

NEWS FROM IRELAND.

Dublin.

While Mr. W. F. North, of St. Patrick's Cathedral, Dublin, with his wife and child, accompanied by a nursemaid, a young girl of 18, were strolling along the banks of the Liffey, on April 14, Mr. North missed his footing and fell backwards into the water, just below the Salmon Leap. The force of the current was carrying him down the stream, which was some six or eight feet deep, when the nursemaid, Margaret Burke, rushed into the water, and, catching him in midstream, dragged him into the shallow water, and so saved his life. There were several spectators of the accident, but no one but the girl had the requisite presence of mind to attempt a rescue.

Westmeath.

The death of Rev. Luke Farrelly, the late P. P. of Collinstown, county Westmeath, took place on April 10th, in the chapel house, in the 58th year of his age. He officiated for many years as curate in the parish of Castletowngeoghegan, afterwards for some time in Rathkenny, was then appointed administrator to the late Father Coghlan, on whose demise he became the Parish Priest of Collinstown, where for the last thirteen years he endeavored himself to all by unremitting attention to his sacred duties, and by his simple and unaffected manners.

A conference of the clergy of the Mullingar deanery was held on April 17th, the Most Rev. Dr. Nulty, Bishop of Meath, presiding. During the course of the proceedings the Bishop said he understood a meeting would be held on the 24th, for the presentation of a testimonial to Messrs. Sullivan and Harrington, M. P.'s, which was now fast nearing completion. He advised as many priests as could possibly do so to attend this meeting, and thus tend to make the presentation as representative of the county as possible. He then spoke in very complimentary terms of the services rendered to the country by these two gentlemen, and added that he was glad to see that those services were about being recognised by the people. He concluded by stating that in his opinion the testimonial as it now stood was a great success. The conference over, the priests were entertained at dinner in the Palace.

Wicklow.

On April 13, a monster demonstration, in furtherance of the Irish National League, was held at Clonegal, near the junction of the counties of Wicklow, Wexford, and Carlow. An immense concourse from all three counties attended the meeting, numbering close on ten thousand people.

Cork.

The County Court Judge of the West Riding had a maiden criminal session on April 19.

The United Hunt Club Foxhounds recently met (as now usual), by private appointment, somewhere in the neighborhood of Mount Uniacke, near Middleton, county Cork, under the impression, doubtless, that they might thereby steal a march on the local farmers, but they were doomed to disappointment. They started a fox in Mr. Bailey's cover (a local landlord), whence he faced in a south-westerly direction, towards Deepark, crossing through Castletown and Coolcap. The farmers of these townlands, being on the alert, assembled on their lands, armed with sticks, pitchforks, and other weapons of defence, and, having come between the fox and his pursuers, effectively barred the further progress of the latter, and showed such a firm front, that in a very short time hounds, horses and gentry were compelled to beat a precipitate and ignominious retreat. Thus ended the last of this season's attempts at hunting of the United Hunt Club.

The Dublin Castle Executive deemed it necessary to prohibit the meeting announced to be held at Knocknagree, county Cork, on Sunday, April 20.

Kerry.

The Very Rev. John O'Connor, D.D., Missionary Apostolic, died on Easter Sunday, in the 66th year of his age, and the 43rd of his ministry. Born at Ardfer, the titular parish of the ancient Kerry diocese, on the 28th January, 1813, he developed at an early age the zeal for religion which afterwards distinguished him. In his seventeenth year he entered upon his ecclesiastical studies in the Irish College, Paris, where he went through a distinguished course, and, on the 13th of March, 1841, was ordained for his native diocese. He held curacies in Tralee, Lis-towel, and Killarney.

Limerick.

There was a great public demonstration in Limerick on April 15th, when the freedom of the city was presented to Mr. Michael Davitt and Mr. Dawson, M.P., Mr. Gray, M.P., to whom the Corporation also voted the freedom, being unable to attend through illness. Messrs. Davitt and Dawson arrived by the midday mail from Dublin, and were met at the railway station by the Mayor and Corporation in their robes, and were escorted to the Town Hall by an immense concourse. The resolutions conferring the freedom on Messrs. Davitt, Gray, and Dawson were read by the Town Clerk, and the Mayor then formally admitted the new freemen. Mr. Davitt, who was received with great cheering, said that the decay of the cities like Limerick, and the want of manufacturing industries in the South of Ireland was owing to the paralyzing system and influence of landlordism which had hitherto prevailed in the country. It was asked why had manufacturers flourished in the province of Ulster; but there the people had a modified system of tenant-right, prior to the Land Act, which proved beneficial to trade and commerce. Mr. Davitt was hopeful of Ireland's future. Mr. Dawson, M.P., also addressed the meeting. A public procession was then organized, and subsequently a meeting was held at the Crescent, where Messrs. Davitt, Dawson, and other speakers addressed the assemblage. A banquet took place at night.

Clara.

On April 13, a large and enthusiastic demonstration was held in Ennis, Mr. Kenny, the member for the borough, addressed his constituents, and he as well as Mr. J. G. Biggar, M.P., and Mr. Wm. O'Brien, M.P., who accompanied him, met with a very warm reception. The meeting was held in the O'Connell Square, near the statue of the Liberator, and in the centre of the town. There were sev-

eral bands present, as well as banners and flags. The chair was taken by Mr. Edward Finucane, a merchant of the town. Mr. Kenny, the borough member, said, on former occasions the Government had interfered with his constitutional rights, but he attended that day in defiance of the Government, and to show that the right of free speech could not be suppressed. He condemned the Parliamentary action of Captain O'Shea, who he said, had betrayed the Irish Party. Mr. Biggar said that it was most likely that the Government would be forced to a dissolution by the adverse course of Egyptian affairs, and it was, therefore, most important that Irish constituencies should be prepared with proper candidates. The payment of members was a complicated matter, and he was not prepared to express an opinion on it at present. Mr. O'Brien also addressed the gathering, which passed a resolution expressing confidence in the Parnellite Party.

Tipperary.

The Rev. William Corcoran, C. C., Killenaule, has been appointed parish priest of Kiltbenny, rendered vacant by the death of the Rev. Joseph Ryan, P. P.

Antrim.

The Belfast Telegraph, of April 16, says:—Extraordinary precautions have been adopted by the police and Customs authorities in Belfast in connection with the dynamite "scare." In addition to a large staff of detectives patrolling the entire quay, from the Queen's bridge to the Customs Watchhouse, at the lower Albert quay, a special staff of Customs officers have been told off to watch all incoming steamers, and carefully scrutinize passengers and their luggage. The consequence is that travelers have had their boxes overhauled and their contents carefully noted. All the vessels arriving from foreign ports are subject to similar supervision, at least one detective going on board with the Customs officer.

Down.

Some disturbances of a party character took place, on April 14th, at Comber Railway Station, county Down, on the occasion of some Catholic bands passing in the train. A number of the bandmen were severely beaten, and two officials of the railway were also seriously injured.

Fermanagh.

Happily the Nationalists in Parliament called attention in good time to the danger of holding a meeting to denounce Capt. McTiernan, a Catholic magistrate, who was a witness at the first trial of Faith v. Trimble, and will be a witness at the second trial if it shall take place. Mr. Trevelyan of course stopped the threatened assembly of the (so-called) "friends of law and order," and the profanation of Holy Thursday was prevented. It is in these skirmishes that more good for Ireland is sometimes done than in great party pitched battles. Lord Erne won't be in a hurry again to rouse Parnell, Sexton, Healy, & Co.

Tyrone.

A serious riot took place, on April 14th, at Coalisland, county Tyrone, between the Bush Orange Flute Band and the Crumgrass National Band. Stone-throwing was indulged in for a considerable time, and it was reported that a shot was fired by one of the Orange party. An extra number of police were requisitioned from Dungannon, and they succeeded in putting an end to the riot at a late hour.

Derry.

On April 14th, owing to a telegram received from Belfast, the authorities took alarm, and a force of military was drafted from the barracks to the Town Hall, Derry, to assist in quelling anticipated riots. The Nationalist bands expected from Belfast did not, however, arrive, and the military, together with the local constabulary, had merely to attend to the bands of the opposite parties departing by the different trains. In the evening the military with a force of police, mounted and on foot, were drawn up at the different railway stations to prevent the bands from playing on their return. Further than a little excitement nothing exceptional occurred.

Galway.

The death of Harvey Cassidy Murphy, County Inspector, R. I. C., of West Galway, took place on April 10th, from apoplexy, after a few hours' illness, at Castlereagh, where he had gone on duty a few days previously. He was interred in Galway. The Bishop, the Most Rev. Dr. Carr, who, with a large number of the clergy of the town, attended the funeral, pronounced the absolution at the tomb. Deceased was 45 years of age.

Mayo.

Castlebar was denied the privilege of hearing O'Connor Power at the Easter recess. The story that he was about to address his constituents was a mere canard, and Mr. Power found a more congenial task in going down to Poole to support the candidature of an English Liberal in a pending contest! This bit of bottle-washing for the Whigs was perhaps, about the meanest job yet undertaken by the member for Mayo. We can well believe that there cannot be many Irish voters in Poole, as, if there were, it certainly is not Mr. O'Connor Power who could decoy them into the Liberal camp. How fallen the man must be in his own eyes, and in those of the Government, when he is despatched by the managers of the Liberal party to deliver orations to secure English voters to the Gladstonian fold. The hero of Chester made no allusion to the "pirate flag of England," on his appearance before the Poole Liberals. A repentant rebel must be a great catch for a Whig hustings.

Sligo.

Specimens of the ways in which landlords under the old regime contrived to enmesh their tenants, are being occasionally brought to light in the Land Courts. The case of Colonel Cooper, landlord; Richard Taylor, tenant, was adjudicated by the Chief Commissioners. The farm is situated in the county Sligo. It consists of 225 acres, and it was held under lease previous to 1859, at a rent of £105. After that it was raised to £125. A new lease was made out in 1874, under which the rent was fixed at £150. The tenant refused to take it at this figure, but under pressure of the usual landlord arts, he had to submit to the inevitable. In 1882, he impugned the document in the Land Courts, but the ownership as well as the tenancy had in the interval changed hands by the death of the respective parties. The present tenant contended that the lease was forced on him by the threat of eviction, conveyed

in the intimidation of the landlord that unless he agreed to the terms "war would be declared."

THE "SABBATH."

New York Freeman's Journal.

"J. R. O'R." has been quoted in some Protestant journal—he thinks it was the Baptist Weekly—an editorial article from the Freeman's Journal, in which base ball playing on the "Sabbath" was commended. The Protestant journal was shown to him by a Catholic friend, who thinks it scandalous that such a sentiment should be expressed by a journal of the standing of the staunch old Freeman. He begs that the Freeman will explain itself. He thinks that Catholics are too prone to indulge in amusements on the "Sabbath." He has even, when abroad, seen Catholic ladies knit stockings for the poor, and indulge in embroidery and sketching on the Lord's Day, which, he thinks, should be kept more strictly, because we live among Protestants. Work that is not servile, he concludes, may be tolerated by the Church on the "Sabbath," but he thinks that such tolerance is likely to produce bad results.

Will "J. R. O'R." who writes from Trenton, N. J., and who has, doubtless, had the misfortune to have attended some "unco guild" Presbyterian school in that town, permit us to relate an anecdote, which is not very old?

"Mr. Irving, the actor, travelling in Scotland, near Balmoral, met an old Scotchwoman, with whom he spoke of the Queen. 'I suppose she's quite enough but there are things I can't bear.' 'What do you mean?' asked Mr. Irving. 'Well, I think there are things which even the Queen has no right to do. For one thing, she goes rowing on the lake on Sunday—and it's not a Christian thing to do!' 'But, you know, the Bible tells us—' 'I know,' she interrupted angrily, 'I've read the Bible since I was so high, an' I know ev'ry word in it. I know about the Sunday fishing and a' the other things the good Lord did, but I want ye to know, too, that I don't think any the more, e'en of Him, for adoin' it.'"

Christ has died for us; he has arisen for us. The old gloom has passed; the curse has been lifted; the gloom of suspense no longer eclipses the sun of the resurrection. It is a hard thing to get Catholic people who have lived in Protestant communities to understand that the teachings and the practice of the Church are not to be carved and cut, filled off and sandpapered, until they dove-tail with sectarian Puritanical prejudices.

A man may not bless himself at table, because Protestants may think it odd; he must banish the crucifix and statue of the Blessed Virgin from the more public rooms of his house, because Protestants might be shocked; he must keep his children like little prisoners in the house on Sunday, because his Protestant neighbors would, perhaps, be afflicted by the sight of a "Sabbath-breaking" ball or top! He does not find that his Protestant acquaintances minimize their prejudices to suit his principles. Who ever heard of a Protestant agreeing to eat fish on Friday, that his Catholic neighbor might not be shocked? The fact that Catholics of the weak-minded type occasionally eat flesh meat on Friday, that non-Catholics may not consider them singular, is not a rare occurrence.

We do not remember the article to which "J. R. O'R." alludes. But we would repeat what we have said in it, if we could remember it. There is no harm in a game of ball on Sunday, provided it be not against the law, as it is in New York city, and provided that the day has been sanctified by the devout assistance at the Holy Sacrifice of the Mass, and some additional devotions. Because our Protestant friends choose to make the day of joy as gloomy as possible, why should Catholics follow their example? The base-ball bat is a relief to the muscles that have been strained in another way all the long week. To use it is recreation; and recreation is rest. Young Catholics who are well-instructed, ought to remember that recreation and dissipation are different things. They owe to their neighbors to show that their Sunday amusements are innocent and not riotous.

Nothing can exceed the dreariness of the Protestant Sunday—a day devoted to sermons and sleep, or complete idleness. It is probable that "J. R. O'R." would consider novel-reading pardonable on Sunday evening, but cards unpardonable; snoring, a very proper exercise for the vocal organs, but the singing of harmless songs improper. Why? Because novels are considered fit for the "Sabbath" by Protestants, while cards are not.

First of all, the Sunday must be sanctified, according to the teaching of the Church. After that, innocent recreation is allowed—and therefore we can not condemn the knitting of stockings, or the embroidery, or the sketch that keeps busy hands from complete idleness. We should prefer to see knitting or embroidery going on in the family circle on Sunday evening than to observe the restless discontent that pervades so many families after a dreary day of novel-reading, idleness, or gossip. It is not, however, a question as to what we prefer. The Church commands that a part of the day be devoted to religious exercise, and forbids all unnecessary servile work. "J. R. O'R." knowing this, can not consistently condemn the charitable knitter, or call embroidery or sketching "unnecessary servile work."

Few are the remedies whose beneficial qualities and real merits have made them so popular with the public, and increased from year to year their consumption, which, whilst possessing the most valuable remedial properties, are yet so simple in their compound, and so easy to take, as the Quinine Wine, prepared by Northrop & Lyman of Toronto. This article is prepared from the pure sulphate of Quinine, combined with fine Sherry Wine, and choice aromatics, which relieves the Quinine of its bitter taste, and does not impair in the least degree the efficacy of its action upon the patient; while small doses, frequently repeated, strengthen the pulse, increase muscular force, and invigorate the tone of the nervous system, and thus, by the general vigor which it imparts, creates an appetite, which gives to the stomach tone and energy, and fortifies the system against all infectious diseases. Ask for Northrop & Lyman's Quinine Wine. Sold by all druggists.

EVIL CONSEQUENCES OF DRINK.

Among all the friends of my girlhood, there was none I considered myself more fortunate in possessing than beautiful, noble Nellie Allen. Few who looked at the sweet, pure face with its wonderful brown eyes, through which the still more beautiful soul seemed to shine, could doubt that God had marked her for a life of devotion, a life spent in a more perfect manner than she could spend it among the trials of the world. Although Nellie was destined to spend the greater part of her life in the peaceful retreat of a convent, she was called upon to endure many and heavy trials.

The first of these was the death of her mother, who had been a widow for thirteen years, her husband having died when Nellie was but ten years of age. Upon the death of Mrs. Allen, her immense fortune, of which she had entire control during her life, was divided between the three children, Nellie, Lucy, and George.

Owing to Nellie's gentle kindness, the two latter did not feel their mother's loss as much as they otherwise would, and, for a time, they rendered her all due gratitude and obedience. But, gradually, George began to fall away from all the good habits and practices which had been formed and fostered during his mother's life. 'Twas with deep and bitter sorrow poor Nellie noticed this, and strove by every means in her power to counteract the influence of his evil companions. Very patiently and gently did his sister deal with him, and never did Nellie fail to greet him with a pleasant word upon his return home, even when, as was often the case, he did not come till morning. One evening, three years after his mother's death, George, resisting all of Nellie's entreaties, started for one of the fashionable billiard saloons in the lower part of the city, and was soon engaged in a game of billiards with a friend. Gradually, as the play became more interesting, and their potatoes more frequent, the young men became excited and not a few hot words were exchanged, and almost before any one realized that there was a quarrel going on, young Allen had his companion covered with a revolver. Just at this moment the door opened and Nellie entered. Yes, Nellie, who, impelled by an irresistible impulse, had followed her brother. Horror-stricken at the sight which met her eyes, she stood for an instant rooted to the spot, the next she darted across the room and threw herself between the combatants, and the bullet which was meant for James Wilkins passed through poor Nellie's body, and with a low moan, she fell across the table. The sight of that beautiful, innocent young girl, apparently lifeless, sobered the young men at once. With a moan of anguish, George turned and fled wildly from the place. A stretcher was hastily prepared and Nellie was borne to her home. For many long days did the young girl hover between life and death, but, finally, through God's mercy, she began to mend and was pronounced out of danger. During Nellie's illness a great change had come over the two who were the cause of it. Earnestly did they beseech God to spare her and fervently did they thank Him when it was said she would recover. George's repentance was deep and sincere, and three years later he was ordained a priest, and is now universally beloved for his charity and benevolence. Two months after his ordination he officiated at the marriage of his sister Lucy to James Wilkins, now a most upright, faithful Christian. Nellie was received into the Dominican Sisterhood, realizing at last the desire of her life.

Thus it is that God in his infinite wisdom lets his most faithful children pass through the purifying crucible of suffering, only that their reward may be all the brighter.—"Magdalen" in Catholic Herald.

A Long Mass in a Monastery.

Horse cars to Hoboken monastery ran full last Sunday morning. At 9.30 o'clock a high pontifical mass was begun, and from then until its conclusion at 2 in the afternoon the church which holds 3,000 persons was filled, and people were kneeling in every aisle. The unusual length of the mass was on account of the ordination and promotion of fifteen inmates of the monastery, the ordination ceremonies being introduced at intervals during the mass.

Maurice Smith, a son of Gen. Kilby Smith of Ohio, was ordained a sub-deacon; Robert McCloskey, Erasmus Glocker, Catean Aeldamp, and Bernard Dush were ordained priests, and ten others were promoted to minor orders. Bishop Wigger officiated at the mass and ordinations, assisted by Deacons Phillip, Burke, and Alexis C.P.

At the ordination of the priests all the people in the church knelt, the candidates kneeling before the Bishop, who placed his hands upon their heads and blessed them. Afterward the deacons laid across their shoulders the gold embroidered robes which they will wear at mass, and the Bishop kissed each of them on the left cheek. Then the orchestra broke out into joyful music, and the young men arose priests.

After Pontifical mass fifty guests had lunch with the Brothers, at which wine grown and made by the Brothers was served. The waiters were monks in sandals and long black gowns girt with leather belts. Over the door of the dining room hung an old painting representing Peter in chains, which the Superior said was a true Murillo, worth over \$20,000. It had been presented to the monastery.—New York Sun.

Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found relief, and since then have had no attack, I would recommend it to all."

A Reliable Witness.

R. N. Wheeler, of Everton, speaks highly of Hagyard's Pectoral Balsam, having seen its effects in his own case, a severe inflammation of the lungs and distressing cough was quickly and perfectly cured, which had resisted other treatment.

HOUSEHOLD LIBRARY!

The following books, in paper covers, will be sent to any address on receipt of price, by writing Thomas Coffey, Catholic Record office, London, Ont.: General History of the Christian Church, from her birth to her final triumphant state in Heaven, by Sig. Pastorini. 25 cents.

The Rise and Fall of the Irish Nation, by Sir Jonah Barrington. 25 cents.

The Spanish Cavaliers, by Mrs. James Sadlier. 15 cents.

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The adventures of a Protestant in Search of a Religion, by Iota. 25 cents.

The Jesuits, by Paul Feval. 25 cents.

Heroines of Charity. Preface by Aubrey De Vere. 25 cents.

Life of St. Francis of Sales, Bishop and Prince of Geneva, by Robt. Ormsby. 15 cents.

Love, or Self-sacrifice, by Lady Fullerton. 15 cents.

The Story of the War in La Vendee, by George T. Hill. 25 cents.

The Straw-Cutter's Daughter, and the Portrait in my Uncle's Drawing Room, by Lady Fullerton. 15 cents.

Callista, a Tale of the Third Century, by Cardinal Newman. 25 cents.

Fabiola, or the Church of the Catacombs, by Cardinal Newman. 25 cents.

Life of St. Elizabeth of Hungary, by the Count De Montalambert. 25 cents.

Father de Lisle, or Tyburn and its Victims in the days of Queen Elizabeth. 15 cents.

Life of Dr. Doyle, Bishop of Kildare and Leighlin. 25 cents.

Duties of Young Men, to which is added Selections from Lacordaire's Letters to Young Men. 15 cents.

Catholic Christian instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Church, by the Most Rev. Dr. Challoner. 25 cents.

Life of Father Mathew, by the Nun of Kenmare. 15 cents.

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Clough Fionn, or the Stone of Destiny, by Michael and John Banim. 15 cents.

The bit of Writin', by Michael and John Banim. 25 cents.

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The Ghost Hunter and his Family, by Michael and John Banim. 25 cents.

The Mayor of Windgap, by Michael and John Banim. 15 cents.

Peter of the Castle, by Michael and John Banim. 15 cents.

The Collegians, or the Colleen Bawn, a Tale of Garryowen, by Gerald Griffin. 25 cents.

Tales of the Five Senses, by Gerald Griffin. 15 cents.

Rose Le Blanc, an Original Tale, by Lady Fullerton. 15 cents.

The Inheritance, Translated from the French. 15 cents.

History of the Variations of the Protestant Churches, by Bossuet. 2 vols. 50 cents.

St. Thomas a Becket, or the Peoples' Martyr, a legend of Canterbury. 15 cts.

The Confederate Chieftains, a Tale of the Irish Rebellion of 1641, by Mrs. James Sadlier. 25 cents.

The Castle of Roussillon, or Quercy in the 16th Century, by Mrs. James Sadlier. 25 cents.

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Characteristics from the Writings of Cardinal Newman. 25 cents.

Life of Christopher Columbus, by Rev. A. J. Knight, S. J. 25 cents.

The Vessels of the Sanctuary, a Tale of Normandy. 15 cents.

A Painful Occurrence.

Some of the most painful sufferings that afflict mortals occur from rheumatism. Either the acute or chronic form may be eradicated from the blood by an early use of the grand purifying system renovator, Burdock Blood Bitters.

A Bad Infirmary.

The loss of the sense of hearing is both annoying and dangerous. Those suffering from deafness should try Hagyard's

Yellow Oil according to directions. This invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring his hearing in one week.

THE MONTH OF OUR MOTHER.

Once more we greet the fairest month of spring, the month of flowers and of sunshine. Most appropriately is it dedicated to Mary, who was the fairest of the daughters of men, and whose days beamed upon this unhappy world like a beautiful spring, making it fair by her heavenly virtues, and bright by the promise of that spiritual summer which was to visit its children in the person of her Son.

What Catholic heart so cold as not to feel some little fervor in a month which brings with it so many charms, which has so much in it to remind us of another and better world, and of its glorious Queen! The flowers springing up under our feet, the warm, refreshing sunshine, the music of birds and of brooks, are emblems of the joys of Paradise,—that bright land of promise beyond the grave, where the flowers never fade, where the sun shall go down no more, where music is heard more exquisite than the heart of man can conceive. Each day in the year the Church has dedicated to some particular saint, whose example she sets before us for our encouragement and imitation. But to the Mother of God, the Queen of All Saints, a whole month is dedicated, and the Church, in a special manner invites her children to honor, to love and invoke the patronage of her who is so justly called the Help of Christians.

In the words of that beautiful hymn of the Church we will ask the Blessed Virgin to show herself a Mother; but let us show ourselves children worthy of her—like her. They honor Mary most who live most like her; unless we try to do so, our admiration and homage will be but an empty oblation. A pure, humble, and loving heart is the best offering we can make her; the earnest and frequent supplication that such our heart may become is her most grateful and most acceptable praise.

Our main object during this month, then, should be to renew the foundation of our devotion to the Blessed Virgin: to purify our consciences, to settle our wills in the way of God,—and then every flower we offer at the shrine of our Mother, every hymn and canticle we sing, every prayer we utter, will be indeed an act of homage to her. And there is a special reason why we should keep May this year with great fervor: it is the centenary of the first public and solemn observance of the Month of Mary by her faithful children. Let us, then, redouble our efforts to make these days an epoch in our lives.

Who but our Redeemer Himself is worthy to be called her child? Yet for His sake, and because He redeemed us at such cost, she loves us, and desires our salvation. Let us love her, in return, as Jesus loved her, as His saints have loved her; and let our love keep us from offending her. While we walk through this valley of tears, let us aim at imitating her. Next to the grace of final perseverance, let us beg of God this