

Are your nerves weak? Ridney Wort cured not from nervous weak ...atter I was not expected to live."-Mrs. M. dwin, Ed. Christian Monitor. (Eveland, O.

Have you Bright's Disease? "Kidney Wort cured me when my water was just like chalk and then like blood."

Suffering from Diabetes? Lidney-Wort is the most successful remedy 1, rused. Gives almost immediato relief." Dr. Phillip C, Ballou, Monkton Have you Liver Complaint?

"I prayed to die." Henry Ward, late Col. 69th Nat. Guard, N. Y

Is your Back lame and aching? "kidney-Wort, (1 bottle) cured me when 1 was so lame I had to roll out of bed." O. M. Talimage, Milwaukee, Wis. Have you Kidney Disease

after years of unsuccessful doctoring. Are you Constipated? "Kidney-Wort causes easy evacuations and

use of other medicines." Nelson Fairchild, St. Alb Have you Malaria?

"Kidney-Wort has done better than a remedy I have ever used in my practice. Dr. R. K. Clark, South

Are you Bilious? "Kidney-Wort has done me more good than a other remedy I have ever taken." Mrs. J. T. Galloway, Elk Flat, Oreg Are you tormented with Piles?

Kidney-Wort permanently cured me of D es. Dr. W. C. Kline recommended it to me. Geo. H. Horst, Cashier M. Bank, Myersto Are you Rheumatism racked

with desolution the whole and be made desolate, because there is none that con-sidereth in heart; do you, dearly beloved, enter upon this Lenten season fully re-solved to consider in heart your eternal enter the solved to consider the area down ans and I had suffered thirty years Elbridge Malcolm, West Bath, Ma

solved to consider in heart your eternal salvation. If you cannot fast every day, you can, at least, fast sometimes; or, if the nature of your work, or reasons of health should hinder even this, you can occasionally mortify your appetite by eating less than usual. You can abstain from all unprecesser luyuring and even Ladies, are you suffering? Kidney-Wort cured me of peculiar troubles of eral years standing. Many friends use and prais-Mrs. II. Lamoreaux, Isle La Motte, Vi

If you would Banish Diseas and gain Health, Take

KIDNEY-WOR THE BLOOD CLEANSER.

eating less than usual. You can abstain from all unnecessary luxuries, and especi-ally from the use of intoxicating liquors. Let each resolve to overcome, with God's grace, his bad or dangerous habits, so that all may comply with the apostle's teach-ing: 'I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.' (Rom. xii-1) We are to present our bodies a 'living sacrifice' by resisting our bad pas-sions, and by seeking, not our bodily com-fort first, but the will of God and His jus-tice. We are to present them a 'holy' CH. F. COLWELL, 171 Dun , Ont Wholesale and Retail Dealer in Planos Organs, and all kinds of Musical Instru-ments, Strings and Fittings. The choices stock, lowest prices, and handsomest Ware-rooms in Western Canada. Call or write before baying elsewhere. Telephone connection day and night.

CH. F. COLWELL-CONSUMPTION tanding have ong is my faith Tor

fort first, but the will of God and His jus-tice. We are to present them a 'holy' sacrifice by keeping them undefiled, by respecting them as 'temples of the Holy Ghost,' and by guarding our eyes lest they 'should see iniquity,' our ears lest they 'should hear evil, and our tongues lest they become what St. James calls it, 'a restless evil full of deadly poison,' (iii-8) It is indeed a deadly poison when it vom-its forth curses and imprecations, or ob-scene speeches regarding things which the Apostle tells us should 'not even be named' amongst us. And this service is a 'reasonable' one, both because God, as our Supreme Master, has a right to our ser-vice, and because a few years of service here will ensure us an eternity of happi-ness hereafter. sex, succeed from first hour to fortune opens before the lutely sure. At once address TRUE & Co., Augusta, Maine



MAR. 22, 1884.

What I I

I live for those who I Whose hearts are k For the heaven that And awaits thy sp For all human ties I For the task by God For the bright hoper And the good that

I live to learn their i Who've suffered fo To emulate their glo And follow in the Bards, patriots, mar The nobles of all ag Whose deeds crown And time's great

I live to hold comm With those that ar To feel there is a un "Twixt nature's he To profit by affliction Reap truths from foi Grow wiser from con And fulfil each gro

I live to hail that so By gifted misds fo When men shall liv. And not alone by When, man to man And every wrong th The whole world sh As Eden was of old

I live for those who For those who kno For the heaven that And awaits my sp For the cause that is For the cause that is For the future in the And the good that Vendor Monch 1994

London, March, 1884 **A** Little

Nature says : "K store, the shop, the editorial room. Ge hine, some fresher conditions and surrays: "No. Work Breathe the same the sam Exercise the same partment of brain, a at last breaks down send for the doctor attention that is res ing money were bes the body, as regar which will give it kind and amount of it and the conditio suitable for it, the work both mental would be prolonge would not be useles

would behold a rac pects to any existin But ere this is real must learn to live a side of their coun changes. Any occu a man's face the co ment is a health-de

Home 1

A boy who is 1 mother is likely to body else. A boy his parents may ha courtesy in society, polite in spirit, and comes familiar want of courtesy. of living too much for the impression society, coveting others and caring to of those who are in selves, and who w and be interested i these defects of de ter. We say to ev

girl, cultivate the propriety at hom well as in the par sure in other place in a becoming and The great results the regular use of G ple of delicate co affected with a gen system, speak mo

that we can say in is a true medicine ciple—a perfect re system—invigorati both body and m perties are a febrif iodic. Small doses strengthen the pu enable you to obta to feel and know tissue of your syst renovated. In th prepared by North have the exact persons of weak an we would say, Ne in the house. It i

Clare. The Clare Independent says :- "The The Clare Independent says :-- "The condition of Ennis at present may be put in a few words: Disgusting by day, dark and dangerous by night, unwholesome at all times. But, of course, the Local Gov-ernment Board cannot be expected to hurry itself. It is 'considering' the mat-ter in a new synonym for hatching." On Feb. 13th, two ex-suspects were ar-rested at Miltown-Malbay, on a charge of intimidation in connection with the collec.

woman who cares the editice found this shocking state of things. The stones were found in all directions on the floor, and fragments of glass were likewise strewn about. Some of them are from seven to eight pounds in weight, and some twenty in number.

n number.

intimidation in connection with the collec-tion of the "blood" tax. They were brought before Colonel Evanson, R. M. and remanded for eight days, with the option of bail, which they refused, saying they were guilty of no crime. They will be tried under the Crimes Act, at Miltown-Malbay.

Limerick.

The Bulgaden and Ballinvana Nationa League, Kilmallock, adopted the follow-ing resolution on Feb. 10:-"A man attempting to hunt over our lands will be prosecuted." The resolution includes the county Limerick fox-hunters and the Kilmallock and Bruce United Harriers. A presentment for four hundred end A presentment for four hundred and sixty pounds for extra police drafted into Limerick from time to time during the Land League agitation came before the Limerick Corporation on February 11, the Mayor presiding. Alderman Counihan, who said he heard members of the Corpor-ation would be individually responsible, unless the presentment was passed, moved the payment of the amount. Mr. Hall, J. P., moved a negative, holding that no necessity had existed for an extra police force; they were drafted in as an escort for Mr. Clifford Lloyd and other Govern-ment officials. The amendment was car-ried by a large majority. A presentment for four hundred and

Longtord. A meeting was held at Derrymore, on Feb. 17th, for the purpose of establishing a branch of the Irish National League. A Government reporter, who was accom-panied by a force of police under Head-Constable Allen, was present. Mr. Cox, of Moydow, occupied the chair. Mr. Pat-tick Baxter, of Moydow, hon. sec., read the usual resolutions, which were adopted. Mr. J. Phillips, Corboy, addressed the meeting in support of the resolutions. Mr. Joseph Wilson of Longford, read a circular from Dublin for the purpose of improving and extending the League, after which the meeting broke up. Cork.

those of the Irish Parliamentary party, and shall have our hearty co-operation. The intolerance of the Orange faction at this moment calls for a signal check. Cork will, I am confident, teach the needful lesson. I am glad to know that your struggle will be against effete Toryism of the work turn."

the worst type." At a special meeting at Timoleague, on Feb. 18, a farmer named Michael Hayes

Feb. 18, a farmer named Michael Hayes was sentenced to a month's imprisonment, under the Crimes Act, for intimi lating a bailiff named Wm. Neill. On the night of Feb. 20th, the new Roman Catholic chapel, in the neighbor-hood of the Lough, which was erected a short time since, was attacked and the windows demolished. Three immense stores were flume through the windows stones were flung through the windows overlooking the altars, two doing no damage except the breaking of the glass, and by the third, which lies behind the altar of the Sacred Heart, the statue of the Saviour which surmounts it was smashed, and the fragments scattered in the Sanctuary. Seven of the windows were broken in, and the missiles must have some with great force, as the framework was twisted to a great torce, as the framework was twisted to a great extent. The place was left in its usual state the previous night, and on coming next morning to the place the woman who cares the edifice found this

gnition of his services to the tenant during the last few years. Throughout the whole time of the land agitation in the whole time of the land agitation in Ireland Dr. Kavanagh has stood nobly and unflinchingly by the cause of the ten-antry, and it is not to be wondered at that they are anxious to show how deeply they are anxious to show how deeply they they are anxious to show how deeply they are grateful for the services rendered to them. Dr. Kavanagh's speech, at the presentation, was a remark-able deliverance. In unanswerable terms he justified the actions of the Irish priesthood in taking part in the political struggles of the Irish people. About eighty gentlemen sat down to din-ner. The hall was handsomely decorated, a finely executed banner, on which were a finely executed banner, on which were of O'Connell, Grattan, Emmet, ortrait portraits of O'Connell, Grattan, Emmet, Parnell, and Davitt, surmounting the dais, while upon the walls were the in-scriptions, "Home Rule," "No Emigra-tion," "God Save Ireland." Mr. William Lee presided. After dinner, Mr. Charles Bergen read the address to Dr. Kavanagh from his naviebionars and frinds. from his parishioners and friends. Westmeath.

The Rev. James Sheridan, who was for a great number of years parish priest of Multyfarnham, died, on February 17th. Meath.

Right Rev. Bishop Nulty wrote as follows to his priests, on the recent Meath clection :--At the special request of Mr. Parnell, and with my humble, but cor-dial approval, the Lord Mayor of Dublin has consented to solicit the great county of Meath, for the honor of representing it in Parliament. It is not easy just now to find a man in every way worthy of that honor. But the Lord Mayor's high social honor. But the Lord Mayor's high social standing and stainless character, his splen-did abilities and sterling patriotism, prove him to be a man who possesses all the qualities which Meath admires. Should he be chosen to represent it, he will be an immense accession to the intellectual effi-ciency and debating power of the Irish party in Parliament. But in suggesting a member to Meath, Mr. Parnell fully recornizes the privilege of choosing its recognizes the privilege of choosing its own representative as belonging of right to the electors who have so often before elected himself for that honor. Therefore I have to request that you will hold a public meeting of your parishioners, at which the Lord Mayor's claims will be submitted to the electors of your parish, and their sanction and approval solicited

for his candidature."

Derry

In the House of Commons, on Feb. 12th, the Chief Secretary defended Earl Spencer's refusal to allow compensation under the Coercion Act to James Kelly. under the Coercion Act to James Kelly, one of the young men who was wounded by an Orange bullet last November in Derry. Mr. Harrington pointed out that the nineteenth section of the Act declared that anyone who receives an injury aristhat anyone who receives an injury aris-ing from any illegal combination is en-titled to compensation; but Mr. Trevel-yan would not admit that the gathering which assembled to take forcible possession of the Derry Town Hall was an unlawful combination. Alderman Dawson then quoted the admission made by Lord Claud Hamilton, M. P., that the Orange demon-stration which caused Kelly's injury was got up in opposition to the actrarian polstration which caused kelly's injury was got up in opposition to the agrarian pol-icy of the Nationalists, and wanted to know if the wounding was not therefore an agrarian offence, entitling the wounded man to compensation. But the Chief Secretary was as a dumb ox. Donegal.

There are many signs of growing im-provement in Donegal, where the National League is making considerable headway. Prominent amongst the clergy, Father Kelly, P. P., seems to lend his cordial support to the movement. At an important meeting in connection with the Donegal branch this worthy priest made the encouraging announcement that in his par-ish of Killymard the business of the League was being taken up in good earnset, and in a short time we may find the noble county of Tyrconnell in a position to render good service to the Irish cause. Galway.

On February 17, a public meeting was held at Kiltulla for the purpose of estab-lishing a branch of the Irish National League. The meeting was held in the centre of an extensive grazing farm. The day was beautifully fine. Contingents were present from Bullane, Ballamana, Kilimordaly, Loughrea, Clostoken, Kill, Esker, &c.

Mr. Parpetus Boileau, Ottawa, says: "I was radically cured of piles, from which I had been suffering for over two months, by the use of Dr. Thomas' Eclectric Oil. I used it both introduce and actor of used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life.

se many are easily led astray by the sophisms of unbelief? Reason cannot be soparishes of underset i treason cannot be used aright, because it has not been devel-oped aright. A more simple, but at the same time a more solid form of training, and a constant inculcation of the super-natural, can alone save us from the dead level of barren superficiality. Did men use aright their reason they

your enemies are those who have 'become fools, by esteeming themselves wise.' But even those who believe in revela-tion, unless they 'consider in heart,' will lose little by little their understanding of God's word. How else can we account for the indifference manifested by many to the teaching of God's law? How else evaluat the previous character the Church a would never deny an all-creating God. God is manifest in His works. He speaks to us from every flower, and plant, and tree. His voice can be heard in the moantree. His voice can be heard in the moan-ing of the waves, and His power can be read in the starry firmament. The sun proclaims His majesty, and the moon gives testimony to His might. The laws of nature, which are the foreseen and intended effects of forces created by Him, speak of His wisdom; and the seed time, and the harvest time, bear witness to His loving Providence. Well could the Apostle say: For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the explain the revolt against the Church ? 'One fold,' and 'one shepherd,' 'one king-dom,' one faith,' 'one baptism,' is what Christ instituted. That Spiritual King-dom of his church was to last forever, and of nature, which are the foreseen and intended effects of forces created by Him, speak of His wisdom; and the seed time, and the harvest time, bear witness to His loving Providence. Well could the Apostle say: For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also and divinity. [Kom. 1, 20]. Yes, the eternal power and divinity of God can be learnt from the things He has made. he was to remain with it. It could not and change to-morrow the opinion free-held to-day. This is slavery, not free-dom, for the truth alone makes us free. The Apostle [I. Cor. yi - 9, 10] enum-The Apostle [I. Cor. yi - 9, 10] enum-erates a long list of those who will be ex-Right reason teaches this, and those who not recognize God as the Creator are, cluded from the Kingdom of God. And our dear Lord [Math. xxv.] gives a lengthy account of the final Judgment, and end by telling us that thes wicked [Rom. 1.20] What, then, are we to think of the men who in our day, with the light of the men who in our day, with the light of Christianity shining around about, with the lessons of nineteen centuries of church the lessons of nineteen centuries of church well, tells us that different lots must await well, tells us that different lots must await of the men. of Christianity shining around a state of the men. the lessons of nineteen centuries of church history before them, either deny God to be the Creator of heaven and earth, or speak of Him as an unknown and un-knowable cause. Human reason cannot, it is true, fully comprehend the Infinite it is true, fully comprehend the Infinite the visible works of crea-the visible works of creaof the ameted, who never spoke a kind word to the helpless, who never checked their lusts to spare the miseries of others, dare to invoke the mercy of God as a plea for not condemning them for their unatoned sins. God is just as well as merciful; his mercy reigns on earth; his justice sits on a tribunal in Heaven. He did not make may to condemn him to created, all-powerful first cause, the source and origin of life, and power, and action. One finite being may have produced another finite being; but the chain of finite causes must have a first link from which all the rest depend. That first link is the supreme Power that we call God. Moreover, from the order and regularity of the universe,—from the intricate but never clashing system of planetary motion —from the wonderful adaptation of means to the end everywhere displayed in mature. did not make man to condemn him ; he made him for Heaven ; but because many made him for Heaven; but because many will use their free will to disobey God, and will appear before him in their sin, they bring on their own condemnation which God lovingly tried to avert. No man who leads a pure life disbelieves in God, or in his justice. Who are those who furned to their own prodicing the arise to the end everywhere displayed in nature, human reason, if used aright, can conclude that the Supreme Power is, also, supremely intelligent. It were more reasonable to wrest to their own perdition' the scrip-ture, and change 'the truth of God into a say that a complicated steam engine is the work of an unreasoning man, than that

lie,' teaching in opposition to Christ and

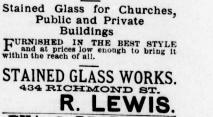
opened to you. Let the plous practice, so strongly recommended by our Holy Father the Pope, of saying the Rosary in your families every day, be begun during this Lent, and continued for the rest of your lives. Blessed, indeed, will be the house in which the Rosary shall be recited with devotion. Presser yoursely a to ing crowd proclaims great, you should not be disturbed in mind, nor should you seek to apologize, as it were, for your be-lief. You are the truly reasonable ones; your enemies are those who have 'become

house in which the Rosary shall be recited with devotion. Prepare yourselves to worthily receive the Body and Blood of the Lord, so that you may be 'reformed in the newness of your mind, that you may prove what is the good and the acceptable, and the perfect will of God.'-(Rom. xii-2) And do you, dear brethren of the clergy, increase your pastoral zeal during this 'acceptable time,' going bravely and un-ceasingly,like the good Shepherd, in search of the straying members of your flock. By admonitions and warnings which shall admonitions and warnings which shall have love, not bitterness, for their key note, strive to teach them their duties, and nave love, not bitterness, for their key note, strive to teach them their duties, and bring them back to God. Remind all of the obligation of complying with the pre-cept of the Church regarding their Easter Confession and Communion and read in our churches the Canons bearing on the points. We enclose the Regulations for the ensuing Lent. The grace of our Lord Leave Christian The grace of our Lord Jesus Christ be with you all. This pastoral shall be read in all the churches of this diocese, as soon as possible after its reception by the Pastor.

+ C. O'BRIEN, Abp. of Halifax. E. F. MURPHY, Secretary. St. Mary's, Halifax, Feast of the Chair of St. Peter at Antioch, 1884.

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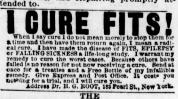
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