THE TRUE WITNESS AND CATHOLIC CHRONICLE.

March 21, '83

company," etc.; was the object of considerable ofples for the defence of life and property. discussion and opposition in the House, but it was eventually carried. There is not the nefitted by them, Ireland never did. On the slightest doubt that the importance and con- contrary, the lives and property of the Irish venience of private banking institutions are in bygone days were totally disregarded and great, especially to country people in places where there is no chartered bank ; but these financial firms should make their usefulness | Irish; were not only deprived of liberty felt under a correct designation and should to enjoy their birth rights, but also denot sail under false colors. The innocent public in the majority of cases transact business with these private banking concerns taught. The parents who sent their children under the impression that full security is abroad for learning were in many cases given for the funds entrusted to their keeping. It is right here, however, that the public are deceived, for no security is given every country on the face of the by these "Banking Companies " as is done in regular chartered banks. . Bir Leonard, in introducing this clause in his Banking Act 1745, a period of about fifty years, over half against the use of deceptive names for private enterprises, only had in view the interests of the people, which are to be protected in preference to the interests of private bankers.

CATHOLIC CALENDAR.

MAROH, 1883.

THUEBDAY, 22—Holy Thursday. Epist. 1 Cor. xi. 20 32; Gosp. John xiii. 1.15. FEIDAY, 23—Good Friday. Less. Osee vi. 1.6 and Exod. xii. 1-11; Passion, John xviii. and xix. SATURDAY, 24-Holy Saturday. Epist. Col.

iii. 1-4; Gosp. Matt. xxviii. 1-7. SURDAY, 25-Easter Sunday. Epist. 1 Cor. v. 7-8 ; Gosp. Mark zvi. 1-7. MONDAY, 26 -- Easter Monday.

TUREDAY, 27-Easter Tuesday. WEDNESDAY, 28-Of the Octave.

HOLY WEEK.

THE CELEBRATION OF THE PASION SEASON IN, MONTREAL.

Palm Sanday, the beginning of Holy week, during which the Boman Catholio Church commemorates the closing scenes Church commemorates the closing scenes by fierce hatred, passion and prejudice. of our Saviour's life, was observed in Nations as individuals, hated more Montreal this year according to the usual those they had wronged than the custom. The blessing of Palm branches and other evergreens, in the various Oatholic churches of the city, was carried out as usual and distributed to the people to be taken home by them and kept until another year is out. The services at Notre, Dame Cathedral, the Church of the Gesu, and St. Patrick's Church were unusually impressive. Holy Week, upon which we have now entered, is termed so because it is com- main so. After a fitting conclusion to his elomemorative of Christ's death for the redemption of mankind. The greater number of Protestant Ohurches do not solemnize the week by any special service, but the Roman Catholic Ohurch has special services, and preparations are now being made for the observance of the week by the Montreal churches. On Wednesday, Thursday and Friday evenings, the office of lentine, consisting of the matins, and lauds for the following hour the immense gathering dispersed, the mornings will be chanted in the Catholic Churches. On Thursday Pontifical High Mass will be celebrated at the Bishop's Cathedral, when Bishop Fabre will perfrom the consecration of the holy oils, and also the caremony of the washing of the fest. This day is kept in commemoration of the institution of the Eucharist and the priesthood of the new law. The Bishop, assisted by twelve priests, after Mass, in full sacerdotal costumes, consecrates the oils used in the administration of the eacraments, etc. The Bishop afterwards washes the feet of twelve poor persons, while the choir sings the words of St. John, " Mandatum novum de vobis," "A

new commandment I give unto you." The

such as " banking association," " banking chinery ever invented, laid down certain prin-Were these principles ever applied in Ireland? No, although the English people beswept away from them on the filmsiest excuses to be given to the favorites of kings and princes. Under the penal laws the prived of every means of education. It was a crime punishable with the most horrible torture, and death to teach or be punished with death. Notwithstanding all those hardships and oppression, Irish intellect raised itself to the greatest eminence in globe. In Spain there were the O'Dennels, in Austria the Browns, in Bussia the Lacys, and in France the McMahons. From 1689 to

of France. This is an historical fact, as can be proved by the archives in Paris. Well might George I. exclaim after Fontenoy, "Cursed be the laws that deprives me of such subjects." To add to the Penal laws, lreland's trade was restricted and rained. The College Green Parliament was a mockery. After the great fire in London the

Irish farmers sent over 15,000 young oxen to feed the starving in the great metropolis. How was this generosity repaid? It was repaid by the passing of an act preventing the exportation of cattle, woollens and linens. Every attempt at industry was frustrated by grasping English greed, and the only panacrea held out was emigration. The country was devastated with fire and sword, notwithttanding which Ireland still bravely preserved her nationality and religion. What other nation could have withstood her oppressars and not be conquered? tation in Ireland by Charles S. Parnell and and interesting essay on Poetry. his band of young Irelanders, the hon. gentleman paid a glowing tribute to their ability as orators and statesmen. It was astonishing how clear headed Englishmen were on every other subject except an Irish ones. When that came up they were actuated only wronged hated them. The policy of wholesale emigration was a shortsighted one on the part of the English Government. The millione of Irishmen who were building up America were a standing menace to England. America was fighting the battle of commerce with haughty Albion, and was scoring victory after victory. Irish descendants were the backbone of the fight, and would ever requent address, which was irequently inter-

rupted with applause, the hon. gentleman sat down. The above is but a scattered synopsis of his remarks, and does not do the speaker

justice. Mr. Murphy moved a vote of thanks to Father Byan and Hon. E. J. Flynn, which was most heartily received, and at a late pupils of St. Ann's School singing T. D. Sullivan's "God Save Ireland."

ST. PATRICKS SOCIETY'S CONCEBT.

The annual concert of the St. Patrick's Society took place on Saturday evening in Nordbeimer's Hall which was fairly well filled.

Hon. Mr. Stearns, who delivered a brief address, in which he paid a high tribute to the Irish and their descendants in the United States. He said they made excellent citizens, and America was glad to give a hearty welcome to any number of them.

Mr. J. J. Hawkins, M. P., was the next Before defining what conscience is I would peaker. He said that he was delighted to ask you to come with me and see where it is that such a terrible fate has now befallen her? that one of the most loveable peoples in the world is continually in the throes of revolution? How is it that English statesmen have introduced peace and order in every country that has come under their rule and have failed so terribly in Ireland? One of the causes is that an old proud nation is not allowed to administer its own affairs. It is the duty of the English statesmen to do for Ireland what they have done for the United yet they are loyal to a man, and Sir E. T. Tache once said that the last gun fired in dethey would be as loyal. They are not discon-British Empire-they glory in it, and participate in its successes and its trials. Where there is a fortress to be stormed, or a deadly charge to be made, there are Irish bayonets backed by brave Irish hearts, ready to rush on to victory or to death. Why should there be to build a drain, a road or a court house, they have to apply to the British Parliament, which is already over-burdened with the affairs of the greatest Empire in the world. The world has greatly changed during the present generation, and in ne country more than in the British Isles. Telegraphic communication, steamship lines and railroads have revoluand American competition is proving too much for the farmers at home, who have rack rents to pay. They are forced to emigrate, and America has always held out loving arms ours, whose fruitful scres are thirsting for the labor of husbandmen. The the ladder, and hold some of the most im-

in the Province of Ontario. We should all work together, no matter what our creed, origin or race may be, to develop the noble heritage which we enjoy in this Canada of OUTS.

Mr. Donald Macmaster said he was a personal friend and admirer of Mr. Hawkins, and as a Montreal man and a representative of Onterio in the House of Commons, he could endorse Mr. Hawkins' opinions. He was a Sootchman himself, but he liked to see the Irish people celebrate St. Patrick's Day all over the Dominion, and he hoped all the national societies would do the same ..

The musical portion of the programme was a very attractive feature of the evening's entertainment, and was ably carried out by the different talented lady and gentlemen amateurs who took part.

HAPPINE 38

Has been said to consist of "unrepented pleasure," and if this be true, can it be truthfully said the repentance always comes too. We can mention in this connection late. the case of many thousand who were for long years sufferers from corns, and who were Painless Corn Extractor, and with the usual satisfactory results - rapidity of action, absolute absence of pain, and a radical cure. Haptractor. N. C. Polson & Co., prop's., Kingston, Ont.

THE CATHOLIC CLUB.

Father Ryan's Lecture.

CONSCIENCE THE HOME OF DUTY, LAW AND LIBERTY.

his interesting lectures on Moral Philosophy, from the home of duty, law and liberty, resolv-Referring to the present constitutional agita- and Mr. Reynolds concluded his very able .

Before resuming his subject Father Ryan said : I think it well to correct an erroneous report of my last lecture that appeared in some of the evening papers. In speaking of liberty and law. I alluded to Mr. Herbert Spencer's teaching on the matter, and read from his psychology, vol 1., some passages to show that this distinguished philosopher denies the freedom of the will. He says the human will is necessitated in its acts, and the reason he gives is because the will is subject to law. There is no liberty he would say because there is law. I hold, on the contrary, that there is liberty because there is law, and my last lecture was an attempt to reconcile law and liberty. The evening papers that so kindly gave a synopsis of my lecture, represented Mr. Spencer and myself as saying precisely the thing we did not say. I owe this correction not so much to myself, for I do not speak to the public in these simple talks, but to my learned adversary, Mr. Herbert Spencer. I may add here that I never wish or intend to attack opponent personally. The Christian, an Oatholic philosopher leaves individuals to God and their conscience ; he has to consider, criticize, approve or cendemn only his opponents' written opinions. I assert that Mr. Herbert Spencer's system of psychology, or mental philosophy, is fundamentally false in principle and essentially immmoral in practice. Those are only assertions. My whole course of lectures is the proof. And now to our subject of this evening. Conscience, the home of duty, law and literty. Horace said that in trying to be brief he became obscure. The time I allow myself for my lecture compels me to be brief. I try to talk little and say much. I hope, however,

must see, by simply reading the writing written on itself. But on its way to its home in the heart it has to encounter prejudices and passions and partialities, and when it gets to its home in the heart the first thing it has to do is to come to particular and practical conclusions. In order to conclude at all, the intellect or the conscience of the head has to call in the reason to assist it in the home of the heart. There can be no conclusion without a council; so the conscience of the head holds council with the conscience of the heart. The conscience of the head rises and reads from its roll of general principles. It says, for instance, we must Observe Order; we must attain our end; we must do unto others as we wish others do unto us. All very well, says the conscience of the heart, jumping to its

ANT THE COMPANY

feet; but the question is, what is this order; where is this end; who is this other; and what good has he ever done me? is where the warfare begin-Неге that makes man's life and merit and glory upon earth-the conflict between the head and the heart, between duty and pleasure, justice and interest, temporal and eternal. induced to use that great corn cure, Potnam's The victory is gained only when and where the conscience of the head is king and commander of the heart. The conscience of the head must beware of those it encounters on piness loves surprises. You can purchase its way to the heart; they are both by investing in Putnam's Corn Ex. for the most part enemies. Prejudice its way to the heart; they are is an enemy, passion is an enemy, doubt is not always a friend, and even probability must be encountered cautiously. If the conscience of the head would be king of the heart prejudice must be conquered passion must be conquered, doubt must be brought to terms, and probability must be taken into the palace only when it is such as a wise and prudent king would practically accept as a pledge for his crown. When the conscience of the head is thus en-At the meeting of the Oatholic Club, last throned in the palace of the heart we may sa-Wednesday evening, Father Ryan continued | lute him with respect and thankfully retire ing as we retire that such for the future our homes and our hearts shall be. One thing

more we may do when we get home-we may propose a toast, and our toast shall be what Cardinal Newman suggests-to the king of the head and heart, our conscience. But let as remember even when drinking this toast that conscience is king of head and heart only, while God, the searcher of hearts, is king of conscience. It is when the Kingdom of God and God the King is within us that conscience is the home of duty, law and liberty.

HAVE YOU TRIED IT ?--- If so, you can testify to its marvellous powers of healing, and recommend it to your friends. We refer to Briggs' Magic Belief, the grand specific for all sum-mer complaints, diarrhœs, cholera morbus, dyssentery, cramps, colic, sickness of the stomach, and bowel complaints.

Many sink into an early grave by not giving immediate attention to a slight cough, of its existence, and that it is the foundation a twenty-five cent bottle of Dr. Wistar's and merits the homage of man's firm, sincere Palmonic Syrap.

A BON FOR LIFE .-- Sixteen miles were covered in two hours and ten minutes by a lad sent for a bottle of Brigge' Electric Oil. Good time, but poor policy to be so far from a drug store without it. 45 4tts

PAPERS ON REASON AND FAITH

(Contributed to the TBUE WITNESS.) The light of which we spoke at the close of our last article is the supernatural light of faith, which is docidedly the most sublime and precious gift that God has ever bestowed on man. It gives us claim to all the privileges of children of God, a right to heavenly that I shall be able to combine brevity and citizenship, a foretaste of that never-ending clearness in what I am going to say this evenjoy prepared for the just, and a firm adherence ing, for my subject is extremely important. to the eternal and immutable truth of God. day is commonly known by the name of speaker. He said that he was delighted to ask you to come with me and see where it is. This heaven or virtue is the firm rock on Maundy Thursday. During the Gloria in that see the Irish people in Montreal had not We shall find it at home; conscience is al- which the editice of the Christian life is built; will be rung and remain silent until the Gloris in Excelsis in the Mass of Holy Satur-day. On Good Friday the altar is decorated annexed, took such an interest in the statistics in the mass of Holy Satur-day. On Good Friday the altar is decorated annexed, took such an interest in the statistics in the mass of the mass of the basis of the the soul looks with the shall see that these two are one. First ence of this divine virtue, the soul looks with indifference on the perishable goods and transitory joys of the world, she despises its allurements and muszles the pas-sions, she meets with undaunted courage the reverses and calamities of life, and hails with delight the celestial shores which she beholds beyond the gloomy haze of pain and sufferings. This divine virtue, on which reposes the immoveable kingdom, of which St. Paul speaks in his epistle to the Hebrews, "Therefore, receiving an immoveable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence." Heb. ch. xil., v. 28. This is the wedding garment that gives the soul a right to assist at the feast of the Lamb. "Without faith it is impossible to please God." Heb. xi., v. 6. This virtue is the pledge that Ohrist has given us of our eternal salvation. Beceiving the end of your faith, even the salvation of your souls. I Peter, oh. i., The effects of divine faith in the human soul are most prodigious ; under its benign influence the human soul becomes intrepid and generous in the discharge of all Obristian duties, even at the cost of life if necessary. It has transformed sinners into saints, and operated miracles at their hands. Through faith they became participators in the power ginning and essence of all obligation. The and wisdom of God, the arbitrators of time and nature. By divine faith the timid and tender virgin becomes brave as the bravest in the pattle for Christ. She confronts, with undaunted courage, the cruel ferocity of the tyrant, and goes with as much joy to the martyr's stake as to a heavenly banquet. The children of divine faith may be seen on the battlefield in presence of glistening swords, preaching peace and concord to armies in battle array. You will find them on the far distant and inhospitable shores, where they become not only the apostles of the Gospel, but also the beralds of civilization to the barbarous and savage hordes. It is true that all the prodigies of divine faith are at the same time the prodigies of oharity, but it is the firm and lively faith of magnanimous souls that gives life science of the head must leave its judgment and impetus to charity. Most assuredly, this precious gift of heaven, this superhuman virtue, abstraction made of its absolute necessity for salvation, merits the consideration and attention of every mind and heart that and knows and judges general truths and still possesses a trace of love for the beauti-principles and interprets universal laws : the ful and sublime. Faith is a theological virtue divinely infused into the soul ; it inclines the Ohristian soul to adhere firmly to the revealed word of God, proposed to our belief by the Church of Jesus Ohrist, having for its motive the divine authority of God who can neither deceive nor be deceived. It is not only a permanent quality of the soul, inasmuch as it is a virtue, but it is a virtue that has God for ite oblow, the conscience, from its home in the ject, and this is why it is called theological. The words infused and supernatural a sedi homes are one; the two consciences are, of as qualifications of the virtue of faith are course, also one, but because there is a two- synonomous terms, and signify that 'it is not its pages recorded. If these pages strongly to lay aside the old sectarian feeling. were bloodstained, they i were strong with the one this, and the differ-the noble blood of martyred patricits. The much boasted of British constitution which

ness, temperance and many others, it is a grace gratuitously given by God to those who dispose themselves properly to receive it. God infuses it into the soul, that is to say, this supernatural virtue becomes identified with the soul's substance without any effort on the part of the soul to receive it, like the iron under the action of fire, or the sponge cast into the sea and is filled with its waters, and as those bodies are changed in form by the presence of a foreign element, so likewise, is the form of the soul changed by the presence of supernatural grace, while its substance remains intact. This is more exclusively the meaning of the word infuse, employed as a qualification of grace. While the word supernatural, more properly signifies the dignity to which our actions are elevated when performed through a motive of divine faith, which renders them meritorious before God and available to sternal salvation. This divine virtue gives an inclination to

the soul to adhere firmly to God's revealed word, because the first effect of a virtue takes place in preparing and disposing the soul for its actual exercise, and when this actual exercise of the virtue takes place it is then called actual virtue. And most assuredly the virtue of divine faith requires a firm adherence to it on the part of the Christian, for a single doubt or hesitancy would destroy it and this adherence must have for motive the divine authority of God, who can neither deceive nor be deceived.

On account of the condition and dispositions of the subject or soul in which faith is received, this divine virtue is called habitual and actual, explicit and implicit. Its habitual form in the soul is such as it exists in children baptized, or in adults while in an unconscious state, as when asleep, or in general when they are not preoccupied with the thought of its presence in the soul. When the Ohristian makes an act of faith, it is then called actual faith. This act of faith is the homage which man, aided by grace, makes to God of his understanding and will, by a supernatural act, whereby he believes without doubting in God's revealed truth. Protestants cannot gainsay this definition of actual faith, at least those who adhere to the fundamental principles of Obristianity without contradicting themselves.

This definition brings us to consider what is properly called the object of divine faith, namely, God, His attributes and revealed word; for God has not only epoken in the natural order, or the mind and heart of man, where He has revealed Himself and His infinite perfections. He has, alas, made known His will in a superior order by a solemn positive and supernatural revelation. This revelation began with the terrestrial pavadise and received its full and entire development from Jesus Ohrist and from those whom He sent to announce the gospel to all nations. While its motives of credibility endowed with all the sclat of unquestionable evidence prove beyond the shadow of a doubt the truth and public adherence. This supernatural revelation forms, therefore, the object of divine faith, an object most concisely determined in itself, pointing out to us the dogmas that we are bound to believe and the manner in which we must adhere to them; for such is the nature of a positive and revealed religion as ours is. The Oatholic Church is supreme. ly dogmatic, being the immediate exponent of God's will to man, made known by extraor. dinary and supernatural means, declaring in formal terms what man must believe and practice in order to be saved, and the moment we make an act of faith in the truths or dogmas which she proposes to our belief, we make an act of Ostholic faith, we firmly believe those truths which God has revealed to her, that she may communicate them.

PRILALETES. To be continued.

OATABRH.

RELIABLE TESTIMONY.

gramme internation of the state of the state of the

FEILADELPHIA, PA., Sept. 6, 1882. Hop Bitters Co.

1 am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually and I taking another bottle got entirely well of it. The wife of my neighbor had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

JOHN STOLL,

No. 4 Young's Alley, above Willow St.

STIPPSHILL, IND., NOV. 13, 1881. DEAR SIRS,-I have read so much about Hop Bitters and always being afflicted with neuraliga, weakness, diseased stomach, never having much health, I tried a couple bottles; it has strengthened and helped me more that any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are affiloted to give it a trial.

LUGY VAIL.

Beat the World.

ROCKVILLE, CONN., March 6, 1882. Rop Bitters Co.

I have been taking your Hop Bitters for several weeks, and they beat the world.

L. S. LEWIS, Lewis' axles machine.

LEETONIA, PA., April 13, 1882.

Hop Bitters Co. I have not been well for three years, tried almost every kind of patent medicines and no less than saven doctors, one of Eimira, N.Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction. Very Respectfully Yours, B. HONT.

GENTLEMEN,-The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden street, Philadelphia, Pa., has been suffering from kidney affection, which superinduced rheumatism. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep, his trouble was so great. Reading your advertisement in the Christian at Work he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for " Hop. Bitters." He is one of the oldest residents in the locality named ; and known as a gentleman of unusual probity.

HENRY TOTTEN, 672 North 10th St., Philadelphia, Pa.

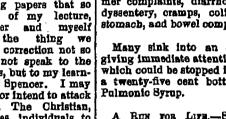
OFFICE JELLOWAY MU. A. ASSOCIATION,) JELLOWAY, O., Mar. 18, '82.

Hop Bitters Manufacturing Co.: I have been using .your Hop Bitters and find them what you recommend them to be for kidney disease, viz. (superior to all others.)

J. L. HILDERBRAND.

Vertigo, Dizziness and Blindness OFFICE UTICA MORNING HERALD, }

UTIOA, Feb. 18, 1882 I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion from dizzlness and blindness. I tried two bottles of Hop hen have itters, and since en ent lieved. Bespectfully yours, J. J. FLANIGAN.



Excelsis of Thursday's Mass all the bells forgotten the traditions of the old land, ways at home, and its home is the head with black, signifying the desolation of the woes, sorrows, griefs and joys of the people Ohurch, the prophecies pertaining to the at home the old land will not soon be story of Christ's suffering are sung, the adora- forgotten. In the early ages Ireland had calmiv, correctly, dispassionately, for here it tion of the Cross is performed and the Passion been abreast of civilization, and and evanchanted. On Holy Saturday the services gelized, in respect of learning and religion, commence with the blessing of the "new fire," the other European countries. At the fall the blessing of the Paschal candle, the of the Boman Empire learning had found an emblem of Uhrist arisen, the chanting of those asylum in Ireland, and was thence disseminpassages in the Old Testament pointing to ated through the rest of the world when a Christ's resurrection and then the blessing of revival of letters took place. How is it then the baptismal fonts. On this day the services of Holy Week are brought to a close and the festivities of Easter week, the commemoration of Ohrist's resurrection, commence.

ST. PATRICK'S NIGHT.

The Entertainment by the Young Irish-men's Literary and Benefit Associa-tion.

The Young Irishmen's Literary and Benefit Association are to be congratulated on the decided success of their enterialment in the Theatre Boyal on St. Patrick's night. Every available seat was occupied, and many were obliged to stand. The programme was well selected, and rendered in a manner which re- | fence of British connection would be fired by fiscted much oredit on the artists, and on the a Frenchman. The difference was accounted Society in the taste they exhibited in securing for a good deal by sentiment. When Canada the talented services of the ladies and was ceded to England the Canadians were gentlemen who took part. On the plat given virtual control of their own affairs. form were Mr. E. Halley, President of They made their own laws of a municipal the Young Irishmen's Literary and Benefit nature, and there was no meddling with them Association, who occupied the chair; Bev. | by another nation. If the Irish had as much Father Byan, S.J.; HoL. E. J. Flynn, Mr. Edward Murphy and representatives of the tented at being a component part of the several national societies, as follows : Messre. Stroud, Gowdey, Foster, O'Rourke, Flanders, O'Nell, Welsh, Meagher, McAfee, Drs. Guerin and Kannon. After an overture, "St. Patrick's Day," by the band of the Victoria Rifles, An address by the Rev. Father Byan, S. J., followed. The rev, and eloquent gentleman continual intermeddling in the domestic was received with warmth, fully evincing the affairs of a nation like this? If they require respect and esteem in which he is held by all nationalities and creeds in the community. He urged his hearers not to be too much carried away with the splendor of costly display, but to seek rather the glory of God, and the glory of truth and right thinking. This had been the true glory of old Ireland in the past. and must be so in the future. Speaking of the noble work done by Irishmen the world tionized the conditions of trade, and Canadian over, the reverend gentleman paid a glowing tribute to the memory of the late D'Arcy McGee, which was received with loud apblause.

The Hon. E. J. Flynn, on coming forward, was received with cheers. After paying a tribute to the Young Irishmen of Montreal, the hon, gentleman delivered in eloquent and stirring address on Ireland's past, present and Irish are valuable citizens, and when they inture. In the past there was something to have a chance they can hold their own. In glory in, at the present, there was something this country they have olimbed to the top of to work for, and upon the present depended Ireland's jutures prosperity. He portant positions, instead of being mere touched effectively upon Irish history hewers of wood and drawers of water. In and the noble sufferings, and provinces conclusion, Mr. Hawkins advised them was supposed to be the greatest piece of ma. sented probably the most Protestant riding universal laws that it can easily see; and native force, such as honesty, kindness, mild. coordings in Parliament.

then let us call on conscience at its home in the head. Here it will receive us kindly, holds its court as supreme judge of its lawful subjects. The conscience of the head considers principles, general principles and universal laws. It has not to go far to look for these laws; it has only to take down its own books to turn over its own tablets. The writing may be old, it may be somewhat obscured by time like an old palimpsest, it may be buried in other writing that circumstances and surroundings and prejudices and early education, or life-long action have writt in upon it-but there it always is; it is written in indelible ink and it is written by the hand of God. The first not of the conscience is consciousness, consciousness of its soul and consciousness of its Creator, and consciousness of the relations between botb. The second act should he that this conscience go on its knees and praise and reverence and serve its Oreator ; for it sees and knows that it is a creature and that a creature essentially depends on its Oreator, and that an intelligent creature who knows this dependence is bound to acknowledge it according to his nature, capacities and powers; and that a creature com-posed of body and soul is bound to submit body and soul to God. Here comes the beconscience of the head knows not may ; its word is ought or must, and the reason is this : The conscience of the head is the intellect, the intelligence; the intellect sees and knows the principles and first causes of things. The first causes in the mental and moral order are the efficient and final, the intellect can know its origin and its end : it is bound to exercise its powers of knowing, for its nature is to know. Knowing its final end it is bound to turn its natural tendency towards that end; its natural tendency is towards truth, for universal truth is its natural object ; its nature is immortal ; its adequate object must be eternal ; therefore it teels itself bound to turn itself towards eternal truth, towards eternal good, towards the one only eternal God. But here the conseat and come down to its home in the heart. The conscience of the head sees, and knows, and judges; the conscience of the heart acts; the conscience of the head secs principles and interprets universal laws : the conscience of the heart applies practical conto the Irish. Let us do the same, and invite | clusions; the conscience of the head is in them i to come to this Canada of itself always certain, correct, imperative ; the consolence of the heart may be uncertain. erroneou*, doubtful, wrong; the conscience of the head is necessitated in its action; the conscience of the heart is free. We shall understand all those ap-parent, contradictions if we just folhead to its home in the heart. I said the two

OATABBH. manent cure is effected in from one to three applications. Particulars and Treatise free on receipt of price. A. H. DIXON & SON, 305 King street west, Toronto, Canada. 13-tf

"A LITTLE GIFT FROM IRELAND." This is the title of a poem written for and published in THE POST and TRUE WITNESS about two years ago. The poem has been ex-tensively reproduced in the journals and magazines of America, without acknowledgment of any kind. The author's attention has been called to the fact by a Montreal magazine giving credit to a Boston confrere for the production. The author writes us as follows on the subject :---

" Without desiring any undue notoriety in the matter I must say that to many this would give me rather an equivocal position, or, perhaps, cast a doubt as to the validity of my claim of authorship. I think it only fair that such magazines as reproduced the poem might give credit to the journal which ushered it into the world, even if the author's name or credit is a matter of not sufficient importance to remain annexed to his work. Perhaps it may be somehow in the power of your journal to call attention to the matter, which would, 1 suppose, if allowed to rest, be coolly gobbled up and walked away with by some future usurper, as has already been done in similar cases."

The author of the poem in question is Mr. E. A. Sutton, of Quebec.

Women with pale, colorless faces who feel weak and discouraged, will receive both men tal and bodily vigor by using Carter's Iron Pills, which are made for the blood, nerves and complexion. 626

THE IBISH BELIEF FUND.

The committee of citizens who have inaugurated in this city a movement for the reliet of the starving poor in Ireland have authorised the tollowing gentlemen to open subscription lists at their respective places of business :- P. Wright, 559 Bt. Mary street ; Jas. Foley, 223 Bt. Joseph street; W. J. Bafferty, 188 Ottawastreet ; B. Connaughton. 84 Grand Trunk street, Loughman & O'Fia herty, 77 Wellington, and J. Redmond, 10 Chaboilles square. There are also a numbe of gentlemen appointed as collectors to solicit subscriptions. It: is to be hoped that the Irish people of Montreal will not be behind in aiding the movement and thereby help to keep the starving poor in the Old Land from untimely graves. No time is to be lost in sending in subscriptions. We shall from day to-day publish the list of subscribers. The following is the first installment of names:----James Kelly, \$1; Mrs Kelly, 1; Mrs Kilty,

James Kelly, \$1; mrs Kelly, 1; mrs Kily,
i; W Dunne, 1; Thos Larkin, 1; John Dwane, 1; J Orowe, 1; J Burns, 1; J Scullion,
i; Mrs. Scullion, 1; J Walsh, 1; J M Plunket,
i; O J Maguire, 1; J Lowe, 1; P Beynolds, 1;
Mrs Beynolds, 1; Patrick Frs Beynolds, 1;
Patrick: Durack, 1; D Treacy, 1; J P Doyle, 1; Denis Harrigan, 1; B Tansey, 1; Mrs Tan sey, 1; PO Donahue, 1; J O'Gorman, 1; Mrs O'Gorman, 1; D Saxton, 1; J Moore, 1; cash, 1; Mrs Cunningham, 1; Miss Nolan, 1.

-It has been arranged that Parnell is to come

Hop Bitters Co. June 15, 1881. I have been suffering five years past with. neuralgia, liver complaint, dyspepsia and kidney complaint, and i have doctored with fourteen different doctors who did me know good. At last I tried Hop Bitters, and after used a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds. JAMES COONTS.

Beelington, Barber County, W. Va.

Wicked for Clergymen.

"I believe it to he all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, we should freely com-mend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

BEV. B. B.----, Washington, D. C.

A good Baptist clergyman of Bergen, N.Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years after he was advised that Hop Bitters would cure him, be-cause he was airaid of and prejudiced against the word "bitters." Since his oure he says none need fear but trust in Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters, and I recommend them to my people .- Methodist Olergyman,

Mexico. N. Y. 1 had severe attacks of gravel and kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters,. and they cured me in a short time. --- A distin--guished lawyer and temperance orator of Wayne County, N. Y.

A BIG STREAK OF LUCK FOR MAYS-VILLE.

Charles D. Rigney, an industrious, worthy young gentleman, and Mrs. Henrietta Burns, of Maysville, were so fortunate as to be the holders of one-fifth of ticket No. 57,012, in the February Louisians State Lottery drawing, the number that won the capital prise. Mr. Bigney and Mrs. Burns are each of them richer by \$7,500 than they were the day before the drawing. The money has been col-lected through the bank of Messre. W. R. Bison & Co. This was the first investment of the kind made by either party. A fourth of a \$2,000 prize was also won by a Huntsville party .- Huntsville (Alz.) Independent, Feb. 22.

FEAR NOT. All kidney and unnary complaints, espa-cially Bright's Disease, Diabètes and Liver troubles, Hop Bitters will turely and lastingly oure. Cases exactly like your own have been cured in your own neighborhood, and you can to America, Sexton remaining to watch pro- | find reliable proof at home of what Hop Bitters has and oan do,