

By base superstition, and priestcraft and crime. Watch, Orangemen! watch! 'tis the crisis of time.

By wife, home and children; by friends and by kin; By the one sacred triumph, of which Britons sing; By Conservative principles, keep the Radicals down; Watch, Orangemen! watch! and defend Church and Crown.

And this is a purely benevolent and religious institution, having no politics connected with it. Sir, I say there is no benevolence in the quotations I have given—this setting of man against man, of party against party, of creed against creed, and this rising up of the worst feelings of our common humanity, instead of doing anything to allay them, I find that the Grand Lodge has also taken up the question as how to deal with Grits and Papists who attempt to enter Orange Lodges. In the Grand Lodge it was moved and

Resolved—That our humble petition presented to the Grand Lodge of British America, praying that the constitution of our association be so amended as to prevent members of our association voting at any municipal or parliamentary election for any person or persons belonging to or in sympathy with the Roman Catholic league, and in the event of their so voting, that they be expelled from our order.

Why, Sir, what does this mean? According to the resolution of the Grand Lodge, a Roman Catholic was not fit to be elected to a common council, and every member of the order was instructed to vote against him. And yet this is a religious and benevolent institution. Further it was moved by another brother and seconded by another brother of the same Grand Lodge:—

That inasmuch as it is reported that brethren of the Royal Orange Institution at the recent Parliamentary election, voted for a Fenian sympathizer, in preference to a sound Protestant, be it resolved that the District Lodge of Toronto be directed to investigate the matter, and deal with the offending brethren as may be conceived conducive to the best interests of our institution.

The sound Protestant who was running against him was Mr. John O'Donoghue, the present Senator; and the members of the order were called upon to do what? To expel from the Grand Lodge those men who exercised the right of free men, to vote according to their consciences. For doing that they were to be expelled from this religious and benevolent institution, which is run in the interests of our common humanity. This is not all. I have something further that I propose to trouble the House with.

I have shown you that this is a political organization, run in the interests of one political party. I have shown you that a resolution was passed in the Grand Lodge, making a man liable to expulsion if he voted for a Roman Catholic or a Grit. I have shown you that this organization is opposed to the Liberal party and to the Roman Catholic Church. I say that an institution of that kind does not deserve recognition at the hands of an independent Parliament. I say that it is arrogant in saying that men shall not be allowed to exercise the franchise in the way they see fit, without expulsion from the organization. At a meeting of the Grand Lodge of Ontario, held in 1875, the following resolutions were passed:—

Resolved—That in the opinion of the Right Worshipful Grand Lodge, the time has arrived when the Orangemen of Canada, without reference to political parties, must unite in one grand political phalanx in order to stop the encroachments of the Romish Hierarchy upon the body politic of the country, and that the following platform be adopted:—

Unswerving and untiring allegiance to the Mother Country and British connection. No grants of money from the public purse for sectarian purposes. No separate schools, but free secular education for all. Taxation for all; taxation for all property held by religious bodies upon its fair assessment value.

The opening of all public institutions in the land, religious or otherwise, to public inspection by Government officials. That it shall be the duty of the County Master in every Orange county, in the event of a general election, or other election taking place, either for the Local or Dominion Parliaments, to submit the platform to the candidate or candidates, to ascertain if they will support them or not, and then to call a county meeting before the day of polling, and if neither of the candidates will support the said platform, then it shall be the duty of the County Lodge to bring out a candidate.

What is that if not political? Does that show a religious and benevolent spirit? It shows the most intolerant spirit that could be manifested by any class of the community. That is not all. The spirit of hostility is not only manifested towards the Liberal party, but also to the Roman Catholics. We have had ample occasion to learn that in Ontario during the last few years. We remember well the bitter discussion that took place in the press on both sides of politics, with respect to a book that was adopted in our common schools. I refer to Marimon. The Catholic Archbishop of Toronto objected to that book, and the Minister of Education withdrew it, because it was objectionable to a large and important body of his fellow countrymen who have different religious opinions from his, opinions which ought to be and are respected by every right-thinking man. The Orange Sentinel, commenting on the action of the Minister of Education, said:—

It was an outrage on the part of the Minister of Education (Mr. Crooks) if he has made this concession to the priests for any reason. \* \* \* Because the Protestant public of this Province will not submit to Archbishop Lynch or any other Romish priest dictating what books shall not be used at schools, which are almost entirely supported by taxes paid by Protestants.

The Orange Sentinel goes on to say:— "The hand of Rome is on the throat of our public school system. The Protest-

ant public are sick of this political pandering to Romanism, which, if continued, will end in the destruction of our dearest liberties. \* \* \* Because Archbishop Lynch does not want the book interdicted on account of its immorality, but because it exposes the lawlessness of Romish ecclesiastical celibacy."

And so on. With these facts staring us in the face, it is folly to close our eyes to the fact that this institution is something more than a religious and benevolent institution. At a demonstration of Orangemen held not very long ago, in my own town, another reverend gentleman made use of the following words:—"They should not on any consideration put a Roman Catholic into Parliament."

That is religion and benevolence. "Read from papers showing that the Papacy declared their only hope of continuing to a vigorous old age lay in America, and that was by having legislators to make laws favorable to them. Hoped no Catholic would be allowed into our Canadian Parliament. Said that a Roman Catholic was not a loyal man and could not be such so long as he placed the authority of the Pope first. He would, therefore, advise his brethren that where they could not send their children to the school of the political stripe they desired, to allow a member of any other political party, if a Protestant, to represent them rather than a Roman Catholic."

Now, I think I have shown you enough to prove that this is something more than a religious and a benevolent institution, and that I am justified therefore in opposing it. It is a good deal more than that. You will find that an Orangeman is not at liberty to send his child to a convent, though there may be no other schools for miles distant, without rendering himself liable to expulsion. I hold in my hand the minutes of the Grand Lodge, and what do I find reported there:—"H. E. Ketchum was expelled for taking his child to a Roman Catholic school; Wm. Stimpson was expelled for marrying a Roman Catholic."

The feelings of the heart cannot even be encouraged by this institution which is so eminently benevolent and religious. "Thos. Powell, for being drunk and using a knife on a Protestant."

Had he used it on a Catholic, it would not have mattered. Now I find throughout this report a good deal of the following:—"Dalton McVicar was expelled for marrying a Roman Catholic; Richard Bradford for marrying a Roman Catholic; Alexander Kinch for marrying a Papist."

They were not particular about the name in this case. You find, from beginning to end, that almost every movement made in the Grand Lodge is a movement in the direction I have just indicated—all pointing in the one direction, not simply that it is a religious and benevolent institution, but something more than that—a political institution. This order has no right to ask incorporation on the ground of its being a religious and benevolent institution, if these extracts, which I have taken from the reports of the Grand Orange Lodge, are true, and they must be true, since the report is an official and authorized one. The society is, in fact, a political association, and is kept alive, to a large extent, for that purpose. Why should we keep this institution alive by giving it corporate existence and parliamentary recognition? What does it do every twelfth of July, but stir up old sores, old reminiscences, old memories that ought to be buried in a free country like ours. I trust the hon. First Minister will not vote for this Bill. I know that he was a leading Orangeman at one time: I know that he was a Knight of the Royal Sash, and I remember reading an able speech of his powerful speech—a speech more noble than I have ever heard him make in Parliament—delivered by his brethren in Kingston, and after the speech was over they marched down through the streets of Kingston to the tune of "The Protestant boys," and "To hell with the Pope." That is not the kind of institution to which we ought to give status. I hope my hon. friend, as he and I are growing older, as the shadows of years are falling over us, will be found on the same side with me, recording his vote against this Bill, because the society, so far, is purely political and does not deserve countenance either by voice or vote.

Mr. WHITE (Cardwell). The earlier part of the hon. gentleman's speech had to do with the constitutional right of this Parliament to pass this Bill. He took the ground that we had no authority whatever to pass a Bill of this kind, incorporating a body to hold property, because that was a matter entirely within the jurisdiction of the Provincial Legislature. But we have already, during the Session, incorporated two or three rather important bodies to hold property throughout this Dominion: we have incorporated the Wesleyan body, the new Methodist Church in Canada, and, curiously enough, we have made the articles of union—which are said to correspond with the rules and laws, and regulations and constitution of the Orange society—a part of the giving them the effect of law, and giving to the body the right to change them by a certain process afterwards, if they think proper. We have this afternoon created two corporations, so far as this branch of the Legislature is concerned, with authority to hold property. I know that the question has been raised by the hon. member for Quebec as to the right of this Parliament to create those corporations, to give them the power we are giving them, but notwithstanding that point was raised, this Legislature, without any serious objection, at any rate, has created those corporate bodies. It is quite true that the property of those powers will undoubtedly be held subject to the laws of the several Provinces, but so far as we are concerned, we simply create the corporation. The hon. gentleman further objected, on the ground that we were going to hand the property of the private lodges to the general body. That is a matter which, it seems to me, concerns the lodges themselves, and I am not aware that any petitions have been presented to Parliament from Orange Lodges complaining that they are about to have their property placed at the mercy of the Grand Lodge. If there is such objection,

it will undoubtedly come before the Private Bills Committee, where this matter will be discussed, and it will be there dealt with. We have the statement that it is a direct interference with the law of Mortmain and reference is made to one of the clauses of the Bill, in which it was said that an Orangeman, according to the interpretation of the hon. gentleman, could bequeath his property to a Grand or any lodge. This is a question also of detail, which could be dealt with by the Private Bills Committee, but, Sir, the hon. gentleman, in the second part of his speech, after declaring that we had no power to pass this Bill at all, went into a general attack upon the Orange association. Sir, I ventured, when we were discussing his question on a former occasion, to point out the great inconvenience which would arise if in questions of corporation of public bodies which came here, we were to be bound by our opinion of the methods or principles of these corporations. The hon. gentleman has read the opinions of a number of Orangemen—pretty strong opinions, I will admit—but I venture to say that if he goes into some of our Protestant churches, or into some of our Roman Catholic churches, and listens to the controversial sermons which are sometimes there delivered, he will find the attacks upon Roman Catholics, on the one side, and on Protestants, on the other, quite as strong as anything he has given us here this evening.

Mr. WHITE. Do I understand hon. gentleman to say no? Mr. CAMERON (Huron). Yes. Mr. WHITE. Then I can only say that I have heard them, and the singular thing is that, the strongest opinions the hon. gentleman has given us to-day are from clergymen. Are we to be told that they use stronger expressions out of the pulpit than they would use in the pulpits? I am not aware that we ever heard those expressions used in Parliament as reasons why they should not be incorporated. Then we had read a platform, or what was said to be a platform, of the Orange body, to be submitted to every candidate, in order to determine whether the Orange body would vote for that candidate or not. I thought, when I heard that platform read, that I recollected something like it as being the platform of the Liberal party of the Province of Ontario, "No separate schools."

That was one of them. Do hon. gentlemen remember who raised that cry in Ontario, and do they remember, as I pointed out once before, that it was the votes of Orangemen in the old Parliament of Canada which gave the extension of the separate school system to the Roman Catholics of Ontario, two Grand Masters of the Orangemen voting for it and a large body of the so-called Reformers voting against it, although they were supporting a Reform Government, which did not bring in the Bill, but supported a Bill, which was introduced by an hon. gentleman who is now a Senator, "No sectarian grants." That was another cry.

Mr. LANDERKIN. Will the hon. gentleman explain who it was put the Separate School Act in force—under what Government it was put in force? Mr. WHITE. It was put in force, if I mistake not, as far back as 1852, under the Government of Mr. Hincks, with determined opposition of the late Hon. George Brown; and, from that day downwards, the late Hon. Mr. Brown and his followers in the Province of Ontario were the leading opponents of separate schools, and the Conservatives were attacked in every constituency in the Province of Ontario on the ground that they were not true to the Protestant principles which ought to govern them in that Province, and were in favour of separate schools. And then, in 1863, when it is well known that the Roman Catholics of the Province of Ontario desired some changes in the separate school law, some further extension of it, and Mr. Scott brought in his Bill, when Mr. Sandfield Macdonald was at the head of the Government.

Sir JOHN A. MACDONALD. Scott being a Conservative. Mr. WHITE. Yes; Scott being, of course, a Conservative at that time; it was before he went into the ranks of hon. gentlemen opposite—when he brought in that Bill, sanctioned and supported by Mr. Sandfield Macdonald and his Government, but opposed by the ordinary following of that Government from Ontario, that Bill was passed by the votes of Conservatives in the Province of Ontario.

Mr. LANDERKIN. Mr. Scott was not in the House in 1852. Mr. WHITE. "No sectarian grants." That was a cry on every Reform platform in Ontario. "Public institutions open to inspection." Have you never heard the late Hon. George Brown announce that as his policy, as what ought to be the Statute law of the land, that every public institution receiving any grant of any kind from the Legislature, ought to be open to inspection? And I have no hesitation in saying that any institution which does receive a grant from the public Treasury ought to be open to inspection by the Government if it chooses to accept that grant. "Taxation of church property." Why, that is a strong cry now, with the Liberals in the Province of Ontario. Take the Liberal newspapers, nearly all of them, and you will find that they are in favour of that principle. I believe even the London Advertiser, a newspaper edited by a prominent member of this House, is in favour of that principle. And so on with all these principles embodied in that platform, which was said to be offered to candidates for their acceptance. All these were the principles which for years governed the Liberal party in this Province. One cannot but look back at the history of that period. I can remember very well, and all those who were well when broad Protestant principles were the basis and foundation of the whole political superstructure, when Conservatives were attacked in every part of the Province of Ontario, because they were simply priest-ridden, because they were sold to the French of Lower Canada, because they were not true to the Protestant principles which ought to govern them. When the hon. gentleman read extracts from speeches deliv-

ered by Orangemen, I would recommend him to read the speech delivered by the late Hon. George Brown, when he was running for Toronto, in 1858, at the presentation of a gold watch by the Orangemen of Toronto, those who were disposed to go with the Liberal party at that time, headed by the late Mr. Robert Mooly, who presented it; let him contrast the speech of the leader of the party in those days, who, even after he left public life, was recognized as the leader of the party, with the speeches he has quoted to us to-day, and he will find that the speeches of to-day are mere milk and water—aye, skin milk and water at that—in regard to their strength, as compared with the speeches of the leaders of the Liberal party in this Province then. We have nothing to do here with the fact whether the Orangemen are Conservatives or Liberals. What we do know is, and it is a matter of record, that in many constituencies, Roman Catholics from the Province of Ontario, and we have them to-day in this House—owe their seats to Orange votes, and we know that it has been the steady record of parties in the Province of Ontario, that in their tactical acts, when candidates were put in the field, the liberality has been on the part of the Orangemen and the illiberality on the part of the clear Grit Protestants of those constituencies. That has been the history of the two parties in relation to their liberality towards our Roman Catholic fellow-citizens; but, as I have said, we are not here to discuss the question of whether Orangemen are wise or unwise, whether it is good, bad or indifferent, or whether it would be better if there were no Orangemen in the country. Extreme Protestants would say it would be better if we were all Protestants and there were no Roman Catholics, Extreme Roman Catholics would say it would be better if we were all Roman Catholics and there were no Protestants. But do we stop to consider that, when either the one party or the other party comes here to ask for incorporation? No, what we have to deal with is, in this particular case, that there are to-day in Canada at least 250,000 people who are Orangemen—whether wisely or not, is not for us to consider here—they come to us just like any other body comes to us to ask a simple Act of incorporation, to ask that which is not denied to any other body that comes to this Parliament; and it does seem to me that, if we undertake to say that they shall not be incorporated, because, forsooth, the politics do not suit the politics of hon. gentlemen opposite who happen to be Protestants, and who, upon that ground, at any rate, cannot object to them; if we are to take that ground, we are laying down a principle of legislation which, in its practical effects, would prove exceedingly injurious if carried out in other cases which came before us. This is simply a Bill for the incorporation of people who, as citizens; who, as neighbors, in neighborhoods where Protestants and Catholics are together, meet their neighbors of the Roman Catholic faith, and live together as happily as men can do. I happen to represent a constituency where, in one part of it, there is a large Roman Catholic population, and where, in the very same township, there is a large Orange population. You meet the two at their bees, at their social gatherings, everywhere, no difficulty between them, each willing to help the other in time of help or need, each willing to visit the other in time of sickness or distress, when social intercourse is of its greatest value. By granting this Act of incorporation, instead of increasing Orangemen, instead of embittering the feelings between Orangemen and Catholics, I venture to say the effect will be largely to decrease that feeling, by taking away that reasonable ground of grievance which men have a right to feel when they come as citizens of a free country to a free Parliament, to ask for the privileges which are given without question to all others who choose to come here and ask for them.

TO BE CONTINUED.

ST. PATRICK'S DAY IN ENNISMORE.

Peterboro' Review. St. Patrick's day was celebrated with all due solemnity in Ennismore. The largest congregation ever seen within the sacred precincts of the Parish church assembled on the morning of the 17th. High mass was celebrated at 12 o'clock by the Rev. Father Kelly, and two hundred and twelve of the sons and daughters of Erin received the Holy Communion. Miss Williams of Peterborough presided at the organ and performed her duties most creditably. Father Kelly preached a sermon on the life and works of the Saint of the day. He said that Irishmen and the sons of Irishmen were deservedly proud of their spiritual ancestry and it behooved them always to act according to the glorious ideal left by their forefathers in the faith.

CONCERT.—In the evening a largely attended concert was held in the Town Hall. Recitations under the supervision of the teachers interspersed with music and singing under the supervision of Miss Williams reflected the greatest credit on all concerned. A brief address was then delivered by Father Kelly upon the material prospects of old Ireland. Everything seemed, he said, to point to a happy and a glorious future for Ireland. Under the leadership of Mr. Parnell and by aid of constitutional methods wonders were being achieved. Under the aforesaid leadership Ireland was soon to be, and in the near future, a contented and flourishing, albeit an integral portion of the British Empire. And in this sense would be realized the aspiration of Ireland's immortal poet,

"Great, glorious and free, First flower of the earth, First gem of the sea."

The people dispersed to their homes at 9:30 p. m., after giving hearty cheers for Parnell and constitutional methods—happy to meet, sorry to part, happy to meet again.

FASHION IS QUEEN. Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10c. for any color. Get at druggists, Wells, Richardson, & Co., Burlington, Vt.

CARDINAL MANNING ON THE HOLY FAMILY.

London Universe, March 15.

A numerous attendance of the men belonging to the Congregation of the Holy Family greeted His Eminence the Cardinal Archbishop of Westminster on Sunday afternoon when he visited St. Charles's, Ogle Street, to address them specially. On His Eminence entering the church, preceded by cross-bearer and acolytes, the choir and congregation sang the *Ecco Sacrosanctus Magnus*. This concluded, His Eminence ascended the missionary platform and said it was but the other day he came there to address the women of the Congregation of the Holy Family, and he was glad to find that they were now to say a few words to them in the course of the mission that was then being conducted in their church. That Mission, said the Cardinal, I fervently pray God to bless, and I am now going to ask you to do something in this Mission. The other day I was speaking to those who are the wives and the mothers of families in this parish, as well as to those who are growing up and will be the mothers and wives of the future. I was then speaking to those who have the charge of our little children, and I told them, as I repeat to you, that the cause that so many of our poor Catholic children are being lost to the faith is because of the frightful state of the homes of the poor. You would not be here if your homes were not Christian and Catholic homes; therefore you will not think I am speaking of you. You know as well as I do, that there are 10,000 homes, Christian and Catholic in name, which are not homes in any sense at all. They are wretched and made miserable by sin, vice, wrath, strife, unhappiness, contentions, all coming almost entirely from one cause. You will perhaps think I am going to say from neglect of the Sacraments. That is truly one great cause, but there is another cause deeper than this, and that is the drunkenness in which say of this country, lie drowned. There is nothing on the face of the earth so terrible as this. The Holy Family is intended to SAVE THE HOMES AND THE FAMILIES OF OUR PEOPLE.

Unless the homes of the people are Christian, virtuous, prosperous and happy, there never will be peace in any people. You might just as well build a house on a rotten foundation, as think people can be prosperous when their homes are not sound, healthy and holy. You are the heads of the families, you are over the wives and the mothers, and therefore you have the responsibility of authority, and I am confident you will do your best to comply with your duty. Is it not terrible for you and me to think that there are in London 200,000 Catholics, and that year after year the greatest number that come to their Confession and Holy Communion is about 72,000? I will take off 50,000 for children and those who from sickness are unable to go, and that will leave as many who never come to the Sacraments as there are who attend regularly to their duties. I am told that many come during the course of the year who do not come at Easter time. I hope that is true, but I am bound to say that I fear it is not; but anyway not one in two who are bound under pain of mortal sin to come to their duty ever come at all. Can we rest satisfied with such a state of things? No; and I call on you, members of the Holy Family, and if you have the will to do it you can do much that the clergy cannot do themselves. There are between two and three hundred priests working all the year round in London, and as you know the work of a priest is one that ties him very much to the church morning and night in his confessional. Many hours in the week he has to attend his schools. He has to visit the home of his people and attend at the bed-side of the sick. A priest has, like yourselves, only twenty-four hours in the day and only seven days in the week, and all these things will hinder him from going to the homes of the poor. If he goes at any time before sunset.

HE WILL NOT FIND THE WORKING MEN at home, and at night he has to be in the church. More than this, a priest is like yourselves; when he has done his day's work he must go to his rest, and it is hard to say that he should put on his hat and go through the streets of his parish to visit the poor. No wonder our priests break down through these rules. During the year I don't know how many of my priests have broken down, and I have been obliged to give them permission to go away. I believe there are very few idlers to be found among the priests in London, and if such exists I don't know them; but if I am asked for priests who work hard I can put my hand upon them in every parish in London. But a priest has neither time nor strength to do what you can do. We want more eyes to look after those who are lost sheep. We do our best, but we want others to help us. We want more eyes to lay hold of them, and I ask you men of the Holy Family to do your utmost to gain as many men as you can to enrol themselves in the Holy Family. You must all have neighbors, friends, work-fellows and companions whom you meet every day. Why not bring one next time you come to your Holy Family meeting? I will give one hundred days' indulgence to any man who will bring another man to be enrolled in this confraternity. You have all heard of the League of the Cross, and perhaps, some who hear me are members of that society—the more the better—now, I will tell you what the League is. The difference between it and the Holy Family is this: the Holy Family is a confraternity of those who are practicing their religion; but the League of the Cross is a great net which is let down into the deep to take the fish, both good and bad, and bring them to the shore. The League is intended to drag all over London. It is not a confraternity of reclaimed drunkards.

I MYSELF, AND FORTY OF MY PRIESTS, are members of it, and I think we may clear the League of that charge. Drunkenness is the root of all deadly sins. As long as a man is sober and knows what he is doing, so long as he can tell right from wrong and has the will to stand firm to his duty, he will not go willingly into mortal sin; but when he is not so there is not a sin that he will not commit. As I know that the real cause of the sin that destroys the souls of men is drunkenness, I put the axe to the root of

the tree, and you will say that is commonsense. Let us cut down that tree, and we shall save souls without number, but as long as that tree lives the harvest of mortal sin will grow greater year after year. A drunken man cannot go to his confession. He is stupefied, and if he did go the chances are he would make a bad confession, and that would make matters worse. The League of the Cross is a great net spread all over London to catch not only those who are willing to come, but also those who have not the desire—to bring them to the good priests who will give them the pledge. I ask you then to use your influence to bring men into the League of the Cross, and I will give fifty days' indulgence to every person who will bring one new member into that society. The first time a man turns his back on God is when he gives up going to confession. He was brought up in a Catholic school, but when he became a young man he began to fall away, and when he grew older he did not come back. When men don't come back to confession it is because they are afraid of telling the truth; they are afraid of coming out of the darkness of their light into that bright light which comes from the crucifix that hangs over his head in the darkness of the confessional, whence five rays of light come from the Sacred Wounds of Christ. As

THE FIRST SIGNS OF A MAN GOING WRONG is when he leaves off his confession, so the first sign of his coming back is when he returns to it. If you wish to know whether you are really growing in spiritual life, in the love of God, if you have a hatred of sin, the way for you to find out is to see how you make your confession. Take care to examine yourselves day by day and especially before you go to confession. Do you try to find out how your life is going on; what your words, your thoughts, and your deeds are? Do you go to your confession with as much sorrow for your transgressions as you can, and have you the determination not to go back to the same sins? Now, try to increase the number of members in the Holy Family, and gather some more into the League of the Cross. Try to bring some of your friends and neighbors to the mission to assist your priests, for we stand in need of more eyes to watch tongues to persuade, and feet to go about, and hands to guide those who will not come in of their own accord, to bring them back to your priests and your God. All I have to add is that we will now kneel down together and ask our Blessed and Immaculate Mother that this mission may result in the conversion of a number of sinners and a great increase of penitents, that we may have a great harvest of souls in the eternal garden and bliss of eternal life.

His Eminence then ascended the altar steps and gave his blessing, and the service terminated with the singing of the Holy Family hymn.

The Cathedral Cross.

Over the hushed and silent city  
Softly did the moonbeams fall,  
Testing now on tower and turret,  
Now on roof and now on wall.

I was sitting at my window,  
With a heart by cure oppressed,  
Looking out upon the midnight,  
Vainly striving now for rest.

And I said: "Oh, life is surely  
Naught but sorrow, grief and loss."  
Then before me, pointing Heavenward,  
Saw I the Cathedral Cross.

Oh! it stood like holy sentinel,  
Watching o'er the silent night,  
Pointing upward, pointing Heavenward,  
Bathed in moonbeams soft and bright.

And its arms, outstretched so loving,  
Seemed a blessing to impart,  
And a holy hush descending,  
Calmed the tumult in my heart.

Then I heard a gentle whisper—  
"Dost thou shrink from pain and care?"  
Child, art thou, then, so unwilling  
In thy Master's grief to share?

"Jesus bowed His head in anguish  
Once for thee upon the Cross,  
Surely, then, oh thou wilt sometimes  
Bear for Him a little loss."

"Should He bitter sorrow send thee,  
Meekly bow to His dear will,  
For His love that passeth knowledge,  
With sweet joy thy grief shall fill."

Pointing upward, pointing Heavenward,  
Stood the Cross, all bathed in light,  
And the city softly slumbered  
In the silent hush of night.

And beside my open window  
Kneel I now in fervent prayer;  
Oh, my heart grew strangely lighter!  
For sweet peace had nestled there.

And I saw that pain and sorrow,  
Sent us by the God above,  
They are only richest blessings  
And sweet tokens of His love.

For the precious love of Jesus  
Lightens every grief and care,  
Filling all our lives with brightness,  
Like the moonbeams on the Cross.

Sanitary Inspection.

If you would avoid sickness clear away the filth and rubbish about your premises, establish proper drainage and admit pure air. The skin, kidneys and bowels are the sluiceways of the human body. Regulate these channels of health with Burdock Blood Bitters which tend directly to purify the blood and regulate the stomach, liver and kidneys.

A HURT WOUND HEALS.—Life loses half its zest when digestion is permanently impaired. Surely then a speedy means of restoring this essential of bodily comfort is worth trying. Every rank, every profession, bears its quota of evidence to the beneficent influence upon the stomach, and also upon the liver, bowels and kidneys, of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, or celebrated Blood Purifier. What is the wise course suggested to the sick by this testimony? We leave them to decide. Sold by Harkness & Co., Druggists, Dundas St.

"How are we ever going to get through our spring and summer's work? We are all run down, tired out before it begins." So say many a farmer's family. We answer, go to your druggist and pay five dollars for six bottles of Ayer's Sarsaparilla. This is just the medicine you need, and will pay compound interest on the investment.

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