VOLUME XVI.

LONDON, ONTARIO, SATURDAY, DECEMBER 8, 1894.

THE IMMACULATE CONCEPTION.

REV. A. RYAN. Fell the snow on the Festival's vigil And surpliced the city in white. I wonder who wove the pure flakelets? Ask the Virgin—or God—or the Night.

It fitted the Feast: 'twas a symbol, And earth wore the surplice at morn, As pure as the vale's stainless lily For Mary the sinlessly born,

For Mary, conceived in all sinlessness. And the sun, thro'the cloud of the East, With the brightest and fairest of flashes. Fringed the Surplice of White for the Feast.

And round the horizon hung cloudlets, Pure Stoles to be worn by the Feast; While the earth and the heavens were waiting for the beautiful Mass of the Priest.

I opened my window, half dreaming. My soul went away from my eyes, And my heart began saying "Hail Marys," Somewhere up in the beautiful skies,

Where the shadows of sin never rested; And the angels were waiting to hear The prayer that ascends with "Our Father," And keeps hearts and the heavens so near.

And all the day long,—can you blame me?
— Hail Mary," "Our Father," I said,
And I think that the Christ and His Mother
Were glad of the way that I prayed.

And I think that the great, bright Archangel Was listening all the day long For the echo of every "Hail Mary" That soared thro' the skies, like a song,—

From the hearts of the true and the faithful, In accents of joy or of woe, Who kissed in their faith and their fervor The Festival's Surplice of snow.

I listened, and each passing minute, I heard in the lands far away "Hail Mary,"" Our Father," and near me I heard all who knelt down to pray Pray the same as I prayed, and the angel, And the same as the Christof our love— "Our Father." "Hall Mary." "Our Father"— Winging just the same sweet flight above.

Passed the morning, the noon; cams the Even, The temple of Carist was adame With a balo of lights on three altars, And one wore his own Mother's name.

Her statue stood there ; and around it Shone the symbolic stars. Was their gleam And the flow rets that fragranced her altar, Were they only the dream of a dream?

Or were they sweet signs to my vision Of a Truth far beyond mortal ken. That the Mother had rights in the temple Of Him she had given to men.

Was it wronging her Christ son, I wonder, For the Christian to honor her so? Ought her statue pass out of His temple? Ask the Feast in its Surplice of snow.

Ah, me! had the pure flakelets voices, I know what their white lips would say, And I know that the lights on her altar Would pray with me, if they could pray. Methinks that the flowers that were fading, Sweet virgins that die with the Feast Like martyrs upon her fair altar, If they could, they would pray with the Priest,

And would murmur "Our Father," "Hail Mary,"
Till they dropped on the altar, in death
And be glad in their dying for giving
To Mary their last sweetest breath. Passed the day as a poem that passes Through the poet's heart's sweetest

Through the poet's heart's sweetest strings; Moved the minutes from Masses to Masses— Did I hear a faint sound as of wings. Rustling over the aisles and the altars?
Did they go to her altar and pray?
Or was my heart only a-dreaming
At the close of the Festival day?

Quiet throngs came into the temple, As still as the flowers at her feet. And wherever they knelt, they were gazing Where the statue looked smiling and sweet

"Our Fathers," "Hail Mary's" were blended In a pure and a perfect accord. And passed by the beautiful Mother To fall at the feet of our Lord.

Low-toned from the hearts of a thousand "Our Fathers," "Hail Marys" swept on To the star-wreathed statue. I wonder Did they wrong the great name of Her Son,

Her Son and our Saviour—I wonder How He heard our " Hail Marys "that night? Were the words to Hin sweet as the music They once were, and did we pray right? Or was it all wrong?—will He punish Our lips if we make them the home Of the words of the great, high Archangel That won Him to sinners to come?

Ab, me! does He blame my own mother, Who taught me a child at her knee. To say, with "Our Father," "Hall Mary"? If 'tis wrong, my Christ! punish but me.

Let my mother, oh, Jesus! be blameless; Let me suffer for her if you blame. Her pure mother's heart knew no better When she taught me to love the pure name.

Oh, Christ! Of Thy beautiful Mother Must I hide her name down in my heart? But ah! even there you will see it— With Thy Mother's name how can I part?

On Thy Name all divine have I rested In the days when my heart trials cam Sweet Christ, like to Thee I am human, And I need Mary's pure human name.

Did I hear a voice? or was I dreaming? I heard—or I sure seemed to hear— "Who blames you for loving my Mother Is wronging My heart—do not fear.

"I am human e'en here in my heavens, What I was I am still all the same,— And I still love my beautiful Mother.— And thou, Priest of mine, do the same.

I was happy—because I am human— And Christ in the silence heard "Our Father," "Hail Mary," "Our Father Murmured taithfully word after word.

Swept the beautiful "O Salutaris"
D) wn the aisles—did the starred statue stir
Or was my heart only a-dreaming
When it turned from her statue and her?

The door of a white tabernacle Felt the touch of the hand of the Priest; Did he waken the Host from its slumbers To come forth and crown the high Feast?

To come forth so strangely and silent,

And just for a sweet little while, And then go back to its prison. Thro' the stars did the sweet statue smile? I knew not, but Mary, the Mother, I think almost envied the Priest, He was taking her place at the altar.— Did she dream of the days in the East?

When her hands, and her's only, held Him Her Child, in His waking and rest. Who had strayed in a love that seemed way This eve to this shrine in the West.

Did she dream of the straw of the manger When she gazed on the altar's pure white Did she fear for her Son any danger In the little Host, helpless that night?

No. no! she is trustful as He is; What a terrible trust in our race! The Divine has still faith in the Human-What a story of infinite grace!

"Tantum Ergo," high hymn of the altar. That came from the heart of a saint, That came from the heart of a saint, Swept triumph-toned all through the temple, Did my ears hear the sound of a plaint?

'Neath the glorious roll of the singing Fo the temple had sorraw crept in? Or was it the moan of a sinner? Oh: Beautiful Host, wilt thou win

In thy little half-hour's Benediction The heart of a sinner again? And, merciful Christ. Thou wilt comfort The sorrow that brings Thee its pain.

Came a hush, and the Host was uplifted, And It made just the sign of the Cross O'er the low bended brows of the people. Oh, Host of the Holy, Thy loss

To the altar and temple and people Would make this world darkest of night; And our hearts would grope blindly on throug For our love would have lost all its light.

"Laudate," what thrilling of triumph! Our souls soared to God on each tone, And the Host went again to its prison, For our Christ fears to leave us alone.

Blessed Priest 'strange thou art His jailor, Thy hand holds the beautiful key That locks in His prison love's Captive, And keeps Him in fetters for me.

'Tis over —I gazed on the statue,
"Our Father," "Hail Mary," still came,
And to night Faith and Love cannot help it,
I must still pray the same, still the same. Written at Loyola College on the night of Dec. 8, 1880.

THE ADVENT SEASON.

A Period of Preparation for the Better Celebration of Christmas.

The liturgical year in the Catholic Church commences with the first Sunday of Advent, the latter word being the name given to that period of the year which closes with the coming of Christmas. The Advent season, which is a time set apart by the Church wherein the faithful are exhorted to prepare themselves duly for the better observance of the great feast of the day that falls nearest to St. Andrew's day, November 30; and that Sunday may come as early as November 27, or solute as December 20.

orously as the penitential period; but since the ninth century its duration for the general body of the faithful has been limited to four weeks. been limited to four weeks; although an Advent of forty days, with all the original severities of the season, is yet observed by some of the most austere of the religious orders. For the people at large, though, with the lessening of the religious orders. at large, though, with the lessening of the length of Advent, there was also saints." Nor does the lateness of a definition indicate that the doctrine granted a mitigation of the observances which attended it of old; and in the middle of the fourteenth century Pope Urban the V. dispensed the laity from the abstinence that, up to that time, was daily required during that time, of them.

Germany many of the Catholic rules Church addresses the Eternal Father-regarding the manner of keeping Ad "Who through the foreseen death of vent are still in force. On the part of Thy Son, has preserved her from every some of the Protestant denominations stain. in this country there has also been shown of late years a disposition to one questions. That His own sanctity, have their special services for the season, while their preachers aim at adapting to its spirit the sermons they returning to a practice that has always

prevailed with the Catholic priesthood. After it had instituted the Advent season the Church prescribed especial offices for its days; and the Sacramentary of St: Gregory the Great, that sened. The more notable features of tion. The antiphon of the office during Advent in honor of the Blessed enemy? Virgin is the Alma Redemptoris Mar fourteen

in Notre Dame, in Paris, and those at the Church of San Andrea della Valle, original sin. in Rome, are famous throughout the world; and to be asked to preach

tic. Among the most noted European Advent preachers whose fame has reached this country, are the Dominican Fathers Didon and Monsabre, Mgr. d'Hulst and, in his day, Father "Tom Burke, whose splendid eloquence was often heard in the Eternal City. Mgr. Keane and other American divines have also preached in Rome during the Advent season. The late Mgr. Preston, of New York, during his pastorate at St. Ann's Church in that city, always made it a point to preach a course of Advent sermons. Now-adays the custom is quite common, and the gospels, furthermore, of the Advent

THE IMMACULATE CONCEP-TION.

-Catholic Columbian.

Sundays furnish the preacher always with appropriate themes for the season.

There is no part of the Church's teaching that commends itself more forcibly to our reason, or that is supported by more ancient tradition than the Immaculate Conception of the Blessed Virgin-which simply and only as late as December 30.

Formerly, the Adventide, like the Lenten season, consisted of forty days, and it was observed, moreover, as rigonously as the variation of the season and the season consisted of the season consisted of forty days, and it was observed, moreover, as rigonously as the variation of the season consisted of the season control of th

misunderstanding the doctrine and from ignorance of its history. The Church herself is first to proclaim that defined is new, for it was only in the fifth century that the divinity of Christ - asserted and proved by Himself, preached by the Apostles, and believed from the beginning—was defined, by

the Council of Ephesus, against Nestorius. When there is question as to whether some undefined belief existing The date of the institution of Advent in the Church — as the Assumptis generally placed in the early part of tion of the Blessed Virgin at the fourth century. Then the name which it now bears was given to Christmas, and the Church, anxious to secure the best possible observance of that great festival, prefaced it with a period of forty days, upon which she bestowed the appellation of Advent. The season is found mentioned in the writings of St. Perpetous, the eighth Bishop of Tours, which See he presided site of the Blessed Virgin at present—is a revealed truth, the Church alone has power to decide that question. This power is an essential part of her commission "to teach all nations." (Math. xxviii. 19.) The freedom of the Blessed Virgin at present—is a revealed truth, the Church alone has power to decide that question. This power is an essential part of her commission was the first fruit of Rademption. Saviour also. He saved her by prewritings of St. Perpetous, the eighth Bishop of Tours, which See he presided over from 461 to 491; and his reference to it—he ordered that during Advent an additional fast day should be observed every week from St. Martin's day until Christmas—shows that the season had been instituted before his time. The Council of Macon, which was held in the year 581, during the Pontificate of St. Pelaguis II., ordered that in France all Mondays, Wednesdays and Fridays of Advent should be considered fasts of obligation. In the Greek Church, as was illustrated by the marriage this week of the new Saviour of the human race, to be a single or the saved her by preventing, as He saved her by preventing as He saves others by effacting as He saves observed that the head was the design at his to the Saviour in both cases she obeyed laws that did not oblige her. Why then did she die? Why did she, Who was sinless, undergo s the marriage this week of the new Saviour of the human race, to be a Czar — marriage being forbidden by doctrine revealed by God, and therethat Church in Advent—the season different in duration from the Catholic Adby all the faithful." Hence in the vent : and in the Protestant Church in Mass of the Immaculate Conception the

copy the Catholic way of keeping Ad involved in the end for which she was and the Ritualists nowadays created, required her exemption reason consents. She was to be the Mother of the Incarnate Word. Would He unite Himself in such a union with deliver during its continuance, thus one defiled by sin when He had only to will her sanctification by exempting her from the original taint? Every temple consecrated to His service sanctified. "Holiness becometh Thy house, O Lord." (Ps. xcii.) He was exact about the Ark of the Covenant which was made, by His own command, of the most precious materials. The ary of St. Gregory the Great, that illustrious Pope who occupied St. of the most precious materials. The Peter's chair in the latter part of the sixth century, are found Masses and offices proper for the five Sundays of its sanctity. That Ark was but a of its sanctity. That Ark was but a offices proper for the five Sundays of its sanctity. That Ark was but a which, at that period, were comprised type of Mary who is called by the in the season. The present offices, Church the Ark of the Covenant. Was covering only four Sundays, were fixed in the ninth century, when, as already stated, the length of Advent was lest it contained things pertaining to God -was it more holy than she who was the Advent Mass are the violet vest-ments worn by the priest, the omission of the Gloria and the substitution of the Benedicamus Domino for the Ite stained by original sin? Would God the Benedicamus Domino for the Ite stained by original sin? Would God Missa Est, in dismissing the congregation prepare a dwelling for Himself and first give possession of it to His enemy? "Who"—asked Saint Cyril, Virgin is the Alma Redemptoris Mar fourteen hundred years ago, speaking ter, wherein the maternity of Mary is on this subject— "Who ever heard of honored and her intercession as the one who built a house for himself, and Mother of God invoked. This hymn first gave occupation of it to his Mother of God invoked. This hymn dates from the eleventh century, and dates from the eleventh century, and its author was the Blessed Hermann, who was educated at the celebrated Swiss Monastery of St. Gall, and who sanctified. Of that Temple God said to Solomon: "I have chosen and have sanctified this place." (2 Par. vii. 16.)

Sermons are annually delivered by the | neither of them needed to be sanctified most eloquent preachers who services can be secured. The Advent sermons so much as she. Yet she would not have been sanctified so much as either

original sin.
Moreover reason requires that Mary world; and to be asked to preach therein is one of the highest honors that can be bestowed upon an ecclesiastic. Among the most noted European Advent preachers whose fame has greathed this country, are the Dominiof Cain and of death would have been more perfect in her creation than Mary, the Mother of Jesus, the Author of grace and of life. Again, Christ is called the "Second Adam." This title also, requires that Mary, His Mother should be immaculate. The Apostle should be immaculate. The Apostle Saint Andrew expressed this truth in his address before the Proconsul Egeus.
"Because," said he, "the first man
(Adam) was created of immaculate earth, it was necessary that the Perfect Man (Jesus Christ) should be born of an Immaculate Virgin." (Letter of the priests of Patras which records his martyrdom apud "Faith of Catholics" by Monsignor Capel, Appendix Vol.

Mary's mission in this world was to "crush the head of the serpent" (Gen. iii. 15.) War with the Evil One she had to wage, by divine appointment, and in that war she was to be victorious. Is it likely that she who was sent by God to "crush" the serpent, was first crushed by him? Reason does not accept this conclusion. But, if she were conceived in original sinthat is if she were not immaculate in her Conception — the serpent would

certainly have first crushed her. It would be easy to quote the words of saints and Fathers of the Church in every age, from the time of the Apostles to the day of the definition of the Immaculate Conception, showing their belief in the freedom of Mary from original sin. The well authen-ticated words of Saint Andrew the Apostle, quoted above, express the belief of the Apostles on the suoject. One or two quotations more, from the early

ages will suffice here.

In the fourth century, Saint
Epiphanius (De Laudibus Virginis)
calls Mary "the Immaculate sheep which brought forth the Lamb Christ. Saint Augustine in the same century, affirmed that all are born in sin "except the Virgin Mary, of whom," said he, "I do not wish there should be any question whatever when we treat of sin." (Against Pelagius). Saint Ildefonsus, in the seventh century, wrote : "It is manifest that she (Mary) was free from original sin." In the tenth century Saint Peter Damian believed that "the flesh of the Virgin, though taken from Adam, did not contract the

stain of Adam." But Mary died; and is not death the penalty of original sin? Death, in her case was not a penalty. Her death is no more a proof that she contracted the image of His Son." (Rom. viii. 29.) Every saint must "be made conformable to that image." It behooved her, therefore, to be pre-eminently like her Son in all things. He was a "Man of Sorrows"—hence her suffer ings and her sorrows. He was circumcised—she was Purified. She died because He died. Her body was three days in the grave—because His was. That God could so exempt her-no He raised her from the dead on the third day that her resurrection might

complete her conformity to Himself. Thus her Immaculate Conception itself, her life of suffering, her obedience to all laws—even to the law of death—were necessary for one purpose only-that she might "be made conformable to the image of her Son, to which God most certainly "pre lestinated" her-J. McK., in Catholic Review.

The Mother of God. Devotion to the Mother of God is so perfectly congenial to a single minded, pure hearted disciple of her Divine Son, that it often blooms unseen amid the most unpropitious surroundings. Many a Protestant accepting in good faith the tenets of his sect on other points, feels an instinctive repulsion to Irish claims was now rife and widethe minimizing of the Blessed Virgin's role in the work of man's redemption, and refuses his interior assent to the doctrine that she is powerless to aid aud comfort those who seek her protection. Far more common than is generally believed is the experience of the native East Indian girl, who, reared in Protestantism, recently became a Catholic, and entered a religious com-munity. "During the past five years," she declared, "despite all the bitter attacks of our ministers on the evil of devotion to the Blessed Virgin Mary, I prayed to her in secret every

A WORD FOR IRELAND.

Mr. T. D. Sullivan, M. P., in Massev Music Hall.

Toronto Globe, Nov. 30.
A tall, slightly built, nervous Irish gentleman, eloquent, logical, earnest, and brimming over with that quaint humor which is the birthright of the Irish race, Mr. T. D. Sullivan is well qualified to address an audience largely Irish on Home Rule for Ireland. The audience who filled the Massey Music Hall last evening heard from him a lecture which, as Hon. G. W. Ross said at its close, was of such breadth of statesmanship, toleration of thought and beauty of form as it has seldom been the privilege of a Canadian audience to hear.

The lecture was under the auspices of the St. Alphonsus Catholic Associa-tion of Toronto, the President of this society, Mr. L. V. McBrady, occupy-ing the chair. The audience included many prominent people, and was essentially Irish in its sympathies, as was shown by the frequent and hearty bursts of applause which greeted com plimentary references to the land of the shamrock

ON THE PLATFORM ON THE PLATFORM.

Among those on the platform were:
Sir Oliver Mowat, Hon. J. J. Curran,
Hon. Geo. W. Ross, Hon. Sir Frank
Smith, His Grace Archbishop Walsh, Mr. Justice MacMahon, Hon. John O'Donohoe, Dr. J. J. Cassidy, Dr. D. Clark, Hon. T. W. Anglin, Rev. Fathers Ryan, Teefy, McCann and Brennan, Toronto; Rev. R. T. Burke, Oakville ; Rev. Dr. Burns, Hamilton Rev. James Walsh ; Thos. C. Heffer Nov. James Waish; Inos. C. Hener-nan and T. J. Day, Guelph; John Woods, Thos. Long, R. Elmsley, F. P. Lee, Wm. Mulock, M. P., J. J. Foy, Eugene O'Keefe, Thos. Mulvey, D. J. O'Donoghue, Hugh Ryan, Peter Ryan,

Peter Small and Ald. Burns. The chairman, after a few appropriate words, introduced Mr. Sullivar to the audience, and called on Mr. Thos. O'Hagan to recite an original ode, composed by him for the occasion As Mr. O'Hagan read the ode, which breathed a spirit of the kindliest wel-come to Mr. Sullivan, he was inter rupted by frequent applause, and at its conclusion Mr. Sullivan heartily grasped the author's hand.

THE LECTURE.

The speaker of the evening was ac corded a standing reception of a warmth altogether unusual. His heart must, he said, be harder than the hearts of Irishmen were generally supposed to be if it was not touched by the warm, the brilliant, reception which they had given him. The only fault he saw in the poem was that i was too good for the subject. Of Par liaments in general, he would like to say that they were precious possession for those who had them, and they should on no account surrender them. A Parliament voiced the opinion of on the clown, but "you can't imagine how awkward he looked without it.' Ireland had once had a Parliament, one nearly as old as that of England. It was not representative any more than the English Parliament then was, but it was being improved and was becoming more representative. It was not until 1800 that it was taken from

est protests. The people of the great and free country of Canada would sympathize with the desire and resolve of the Irish people to get their Parliament back again. (Ap-plause.) In Canada there were many Parliaments, some of them for only 200,000 people; but Ireland contained 4,500,000 people, divided from the rest of the world, an old nation, an historic people, with a language and customs of their own. Surely this people, after having a Parliament for 500 years, might be trusted to have one again. In asking and demanding an Irish Parliament they asked it on conditions which would secure the continuance of the solidarity of the empire. He was happy to say, with joy and gratitude, that a better understanding of the spread among the people of England.
A large measure of Home Rule had
been carried through the House of Commons by a triumphant majority. This would be made a great measure of truth and reconciliation. The day that the doors of an Irish Parliament The day were opened to the Irish people there would be union, affection and good-will between the Irish and English people, a union that would not require bayonets or rifles or artillery to enforce it.

Ireland, torn from the people against

their will and in spite of their strong-

KIND WORDS FOR MR. BLAKE. Between the people of this great city of Toronto and the Irish Parliawho was educated at the celebrated Swiss Monastery of St. Gall, and who died in 1054 at the age of 41.

In many of the older Catholic countries, in the churches of all the principal cities, special courses of Advent as Mary was; and consequently

Mary, I prayed to her in secret every day."—Ave Maria.

Mary, I prayed to her in secret every day."—Ave Maria.

The highest and most useful lesson we can learn is this, to know truly and to look down upon ourselves.—Imitation of Christ.

Between the people of this great city of Toronto and the Irish Parlia-dity. Graph of the city of Toronto and the Irish Parlia-dity. Graph of the conducted the recent mentary party there was a connecting link, one of which that party were proud, an illustrious gentleman—the auspices of St. Vincent de Paul Society, on Sunday, December 16.

a burst of applause which prevented his completing the sentence. Continuing, he said:—'Of course I see that you know to whom I refer. We have in Hon. Edward Blake (loud applause) a tower of strength to the Irish party and the Irish cause, a gentleman of experience, no prentice hand, a gentleman of years, of high attainments and noble character. No man need say that hereally attainments and say that hereally attainments are say that hereally attainments and say that hereally attainments are say that hereally atta man need say that he would, at his time of life, sacrifice his home, his pro fession and his family, and cross the Atlantic to give support to the cause of bigoted, fanatical or unwise people." This eulogy of Mr. Blake evoked tremendous applause. Mr. Sullivan, continuing, said that the Irish cause had still to contend with much opposition, both in the House of Courses and in the Both in the House of Courses and in both in the House of Commons and in the country, but he wished to testify, and not for the first time, that he be-lieved the English to be a fair minded people. It was on the working classes that they based their sure hope. The argument that it would be unsafe for the 35,000,000 of England to allow the 4,500,000 of Ireland to govern themselves Mr. Sullivan refuted humorously and effectively. It would be quite impossible for the Irish to 'dismember the Empire," as it had never been proposed that Ireland should ever manage anything in connection with the armed forces. He believed that if the choice were left to Ireland her people would prefer to leave such matters in the control of the Imperial Parliament.

NO. 842.

The state of the s

THE HOUSE OF LORDS.

Mr. Sullivan attacked the House of ords, who had stopped the Home Rule Bill, thereby crossing the path of the people of England. This time, he believed, they had stirred up the workingmen of England, so that they would take from the Lords the privileges to which they were not entitled. While approving of a second chamber, Mr. Sullivan heaped ridicule on the hereditary principle in legislation, and the methods in which the Lords conducted their business. He reviewed some of the measures which they opposed, but which were carried against their will. The proposals which have been made to force the Home Rule Bill through the Lords were also touched upon. Mr. Sullivan gave a graphic descrip tion of the "gilded hall" in which the Lords sit, which,he said, was for Irish

reforms a gilded abattoir.

The tactics adopted by the Irish party in the English House in the earlier part of their career there were sketched with wit and an occasional appearance of the relish of an old fighter for the recollection of former battles. All-night sessions and other obstructionists means adopted by the party were described, and though they were familiar to the vast majority of the audience, still to hear them told by one who had taken part in them, and who spoke of them with the light of battle and of mischief in his eyes, afforded his hearers unqualified de-light. But during all these struggles, he said, the Irish cause was growing in strength. "The Irish cause," he said, "will go en, and baffled it will never be." He also gave some amusing aspects of the agrarian troubles and the measures of repression adopted in connection with them, though the injustice of there measures was con-

stantly kept in the foreground. To Mr. Gladstone, whose name was received with tremendous applause, the lecturer paid a high tribute. As long as Ireland lasted, he said, the name of Gladstone would be grateful to the Irish people. He was a great, kind-hearted and liberal statesman, and had fought a noble battle for Ire-land. He also sketched the characters of some of the other members of Parliament. Concerning Mr. Chamberlain he was almost bitter in his remarks. The riot that occurred in the House of Commons during the Home Rule debates, he said, was entirely due to Chamberlain's action, and that action was the result of a conspiracy. Mr. Sullivan closed by affirming the unity of interests of the Irish and labor parties.

A hearty vote of thanks to the speaker was moved by Hon. Curran, seconded by Rev. Dr. Burns, supported by Sir Oliver Mowat, Hon. Frank Smith and Hon. Geo. W. Ross, and unanimously carried.

Letters of regret were received from the Lieut.-Governor, Bishop O'Con-nor, Bishop Dowling, Bishop Sweatman, Hon. Wilfrid Laurier, Hon. A. S. Hardy, Mr. G. F. Marter, M. P. P., Mr. J. F. Middleton, M. P. P. (Hamil-Mr. J. ton), Mr. E. Coatsworth, M. P., Hon. S. H. Blake, Rev. O. C. S. Wallace, Rev. Dr. Potts, Rev. Brother Tobias, Rev. Dr. Potts, Rev. Brother Tobias, Rev. E. B. Lawlor, Rev. J. M. Mc-Gucken (Ottawa), Rev. Father Mc-Evay (Hamilton), Rev. Dr. Kilroy (Stratford), Rev. W. R. Harris, (St. Catharines). Hon. John A. Boyd, Prof. Loudon, Rev. Prof. Clark, B. E. Walker, J. S. Willison, Dr. Sullivan (Kingston), John D. Grace (Ottawa), John Foy, C. R. Devlin (Aylmer), Thos. Coffey (London), James Mason, C. Donovan (Hamilton), John O'Rielly (Ottawa), W. H. Withrow, W. J Alexander, R. S. Baird, J. R. Dundas, P. W. Falvey.

LECTURE FOR THE POOR,

MOENIG'S

rheumatic gout by MIN-

of acute Bronchitis by MENT COL. C. CREWE READ.

of acute Rheumatism by MENT.

C. S BILLING.

DESIRED EFFECT. 2 Minerton, O., June 15, '92, oung lady of my congreganat glorious remedy, Pastoric. The young lady had aars from epilepsy, having and ofttimes even several in the sentirely cured and all minedy. I herewith refer all sy or other nervous troubles Kerve Tonic, for I know I also hear continually from ya has the desired effect. ys has the desired effect. OUIS GRIMMER, Rector

or of the "Short Line Catholic Church." on, Ind., September 16, '9] le, my teachers as well as easter Koenig's Nerve Tonic results. I recommend it REV. J. W. BOOK. thle Book on Nervous Dis-d a sample bottle to any ad our patients also get the med-ee.

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