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VOLUME XIV.

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all other creatures, by bestowing on her the waspeakable and incomparable priv-

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potency and efficacy of intercessory prayer are in proportion to the holicess and merits before God of the person who offers it. The dictates of reason alone would be sufficient to satisfy us on this point. St. James tells ut that the prayer of the just man availeth much. (St. James v. c., 15) Our Lord declares to us that "if we remain it Him, and His words remain in us, we may ask whatever we will, and it remain in Him, and His words remain in us, we may ask whatever we will, and it shall be done unto us." (St. John xv., 7) We see here the power of interces-eary prayer is in direct proportion to the closeness of the union which we maintain with God. And St. John enuncistes the same principle when he says. "Whatsoever we shall ask we shall receive of Him, because we keep His commandments and do those things that are pleasing in His sight." (I. St. John, fill. 22) We have, then, two things clearly estab-

sight." (I. St. John, ill. 22) We have, then, two things clearly estab-lished by God's revealed word, 1st, that intercomory prayer is an ordinance of God, and, 2nd, that the efficacy of that prayer is in direct proportion to the holinees and goodness of the one who offers it. In fact, so much in second with the worte of

goodness of the one who offers it. In fact, so much in accord with the wants of human nature are these principles—so much is union are they with the dictates of right reason and with the common sense of mankind—that even in the working con-cause of life men pressingly act on simof right reason and with the common schee of maukind—that even in the worling con-terns of life men uncessingly act on sim-ilar principles. Thus, if persons desire if favors from those in power—if they desire, if for instance, a G yearnment situation—they invariably solicit the infl innee and inter-cession of the friends of those from whom the favors are sough—the friends and supporters of the Government. Now, bearing in mind the two aforesaid incon-testable trath, how can we exaggerate, when speaking of the efficace, the power, if the irresistible mightines of the prayers of G.d's Blessed Mother, offored up for those whom Her Divine Son redeemed in His preclous blood. Who so holy, who is so near to our Blessed Redeemer, who is so near to Son bore Him as the unce Macher of Son Pare Him for nine has such irresistible claims upon Him as His own Mother ? She bore Him for nice months in her virginal womb She saw Him born and saw Him die. She nursed months in her virginal wohl of bas can Him born and saw Him die. She nursed Eypt to save Him from the wrath of a tyrant, she labored for Him, bore poverty with Him, hungered with Him, was for years associated with Him in His daily life, was, in a word, His most tender and loving Mother, whom He obeyed during the years of His hidden life at Nezareth. Sae gave Him all that He had of that human nature with which His divinity was hypostatically united and with which He worked on earth. She gave Him that heart into which He poured out on the f tree of the cross for us as the price of our redemption—that breath and life which He gave in atonement for sin, and for the redemption of the world. O, what crea-The set of the moon rearrange of the set of the set

LONDON, ONTARIO, SATURDAY, MAY 9, 1891. accompanied by the remission of his original sin, would, in their estimation, not cause him jby, but rather sorrow, as he would feel that by that sin he was estruged and scoarated from His Blessed Redeemer. "There is no doubt," says Origan, "that Elizabeth was filled with the Holy Ghost because of her son; for the mother did not then deserve to re-ceive the Holy Ghost, but as John, as yet confined in his mother's womb was filled with the Holy Ghost, then Eliza-beth, after the sanctification of her son, was filled with the Holy Spirit" Now, this grace of sanctification given to St accompanied by the remission of his Redeemer. "There is no doubt," says Redeemer. "There is no doubt," says Origan, "that Edzabeth was filled with the Holy Ghost because of her son, is yet confined in his mother's womb was pet confined in his mother's womb was beth, after the sanctification of her son, was filled with the Holy Ghost, then Elza-beth, after the sanctification of her son, was filled with the Holy Spirit" Now, this grace of sanctification of her son, was filled with the Holy Spirit" Now, this grace of sanctification of her son, was filled with the Holy Spirit" Now, this grace of sanctification given to St John could have been bestowed, had God so willed, either before or after the with the Blessed Virgin, but it pleased in the ears of Elizabeth, to signify that it was through her instrumentality, and at her instance, grace was accorded. We find, also, that the first miracle which Jesus wrought was performed at that, even before the time marked out t tast, even before the time marked out t tast even before the time marked out t tast even befor

that, even before the time marked out in the divine decrees for the manifesta tion of His Almighty power had arrived. This miracle took place at the maringe feast in Gana of Galilee (St. John, ii. chap.) Jesus and Mary were invited to the maringe feast. And the wine fail-ing, the Mother of Jesus said to Him, "They have no wine;" and Jesus said to her, "Women, what is it to Me and to thee — my hour is not yet come;" but Mary. If you are tossed by the billows of pride, or ambition, or detraction, or envy look to the star; call upon Mary. If anger, or avarler, or the snarce of the flash disturb the vessel of your soul, look to Mary. If you are shocked by the magnitude of your soul, look to Mary, who well knew that her request would not be refused, said to the watters, "Whatsoev-r He shall say to you, do ve." Then Jesus asith to the writers, "Full the water pots with water;" and they filled them up to the brim. Then Jesus, by a miracle of Almightly power, converted the water into wine. The Erangelist adds: "This beginning of miracles did Jesus in Cans of in the divine decrees for the manifesta Mary, who well knew that her request would not be refused, said to the watters, "Whatsoever He shall say to you, do ve." Then Jesus asith to the writers, "Fill the water pots with water;" and they filled them up to the brim. Then Jesus, by a miracle of Almightly power, converted the water into wine. The Evangelist adds: "This beginning of miracles did Jesus in Cans of Gallee; and He manifested His glory." From the tenor of this text it is perfectly manifest that it was only at the request of His blessed Mother Jesus wrought this first miracle, and that in order to comply with her prayer he performed it even first miracle, and that in order to comply with her prayer he performed it even before the time of His working miracles had arrived. We may therefore conclude that as our Blessed Redeemer bestowed His first grace and wrought He first mir-neles at the request of His holy Mother, He would for all coming time work mir-acles of grace and mercy for the salvation of those for whom Mary's powerful voice would be raised in advocacy; and as the relation of mother and son has not ceased to exist in heaven, where Jesus is Would be intromed in the glory of His Father, and the charity and compassion of Mary for poor repentant sinners is, if possible, more inflamed and intensified, we may rest assured that Jenuel is blessed Mother when she pleads in accents of tender pity and compassion for the poor sinners whom He has redeemed in His precious blood. For the Biessed Sorrament on these occusions. This pastoral shall be redefine Son now that the divine Son now that the son the divine Son now that the divine Son now that the son the divine Son now that the son the divine Son now that the son the son

This is the faith of Catholics ; and hence the children of the Church have in every age turned to confidence and with loving hearts to seek her protection and ask the benefit of her prayers; and they have not been mistaken, nor have their prayers been lef: unheard. Hence churches have

abundant blessings of heaven! Obtain for us hatred of sin, the spirit of penitence and prayer, favor in the service of God, an ardent desire of heaven and the holy love of God! "Sancla Moria, succure miseris, juz pusillanimes, refore flebiles, ora pro populo interveni pro clevo, intercede pro devoto famineo secu Seniant omnes tuum juvamen, quicum-pus celebrant tuam sanctam commemora-tionem !"O Holy Mery, be thou an help to the helplese, a strength to the fearful, a comfort to the sorrowfal; pray for the people, plead for the clergy, make intercea-sion for all women vowed to God; may all that keep thue holy rememberance feel the might of thine assistance !" We enjoin in their respective churches during the month of May ta honor of our Biessed Ludy; these devotions to consist instruction or meditation on the virtues and prerogatives of Our Lay. In a clites, towns and other centree of the faithfal, it would be advisable to hold these devotions every evening, and in country missions at least twice in the week at the hour most

scive at the y. and prices one chipment Penbroke, six nutreal at the b, because the at market are b as those sent

as those sent t 20 cattle at : 22 of 1,75 ibs. 25 ibs. at 45.00 oured 22 1,000 oured 20 0,000 apd turnover, a sa good and curivals to day 6. une lot of 10 ds at 41 per idd for 21c. ere 200 hogs, of and brought t from 41c to 41 als. Une saic e general run b, cows offered

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the unspeakable and incomparate prov-ilegs of the Divine maternity. F. The Blessed Mother of God has oc-cupled a prominent place in the work of our redemption, and has ever been asso

our redemption, and has ever been asso claied with our Divine Saviour in the schame of man's salvation and in the dis-penation of His graces and mercles. Our Lord is the inexhaustible fountain of grace; Mary is its channel. Our Lord is the Alpha and Omega, the beginning and the end, our Father, our Creator, our Lord, ar all, the God of our hearts, the God Lat is our portion forever. It is needles to tell you, dearly beloved brethrei, for you are perfectly convinced of it, that our Saviour is the author and finisher of our math, that He is the life of our life, that it is Ha precious blood that has redeemed the word; that He is the Life; that it is Ha precious blood that has redeemed the word; that the is the last and the schen and the save is and of leaven once shut by the sin of Adam is on the solid condition between God and man; that there is no other name under heaven axe the holy name of Jeeus whereby we can be saved; and the gate, and He awaits the angel whom at no soul can ever enter heaven except for haven. We shall be sufferings and that for the truth, and the save the bolt by which our loiguity had at ho for heaven. We shall be organ and adoration due. All this is atholic truth and teaching. But as the atholic truth and teaching. But as arough the merits of the sufferings and eath of Ohrist. To Him alone are divine orship and adoration due. All this is tholic truth and teaching. But as it as pleased God to rule the natural world, and to preserve and direct its marvelous homore by constant and the second sec Dom) imonies by secondary sgents and laws, in the supernatural order it pleases

in to make use of secondary agents to any out His merciful behests. Now while the position of Mary in the divine

manking that she should freely and ac-tively co-operate in the work of their redemption and their salvation. Her con sent was necessary for the mystery of the Incarnation, and it was only when she gave it, when she said her "jizt," that the decrees of God regarding this supen down waters non to their fulfilment

consent. Est nobis, aditus, si assensus tuus fuerit commodatus." (Ser. 17 in Natal

Dom) Such, in the thought of the holy Fath-ers and of Catholic theology, is the prom-inent place the Blessed Virgin occupies in the divine scheme of man's salvation. We should, therefore, honor, venerate and hor hor

therefore separated as by an impassable guif from the nature, the attributes and infinite perfections of God : to our Saviour infinite perfections of God : to our Saviour we say, Rex Tremendæ Majestatis Salve nos (King of awful and tremendous Majesty, save us); to the Biessed Virgin we say, Holy Mary, pray for us. God is our Sovereign Lord and Judge; Mary is our advocate, pleading before His throne for us poor sinners. Tais is Oatholic teaching, and all devotional expressions teaching, and all devotional expressions used towards the Blessed Virgin should in truth and justice be interpreted according to this standard of Catholic

belief. 2nd. We should frequently and earn estly recommend ourselves to the prayers of the Blessed Virgin and entrest her to obtain for us from her D.vine Son, by her powerful intercession, the graces and bless-ings we stand in need of. The doctrine of the intercessory power of the Blessed Virgin is the result of two truths that cannot be reasonably questioned by any Christian. The first is, that intercessory prayer is an ordinance of God ; the second prayer is an ordinance of Grad, where of intercess-is, that the vitality and power of intercess-sory prayer are in proportion to the same-tity and nearness to God of the person "ffering it. That intercessory prayer is of Divine appoIntment cannot be questioned by any person admitting Holy Scripture to be the revealed word of God. Ellas prayed that it might not rain, and it rained not for three years and six months; and again he prayed, andGod answered his pray-ers by abundant showers (III Kings, 17-18 chap) Moses, by his prayers, as red his people from destruction (Erodus xxtf). In the prophecy of Ezchiel God speaks as if intercessory prayer were a necessary condition for the bestowal of His favors: "I sought them for a man that might , that the vitality and power of interces. he actively co-operated, but only as a secidary agent, with our Bleesed Lird, in the great scheme of the world's repara-tion As Ive, by her infidelity, actively co-obstedin bringing on the fail of the hum vace in Adam, so Mary, by her ing fidely to wace, had a part in its restora-tion Scalely had the divine justice pass sentee on cur guilty parents, at the stes of Padies, when in love and pitriod prnound a sentence of mercy

And, in fact, we find that this was the case while yet Mother and Son still ling-ered on the earth. The very first recorded grace given by the incarnate God to man was bestowed at the voice of Mary. After the Annunciation, the Biessed Virgin visited her cousts. St Elizabeth; and it came to pass, says St. Lake, lat chap, 41st verse, "that as Elizabeth heard the salutaverse, "that as Elizabeth heard the saluta-tion of Mary, the infant in her womb tion of mary, the lotset to her womb lesped for juy, and E izsbeth was filed with the Holy Ghost." Now the Fathers unanimously meintain that at the sound of Mary's voice St. John the Baptist was sanctified in his mother's womb by special grace from Jesus Christ, for the recognition of the presence of the R deemer given by the child, if not

*So reasonable is Catholic teaching on this point, and so much is it in accord with the dictates of commonsense, as well as with the revealed word of God, that even enlightened Protestants are forced to admit it. Thus the late pure-minded tongfellow beautifully ex-presses this teaching.

presses this teaching . This is indeed the blessed Mary's land : Virgin and Motner of our dear Redeemer : All hearts are touched and softened at her name; Allke the bandit, with the bloody hand. The priest, the prince, the scholar, and the

A like the bandle, which scholar, and the peasant, The man of deeds, the visionary dreamer, Pay home to her as one ever present! And even as children, who have much offended

And even as children, who have much off-anded A too-induigent father, in creat shame. Penitent, and yet not daring unattended To go into his presence, at the gate Speak with their sister, and confiding wait. Till she goes in before and intercedes; So men, repenting rashly to draw near With their requests an angry father's ear. Offer to her their prayers and their confes-sion. And she for them in heaven makes interces-sion.

contribute to the well being of the whole body, so, in the Church, which is the body of Christ, the various members thereof do, by the appointment of God, and according to their position and the measure of their capacity, minister to each other's spiritual needs, interchange kindly and measured are kindly and merciful offices, and are bound together by the bonds of active bound together by the bonds of active charity and friendship, stronger than death. We invoke the prayers and influence of the saints; they intercede for us with God, and we bring relief to the souls in Purgatory by our prayers and other good works. In this view of the case, the office of the Biessed Viscin as our advocate and our Mother Virgin as our advocate and our Mother Virgin as our advocate and our a other does not cease now that she is exalted over principalities and powers in heaven. On the contrary, her interest in us is but intensified there, and as she will ever be intensified there, and as she when your of Jesus, and as Jesus, even the Mother of Jesus, and as Jesus, even the Mother of Jesus, will be forever in the eternal heavens, will be forever her Son, so her prayers and her interces sions for her poor, wayfaring children on earth will have the power and efficaci-ousgress which the prayers of such a Mother must always have with such Mother must always have with such a Son, and they will never cease to be offered up for us in mighty advocscy be-fore the throne of grace and mercy, for Mary, like her divine Son, will always live in heaven to make intercession for na.

"I consider it imposeible," says Cardinal Newman, "for those who believe the Church to be one vast body in heaven and on earth, in which every creature of God has his place, and of which prayer is the life, when once they recognize the sanctity and dignity of the Blessed Virgin, not to Offer to her their prayers and their confes-sion. And she for them in heaven makes interces-sion. And is for them in heaven makes interces-sion. And if our Faith had given us nothing more Than this example of all womanhood. Bo patient, peaceful, loyai, loving, pure, the faithful millitant, and that our very relation to her must be that of clients to a parton, and that in the sternal emity which exists between the woman and the serpent, while the serpent's strength lies in being the tempter, the weapon of the second E73 and Mother of God is prayer. Be and 38 Barelay street, New York,

with a prudence and honesty which dis-tinguished him throughout his long life, in a few years he was rewarded with a success which assured independence and comfort. To the old church of St Patrick he was loyal and true, to his countryhe was loyal and true, to his country-men especially, but it may be said to all his neighbors, the kind word and the kind act, actuated by a warm Celtic heart, were ever ready to encourage and to help on the road of life. He was indeed a representative lightness of the old school—chivalrous. Irishman of the old school-chivalrous, loving and loveable - all the while securely enshrined in his fondest affections a never dying love for the little isle which gave him birth and which strangers had rendered a country not strangers had rendered a country not fit to abide in. He leaves a widow, three sons and one daughter. The sons are Rev. John F. Coffey, P. J. Coffey, Co Registrar of Carleton, and Charles Coffey. His daughter is Mrs. Kealy. A long life and a life well spent has drawn to a close. May the light of eternal glory be the portion of light of eternal glory be the portion of the honest and noble Thomas Coffey, who is now no more! His memory will

ong remain green in the hearts not alone of his family, but likewise in those of all who knew him.

NEW BOOK.