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Catholic Record.
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THE CATHOLIC PRESS.

We have often spoken of the Catholic Press, and the obligation incumbent on our people to give Catholic journalism ready and earnest support. We return to the subject in this issue, as well to recall to the minds of our readers this duty as to point out to them the injury done our holy religion by papers professing to be Catholic, but which are really un-Catholic, if not anti-Catholic.

The Apostle St. Paul, writing to the Ephesians, addressed to them words of solemn warning and impressive exhortation. "Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not partakers with them. For you were heretofore darkness, but now light in the Lord; walk ye as children of the light; (For the fruit of the light is in all goodness, and justice and truth.)

"Proving what is acceptable to God, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For the things that are reprov- ed, are made manifest by the light; for all that is made manifest is light." (Eph. v 6-13) The office then of the light is two-fold. (1) to unfold to our view the beauty and splendor of goodness, truth and charity; and (2) to expose to this same view the hideousness and abomin- ation of the works of darkness. This in- deed is the office not only of the light but of the witnesses of the light. The light is Christ himself, verily the light which enlighteneth every man that cometh into the world. "In the beginning," says the blessed Apostle St. John, whose master mind soared to the very heights of eternity to grasp the very mysteries of Divinity, "in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was made nothing that was made. In him was life: and the life was the light of men. And the light shineth in darkness and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world." (St. John I 1-10).

The Catholic pulpit is the first, and the Catholic press the second great vehicle of the light. Both bear testimony unto the Word, which is the light illuminating every man coming into the world. The press emphasizes, supports and diffuses broad- cast the teachings and testimonies of the light given by the pulpit. The Catholic journalist is a sower of the good seed and as the laborer is worthy of his hire, so is he who devotes his talent, his industry and energy in sowing the seed of truth.

But Catholics in general do not give their journalists that support which it is their duty to extend to them. If Catholics did their duty in this regard would not the influence of Catholic journals be in consequence extended and an amount of good truly incalculable done? His Lordship the Bishop of Kingston address- ing his flock previous to his late departure for Rome spoke to them words pregnant with wisdom. In a country where herey preponderates in society, and all sorts of fantastic and absurd opinions are preached up in the name of Christianity, and, by means of the Press and multifarious social intercourse, are diffused through the very atmosphere we breathe. The Kingdom of Christ is not known as a Kingdom—an universal, indestructible, sovereignly independent and indefeasible Kingdom—amongst the mass of the people: the "faith once delivered to the Saints" is defiantly rejected, and human opinions, framed according to the vagaries of modern fancy in the interpretation of the Bible, are substituted for it: the active Kingship of the Blessed Virgin Mary's Son, personified in His Vicegerent, is ignorantly or treacherously disowned: whilst His adorable Name is lustily called out in our streets, as if His human presence were ubiquitous on the earth, or the sound of man's in- vocation could reach his human ears in heaven otherwise than through the me- dium of communication established by Himself in the faith of His church and the grace of the Holy Ghost. (1 Cor. 12 chap. 3 vs.) Our faithful people, many of whom live in dependence upon their un- believing neighbors; many of whom also are poorly instructed, and all who enjoy the advantage of a popular Catholic Press to counteract the poisonous literature that

finds its way into their homes, are fear- fully exposed to the danger of imbibing erroneous notions of the Church, her faith, her authority, and her discipline; and may, if not opportunely enlightened, come to regard the everlasting Kingdom of the Son of God as nothing better than any of the voluntary associations, denomi- nated "Churches," around them—a mere sect among the sects.

As it is in Canada with regard to the non-Catholic press so it is in distant Aus- tralia. A correspondent of the Dublin Nation, writing to that paper from Aus- tralia, was constrained some months ago to speak in these terms of the press in that country:

"The exponents and judges of public opinion, the daily papers (none of them Catholic or even Liberal), are filled with the most atrociously malignant calumnies concerning the Catholic religion and the Irish race, and their special European correspondents and the telegrams persistently hold up the Irish in Ireland to execration as a race of robbers and murderers. This is not done through igno- rance, but with deliberate malice; it is only a manifestation of the cold-blooded hatred of John Bull, which in my mind is the very essence of human malevolence. The echoes of these lying papers are resped in the street, in the school, in every place where people meet and Ireland or the Irish are mentioned. Need we wonder that young people continually hearing all this, living in a poisonous atmosphere of detestable calumny, become such as they are, indifferent or hostile?"

Now there are Catholic papers and Catholic papers. There is, in fact, the genuine and the spurious article. The late Provincial Council of New York solemnly called the attention of the Catho- lics of the Province to avoid and dis- courage the reading of certain so-called Catholic papers.

More than a year ago an article on the same subject in Donohoe's Magazine attracted our attention. The writer said:

"The disgraceful exhibition of so-called Catholic and Irish papers, on sale for political purposes, is used by our enemies to discredit all true Catholic and Irish journalism. We have diffi- culty enough to contend against in the way of establishing any Catholic journal, with- out our being weighted with suspicions that we are in the market for any chance political bidder. The circulation of the Irish World was represented to be so vast, that one readily concluded that its pro- prietor could easily keep above any merely mercenary reasons for changing its peculiar tone. But, pointedly asks English secret service funds have been at the bottom of the spread of the Irish World throughout Great Britain, since the sheet has begun denouncing the Irish Parliamentary party? Mr. Trevelyan, in reply to a question in the Commons, says that the Irish World can possibly do no harm in England. In fact it is decidedly doing good to the British cause. And this is the sentiment which Irishmen support: Is it any wonder that the American laugh at us? Imagine this country en- couraging a journal which existed only to sow the seeds of disunion, assail honored names, and weaken confidence in measures of good, which have been proved to be not only feasible, but effectual."

Every case of journalistic malfeasance in the Catholic press, is no doubt magnified by its enemies. The Irish World is not Catholic, but it pretends to be such, and it is read by very many Catholics. There are journals, however, which claim to be distinctly religious, and yet, with a strange perversity, they manage uncon- sciously, we hope, to inflict real injury upon religion. The Irish, and the Catho- lics of Pennsylvania were simply furious at the political sky-rocketing of the New York Tablet. The only denomination in the country which secretly separates politi- cians from religion, is the Catholic.

Our unity in religion, no doubt, mod- ifies our views from all subjects, more or less perceptibly. It is a peculiarity of Catholics that they feel the consequences of the crimes and blunders of individual members. So with our press. A sheet of little intrinsic importance shares the influence which a common faith and its sphere exercise over all our people. This influence, which the true Catholic journal- ist uses with discretion, and even fear, should be like its source, Catholic, not limited or partial.

Our Catholic men of letters may as well make up their minds that their readers learn politics from the daily paper, from political clubs, and from the living inter- communication of society. The only manner in which we can deal with politics is in a broad and scientific study and ex- position of the great principles which underlie the social frame, and guide the life of nations. The common sense of the people will find out the good or the evil that is in Republicanism, Democracy, Prohibition, and other phases and forms which the political idea takes. On a higher plane, the Catholic publicist may take his stand, and on higher principles, argue, reason, enforce, and refute. Let us remember that the truest and most profound reasoning of statesmen and writers quickly translates itself into the very rough speech of the people, who are always ready to welcome the best.

Every editor, of course, has his own notions about the best way to manage his paper. There is, however, one element of success which none can afford to ignore. The historical value of a Catholic journal may be made incontestably great, and its acceptability wonderfully enhanced in a community, by its strictly local chronicle. Sketches of churches, persons, reminis- cences, even a comparative census of Catholics, are what make a paper; although we fancy the editor smiling sardonically, and wondering how people could be more interested in a bit of local news about a church than in his sublime editorials. If he realized how scant and inaccurate are the records of Catholic history in the United States, he would willingly give a column to just such information, even if a great editorial had to be "held over."

We will say no more on this subject just now. It is one of the very gravest importance on our future as a people. It is by the press we must assert ourselves before an inquisitive and enquiring non-

Catholic public. We cannot do so except through the Catholic press. Let us then, as Catholics, see to it that we have a press worthy the noble cause of Catholicism, and as Irish Catholics, see to it that no support be given by us to a press covering its evil designs under loud professions of patriotism and love for the land of our fathers.

DUELLING.

We felt very much pained on reading the following paragraph taken from the London Times:

A warm discussion is going on in Vienna newspapers in connection with the case of an officer recently dismissed from the army for refusing to fight a duel. Two young men named Hintner and Mori, both Lieutenants in the Reserve, and both attending lectures in the Uni- versity of Graz, met last October at a rail- way station. Mori made use of some offensive expression which Hintner thought civil and not worth mentioning. Mori, however, challenged him to fight a duel. Hintner refused to withdraw his words. He also "refused absolutely to fight a duel, because it was against his religion, against reason and conscience, and also because duelling was forbidden both by the civil and the military law." Hereupon the matter was brought before a court of honor, consisting of superior officers of the Fourteenth Army Corps. The decision of this court was "approved" and pub- lished on Jan. 12th, and simply recites that "Josef Hintner, Lieutenant in the Reserve of the Tyrolean Jager Regiment of the Emperor Franz Josef," is charged with "absolute refusal of a duel, and the sentence is that the accused be deprived of his commission and rank." This sentence becomes forthwith operative.

If there be any practice more brutal and more demoralizing in an army than duelling, we have yet to hear of it. The young gentleman who was expelled from the army because his religion, his reason and his conscience forbade his taking part in a duel displayed more moral courage than his antagonist could lay claim to. He proved himself a man of honor, and suffered because of his adherence to principle. We regret that so infamous a code as that under which lieut. Hintner suffered ex- pulsion from the army should prevail in Austria. There cannot, in our estimation, be anything like real discipline in an army wherein duelling prevails. We trust that we may soon hear of its abolition in Austria.

BISHOP CARBERRY.

We are pleased to be able to announce that Right Rev. Dr. Carberry, Bishop of Hamilton, has written Very Rev. Father Dowling, V. G., that he will sail from London, by the City of Richmond, on the 19th instant, for New York, where he will be met by that very reverend gentleman, and will arrive in Hamilton in time to consecrate the holy oils.

LOSSES TO THE FAITH.

It has given us genuine pleasure to read the following in the Catholic Examiner: "We notice some of our Protestant con- temporaries boasting 'in America millions of Irishmen have been lost to the Catholic faith.' The boast is an empty one for which there is no foundation. No doubt, through the medium of secret societies and by other means, few Irishmen have lost their faith for time, but for an Irishman, who has ever been a Catholic, to be without reconciling himself to that faith again is well known to be rare.

Nor have any large number of those Irishmen who have taken up their abode in the West in localities where Catholics have been few in number, been lost to the Church, as our Protestant friends think. The great bulk of those Irishmen who have emigrated to the West have settled together; they have built churches and founded schools, and to-day the Irishmen of the West and Northwest are the pride of the Catholic Church in America.

Even were it true that millions of Catho- lics have lost their faith we fail to see how our Protestant friends can see in that case for exultation. They do not pretend that these Irishmen have become Protestants, or that the Protestant Church has been assumed loss of the Catholic Church. Are any of our Protestant exchanges willing to say that they prefer an Irish- man with no faith to one with the Catho- lic faith? Does the Christian Index, the latest to exult, say so?"

We cannot, of course, speak for the United States with the knowledge of our esteemed contemporary. But from in- formation we have at various times re- ceived, feel inclined to think that if the losses to the Church in that country do not foot up to millions they have been very large. The two fount sources of these losses are mixed marriages and public schools. By mixed marriages numbers of children who should be brought up Catholics are lost to the Church, and by public schools children born of Catholic parents are exposed to dangers in the face of which many fall away. The losses are not of course now so great as formerly, for the Church organization reaches every portion of the American people. But there is still, in our estimation some loss, which we trust to see lessened year after year till it completely vanishes.

If we are not able to speak with exact knowledge of the neighboring republic,

we can, to a certain extent, for Canada. Speaking for this country, we can say, knowing whereof we do speak, that the Church, especially in the Province of Ontario, has met with much loss in point of numbers specially through the two agencies above mentioned. Priests in this Province are pained to think of the number of families that have lost the faith by admixture with heresy. The number of losses has been of course year by year diminishing, but it were idle to deny that in times past the Church in this country did suffer heavy loss. The ex- tension of the Catholic school system, and the discouragement of mixed marriage, are veritable bulwarks of strength to the Church in this as in every other country.

GERMAN FREEDOM.

The Lasker incident has inspired the American with glowing views of German freedom. No such thing, in fact, now exists. The American says: "History can scarcely furnish an example of a country completely losing liberty after even so short a taste of it as Ger- many enjoyed thirty-five years ago; yet practically Prince Bismarck is now a despotic tyrant who can crush whomever he will. He has hounded poor Armin to his grave; he has kicked cardinals and prelates off their episcopal thrones. As for the Press, an editor who ventures on a comment unpalatable to the autocrat of Varnitz is soon within the walls of a jail. The editor of the *Vossische Zeitung*, for example, has just been consigned to one for nine months, 'for offences against Prince Bis- marck.' Lasker died heart-broken, his friends say, at seeing the country he loved under despotism and his efforts all un- availing, and Bismarck has withdrawn from politics in despair."

Bismarck is a veritable despot, but has been glad to come to terms with the cardinals and bishops he once so summarily treated. For the freedom of the press or of Parliamentary action he has not now and never had any regard. Yet in the eyes of many Protestants Bismarck is a hero because he persecuted the Church. Our separated brethren are welcome to all such heroes.

THE SENATE OF CANADA.

In reply to numerous inquiries in relation to the Senate of Canada, we beg to lay before our readers certain facts hav- ing special reference to Catholic represen- tation therein. The total number of sena- tors is divided as follows:

Ontario	24
Quebec	24
New Brunswick	10
Nova Scotia	10
Prince Edward Island	4
Manitoba	3
British Columbia	3
Total	78

The Catholic representation is thus divided: QUEBEC.

Messrs:	
Armand	Repentigny
Bailly	Stadacona
Bellefleur	De la Naudiere
Chaffers	Rougemont
Chapais	De la Durantaye
Comrie	Kennebec
De Boncherville	Montarville
De Blois	La Salle
Guevremont	Sorel
Lacoste	De Lorimier
Mason	Mille Isles
Papuet	De la Valliere
Paludier	Grandville
Robitaille	Gulf
Ryan	Victoria
Thibault	Régard
Trudel	De Salaberry

The Protestant minority of Quebec is represented by seven senators, viz:

Messrs:	
Cochrane	Wellington
Ferrier	Shawinigan
Hamilton	Inkerman
Ogilvie	Alma
Forest	Lanseau
Ross	Laurentides
Stevens	Belford

The last census gives the total popula- tion of the Province of Quebec as 1,359, 027, of whom 1,170,718 are Catholics and 184,732 Protestants of all denominations. This Protestant minority has seven representatives in the Senate or one for every 26,370, two-sevenths of its total number, while the Catholic majority has but one for every 68,885, thirteen-sevenths of its population. In the Legisla- tive Council of Quebec the Protestant minority is almost equally well represented. We have before us a list of the members of that body:

Alma, Hon. Jean Louis Beauvoir, Mon- treal; Bedford, Hon. Thomas Wood, Dun- ham Flats; Chaouinigan, Hon. John Jones Ross, Ste. An. de Per; De Lanau- dierre, Hon. Pierre E. Dostaler, Berthier; De la Durantaye, Hon. Edouard Remillard, Quebec; De la Valliere, Hon. Jean Be. G. Proulx, Nicolet; De Lorimier, Hon. J. L. Laviolette, Napierville; De Sala- berry, Hon. H. Starnes, Montreal; Grand- ville, Hon. Elizee Dionne, St. An. de la Poc; Gulf, Hon. Thomas Savage, Cape Cochran, Hon. George Bryson, Mansfield; Kennebec, Hon. E. Gerin, Three Rivers; La Salle, Hon. Louis Panet, Quebec; Laurentides, Hon. Jean Elie Gil- le, Quebec; Lanseau, Hon. G. Couture, Levis; Mille Isles, Hon. Alexander Lacoste, Montreal; Montarville, Hon. C. De Boncherville, Montarville; Repen- tigny, Hon. Louis Archambault, L'Assomption; Rigaud, Hon. E. Fru- homme, Parish, Montreal; Rougemont, Hon. P. B. de Labruere, St. Hyacinthe; Sorel, Hon. P. E. Roy, St. Pie; Stadacona, Hon. John Hearn, Quebec; Victoria, Hon. James Ferrier, Montreal; Wellington, Hon. W. H. Webb, Melbourne.
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Since the above list was compiled Mr. Champagne has replaced Mr. Lacoste, and

two Catholic members, Messrs. Dostaler and Proulx, have died. Assuming that they will be replaced by Catholics, the proportion will be six Protestant to eigh- teen Catholic legislative councillors. We may remark en passant that there is but one Irish Catholic in this body, Hon. John Hearn, Quebec. While, if represented in the same proportion as their Protestant fellow-citizens, the Irish Catholics of Quebec were fairly entitled to two mem- bers in the Council.

To return to the Senate, we find that the Catholic minority of Ontario is repre- sented by the following gentlemen:

Messrs. Smith	Toronto
" O'Donohoe	"
" Scott	Ottawa
" MacMillan	Alexandria

The census gives the Catholic popula- tion of the Province at 320,833. The Catholics have thus one Senator for every 80,208 of their population. The French Canadians of Ontario, who number fully 100,000, have not yet any representative in the Senate—an anomaly and injustice we hope to see soon removed.

The Province of New Brunswick has a Catholic population of 109,091, out of a total of 321,233. In other terms, more than one third of the population of New Brunswick is Catholic, yet that body has, some say one, others say, no representa- tion in the Senate of Canada. The Sena- torial delegation from that Province is ten, of which number three at least should be Catholics. But, since Confederation, the old Puritanical spirit that has so often led New Brunswick into disgrace has been re- presented in each successive government of the Dominion, and stands therein as a barrier to the concession of just claims and equal rights. But the day may not be far distant when the puritanical majority will be turned into feeble and apocryphic minority.

Of the ten Nova Scotian Senators there are two Catholics, viz:

Messrs:	
Miller	Arichat
Power	Halifax

Mr. Miller is at present the speaker of the Senate, and is a gentleman of remark- able talent. Mr. Power is one of the youngest if not the youngest member of the Senate, having been born in Halifax in 1841, and has held a seat in the Senate since February 1877. He is already a leading member of the Upper Chamber and destined to make his mark in Cana- dian politics. The ratio of the Senatorial representation of Nova Scotia is one to every 40,057 of the population, but the Catholics are represented by one only to every 58,743 of their numbers. In the case of Prince Edward Island things are still more glaringly unjust. The total popu- lation of this island is 108,891, of whom 47,115 or nearly half, are Catholics. Yet of Prince Edward Island's four Senators but one is a Catholic, the Hon. G. W. Howland.

The Province of Manitoba has one Catholic Senator, but British Columbia with 10,943 Catholics, as against 19,964 Protestants, has no representative in the Senate, though the Province sends three members to that body. These are facts that merit attention. They certainly go to prove that unless Catholics ask, they shall not receive.

LETTER FROM PETERBORO.

We have received from Peterboro a letter which has been till now unavoidably held over. We beg of our correspondent to hold us excused for the delay, and assure him that we had not at any time and have not now any desire to asperse the respectable Protestant body of Peterboro with the charge of fanaticism.

CATHOLIC NOTES.

Rev. Father Lacombe is engaged in pro- moting a colonization company in Mont- real, for settling French-Canadians in the North-west, each settler to get 160 acres for \$10.

It is reported that eight students of the University of Upsala, Sweden, have abjured Protestantism and embraced the Catholic Faith. Judging from the lament raised by M. Schull, a Professor of The- ology in the University, the Protestant Church in Sweden is going to pieces.

A novel way of helping a church build- ing fund is the following: A church young lady is obtaining autographs in a book to be placed under the corner-stone of the new St. Patrick's Church in that city. It is the only authorized book of the kind, is not in connection with the bazaar, and the list of signatures is headed by his Grace Archbishop O'Brien followed by the autographs of Monsignor Power and the other priests of the city, and many of the laity. Each person signing the book pays at least 10 cents, and the amount that may be raised is to go directly to the building fund.

Father Larkin, of the Church of the Holy Innocents, New York, in his pulpit on Sunday, denounced "The Shaugh- raman" and also the plays produced at Har- rigan & Hart's theater, and warned his parishioners against visiting them. "The Shaughraman," declared the Rev. Father, "is a disgrace to the Irish race. It pre- tends that the Irish priests are so de- graded that they don't know the differ- ence between whisky and the milk in their tea. In the wake he represents the Irish dancing. The anathemas of the Church should fall upon Bonicault and his piece. No church member in good standing will go to see it; and those men, Harrigan & Hart, are of the same sort, and all their plays tend to degrade the Irish. Don't go near them. All they care about is the Irish for the Irishman's dollar."

ST. PATRICK'S DAY IN BRANTFORD.

LECTURE BY VERY REV. FATHER DOWLING AND CONCERT BY ST. BASIL'S CHOIR.

On Monday evening, March 17th, Brant- ford's Opera House was filled to the doors by a well pleased audience, on the occa- sion of the lecture and concert by which we celebrated St. Patrick's Day. A glance at the programme will show how distinctly Irish was the whole affair, and all who were Irish enjoyed it thoroughly, and all who were not seemed to enjoy it just as well.

PROGRAMME.

1 Chorus—"Daughters of Israel," Newkoma	St. Basil's Choir
2 Solo—"Kathleen Mavourneen," Crouch	Miss Lannon
3 Song—"The Rosebud," Phillip Phillips	Mr. Reub. Fax
4 Solo—"Eriu, the Tear and the Smile"	In his Ex. Moore
5 Chorus—"The Harp that Once," Moore	St. Basil's Choir
6 Song—"A Handful of Earth," Pease	Mr. Klunkhammer
7 Solo—"Come Back to Erin," Claribel	Miss Johnston
8 Song—"An Irishman's Toast," Spiers	Mr. Reub. Fax
9 Chorus—"Meeting of the Waters," Moore	St. Basil's Choir

The choir, though not numerous, is very nicely balanced and the choruses were well rendered and heartily received. The young ladies and gentlemen who had solos on the programme all acquitted themselves most creditably and received the warmest applause. Though there was an under- standing that there should be no returns, the audience insisted on Mr. Fax's return, after the song "An Irishman's toast," to which he responded with "Mary Grady's Beau," to everybody's great delight. Prof. Ziger played the accompaniments and is entitled to much respect for his con- duct of the music. The choir is com- posed of the following members: Misses Kate Lannon, Maggie Gilmartin, Mary Johnston, Kate Donovan, and Emma Harrington, sopranos; Misses B. Gilmartin and Nora O'Leary, altos; Messrs. Klunkhammer, Schuyler, and W. C. Gorman, tenors; and Messrs. P. Nelson, C. Sourbe, Geo. Fleming and Jno. H. Dignan, bass.

On the platform besides Father Lannon were, Rev. Fathers Keough and Cleary of Hamilton; McGuire of Galt; and Cronin, of Brantford, and Mayor Scarfe, Ex-Mayor Watt and Henry, Dr. Kelly and Mr. Joseph Quinlan.

Mayor W. J. Scarfe introduced the lecturer, Very Rev. Father Dowling in a few neatly chosen complimentary words to which the reverend gentleman on ris- ing made appropriate responses. The lecturer took up Irish poetry first and divided it into four branches, the patriotic, the sentimental, the religious and the humorous, and his treatment of the subject in every branch was simply perfect. He stopped to remark that though the Irish poetry of the compar- atively recent period had not begun to study the English language still they could point to some of the most beautiful conceptions in it now as their own, while there is no Englishman who ever wrote in the Irish tongue—they couldn't get around it. In every case the lecturer pointed out the circumstances under which the piece in hand was written and his elocutionary ability served him well in dealing with his sub- ject. His opening references was to the patriotic poetry of Moore, which he began with Moore's "Remember" which was written in England in response to the question of whether he still re- tained a recollection of his native land. As he advanced he warmed to his subject, and gave in turn with fitting introduction, My Gentry Harp once more I waken, "The Harp that Once," Erin Remember, The Minstrel Boy, and Remember the Glories of Brian the Brave, all by Moore. Referring to the religious disquisitions that have so often disgraced the history of the country, he spoke scathingly of those who seek to deny to others the religious liberty of which they set themselves up as the champions, and rendered that poem of Moore's, "As van- quished Erin. The song, "Erin, the tear and the smile in thine eye," made a founda- tion for a touch of pathos which was followed by the story of the first Saxon invasion of our country, and the Irish Girl from fever, and McGee's poem in reference to the same, "God Bless the Brave," and concluded this part with another of McGee's sentimental poems.

The religious poems included "The Bird Lovers," by Moore, "Griffin's Sister of Charity," "Weary not the Sinner Mary's Tears," and other gems of religious poetry.

Under the head of humorous poetry the lecturer introduced several exceed- ingly happy anecdotes, and among the pieces recited were, the story of the woman with three cows, a transla- tion from ancient Irish by James-Clarance Mangan, McGee's "I would not give my Irish wife," A couple by Samuel Lover, among them "Lanty Leary," which came near being the death of some in the audience, and after introducing one or two others, gave a humorous and a trans- cription of the coronation of Queen Victoria, with which he closed the refer- ence to Irish poetry.

Nothing but a verbatim report could give an adequate idea of the references to Irish Oratory, which, though brief, were full of fire. Burke, Sheridan, and Duffin, Grattan, Curran, and other famous Irish orators were briefly

sketched, and ever- seemed to regret- Dr. Kelly moved and was seconded, and vigorously resp-

London It has for a number custom of the Romani- tion of St. Peter's to the very of Ireland's ing a concert in the concerts have invari- by large and en- The concert last night House was by no means fact, the attendance was looked forward to with excess of last year's by the light Rev. Mr. Bruyere, Rev. Belle River; Rev. Ingersoll; and Rev. Cornyn and Walsh. The entertainment was the Seventh Festival of the A SELECTION in keeping with the "Quintette in C, Ror by the London Mus-

Everyone in the the exception of the Meeting of the Wat- est of all Moore's given with thrilling who, being deserv- Lost, Chorus, by Su-

The appearance of with her golden hair a perfect outburst young lady has ment since last year's gave evidence of her touch. "Am I not sweet song and best Roach, this city appearance of this don platform, and she gives large pr in response to the "The Wat- crops out of him "An Aris "Long" violin obligato by Nora Cleary was rapturously en- Mr. J. Drumgole signal for a perfect His well-known vo- condition. He had Crowned with Sh- effect. He had to vociferous enco- of the Cameron M-

Miss Nora Cleary audience with a which Miss Cleary admirable style the Sighs." After the applau- of Woodstock, star- O'Neil's get-up O'Neil as a Irish- crees out of him "turn, as is he posse say in (alway, that roar. There was certain for the cl- O'Neil had to com- came to the tune O'Donohue."

The second pa- ushered in by another instalment- They were follow- tette Club in a "Pretty Zingarel- elicited, as it deser young lady gave "Erin my Country and the "Kerry D- encored, but owin- hour were hon- Kerry Dance" is "Oh! the days of oh! the ring of Oh! for one of the Good-bye to Erin When the boys beg- a summer's n- And the Kerry pip- Oh! to think of it, my heart with Oh! the day, the day."

Miss Nora Cle- with a violin solo- Miss Reidy and M- stage in an entha- Reidy in song, a harp, gave a w- wonderful effect- "Gone with the W- O'Neil's Irish- house with his S-

This most succ- with a duet, " and Mr. Dromp- Queen" by the 7- O'Neil as a Irish- being spirit of Cr- Crickbank, the choir, who und- ago the task of The sequel will efforts have been- of the Irish the completion of S-

sketched, and ever- seemed to regret- Dr. Kelly moved and was seconded, and vigorously resp-

London It has for a number custom of the Romani- tion of St. Peter's to the very of Ireland's ing a concert in the concerts have invari- by large and en- The concert last night House was by no means fact, the attendance was looked forward to with excess of last year's by the light Rev. Mr. Bruyere, Rev. Belle River; Rev. Ingersoll; and Rev. Cornyn and Walsh. The entertainment was the Seventh Festival of the A SELECTION in keeping with the "Quintette in C, Ror by the London Mus-

Everyone in the the exception of the Meeting of the Wat- est of all Moore's given with thrilling who, being deserv- Lost, Chorus, by Su-

The appearance of with her golden hair a perfect outburst young lady has ment since last year's gave evidence of her touch. "Am I not sweet song and best Roach, this city appearance of this don platform, and she gives large pr in response to the "The Wat- crops out of him "An Aris "Long" violin obligato by Nora Cleary was rapturously en- Mr. J. Drumgole signal for a perfect His well-known vo- condition. He had Crowned with Sh- effect. He had to vociferous enco- of the Cameron M-

Miss Nora Cleary audience with a which Miss Cleary admirable style the Sighs." After the applau- of Woodstock, star- O'Neil's get-up O'Neil as a Irish- crees