"I know a valley fair,
Eileen Aroon,
I know a cottage there,
Eileen Aroon.
Deep in that valley shade,
I gnow a gentie maid,
Flower of hazei glade,
Eileen Arooi."

Carroll O'Daly, a Wicklow chieftain of the sixteenth century, was the author of "Eleen Aroon." Apart from the ex-quisite beauty of the melody and the touching pathos of the words, it pos-sesses an extrinsic interest from the mantic interest attached to its com

O'Daly was a man of much culture, a poet and musicism, but also a soldier, who in the fishness of the Wicklow hills held aloft the standard of revolt against the authority of England's Queen. Occasionally, too, he and his changen swept down from the mentains upon the Polytics. down from the mountains upon the Pale to wreak vengeance on the brutal soldiery of Queen Etizabeth and her Irish re-tainers. In one of these forays he first met Eileen Aroon, whose name he has immortalized, and the story of whose love is known throughout the world after love is known throughout the world after three hundred years. She was the daughter of "The Kwansgh," an Irish gentleman, residing within the Pale, who had sworn allegiance to the rule of the invaders. It was the old, old story of a mutual love at first sight, in which the soldier-poet played Romeo to Veron's fairest child and her father was the stern, unheading Canulat. But despite the fairest child and her father was the stern, unbending Capulet. But despite the vigilance of a parent who had learned of the love of his daughter for his enemy, O'Daly and Eileen had many a clandestine meeting in the valley of the Liffey. But these were not "the piping times of peace," in Ireland, and O'Daly, who was an enthusiast in the cause of the independence of his national much as the property of the property of the particular of the particular much as the same en entaussat in the cause of the inde-pendence of his native land, much as he loved Eileen Kavanagh, had little time to devote to the soft dalliances of love. O'Neill, the Prince of Sir Owen, had

raltied the northern chieftains to his standard, and defied the efforts of Eogstandard, and dened the energy of Eug-land's most famous generals to subdue him. O'Daly marshalled his Wicklow clansmen and marched to the Uister leader's sid. Through Kildare, King's County, Westmeath and Meath the Leinster men marched through many dangers and reached O'Neill's head-quarters on the eve of the most glorious vic tery Ireland in arms ever won over her hereditary enemy. O'Daly, fighting bravely in the van of the Irish forces, fell desperately wounded, and his faithful foster-brother and clansman, Murtagh O'Daly, with the passionate attachment which always distinguished such men, sursed him through his illness. When partially restored to health the poetsoldier and his followers started on their return journey to their Wicklow home.

Encamped one night in the woods of Oflaly, now known as King's County, Carroll O Daly learned through his foster-brother of the contemplated marriage of Eileen Kavanagh with Talbot, the Lord of Malabide If Shelly were right that

"Most wretened men are cradled into poetry

by wrong.

And learn in suffering that they teach in song."

Surely Carroll O Daly

FOUND IN HIS SORROW
his inspiration, for by the camp-fire in
the woods of Offaly that night, "Eileen Aroon " was writte n.

By forced marches O'Daly and his fol-By forced marches U Daiy and his fol-lowers reached Wicklow a few days later. From thence, accompanied by his foster brother Murtagh only, he traveled to the castle of his enemy, "The Kavanagh." He reached the castle on the night when Eileen was about to become the unwill-ing bride of Talbot.

The nuptial supper was already laid when O Daly entered the banquating hall disguised as an Irish harper. The Irish bard in those days was always an honored guest in every Irish household, and O'Daly in his disguise was accorded a

suffering and bitter remorse on his beloved one's face. He was asked to sing, and then for the first time an Irish audience heard "Eileen Arocn '

"I know a valley fair, Eileen Aroon; I know a cottage there, Elleen Aroon; Elicen Arcon.

Deep in that valley shade,
I know a gentle maid,
I know a fine maid,
Flower of hazel glade,
Elicen Arcon:

" Is it the laughing eye, Eileen Aroon? Eileen Aroun :

Is it the timid sigh,
Eileen Aroon?

Is it the tender tone
Soft as the stringed harp's moan?
Oh! It is the truth slone,
Eileen Aroon?

"Who in the song so sweet, Elleen Aroon? Who in the dance so fleet, Elleen Aroon? Who in the Elleen ...

Dear are her charms to me,
Dearer her laughter free,
Dearest her constancy,
Elleen Aroon.

" If she should prove untrue, What should her lover do, Eileen Aroon? Fly with his breken chain Over the bounding main, Never to love again, Elleen Aroon."

And Eileen Aroon recognized the voice of her lover in the disguised harper This song that gushed from the po heart, sung with deepest feeling, touched a responsive cord in her own.

It was an easy matter to whisper a word in O'Daly's ear, for there was no suspicion of his presence in the stronghold of his enemy.

An hour later the Wicklow chieftain

and the woman he loved, mounted on two fleet horses, were speeding to his home among the Wicklow hills. A Soggarth aroon was found to tie the knot that united them for life; and in every Wicklow peasant's cabin to-day you hear the story of the love of Carroll O'Daly and his Eileen Aroon.

Consider this Fact. The fact that rheumatism is caused by an acid in the blood points to the remedy, Burdock Blood Bitters, which removes ALL imparities from the the blood, not only poisonous rhematic humors but even obstinate scrofulous and cancerous taints.

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THE MYTHICAL NUN OF PROTES. TANT LITERATURE.

N. Y. Catholic Review. Most Catholics will lose nothing by resolving not to read adything whatever from a Protestant source, that touches upon the life of the religious orders, or the motive for that life. For the ill will

of the writer is pretty sure to be as obvious as his gross ignorance of his subject; and the reader's indignation at the former will leave little room for the amusement he might otherwise derive from the latter
Yet such writings have a kind of value

of their own. The fact that such a story as "Sister Dolorosa" by Mr. J. L. Allen, should have lately been published in so widely read a magazine as the Century, is not without significance. For it shows that people who are capable of besteving its absurdities to be probable, are utterly incapable of rising to the conception of the highest order of Christian life, such as the highest order of Caristian life, such as is led day by day by thousands of devoted men and women in the religious orders of the Catholic Church. To attribute their heroic devotion and self abaegation to disappointed love or ambition, as Pro-testants so often in-ist upon doirg, is only to bring out, in the strongest possible contrast, the difference between Catholic and Protestant ideas concerning Curistian falth, and its power to elevate and purify the human soul.

Writers like Mr. Allen, and their

readers, seem to know absolutely nothing of a distinction which the Bible makes very clear, the distinction between the commands which every one must obey, to be a Obristian at all, and the counsels which are not of universal obligation, but which must be followed by those who would be "perfect." Our Lord loved the rich young man, who had kept the com mands from his youth up; but He told him that he must sell all he had and give nim toat ne must sell all he had and give the poor, if he would be perfect. So, too, when Mary had forgotten all concern about worldly matters, that she might hang upon His words, He said she had chosen the better part. But the carping critics of the religious orders all side with Mirths, who was cambered with much serving. They think that Mery ought first to have gotten up a good dinner, and after having satisfied her appetite, and made herself and her friends comfortable so far as the good things of this life went, that then she might have gone and sat at her Master's feet. They virtually accuse her Master's feet. They virtually accuse Christ of making a grave mistake in encouraging her neglect of her domestic duties, by saying to her sister: "Mary has chosen the better part."

These words of our Lord are the warrant for the religious orders of the Church, and supreme love for Him and faith in His promises are the motives of their lives. But non-Catholics are utterly incredulous when they hear of nuns and Sisters of Charity who have literally taken Him at His word, and have left all to devote them. seives to His service. They simply do not believe it. They could not do it themselves, and therefore they thisk no body else could do it. They cannot concive of a faith so real as to lead one to give up home and friends and all that is naturally dear, in the simple belief they naturally dear, in the simple belief that Jesus will be as good as His word, and will make up for it to all who thus follow His example, by a hundred fold more of peace and happiness in this life, and by a brighter

crown in heaven.
It is this lack of faith that makes the It is this lack of faith that makes the life of the religious orders such a perplex log mystery to Protestants. This is why they always try to explain it by assinging motives for it that are absurdly luadequate. Mr. Allen thinks, and of course so do his readers, that disappointed love keeps many a nun in her convent. But they would not, indeed they could not, believe it, if they knew anything of her real manner of living. A life of unquestioning obedience to a superior, of constant self forgetfulness, of years of weary labor solely for the good of others, and all borne with an unwearled patience and sweetness that cannot be assumed or counterfeited very long at a time—and He marked the traces of zorrow and uffering and bitter remorse on his large and bitter remorse on his large and bitter remorse on his large and part of the motive for it all a desappointed earthly love! Such an assertion is absolute, incredible nonsense on the face of it And were it true, the mystery would not be explained. For why is it that the dis appointed love which makes the Protestant woman a sour misanthrope, makes the Catholic woman a Sister of Charity, "a white winged angel of mercy," hover-ing through all her life around the homes of misery, poverty, sin, and suffering?

No, the mystery of the power of faith never can be explained by those who have never felt it. Writers of fiction, who take imaginary love sick nuns for their hero ines, can understand how a woman crossed in love can want to fly to a convent, to wait there with selfish impatience, until God is ready to reward her vain earthly can see how she can wish to go and nurse the lepers of Molokai, merely because she is so unhappy in her convent. They think God is well pleased with a resolve made in her despair, to devote to Him a life she would much prefer to devote to some man, if she could. Nothing in all this rises above the power of such a faith as they can understand. But the idea that a life of self denial, of glad renunciation of the world and its fleeting joys, should be actually preferred and deliberately chosen in order to be more like Christ—this i something wholly beyond their compre-bension. It is useless to speak of it, or to try to explain it to some people. As well try to make the droning beetle keep pace with the swift-winged dove in her flight

to the skles.

Every ingredient employed in producing Hood's Barsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Barsaparilla is recovered averything is carefully weaked. prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

Jos. BEAUDIN, M. D., Hull, P. Q., writes JOS. BEAUDIN, M. D., Hull, P. Q., writes: DR. THOMAS' ECLECTRIC OLL commands a large and increasing sale, which it richly merits. I have always found it exceedingly helpful: I use it in all cases of Rheumatism. as well as fractures and dislocations. I made use of it myrelf to calm the pains of a broken leg with dislocation of the foot, and in two days I was entirely relieved from pain." Amard's Liniment cures Burns, etc. entirely relieved from pain."

CATHOLIC PRESS.

Buffalo Union and Times.

As we go to press, the Canadian election is in progress, and by the time this paper is in the bands of its readers, the result will probably be known. What it will be, we do not care. Neither does the United States. Yet from the remerks of the Canadian papers about "Yanke hirellings," "cowardly traitors," and "battle cries of loyalty," one would imagine that our neighbors thought the clitizens of this country were waiting with bated breath and elsepless eyes to discover the triumph of this or that faction. The truth is that these tenths of our population have not been aware of any Canadian election at all. To the other tenth, it has been a tempest in a tea-pot and a source of amusement rather than concern. Canada, with its little imitation royalty and its Buffalo Union and Times. with its little imitation royalty and its ridiculous conventions, is apt to ascribe to itself too much importance. It seems to have a bad case of provincial "big head."

Ave Maria.

It is a fact that, with the exception of It is a fact that, with the exception of the religious orders existing in the Catho ilc Church, community life, properly so called, has always and everywhere been impossible. "Brook Farm" was an ex-periment in this direction; it failed, as all such attempts among the sects have failed sooner or later. The Methodists and Eois capalians have not ver given usually copalians have not yet given up all hope of establishing an order of "deaconesses;" but the editor of the Monitor indicates the reason, if they could but see it, why such a thing is impossible: "Our Method-ist brethren should bear in mind that the al Sisters of Charity have the B Virgin and a heaven full of saints to help them in every act they undertake. The Blessed Virgin and the saints are strangers to Methodism. just as Methodism is strange to them. 'God is charity'; and the deaconesses, who ignore the ever blessed Virgin Mary, the Immuculate Mother of God, and who yet think they can keep vows of poverty, chastity and obedience and do the work of our Sisters of Charity are just as much mistaken as if they tried are just as much mistaken as if they tried to reach heaven by means of step ladders made of snow." The element of entire self abnegation and sacrifice is a sine qua non of the religious life, and constituces both the beauty and the utility of the Sisters' vocation. Its ideal is the Mother of the world's Redeemer; it is possible only with the streament of the respective of the second of the s only with the strength of the sacraments.

Catholic Columbian. People ought to be careful about filxing their signatures to documents. A Mr James Carroll, a prominent, but illiterate farmer of Preston county, West Virginia, lately presented a petition to his country judge to appoint a day for his execution by banging. The paper was signed by 250 of his neighbors. In vestigation proved that Mr. Carroll wished to resign his office of surveyor, and asked a friend to draw up a reque knowing that Carroll could not read, dres up a petition asking that he be hanged Carroll took the document around among his acquaintances telling them what he wanted, and 150 persons aigned it without reading it. Then one man took the precaution to examine the paper to which he was expected to put his signature, and found out what it was, but he did no tell Carroll, and one bundred more names were secured. When the poor urveyor discovered that ne had asked the court to choke him to death, he was very indignant, and the people was had signed the blood thirsty petition were equally aggrieved. However, all'swell that end's well, and a salutary caution has been given to persons who are ready to pu their names to papers they haven'

A SONG MADE HIM FAMOUS.

THE AUTHOR OF "HOME, SWEET HOME" DIED A CATHOLIC.

Born in New York City, John Howard Payne, like many boys, was placed after his school training at a deck in a merchant's office. His taste for the stage was shown by his editing of the Thespian Born in New York City, John Howard chant's office. His taste for the stage was shown by his editing of the Thespian Mirror. He then had an opportunity to not go through the course. In 1809, at the ege of seventeen, he appeared at the Park Theatre, New York, in the chaacter of Norval. His success was so great that he was called upon to play in Boston, Philadelphia, Baltimore, and even to cross the Atlantic and appear on the boards at Drury Line. His such as an actor was established, and be next appeared as manager and author. His literary taste was good and he enjoyed the friendship of Washington Irving and his contemporaries. In his play of "Ciarl, or the Maid of Milan," he introduced a song which has became immortal, "Home, Sweet Home." Edmund Kean play in his tragedy of Brutus, and Charles Kemble in his Charles II.

His mind was attracted to the Catholic Church. He frequently visited George town College and attended the public exercises. In 1841 he was appointed United States Consul in Tunia, and died there on the 10th of April, 1852, cleating strangely almost in exile far from hisnative land a life which began so full of brilliant popularity. In the content of brilliant popularity. In the quiet of his later days his mind reverted to his early religious preference. He was into the Catholic Courch and died fortified by the escramente William W. Corcoran, of Washington, patron of art and learning, entertained a high regard for Payne. In 1883 he had the poet's remains transferred from their otten grave in Africa and laterred at Oak Hill Cemetery, where a becoming memorial was erected over them. His ife and poems have several times appeared, but the song "Home S veet Home" will always save him from oblivion.

Twice Their Natural size. Bor 12 years, Mr. Edward Evans, form-erly employed by Davey & Moore, glass manufacturers, London, Hag, suffered from the worst form of rheumatism. He was treated at infirmaries, but was always discharged as inpurable. We lear ways discharged as incurable. His legs and hands were swollen to twice their natural size. He could not walk: the pain drove him almost frantic, and he felt as if hot irons were passing through his bones. The first application of St. Jacobs Oil relieved him, and continuing its use the swelling left his limbs; in a week he could walk, all pain had vanished and he want to work. SHE WAS A CATHOLIC.

At the Woman's National Council, held in Washington last week, Mrs. Isebella Bescher Hooker, sister of the late Heary Ward Bescher, delivered an address on "The Queen Isabella Association."

The Association intended to erect at the World's Fair a building for the use of woman, and to have sculptured, by a woman, as statue of Queen Isabella "The only objection," said Mrs. Hooker, "that I have heard urged against this assue is that Queen Isabella was a Catholic. I have heard that of juction over and over again till I am tired of it. If Protestantism is afraid of itself and cannot survive without maligning a woman who had been a noble woman, wife, mother, and ruler, then Protestantism ought to go under and Oatholitelm and rise up.

Yes, Queen Isabella was a Catholic, and that is the reason why there is no enthusiasm in the project of erecting a statue of her in Chicago.

The same reason has delayed the building, in this city, of a monument to Christopher Columbus, although, to his honor be it said, it is a wealthy and cultured Protestant gentleman, Mr F. C. Session, to whom at last the capital of Onio will be chiefly indebted for a public testimony of honor to the great explorer after whom it is named.

Glory to any man or woman, be their religion what it may, who engages in noble undertakings for the advancement notice undertakings for the advancement of mankind, the greatest enlogy be theirs among megnanimous philanthropists who pian their high enterprises from the lof.y motive of making God known and saving souls for Ohrist! Among these Christian benefactors of the world are numbered Isabella and Columbus —Catholic Columbian

The N Y. Herald's European edition, of the 27 h ult., publishes the following:
"If you will bring me any one suffer log from consumption I will engage to cure him or her, unless the person be in the last stage of the disease, with only a few days to live." So spoke Dr. Armand Jeannoutot to day, as I left bim at the door of his apartment, No. 58, Avenue des Champa Eysees. I had gone to see the Doctor, hearing he had discovered a curst for consumption.

slate of inhalations Come and look!"

I looked and saw a small tubular brass boller; this was connected by an india-rubber tube with a brass pan with a lid From under the lid came vapors which spread about the room.

THE SYSTEM AND THE CURES

"This is my system," said the Doctor, "except this," Here he went to a drawer and drew forth a bottle. "That," he explained "is a medicament. There is prussic acid in it. I place that in the pan and the vapors which come from it are "Have you effected any cures?"

"Yes, I have certificates for having cured aix hundred patients. I can cure persons in the first, second and third stages, but if people come to me in extremis, with their lungs entirely gone, all I can say is that I do not profess to make new lungs.

one to two months. By that I mean a periect cure. The second and third stages I can cure in from three to six months."

"The treatment is as follows .- A room must be he t d to 40 degrees centigrade (72 degrees Fahrenbeit). Tals is so as to porce of his skin. In three quarters of an hour the body is entirely esturated. That s the duration of the treatment ever day until a cure is made. The apparatu s also so arranged that we can spray the antiseptic over the chest and back, and over the lungs, on the tongue and in cases of lupus wherever it exists.

"There are no reactionary effects. My system is as though you put the lung in sublimate. I will take the expectoration of the patient and place it over the vapors of that pan and in two hours all the microbes are dead, although at first the matter was alive with them. I have named the medicament, or antiseptic. I think discoveries made by medical men should be given for the benefit of human

Creosotium oleum, volatile. Eucalypti globule oleum, volatile. Amvgdale amare. G 20 H 11 O 2-150. H, G-Y-27.

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D: Jeannoutot and thirty five directors of the Institut Antituberculeur are opposed to the Kich method.

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under and Catholicism and rise up.

(Great applause) I believe in the survival of the fittest," (Applause)

Yes, Queen Isabella was a Catholic, and

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"I have been perfecting my cure dur-ing five years, in which I experimented at first on animals"

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The Book will tell the rest—rather the patients will tell you for they do the talking in its pages. You can correspond with them if you like. This Book will be sent entirely free of charge to any one who will address

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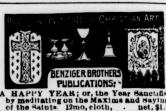
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E. MIALL,

Commissioner.

E. MIALI, Commissioner. Department of Inland Revenue, Ottawa. April 11th, 1889.

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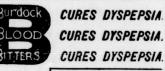
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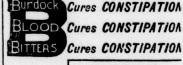
PROMOTES

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DIGESTION.

Ont., writes:

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in its worst forms, and after
trying all means in my power
to no purpose I was persuaded
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BOWELS. Cures BILIOUSNESS. Cures BILIOUSNESS.

Cures BILIOUSNESS. Direct Proof. Sins,—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood REGULATES

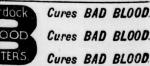
Bitters. After taking four bottles I am now well. I can also recommend it for the cure LIVER. of Dyspepsia.

MARY A. E. DEACON,
MARY A. Hawkstone, Ont. Burdoc Cures HEADACHE.



REGULATES THE KIDNEYS.

DEAR SIRS.—I was very back with headache and pain in my back; my hends and feet swelled so I could do no work My sister-in-law advised me to try B. B. With one bottle I felt so much better that I got one more. I am now well and can work as well as ever. Annie Burgess, Tilsonburg, Ont



PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach Liver, Kidneys and Bowels B. B. B., by regulating antoning these organs, remove the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

Preached in St. Patr

N. Y. Cath

MARCH 2

The prayer of th -St. Luk Fourth Sunday of I Lent is a time w special consideration exercises of repenta which we are called in this season, to be directed by prayer. the importance of Christian thought makes an avowal of is familiar, in so Prayer is the soul of ife without religion Prayer, there fore, is and peramount inte herefore to make u place of prayer in ee if we cannot a our want of success To begin with, o deal to say to us compreyer. And in this

Prayer is a raising heart to God to uperested excellene cere thanks as the A petition to Him for If there were n necessary duty no o

e needed.
The first utterance of revelation is that and the earth and Man therefore is no who have invaded the brute creation court of justice in t the evidence on who from the gorilla. I culty in locating th more successful as There is only o

is the self existing. And just as man into existence of hi he for one instant self. Truly does How can anyth wouldst not? or be by Tnee?" "But face they shall be take away their bre and shall return to 29). God, who pre siso concur in our such a thing estude place in created l dependent. Now what can be

that resson which absolute dependent we should humbly being who built up one life. Not alor reason that we sh demands it as a du ont injustice beign There is the first adoring the suprecreator accounted f

There is another intelligence procla enjoy. We have often words of the Apost that you have not received Why boas not?" but we do n

brought home thei not be so vain abo and the things we The poorest er which deserve to time, intelligence, power to choose our own eternal man is rich. The constitute man's broad cloth, and i every man. Who was it gave

the plenty of God' to us. And our reense of justice c for them. Theref prayer—thanking aduty imposed by And for the fut enough to make reckoning with Go
If the first pri
taken practical ho

feel deeply that our by Him, count
Truly does God s
build the house, t
build it. Unless
he watcheth in va But the depende we come to deal mission given to accomplished succ The attainment

natural capabilitie assistance from superior to oursel ance we call grace gift of God, give good pleasure. B tion. To dispose this help from Go the need of it, and Therefore this t of prayer, viz, for the necessarie demanded by our

Let us add to th positive enactmen Our Lord says : enter not in

ought always to
"Be instant in ;
thankagiving. P
that God may o
speech to speak
These are just sp
found in every ;
tures. Now, elece pre