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The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, APRIL 19, 1884.

NO. 288

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished gar-ments than any Western House.

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FATHER CADIGAN.

ELOQUENT TRIBUTE TO HIS MEMORY BY FATHER WHELAN.

Ottawa Citizen.

Owing to the crowded state of our columns it has been impossible for us to publish before to-day the eloquent and impressive discourse delivered by Rev. Father Whelan, pastor of St. Patrick's Church, at the funeral service of the late amount of Eather (Edigon, at the Resilies lamented Father Cadigan at the Basilica

MY DEAR BRETHREN,—The last time I was called to occupy this pulpit was on an occasion similar to this. Then, as now, we were assembled here in grief and mourning, to render the last solemn rites mourning, to render the last solemn rites of the church to a young and holy priest of God who had spent his life in his Master's service. Among those who knelt in the sanctuary around the bier of the loved and lamented dead was one, who, though but a short time in your midst, had already endeared himself to all; one of a splendid physique and robust constitution, in the prime of life and the full vigor of manhood; one whom a practised eye would have selected out of a hundred, as the most likely to live until the hor

eye would have selected out of a hundred, as the most likely to live until the hoar frosts of old age would cover his head. To-day his mortal remains lie enclosed in the coffin before you; a few moments more and they will be laid in the tomb. Truly hath the holy man Job appreciated this life when he says: "My spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me."—Job c. 18, v. 1.

On the doubly sad and dolorous circumstances of Father Cadigan's death, and the awful affliction that preceded it, I do not wish, you do not care to dwell. The ways of Providence are, indeed, inscrutable. Let us bow our heads and say with true Christian submission and resignation: "Thy will, O Lord, be done." But you do love, and how consoling it is at such a moment as this to recall the few but fruitful years of his ministry in this parish. "A good life hath its number of days, but ful years of his ministry in this parish.
"A good life hath its number of days, but a good name shall continue forever." You all remember his cheerful smile and friendly greeting. Whenever and wherever you met him a ray of sunshine seemed to cross your path, and you felt the genial influence of his presence. We remember with what pious mien he went up daily to the altar of God, to offer the holy sacrifice for the living and the dead, how absorbed he appeared in the tremendous rite as it proceeded, and how you were moved by his example to greater fervor and devotion. You remember his where the just and those who have confervor and devotion. You remember his where the just and those who have conclear and eloquent expositions of Catholic doctrine, his fervid exhortations to practice virtue, his earnest denunciations of You treasure up the sweet memory of his ever welcome visits to the sick chamber, whence he banished gloom as he roused the drooping spirit and dried the tears of anxious sorrow. You fancy you see him on his daily rounds of charity, you see him on his daily rounds of charity, searching the haunts of poverty, providing for immediate wants out of his own scant purse, and arranging a weekly bill of relief for the worthy sons of St. Vincent of Paul or the ever willing daughters of St. Jerome Emelian. You recollect his lively interest in the Refuge of the Good Shepherd, how warmly he advocated its cause, and how hearty and general was the puband how hearty and general was the pub-lic response. You remember him, too, in the more intimate and sacred relationship of confessor and spiritual adviser, how patient, how prudent, how discreet, how mild he was. From the first he won your respect, your esteem, your confidence, your love; he retained them unto the end. your love; he retained them unto the end. He had his faults, it is true. Who amongst us, who that is human, has not? But those faults of his were few and small, and those faults of his were few and small, and were dimmed and unobserved in the light of the beautiful qualities and virtues which shone through his life. God forbid that, here over his corpse, I should speak of him a single word of idle praise or fulsome flattery! But I do unhesitatingly say, that a more faithful and conscientious priest I never met; a more zealous nexts. I never heavy a man who thought pastor I never knew; a man who thought less of self, a man with a bigger, warmer, truer heart, it were hard to find. No nder you could not bear the thought of parting when he was called in due sea-son to a more responsible position in another field of labour. The separation was keenly felt, but you were told it was God's will, and accordingly you made a sacrifice of your own affections. Your loss was the given free way to the control of the c was the gain of the united missions of Quyon and Onslow, in charge of which Father Cadigan was next placed. There he soon learned to know his new flock, and the flock quickly learned to know, appreciate and love their pastor. Studying their character and examining their wants,

invited private prayers every evening in every household for the success of the undertaking. On Christmas Day, 1882, every communicant in the two missions, and music, good; grammar, excellent and good; drill and calisthenics, excellent.

Accommodations—Two neat rooms in the Convent, large and well-lit, afford good

undertaking. On Christmas Day, 1882,
every communicant in the two missions,
every man and woman, every youth and
maiden, signed the total abstinence
pledge, and it is needless to say the following New Year was the brightest and
happiest that ever dawned on that district. His next thought was to erect a
more commodious and becoming church
in the Onslow mission. This was no easy
undertaking. There was unfortunately
a difference of opinion and a division of
interests in regard to a site for the new
building. Again he had recourse to
prayer. He preached unity and brotherly
love, announced the scheme he had
formed for the purpose of raising capital,
and inaugurated it under the patronage
of the Saints of Ireland. The people
sunk their differences and forgot their divisions, and nobly seconded the efforts of
their pastor. The enterprise proved most
successful, exceeding even his sanguine
expectations, but you know, my brethren,
at what cost. The labor and fatigue of
organizing, directing and managing the
affair, besides attending to his pastoral
duties; the anxiety, suspense, and worry,
the busy days and sleepless nights for
weeks in succession, brought on the malady which progressed so painfully during
the last five months, and ended fatally
last Sunday, as the church was beginning
to commemorate the passion, sufferings
and death of our dear Lord. Brethren, as
you loved him living, as you mourn him
dead, as you sympathize with his bereaved you loved him living, as you mourn him dead, as you sympathize with his bereaved father and mother, brothers and sisters, do father and mother, brothers and sisters, do not forget his poor soul. By the doctrine of temporal punishment, the doctrine of purgatory, and that "it is a holy and wholesome thought to pray for the dead," which you so often heard from his lips, do unto him, as he exhorted you to do unto those who, in virtue of the communion of saints, cry out to us from beyond the tomb: "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." In the sacrifice of the mass, in your holy comhand of the lord hard touched me." In the sacrifice of the mass, in your holy com-munion, in your prayers, in your alms-giving and other good works, remember him always. And now, brethren, let him

him always. And now, brethren, let him speak to you a last time, as if from the grave. In his little memoir of the late Father Duhamel, whom he loved with a true brotherly and priestly affection, he says, and how applicable the words are to his own brief life and early death: "He is called away from the scene of his labours, called away to receive that reward exceedingly great promised to the good and faithful servant. A bright prospect before him, a rich harvest of souls to be reaped; but the God of the harvest is satisfied with the work of his servant, satisfied with what he has already done. The talent placed in his charge done. The talent placed in his charge has not lain idle, or been buried for safe verted many to God shall shine as stars for all eternity." Amen! Eternal rest give unto him, O Lord, and let perpetual light shine upon him!

R. C. SEPARATE SCHOOLS.

The following is an extract from the report of Inspector White on his last visit to the Catholic Separate Schools of Lon-

Total number of pupils enrolled in all the separate school classes, 705; total number of pupils present at the time visited, 509.

Senior Boys' Department—Samuel R. Brown, teacher—Proficiency of the classes examined: Reading, good; spelling good; writing, good; arithmetic, including bookkeeping, good; geography, good; gram-mer, good; geometry, good. Senior Girls' Department—Sister M.

Francis de Sales, teacher-Proficiency of

Francis de Sales, teacher—Proficiency of classes: Reading, good; spelling, good; writing, good and middling; geography, good; grammer, excellent and good; history, good; literature, excellent and good. Accommodations—A fine brick building, recently finished, affords excellent accommodation. Besides spacious halls and a library, it contains six rooms, large, high, well lit and ventilated, and in all respects admirably adapted to the requirements of a school. ments of a school

Organization-The grading and classification have been care fully done.
Equipment—There is a large and able staff of teachers. The school is well supplied with all the necessary appliances

for teaching.

Remarks—The senior boys, under Mr. Brown, passed a very creditable examina-tion; many of the pupils are earnest, hard-working students. In mathematics, which working students. In mathematics, which seems the most popular and successful subject, some very good work was done. In the senior division of girls, under Sister Francis de Sales, English is the favorite study, and with this the pupils showed a very intelligent acquaintance. In some of the other departments the general tone of the work is not so high as is desirable; on the whole, however, it is a meritorious school.

character and examining their wants, material and spiritual, it appeared to him that a powerful means towards supplying those necessities would be, with God's blessing and help, the enrollment of the whole people under the banner of Father whole people under the banner of Father Mathew. He spoke to his congregation kindly and earnestly on this subject. He had public prayers in the church, and mad good; writing, arithmetic, geography

Mr. Parnell—I do not think there will be any practical difficulty about that his charge. He was a class at Mount Hope dearned the septement of the work is not so night as its desirable; on the whole, however, it is a desirable; on the whole poeting and help, the enrollment of the whole, however, it is a desirable; on the whole poeting and help, the enrollment of the whole, however, it is a desirable; on the whole poeting and help, the enrollment of the whole poeting and with care and due consultation.

Buth, the great Shoux che dealing and spund and spund are in the will difficulty about that abundance; and with care and due consultation.

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accommodation.

The pupils are well classified, and there is a full supply of the necessary appliances for the children, suitable instruction and comfort.

The children are bright, cheerful and

very neat. The recitations were most creditable, especially when the constantly changing state of the class is considered. A very pleasing feature is the excellent manner in which they perform their gymnastic exercises.

PARNELL INTERVIEWED.

Our Irish exchanges bring us this week Our Irish exchanges bring us this week the full text of the recent interview in which Mr. Parnell expressed his views on the prospects of a general election, and as the interview abounds in many other interesting details, we hasten to lay it before the readers of the Republic in the certain knowledge that it will be read with the greatest interest as it read with the greatest interest, as it embodies the most complete delineation of the Irish leader's views which has yet appeared. The interview was as follows:
What are your views as to the proba-

pility of a general election? bility of a general election?

Mr. Parnell—Some time since it looked as if the government would try again, in the event of the rejection of their franchise bill by the Lords, to hold an autumn session for the purpose of sending the measure back; but in view of the impossibility of making headway with the government legislation, which is daily becoming more evident, Mr. Gladstone's illness, the dissensions in the cabinet on the Egyptian question, and so forth. I the Egyptian question, and so forth, I should now be disposed to expect that if the Lords reject the franchise bill a dissolution will at once follow involving a general election in the autumn. Of course, the probability of the Lords throwing the bill out will depend very much upon the majorities by which it is passed through its chief stages. Do you know what majority is expected

on the second reading?

Mr. Parnell—If the government bring their men up as well as they did on the vote of censure, and if the Irish party vote in favor of the bill, they ought to

A MAJORITY OF CLOSE UPON 120.

If this majority could be maintained through all its stages it would render the bill practically safe; but there can be little doubt that on several important little doubt that on several important points in committee, the government will be practically dependent on the Irish vote for any majority at all, as during the committee stages of the land act. The hostility of such men as Messrs. Forster and Goschen will be sure to develop in this stage; and the bill may easily leave the House of Commons under circumstances which will encourse the Loyds. the House of Commons under circumstances which will encourage the Lords to give it short shrift—the more especially, if it were likely at the time that such a course would insure a dissolution. Are you at all apprehensive that a general election may take the Irish constituencies by surprise, as in 1880?

Mr. Parnell—By no means. The circumstances are entirely dissimiler. We

cumstances are entirely dissimilar. We have already a substantial nucleus of a tried in parliamentary matters. In 1880 the party had to be reconstructed at a moment's notice, and of chance materials; and it was absolutely necessary to allow many men to pass, in default of others, whose recreancy could have been predicted for a certainty. In addition, many of the constituencies were not then entirely satisfied as regards the policy and methods of action we had then recently proposed to them; but elections held since the commencement of this Parliament have absolutely demonstrated

strated that THE IRISH PEOPLE ARE PRACTICALLY UNAN-

IMOUS in support of our policy; and that from seventy to seventy-five of the constituencies are most anxious to return trust worthy men, who will work as members of and in cordial union with the Irish party. There is, therefore, between us and the constituencies none of the doubt or uncertainty which existed in 1880; and both we and the constituencies have had the opportunity of testing in a variety of ways the capabilities and the qualifica-tions of a sufficient number of men who will be forthcoming as candidates, and who have abundantly proved their devo-tion and trustworthings. tion and trustworthiness. How many men do you think it will be

possible and necessary to add to the present party? Mr. Parnell—I should say from thirty

five to forty.

Then you estimate that even under the present franchise it will be possible

to form an Irish party of seventy-five?

Mr. Parnell—So far as I have been able to examine the electoral statistics, it will be perfectly possible to return that number. Of course, household suf-frage would, probably, give us about ten more; but it will be safe for the constituencies to assume that the general election will almost certainly take place upon

the present franchise.

Then the difficulty will not be so much as regards the feeling of the constituen-cies, as to provide a sufficient number of eligible candidates?

Mr. Parnell—I do not think there will be any practical difficulty about that either. The materials exist in sufficient

a selection, when the time comes, which will be satisfactory to the electors and

people.

Do you consider the method of selection by county conventions a satisfactory

of a convention is well calculated to lead up after a time to a satisfactory choice; and any expression of local feeling is always valuable. We must bear in mind, however, that the majority of the counties, owing to the severity of the coercion act, are as yet but imperfectly organized; and I think the most important work for these conventions to under take for the present would be the per fecting of the organization within the county. This would be specially desir-able in certain counties and boroughs where the issue of an election may pos where the issue of an election may pos-sibly be doubtful, and may depend largely upon the exertions made by the National League in this direction. Certainly, at conventions summoned under present circumstances, care should be taken to avoid final action in a matter such as the selection of candidates, upon which the efficiency of the future Irish party will largely depend. It would be prudent, I think, for a convention summoned to consider the ques-tion of the representation of their county to consult and advise with the Irish parliamentary party before coming to any decision. This has been done at every election since 1880, and with the best results. The candidates chosen on consultation between the members of the Irish party and the con-stituency have in every instance proved thoroughly satisfactory, both to their colleagues and to their constituents. In this way local jealousies will be avoid-

ed, and THE UNITED EXPERIENCE OF THE TRUSTED

from Ireland will be valuable for the guidance and assistance of the local leaders. The constituencies, in judging of the prudence of what I am now saying, will remember that this is the first consistency which her chart this is the first MEMBERS occasion which has ever been afforded to them since the union of exerting the full constitutional strength of Ireland in behalf of their country; and that, if they allow it to slip, or mar it by ad-mission into the party of unsatisfactory or unworkable men, in all probability, no such opportunity will ever again present itself in our time.

such opportunity will ever again present itself in our time.
What pledge would you consider necessary on the part of future members of the Irish parliamentary party?
Mr. Parnell—I think in all probability the members of the present party will formulate a common pledge, and unite in making a common declaration to the country, when the time arrives, which may be taken as a model to which candidates for the rest of the constituencies should have no difficulty in subscribing. Such a declaration should include a pledge to sit, act and vote with the Irish party, and to resign one's seat if it should become impossible to carry out such an undertaking.

Do you consider it possible to create and maintain a party of that strength

and maintain a party of that strength without pecuniary help from the constituencies ?

constant attention to parliamentary

To what extent do you think it would be necessary to ask the Irish people to make provision in this respect?

Mr. Parnell—It is impossible at this moment to see what the requirements of the party may be; but I think the sum of £40,000 would probably enable us to encounter the difficulty, and to secure a constant and efficient attendance during the life time of the next Parliament.

When and in what way do you think a novement in this direction should be

inaugurated? Mr. Parnell—In view of the probability of a general election this year, I do not think the movement ought to be deferred longer than the autumn. I have seen with pleasure that several of the constituencies have already shown themselves eager to mark their appreciation of individual members of the party; and I am perfectly satisfied that a similar spirit will be found throughout the country whenever it is appealed to. The question is one of constant deliberation for

THE IRISH NATIONAL LEAGUE AND THE

IRISH MEMBERS; and, as a result, I believe that a plan will be shortly placed before the country for raising a National fund to provide for the future exigencies of the party. This, I think, can be done without involving any undue strain upon the people of any particular part of Ireland; and I am confident that the result will be such as to secure a steady, reliable, and efficient representation during a Parliament which promises to be an eventful one in the history of our country.

Father Stephen, the famous Indian missionary, has had a life full of romance and adventure. For a long time "Sitting Bull," the great Sioux chief, was under his charge. He was a classmate of the Abbe Liszt, the renowned composer. He Abbe Liszt, the renowned composer. The served through the war, and was the companion and friend of the heroic "Pap Thomas." He is the trusted counselled of all the Northwestern Indians, and is said to have more influence over them

TELEGRAPHIC NEWS.

Ireland.

The trial of the Orange shooting case has terminated at Dublin. McLaughlin was sentenced to five years in prison; Barr to 18 months, and Fleming to three

The Irish Times says the Parnell party will become an organized section of the

Liberal party.

Prince Edward of Saxe-Weimar will succeed General Sir Thomas Steele in command of troops in Ireland, if the Government gives consent.

At a meeting of Nationalists at Ennis, Kenny M. P. said he had attended the

At a meeting of Nationalists at Ennis, Kenny, M. P., said he had attended the meeting to show that the right of free speech could not be suppressed, because Biggar had called Earl Spencer a drunken housebreaker and other names equally true. At a Nationalist meeting at Middleton to-day, addressed by Wm. Redmond, a resolution was adopted, declaring Home Rule alone could give peace to Ireland.

Charles Dawson, M. P., and Michael Davitt, have been presented with the freedom of Limerick. In connection with the event a monster meeting was

freedom of Limerick. In connection with the event a monster meeting was held, at which resolutions were adopted favoring Home Rule for Ireland, and expressing confidence in Farnell.

The Catholic priests are giving active assistance to Mr. Parnell's Land Purchase and Settlement Company. All the priests in the diocese of Galway have purchased ten shares each, and every curate five shares. The same thing has been done in most of the Irish dioceses.

The Conservatives in the House of The Conservatives in the House of Commons have decided to oppose the extension of the franchise in Ireland. when the House goes into committee on the Franchise Bill, Mr. Henry Chap-lin, Conservative member for Mid-Lin-colnshire, will make a motion to that

The House of Commons has adjourned until the 21st inst. During the last sitting Healy, member for Monaghan, narrowly escaped suspension for references to Treavelyn, Chief Secretary for Ireland. The steamer Texas, which sailed from Liverpool yesterday, has on board 72 emigrants bound to Canada—the first party sent out by the London Samaritan Society. The steamer Sarnia will take

five hundred more emigrants.

The Tories are making desperate efforts to reduce the moral effects of the Liberal victory on the Franchise Bill.

They allege all sorts of corrupt deals and unholy alliances on the part of the Government. They say there has been another "Kilmainham Treaty," and that Mr. Gladstone has sold out to Mr. Parall "They caralism the solid acts of the nell. They explain the solid vote of the Parnellities on the Government's side by alleging the existence of an under-hand compact which is to give the Home Rulers sundry rich spoils of office in return for their aid. One of the Tory newspapers asserts that the Government has made an

that the Government has made an agreement with the Parnellites to so modify the Forthcoming County Government Bill—which is the second of the so-called reform measures of the Government-as to enable the Home cumstances are entirely dissimilar. We have already a substantial nucleus of a party which may be trusted by the country, consisting as it does of forty members—many of them well trained and tried in parliamentary matters. In 1880 sittuencies?

Mr. Parnell—I am perfectly certain that it will not be possible that it will not be possible strength of the posts of honor and profit in Ireland their present loyalist holders and fill their places with rampant Nationalists. The Liberals are jubilant, and now express a confident hope that the size of the major-ity (180) in the Commons will intimidate the House of Lords and impel the Peers to reject the Bill, lest they may by op-posing the reform, imperil their exist-

The Duchess of Edinburgh entered the week and finding the proceedings dull expressed a desire to hear the Hon. Timothy Healy speak, knowing that the Irish made things lively. Some objec-tions were gently offered, but the Duchess being imperative, the demand was absolutely conveyed and received with a smile. She seemed utterly amazed that things were not as at an ordinary theatre, and that the Hon. M. P. did not burst into speech.

The divorce suit of the Earl of Euston developed matrimonial complications of opera bouffe absurdity. When the Earl had produced the husband of his wife, who was alive at the time of her marriage with him, and had apparently won his case, the wife produced other wit-nesses to show that this first husband had a wife living when he married her. This rendered valid her marriage with the Earl, and the woman of the town is an English Duchess.

The subject of the government of India

has excited much attention in London, nas excited much attention in London, consequent upon the discussion which has taken place regarding the Ilbert Bill.

Mr. Stagg, M. P., has given notice of a proposal which will make a complete change in the manner of governing the country. The Times this morning, com menting upon the subject, says that Englishmen cannot contemplate the British dominion in India without astonishment and alarm: that the subjugation of 200,000,000 natives by a few the British troops is a situation fraught with danger at any moment.

Egypt.

The British Government has sent posi-tive orders to Gordon to withdraw from Khartoum with the garrison as soon as possible.

The Governor of Kassala is asking daily

for assistance. He reports many Bashi-Bazcuks have joined the rebels, and the garrison is in a panicky state. A Suakim dispatch says it is rumored that Khartoum has fallen, and General

Gordon is a prisoner.

tion with Berber, both by land and water, has been cut off. The rebels made a raid in the environs of Berber.

France and China.

The Paris Liberle publishes the conditions of peace between France and China, which Patenotre, French Minister, is charged to offer at Pekin. It is stipulated that China shall accept limited French protectorate over Tonquin. No demand for indemnity is mentioned.

A dispatch from Sontay says:—General Negrier on Wednesday bombarded the villages before Hung Hoa. The enemy villages before Hung Hoa. The enemy forthwith began to evacuate the town without resistance. The French will enter Hung Hoa to-morrow. General Millot telegraphs: "The Chinese, after evacuating Hung Hoa, set fire to the town, which is now in flames.

Italy.

The Italian Minister of Foreign Affairs stated in the Chamber of Deputies that the Government had no intention of modifying the decision of the court requiring the conversion of the real property of the Propaganda Fide.

Germany.

Physicians have been in constant attendance at the bedside of Emperor William for the past 48 hours. On Tuesday night the physician of the royal household was suddenly called, and found the emperor suffering from a severe congestive chill. What the result was is not definitely known, but intense excitement prevails among the Imperial family. It is feared that the Emperor is failing rapidly, and that his dissolution is only a question of the near future.

Late reports on good authority say that

Late reports on good authority say that Emperor William has entered into a state of pronounced dotage.

RELIGIOUS CEREMONY.

On Tuesday, the 1st of April, at the Ursuline Convent, Chatham, Ont., Sister Mary Augustine, formerly known as Miss Mary McCabe, of Marquette, Mich., pronounced the solemn vows of the order, receiving the black veil from the hands of the Very Rev. Deep West 1997. the Very Rev. Dean Wagner, P.P. of Windsor, who on this occasion delivered an earnest and instructive exhortation on an earnest and instructive exhortation on the duties, obligations, and happiness of the religious life. Solemn High-Mass was sung by the Rev. Father William, O. S. F., P. P. of Chatham, who also assisted the Rev. Father Wagner in admitting the happy novice among the daughters of St. Ursula.

St. Ursula.

The convent choir performed Bordese's Mass in G. minor. The rich strains of Miss Gruney's powerful voice was heard with pleasure in Nicolao's Ave Maria, which she rendered with great effect.

Peculiar interest attaches to this young Sister, as she was one of the earliest boarders of this institution, having passed her childhood and early youth with those to whom she has returned to pass her life in the same glorious vocation for which her talents and accomblishments so amply her talents and accomplishments so amply fit her. At the same time Miss V. Caron, of Quebec, received the white veil of a Novice, taking the name of Sister Mary of the Assumption.

The Trade in Palm Leaves.

We find the following dispatch from New York going the rounds of the daily papers. The Barclay street dealer referred to is our esteemed friend Thomas D. Egan, late of this city. We feel pleased. indeed, to know that he has succeeded in establishing such a large trade in real palm, but when we remember his indomitable energy and thorough business qualities we are not surprised that such should be the result :

New York, April 7—The use of real palms brought from the South, in the religious ceremonies in Roman Catholic religious ceremonies in Roman Cathone and Protestant Episcopal churches on Palm Sunday, is steadily increasing. A Barclay street dealer, who first introduced the sale of palms in this city, said recently: "I cannot give you any definite figures as to the number of palms sold. I have supplied fifty-three churches in I have supplied fifty-three churches in this city and many others in distant cities, as far west as San Francisco. These palms sell at twenty-five cents per leaf for less than twenty-five leaves; leaves for \$7,50, 500 leaves for \$31.00. There is a considerable demand from churches for ornamented palms, which sell at \$1.00. The leaves of the palm are embroidered or braided. Many are also embroidered or braided. Many are also bought for the purpose of home decora-tion. Since the sale of palms was intro-duced the use of hemlock and other greens has greatly fallen off. There will be a much more general use of palms this year than ever before. The plain leaves are broken up and distributed among the members of the congregation. When pro-perly cared for they will keep for a num-ber of years."

During the discussion of the Socialistic law in the Reichstag, Herr Windthorst asserted that, without the moral pool of the Catholic Church to aid them, governments found it impossible to repress the Capial revolt of the age. Prince Bis asserted that, without the moral power the Social revolt of the age. Prince marck, replying with his usual audacity, said that the Socialistic movement was said that the Scianistic Indicatories, peculiarly rampant in Catholic countries. France, Italy and Spain are the nations referred to. Undoubtedly the Latin intellect is a logical one, and swiftly deduces the consequences of ideas. These Communistic ideas are afloat to-day, but where, in point of fact, do they find their A Suakim dispatch says it is rumored that Khartoum has fallen, and General Gordon is a prisoner.

A Cairo despatch says:—Communication of the communication of the communication

HOUSE OF COMMONS

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORA-TION BILL.

Mr. BLAKE. Having been informed, beyond a particle of doubt, that these statements were being circulated at the last meeting in the West Riding on be-half of the Government, knowing there were men in the House who were circulating these stories, I, without repeating them, called upon those who had made them, called upon anybody to come for ward and state anything derogatory either to my father or myself, and would answer then and there. But none of them would come forward.

called on them three times at a public meeting; but although the circulators of hese calumnies were present, they would not come forward. In the West Riding of Durham, the same private can-vass was going on, the same course was aken, the same precise calumnies were eing circulated, and when I came to that Riding I was asked how about this and how about that; but I declined to deny things which no man would venture publicly to state. That is the evil of a private canvass, and especially of a private canvass conducted through the medium of a secret society. Do I object to this society because it is a political organization? Not at all. I approve of political organizations. I believe in political organizations which are public, which are avowed organizations, and are not afraid to de-clare themselves as such; but I do not believe in secret political organizations or political organizations, secret or otherwise, which act under the guise of religion and philanthropy. I do not object to this society because the majority of it are opposed to me in political opinion. That is no reason for objecting to it. They have as good a right to their opinions as I have to mine, and their right to hold theirs is as dear as mine is to hold mine; holding mine by the same tenure as they hold theirs, and as would not part, for any considera-tion, with the free right to hold tion, with the free right to home mine, I hold their right equally dear. But if that political organization are to me. I want to meet ever he obtained the leadership of any Government in this country, it would be impossible for him to hold it without the assistance and co-operation of the Orange is opposed to me, I want to meet them as such, and not as members of a religious and charitable society. Our re-ligious opinion should be held entirely separate from our political leanings. No greater calamity can affect a commun-ity than when the cleavage of political

parties is coincident with the cleavage of religious bodies. That is a great calam ity and misfortune. I am anxious that whatever our creed or religious opinions may be, we should feel that they have nothing whatever to do with our politi-cal opinions, and that we should agree car opinions, and the control of differ on political questions entirely irrespective of the faith we may happen to hold on religious questions. The more you set up, as a combination, a great Protestant society, which is also a great politi-cal association, the more you make coincident; or strive to make coincident, the line of division between the religious and political convictions of the people, you act directly in the teeth of what I believe to be for the benefit of the State. Our political differences are bitter enough, vithout introducing into them religious differences, and if the odium thologium which is known to be so bitter, is to be accentuated by political differences, it will become intolerable. Let us endeavor not to make coincident the line between not to make coincident the line between political and religious opinion, yet this society, which, under the guise of religion and benevolence, is in Ontario largely and chiefly political in its power and efficacy, is doing this very thing which I believe to be for the public evil and not for the public good. I do not propose to refer, in support of my view as to the refer, in support of my view, as to the political condition of this society in Ontario, to anything very ancient.

I do not propose to refer even to things so ancient as those to which the hon, member for the west Riding of Huron (Mr. Cameron) referred. It is enough for me to refer to quite recent transactions hon, member for Hastings (Mr. White), made a speech in the town of Woodstock on the 12th July, and in that speech he gave some very amusing allusions to the secret history of the conduct of this Bill. In the course of these statements, he took a line which I want to point out, and proved what I have declared with reference to this society being really and substantially a political organization.

"The Bill and its requirements were put before the people of the Dominion, but, before the second reading came on, unfortunately mistakes were made. was not going to find a great deal of fault with the Roman Catholics, or with the Reformers; but, so far as own people were concerned, as Conservatives and Orangemen, they were not as anxious as they should have been. He would say to them, so far as the Reformers of Can-ada were concerned, they should not forget the fact that nine-tenths of the members of the Orange society in the Province of Ontario belonged to the Con-

Mr. WHITE (Hastings). Suppose they

Mr. BLAKE. Well, suppose they do I am sorry for it, but I do suppose it. am merely showing that this is a political organization.
Mr. FARROW. That does not prove

Mr. BLAKE. If that does not prove it to the hon, member for Huron, I despair of proving it to him. I do not address the remainder of these remarks

to the hon, gentleman:
"He thought, in justice, according to Reform principles, they should have passed over any little wrongs which they might have suffered in the past, and have voted for the Orange Incorporation Bill. He wished it had been so, and, if they had done it, he was satisfied that at the next election the Orangemen would have divided, and have gone in more for men and measures, and not so strongly for

'And not so strongly for party." That is the hon. gentleman's description of the party character of the Orange organ-ization in Toronto, that they have in the past gone very strong for party, and that in the future they might have mended their ways and gone more for men and

good:
"Mr. Butting went to Ottawa; he
worked day and night for the Bill; he
told the Frenchmen if they did not pass
the measure they would be doing an act of great injustice. He spoke to Sir Hector Langevin, to Sir John A. Macdonald, of great injustice. and other members of the Cabinet, on the subject. He referred them to the general support which the Conservative party had always received at the hands

of the Orangemen."
Sir JOHN A. MACDONALD. Hear,

Mr. BLAKE. On! it is not a political party, but it gives a general support to the Conservative party.

Mr. WHITE (Hastings). Those are very good words; I am not ashamed of

Mr. BLAKE: "He (Mr. White) thanked Mr. Bunting for the noble assistance he gave them during that time of trial, assistance which In conversation, along with twenty other gentlemen, with Sir Hector Langevin, Mr. Bunting said: 'Sir Hector, we must have incorporation.' What was the reply? Sir Hector said: "So far as incorporation is concerned, I personally wish you to have it, but I am opposed to all secret societies, because my Church is opposed to them. I like to see the Conservative party prosperous, but I like the prosperity of my Church better than that of the Conservative party. My bish-ops and priests tell us, the members of the Church, not to vote for and support any such societies.' Mr. Bunting, in reply, said: 'That is a great mistake, for there are no men on earth more anxious to do justice to all parties, and to give your Church any incorporation it may require for its benefit, than the Orange-men.' In his (Mr. White's) opinion, Sir Hector Langevin would find out that he had committed a great mistake; for, if

"Theirs," says the hon, gentleman, warming into enthusiasm towards

peroration: "Theirs was a great organization: let it be good, prudent and cautious; and he said as a Conservative, remember the next general election, if we do not suc-ceed in getting justice before that time, judge each man by his deeds. They should take a leaf out of Archbishop Lynch's took. The Orange society were in a position to rule the whole country if they were only true to themselves."

Then, Sir, the hon, gentleman also de-livered an oration at Hamilton. Three cheers were given for Sir John at a par ticular period of the meeting, and hon. gentleman followed up the cheers by saying:
"He" (that is Sir John) "was as true

and as consistent a friend to the Orange Bill as any member in the House. There was a proposition made that the Bill should be withdrawn, or at least a Bill granted to all the different Provinces, with the exception of the Province of Quebec. Sir John said to him, 'Mr. White, don't accept that, for if you do it will only bring disgrace on your society. Better have the Bill carried for the whole Dominion, but don't disgrace yourselves by deserting the worthy members of your order in the Province of Quebec.' Those were good words, and he was satis fied that nothing in the world would have given Sir John Macdonald greater pleasure than in handing the Incorpora ion Bill to the Governor for his sanction, because Sir John was satisfied in his own mind that nine-tenths of the Orange members belonged to the Conservative

Why, I see the hon. member is amused. I thought I would amuse him. Mr. WHITE (Hastings). That speech of mine, which he is reading, is the best

Supposing Sir Hector Langevin were

the leader of a great party, and in its ranks there was a society which was as true to him as the Orange society had been to Sir John Macdonald, he would go to Sir John and say : 'It is necessary, in the interests of our party, that this society, which is loyal to the Queen, to the Constitution and to the country, should have an Act of incorporation Sir John would have answered: 'Ye with all my heart you shall have it. The Prime Minister was leading a party that was fair and just, while Sir Hector Langevin was leading a party that was bound hand and foot to the Church of Rome, which possessed a grasping disposition, taking everything

and giving nothing," Well, then, the hon, gentleman had occasion to speak of the Minister of Customs, and, after giving him a very great laudation for the mode in which he executed his office, he said:

"Orangemen had looked forward and expected him to speak on the second reading of the Bill, and in not doing so he (Mr. White) thought he had made a great mistake. They were proud of him when he stood up in the Commons Chamber and got Riel expelled from it; pass—the independence of Parliament Act. He (Mr. White) did not know why the Minister of Customs did not address the House on the second reading of the Bill, but he was confident that Bowell would yet retrieve the lost ground, and stand before them as he had in the past, a worthy and an honoured member of the society. If he had made a mistake, they must not be too uncharitthey must bear patiently with him, and he was confident that, if the time came again, and the privilege was allowed to Mr. Bowell, he would

measures. And that is not a party organization!

Mr. WH!TE (Hastings). Those are good words.

Mr. BLAKE. They are very good words. I wish they would be made good:

"Mr. Bunting went to Ottawa; he worked day and night for the Bill; he yeld the Franchman if they did not away voted Tows and the answer was

always voted Tory, and the answer was because that party had befriended

voted Tory," but they are not a political organization! At the Grand Lodge meeting at St. Catharines, the Grand Master, Mr. Merrick, who is also a mem ber of the Local Legislature, said:

"I hope it will teach us a lesson for our future conduct not to trust to mere political party as such, but to suppor and work with our best energies for those who will support and work for us; and then, no doubt, we will be able to say with the Grand Master of New South

" 'In connection with the recent Par "In connection with the recent Par-liamentary elections, we find that in every locality, throughout the various electorates, when a lodge was in opera-tion the chosen candidate of the lodge received the greater number of votes."

But it is not a political organization!
Then, Mr. Johnson, at the same meeting

said :
"They are endeavoring to make the association less of a political organization, and more of a religious and benevolent

Mr. WHITE (Hastings). How would

that suit you?

Mr. BLAKE. That would suit me very well, but I do not perceive that the hon. gentleman is a doing of it, Sir. Then there was a grand meeting of the Trien-nial Council in England, at which Canadian delegates were present, including Mr. Marshall and Mr. Bennet. Speeche Mr. Marshall and Mr. Bennet. Speeches were made by Mr. Bennett and others, and they indicated the condition of the order in another colony, and so far are not uninteresting. Mr. Neale, who re-presented New Zealand, South Australia and Queensland, spoke and said :

"The last general election was the grandest triumph for Orangeism ever witnessed in New South Wales. gained no less than twenty-eight seats in the Colonial Parliament; and a very large number of the other members were returned through the Orange vote, and only eight Romanists succeeded in gain

ing admission."

That was the statement which thes Canadian delegates heard, and which is the condition of things, and the way the order is worked in New South Wales. At that meeting Mr. Bennett was present representing Ontario, and he made this

statement:
"I may also tell you that we have in our county an Orange paper, and we have found it to have a beneficial and magical effect, because divided as the Protestants are in the country into two political restricts are such of these vertices. political parties, each of these parties bidding for the Romanist vote, so that the organs of these political parties dare not, for fear of offending the Roman Catholics, say anything in favor of Orange-ism. Having a paper of our own, we not only get all the Orange news from all parts of the world, but have an organ, not only to put forth our views to the country, but to repel all attacks that may be made on us by the Roman Catho-

lic and Jesuit press of the country."
So that you find, Sir, that the Order is organized, and that here in Ontario, a the present day, by the confession of it leading men, though it comes her claiming incorporation as a religious and benevolent association, the guise in which it appeals to its friends, the voice which it appeals to its friends, the voice with which it speaks to those whom it asks to support it, are political. They say they are a political organization. They vote almost unitedly one way; they are a party political organization. Nor Significant or the political organization. Nor Significant organization of the control of the co party political organization. Nor, Sir, is it to be wondered at, for we all know that in both the great branches from which the order springs, the Irish Grand Lodge and the English Grand Lodge, the order was for a great many years, and I of mine, which he is reading, is the oreal part of the hon, gentleman's speech.

Mr. BLAKE. My proofs are always the Mr. BLAKE. My proofs are always the and work of the Irish lodges; but I industry and work of the Irish lodges; but I industry and a brief extract from a letter believe is still, political. I do not intend myself to attempt any statement tend to read a brief extract from a letter written by Sir Francis Hincks, a few years ago, in which he says:

"I have read in many newspapers, as well as in the sermon of the Rev. Mr. Doudiet, a similar expression of opinion; that the cause of offence to Irish Roman Catholics is the celebration of the anni versary of the battle of the Boyne. The lieve that those who entertain this opin-ion are under a complete delusion, from which it is most desirable that the should be freed. Irish Roman Catholic would never have resented the celebra tion of an ordinary victory, but the Bat tle of the Boyne was the first of a serie of victories which led to the comple subjugation of Catholic Ireland to Protestant Great Britain, and the effect that subjugation was that a Protestant minority, settled chiefly in one of the four provinces of Ireland, was enabled to rule a Roman Catholic majority in the three other Provinces with rule of the control of the con three other Provinces, with a rod of iron,

during the eighteenth century.

"The motto of the Protestant minority
for years before the Orange lodges came into existence, was 'Protestant Ascend-ency,' and this was maintained by penal laws, every amelioration of which laws was resisted by Orangemen with all the Chamber and got Riel expelled from it; when he took the step of bringing the first Commoner, Mr. Speaker Anglin, to the Bar of the House to answer for his the law which he helped to distinguished. When it is borne in mind that, for nearly a century after the Battle of the Boyne, no Roman Catholic could either be elected or vote for a comban of Parliament, that no Roman distinguished. When it is borne in mind that, for nearly a century after the Battle of the Boyne, no Roman Catholic could either be elected or vote for a could either be elected or vote for a honor, which they are bound to have given—as to call for and demand the could be a society whose Catholic could be a lawyer or a solicitor that no Roman Catholic could keep arms that his children could not be edu and that his clergy were proscribed, that no Roman Catholic could own a horse worth over £5; when it is further born in mind that every amelioration of thes penal laws was gradually extorted from the Protestant minority, which was alor represented in the Irish Parliament, b the influence of English statemen, wh differing upon other questions, were nearly all favourable to the gradual re was allowed to Mr. Bowell, he would stand up and speak for the Orange Incorporation Bill, even if he lost his seat in the Cabinet."

Well, Sir, so far for the hom. gentleman, the member of Hastings. But there

principle is 'Protestant ascendency,' and whose members habitually proclaim their adherence to this principle by their flags and party tunes—'Protestant Boys' and 'Croppies lie down.'"

Sir Francis Hincks, goes on to point

Francis Hincks goes on to point out the continued political operations of the Orangemen, with reference to Cath-olic emancipation, and with reference to church disestablishment, showing their active operation as a political body, up to a comparatively recent period. He proceeds to point out that the Orange organization has existed in the Province of Upper Canada, that they were opposed to certain reforms, the promoters of which they were pleased to call disloyal; and he points out that they there also were a political organization. So, Sir, with reference to the English lodge, you will find that at a very early day in the enquiry that was made, as to the Orange institution in Great Britain and Ireland, the Deputy Grand Secretary was asked some questions not rewrite the Company of the Programme of the Pro

some questions, not very long after the order had been really instituted, and he said, speaking of its true character : 469. It is stated here, "as part of a grand Conservative body, extending over the whole Kingdom, and having its head in the Material". in the Metropolis, the value of our pro-vincial establishments is immense;" will you state what is meant by the advantage of having that general association all over the country, the head of the body being in the Metropolis; did you mean by the Conservative body, the Loyal Orange Institution?-No, the institution that is known by the name of the Conservative

470. This is issued under the sanction of the Grand Mester of the Empire, His Royal Highness the Duke of Cumber-land?—Yes, so it is; but I should not hesitate to say it had reference to Con-servative Associations more than Orange, but I consider the one as interwover

with the other.

471. Do you mean that commonly called the Carlton Club?—Yes.

472. Will you state what is meant by this: "Lastly, it enables men possessing wealth and patronage in their command to distinguish the true support of constitutional symptoms. constitutional principles, to reward merit and honesty whenever it suffers oppression and distress;" by "it," do you mean the Loyal Orange Institution?—I should rather say, taken by surprise as I am, that it must mean the Conservative Institution; I have always considered the

two to be so interwoven, with a difference of name, that it is of little consequence. 473. You consider the Loyal Orange Association of the same nature and identified with that called the Carlton Club?—Yes, I should consider so, with this distinction, that the Orange Institution is a religious institution, and the Carlton Club does not profess to be so. With respect to a person being a member of the Carlton Club, if, as a gentleman of some rank and situation in life, he is eligible, they never enquire, I believe, into his religion, which is no exclusion; whilst I have no reserve in saying religion is the first principle we look to in the Orange we exclude Papists, for intance, and we exclude Jews

474. Do you exclude Unitarians?—I rather think we should. 475. Do you not confine it altogether

to those who are members of the Church of England?—No, we include Protestant Dissenters; we have a great number of Protestant Dissenters among us. 476. Are you to be understood to say, that you believe the Carlton Club and the

Orange Institution are generally inter-woven in their views, but you consider the Carlton Club more political and the Orange Institution more religious?-

institutions of different names, but hav-ing pretty much the same object. That s also proved, practically, by the papers which were produced at that time. which Amongst others, was the report of the Grand Secretary, in 1835, in which he

says:
4. Perhaps the way of all others, in which Orangeism can be turned to the able to beneficial objects, is by a practical observance of its fundamental principles, when the executive feels a necessity making an appeal to the sense of the nation. If, however, by an abandonment. or by a compromise of those tenets, for the maintenance of which they profess to assemble, its members act sistently as to countenance those candidates who avow their hostility to the Protestant church and a free constituion, their continuance with us must prove ruinous to our cause. So obvious will this be to the least cultivated mind, as to need no argument in support of th fact.

5. Since the mania of reform it may not be foreign to the purpose to observe, that no small portion of the brethren have sunk into the soft captivity of its delusion. Hence it may not be super-fluous to add, from representations to the D. G. S. both orally and in writing, that, in disregard of the "obligation" which is so much their proud but empty boast, a number of Orangemen have bestowed their suffrages on persons well-known to be opposed to the establishments of the land, and unfavorable to the existence of their own body. So at variance is such conduct, not merely with the spirit but with the letters of the laws by which which their movements ought to be guided—so contrary was it to the votes, their dismissal from a society, whose interest they had betrayed and whose

safety they had endangered. As men, their indisputable right to exercise the freedom of election would never be uestioned; but as members of an inquestioned; but as members of an in-stitution who associate for the purposes of loyalty and for the repudiation of such a liberalism of sentiment, they ought to be restrained in so anomalous a course, which is calculated to cast a suspicion on the integrity of, to the entailment of a degradation with a mixture of contempt on, all belonging to it.

6. In illustration of the above, the

D. G. S. has to offer an extract of a letter that he received from the D. G. M. of Rochdale soon after the election, than which nothing can more strongly show

the justness of the remarks he had previously put forth, in condemnation of so vile a departure from the pure essence of sound Orangeism, as therein is re-ported to him thus officially by that functionary, viz:

7. "No doubt you have heard of the

triumph," says the writer, "we have gained over the Whig candidate, by the gamed over the wing candidate, by the election of John Entwistle, Esq., of Foxholes, as the representative of this borough. Yet, after obtaining the victory, I am not altogether satisfied, as three of our members voted for the Whig party, contrary to the principles of our loyal institution. The names of of our loyal institution. The names of the persons who had gone against us are Richard Simpson, of warrant 68; James Whittles, 266; and John Crossley, 302. The brethren of my district call aloud for the expulsion of these offenders. For Crossley I feel strongly, as he was compelled, by his master, to vote contrary to his wishes. I hope, therefore, you will take his case into your kind consideration, as I believe him to be really a true Orangeman. I shall feel obliged by your advice in what manner I am to act under these circumstances. I am to act under these circumstance I am to act under these circumstances. At the ensuing meeting of the Grand Lodge, I hope you will lay this case before its dignitaries. In the mean time I shall await your answer with impatience. 8. Much credit is due to the D. G. M.

of Rochale for his prompt report of these delinquents, as well as to the breth-ren of the district for their just reprehension of characters so unworthy their fellowship. Other accounts of a similar though of a less specific colour, have been transmitted to the D. G. S., whose best attention to them shall be especially given on his approaching tour of general inspection. With the names of the districts most disaffected he is well acquainted, and those Masters who shall appear to have connived at, nay, not to have used strong efforts to prevent these offences, may expect soon to be superseded in their command. Such a desertion from principle on the part of the brotherhood, and such a derelection of duty on the part of their officers, at a conjuncture of peril too like the present, when the altar and the sceptre are alike in danger, can no longer be suffered to pass with impunity. As an example, then, to deter, rather than to punish, let the two chief transgressors stand the two chief transgressors stand expelled, and the one so unduly influenced be suspended.
11. The D. G. S. has now to notice

communication more in unison with the feelings of Orangeism than the last, reflecting no less honour on the D. G. M. of Barnsley than upon the individuals, to a man, over whose proceedings that functionary has been invested with a superintendence. Prior to the late elecns, the officer, parading his forces, in a prief harangue analogized the rudiments in which they had been more than tralitionally instructed since their enrolment in our social bands. By the im plied, as well as by the written laws, he reminded them their actions ought to be governed on these occasions, which was a theorem not to be refuted. Hence, while their cordial support was due to candidates cherishing sentiments con genial with conservative doctrines, they vere bound to withhold it from aspirants entertaining ideas unfavorable to legitimate designs. Indeed it was absolutely imperitive on them as Orangemen to uphold persons who were resolved on repairing, instead of destroying our venerable monuments of antiquity by unrighteous attempts to level them with the

dust. The consequence of this ingenious step was, that the whole of the district, with three hearty cheers, declared their precepts, in a virtual sense, thus enjoined on them. Such of the members as had no franchise to exercise would promote the good cause.

Such was the course of conduct pur-sued in 1835 by the Loyal Orange Assoto this measure now before the House; after its defeat last Session, at first there Conservative members who opposed the Bill and to deal rather lightly with Prolowing paragraph:— Bill and to deal rather lightly with Protestant Reformers. I might refer to a speech which the hon. member for East Hastings (Mr. White) delivered in Ottawa, which the hon. member for Montmagny (Mr. Landry) read in this House, and which is reported in the Hansard of 1883. I refer also to a speech delivered by the hon. member for East Hastings at Winniper, when he said:

Hastings at Winnipeg, when he said:
"At the first reading, the Roman Catholic section of the House had expressed considerable sympathy, but had been compelled to oppose it, owing, no doubt, to instructions received from the bishops and priests. No country could afford to submit to the dictates of bishops and priests or ministers of any denomination. The Reformers said very little in the matter. The three Reform repres tives from Manitoba acted nobly, but the rest were undecided as to the action they would take. He was advised to consult Mr. Blake, but refused, as that gentle-

man was an Ultramontane Protestant "Many of the friends of the Order did not act as they should have done. They forgot that they should nave done. They forgot that they swed their seats to Orangemen, and were afraid that they would be killed if they supported it, and he told them that they would die anyway.

"The Conservative party had not been as true to the cause as they might, but his advice would be to test them again; and if the Bill was defeated three times he would advocate the ballot-box."

There you see, Mr. Speaker, the disposi-tion to which I refer, to blame those Roman Catholic members who voted against the Bill, and to deal rather lightly, as the hon. gentleman did at Ottawa, with Protestant Reformers. Then Major White said at Winnipeg: "The association has not the influence it

ought to have, because the members were not true to each other. The brethren should see to it that in all municipal and egislative bodies they had men who would truly represent them. In the past they had taken the broad view that a man's religion should not be a bar to his politi-cal preferment; but the conduct of the Roman Catholic members of the House demonstrated that they could not repre-

sent Protestants, much less Orangemen."
There again, you see the same disposition—a disposition to blame the Roman Catholic Conservative members for not voting for the Bill, to declare it was a measure which they should have supported, and to threaten them with general extraction in parliamentary and purious ostracism in parliamentary and i pal matters

Mr. WHITE. We will grant them

absolution before next election.

Mr. BLAKE. I am glad the hon. gentleman has the frankness and manlin avow it. The official organ of the Orange

body says:

"The bigotry displayed on Monday by every French and Irish Roman Catholic member of the House of Commons has, however, opened our eyes, and in future we shall know how to act. As we said, although the Reformers acted foolishly and illiberally, still we think, under the present state of Canadian politics, an excuse may be found for their action, but none whatever can be effected for the body says none whatever can be offered for the course pursued by the Conservative Roman Catholics, and upon their shoulders, in the greatest measure, must rest the onus of our defeat."

There again, you see the first line taken by the promoters of the Bill—they were prepared to charge the Roman Catholics, whether Conservatives or Reformers, and particularly Conservatives, with the onus of the defeat of the Bill. The Sentine

"For years past the Orangemen of the Dominion have, under various political pretexts, and to meet the exigencies of pretexts, and to meet the exigencies of political parties, been induced to support Roman Catholics at the polls; but the measure of bigoted intolerance with which our liberality was met in the vote upon our Bill, precludes any possibility of this mistake again occurring."

The Sentinel goes on to say, with re-

The Sentinel goes on to say, with repect to the course of the leader of the

onservative party:
"The leader of the Conservative party has been charged with insincerity in his efforts to have the Bill passed, and while we believe that personally he has acted with the greatest sincerity towards us, and has used all his influence to obtain for us the redress we sought, still we cannot close our eyes to the fact that it is the first measure introduced since 1878, with his approval and sympathy, which has re-

ceived such a weak support."

Now, Sir, that was the first start. That was the way the promoters of this Bill began to conduct the political campaign towards procuring a successful reading of the Orange Bill. After the attack, they were honest enough to say that they had not much to expect from the Reformers. They did say that they had a right to expect from the Conservative Roman Catholics their support of the Bill, and they showed the true principles of their lead-ing men, in the observations I have just ow read, as to the ostracism they propose now read, as to the ostracism to pronounce on Roman Catholics generally, in consequence of the course of the Roman Catholic Conservatives with reference to the Bill. I have said that in Ontario it is a political organization, and I say that it subordinates all other considerations—its leaders cause it to subordinate all other considerations to the political and party consideration. That is proved by the course which was pursued shortly afterwards. Their tactics were changed and they seemed to think it would not do to continue to blame the Roman Catholic Tories for opposing the Bill, and they must throw the odium on the Protestant Liberals, and on me particularly, as an Ultramontane Protestant. It would not do to go on saying that the Roman Catholic conservatives had done wrong, and that they must not return Roman Catholics to Parliament, and the hon. gentleman did not wait until the next election to grant absolution. He granted absolution at once, and he turned the condemnation as had no franchise to exercise would upon us, whom, for a little space of time, most cheerfully, they said, yield their he was just enough to say he had no right to expect much from. And why was this

done?
Mr. WHITE (Hastings) Read what I have said.

was a disposition on the part of the pro-moters to blame the Roman Catholic Ottawa at which an address was presented

the peace as they declare us to be, we will for the future abstain from voting for to mortify us by refusing to grant to us the same rights that we have always cheerfully accorded to them.'

The hon, gentleman's answer was a follows

"Many Conservative members had asked and begged of him not to ruin them, but he told them that he would stand by the order first. Another mistake was that of assisting to elect a Frenchman in Russell and an Irish Roman Catholic (Mr. Baskerville) in Ottawa city, and he said he was now ashamed of his actions; he hoped the Orangemen would forgive him for asking them to yote for Baskerville. There are very few Hawkinses, One Roman Catholic member of the House whose name he did not wish to mention, said to him privately: 'How can we vote for this Bill when the priest says he has power from the Pope to damn those of his constituencies who dare vote for a candidate for parliamentary honours who would support such a measure.' If the Conservatives would not stand true to us, then let us be Reformers. He likened them, at the present day, as being between the devil and the deep sea—the Roman Cath-olics and the Reformers."

Mr. WHITE (Renfrew) One word; I pelieve the hon, gentleman is reading fro the Ottawa Free Press. Mr. BLAKE. I am reading from

Hansard. I do not know where it was taken from, but it was read in the House and the hon. gentleman did not repudiate it.

"He kindly praised the Reformers who supported the Bill. He believed Mr. Blake had made a mistake in voting against the second reading. It was, at that time, within his grasp to have the that time, within his grasp to have the united Orange vote of Ontario.

Now, Sir, as I iticians who lead the bulk of the believed it would bettle with the best of the believed it would be the with the battle with their tics are the main is as it is for the pr party politics tha they decided on and the fight wh Roman Catholic C one side and the f us. Sir, it remine the Irish duel. The hon. Minister and the hon. Mini on the other, me They met to fight end, and the poor taking his break himself, is astonis through the floor leg. He asks the

APRIL 19, 1

on, and he replies, arty and O'Toole thank God they The gentleman win his leg did not to This duel between the Minister of Cu and the Minister of Minister of Inland this great demons voting squarely ag this fire and and thunder; slaughter e batants firing in the poor fellow up to do with the roy propose to be hit have said, they have They have determ ight with one an what is the present sent argument is, test between the R Protestants, and t must unite in supp the Roman Catho ment ; that is the not get out of it.

to that proposition in our religious ass with whom we con religious work-tl estants, because w the Roman Catholi ing this measure. ment, and with ref as with reference t the proof. In No meeting was held address was delive the order, the 1 South Simcoe (Mr. as follows:
"If he observed correctly, there is a ism, both in Irela

fathers fought, but Grits or Tories, bu our Protestant prin What is his prop told, being a Refor my political feeling friend, Mr. Parkl pleasure of knowing not suspect, from we are to unite aga lics. At Rosemou December, 1882, South Simcoe spo We are told that:

present moment, a

"Colonel Tyrwhi received, and mad Protestant speech, he referred to the principle in the Ro The only principle to their Church, a such matters Roma tives were a unit is mons. They even party in the House sion, who met dail terests. While all was sorry to admitestant representat counselled organiz part of all Protestar cs in order to stem

the Papacy in this of Now, this is not the buried fires of ported on the 4th the speech was de December, 1882. of 12th July, 18 "Mr. Blake is the

in the House who He is, at least by proof Protestants, fro was not expected He is, above all, by of the Opposition Federal Parliamen incorporation influ ber of his colleague violation of the rig heir constituents But. Mr. Blake, by fluence in the Hou undoubtedly, then He stultified his rights, and he mad sincerity of his print the House, his tantism, his advocamade him a pro censure of Orange which, if he were and professions he never given." Once again you

this is a question be Catholic, and that Protestant princip votes against this odge resolution re "We are not sur olic members wh party; but we st Protestant member pefore religion."

There again thuestion. We are our party and a Then Churchill lo which was partic the humble indivi-"We particular!

for the Bill at one at the next, sho anxious to embarr ents than to do ju the Minister of Customs on the one hand, and the Minister of Public Works and the

Minister of Inland Revenue on the other; this great demonstration of hostility of

They have determined that they will not fight with one another but with us, and

what is the present argument? The pre-

sent argument is, that this Bill is a contest between the Roman Catholics and the

Protestants, and that all true Protestants

Protestants, and that all true Protestants must unite in supporting the Bill against the Roman Catholics. That is the argu-

the Roman Catholics by voting for carrying this measure. I have made that state-

as follows:
"If he observed the signs of the times

correctly, there is as much need of Orange-ism, both in Ireland and Canada, at the present moment, as there ever was. True, we may not have to fight, as our fore-

fathers fought, but we must all, whether

Grits or Tories, bury our political feelings and go united to the polls in defence of

our Protestant principles."
What is his proposition? I am to be told, being a Reformer, that I must bury my political feelings and join with my friend, Mr. Parkhill, whom I have the

made him a prominent target for

censure of Orangemen, because of a vote, which, if he were true to his principles

and professions he would certainly have

Once again you see the assertion that this is a question between Protestant and Catholic, and that a man who professes

Protestant principles is insincere if he votes against this Bill. There was also a

odge resolution reported in the Sentinel:

"We are not surprised at Roman Cath-

ofic members who put religion before

party; but we strongly condemn those Protestant members who preferred party

There again this is made a religious uestion. We are told that we voted for

our party and against our principles.
Then Churchill lodge passed a resolution
which was particularly directed against
the humble individual who now addresses

"We particularly condemn the action of

the Hon. Edward Blake, who, by voting for the Bill at one reading and against it at the next, showed that he was more

before religion."

our Protestant principles."

ngemen." ne disposi-ne Roman s for not it was a e suppor-th general

1884.

ant them hon. gen-inliness to he Orange Ionday by Catholic mons has, in future

under the tics, an exnservative eir shoulmust rest

-they were Catholics, rmers, and h the onus e Sentinel s political igencies of

to support s; but the ance with n the vote y, with re-

tive party rity in his rds us, and otain for us is the first 8, with his

tart. That f this Bill campaign reading of ttack, they at they had Reformers. right to exoman Cath-l, and they their lead-I have just hey propose olics gener-urse of the with referzation, and ther consid o subordin-the political at is proved e changed, an Catholic d they must s an Ultra-ld not do to an Catholic

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ead what I d what the meeting in s presented ned the fol-Bill, we have lesson, and due season. nt spirit, we oman Cath as they have be, we will

f the power grant to us ways cheerwer was as embers had t he would her mistake Frenchman an Catholic ity, and he actions : he forgive him Baskerville.

to mention, can we vote says he has for a candiwho would the Conserto us, then ened them, between the oman Cathne word : I eading from

ding from here it was the House not repudi-

ormers who in voting It was, at

Now, Sir, as I have said, the Tory politicians who lead and direct, and control the bulk of the Orangemen of Ontario, believed it would not do to continue the battle with their own allies; and as politics are the main ingredient, in their view, as it is for the propagation of their own party politics that they work the order, they decided on taking another course, and the fight which existed against the Roman Catholic Conservatives was put to cent conduct, for which I did not think I

of the high position he occupies as leader party politics that they work the order, they decided on taking another course, and the fight which existed against the Roman Catholic Conservatives was put to one side and the fight was turned against us. Sir, it reminds me of the story of the Irish duel. The First Minister with the hon. Minister of Customs on one side, and the hon. Minister of Public Works and the hon. Minister of Public Works and the hon. Minister of Inland Revenue on the other, met with hostile intent. They met to fight the battle to the bitter end, and the poor innocent fellow who is taking his breakfast upstairs, away himself, is astonished by a bullet coming through the floor and striking him in the leg. He asks the waiter what was going on, and he replies, sure it is only Moriarty and O'Toole fighting a duel, but thank God they have fired in the air. The gentleman upstairs with the bullet in his leg did not thank Providence at all. This duel between the First Minister and the Minister of Customs on the one hand, and the Minister of Public Works and the Minister of Public Works and the hon. Minister of Public Works and the hon. Minister of Inland Revenue on the other, met with hostile intent. They met to fight the battle to the bitter end, and the poor innocent fellow who is taking his breakfast upstairs, away by himself, is astonished by a bullet coming through the floor and striking him in the leg. He asks the waiter what was going on, and hereplies, sure it is only Moriari M

this great demonstration of hostility of voting squarely against one another; all this fire and fury and blood and thunder; all this threatening and slaughter ended by both combatants firing in the air, and hitting the poor fellow up stairs who had nothing to do with the row. Now, Sir, I do not propose to be hit without protest. As I have said, they have changed their ground. They have determined that they will not

"The day was not far distant, if we did not show more pluck and courage in op-posing the growing influence of the Papacy in this Province, when we should be obliged to fight, not as Conservatives or Reformers, but as Protestants, to free ourselves from the trammels which Rome's agents sought to place on us and our in-stitutions."

Mr. Marshall at Winnipeg, said: "The Bill of incorporation was not de-feated by the Roman Catholics, but by ment; that is the proposition. You can-not get out of it. And if we do not agree to that proposition, we are to be told that in our religious associations amongst those the Protestants, who were pandering to the Roman Catholic vote. He hoped Brother White would never ask a Catholic member to support the Bill, as he could with whom we confer, and co-operate in religious work—that we are not true Pro-testants, because we have not gone against expect no support from them; and if he did, he gave them credit for more honesty

ing this measure. I have made that statement, and with reference to that statement as with reference to the others, I produce the proof. In November, 1882, a lodge meeting was held at Clover Hall, and an address was delivered by a great man in the order, the late local member for South Simcoe (Mr. Parkhill). He spoke as follows:

did, he gave them credit for more honesty than politicians generally possessed."

And I perceive that only the other day, on the 11th of March, a special meeting of the Middlesex County lodge was held, at which it was resolved:

"That the county lodge of the county of Middlesex of the Loyal Orange Association is of opinion that while those who last year voted for our incorporation did but their duty in having shown their willingness to accord us those rights which we, as Orangemen, are ever ready to extend to all sections of her Majesty's loyal subjects, we have no words to sufficiently express our strong condemnation of the jects, we have no words to sumclently express our strong condemnation of the course of those Protestant representatives, especially from Protestant Ontario, who from political spleen voted to deny us (their Protestant fellow-citizens) those rights which they are always willing syco-plantly to grant to Roman Catholics; Resolved, further, that we, the represen-tatives of the Orangemen of the county of Middlesex, will not be satisfied until our pleasure of knowing, and whom I should not suspect, from his appearance, of possessing such bloodthirsty principles—we are to unite against the Roman Catholics. At Rosemount, on the 29th of December, 1882, the hon. member for South Simcoe spoke at a lodge meeting. We are told that:

"Calonel Texabitt M. P. was narrolle."

M. DE. LESSEPS ON SISTERS OF CHARITY.

"Colonel Tyrwhitt, M. P., was warmly received, and made a good, practical, Protestant speech, in the course of which he referred to the utter want of practical principle in the Roman Catholic electorate. part of all Protestants irrespective of politics in order to stem the aggressive march of the Papacy in this our beloved Dominion."

Now, this is not old. I am not reviving the buried fires of old days. This is reported on the 4th of January, 1883, and the speech was delivered on the 29th of December, 1882. Then, in the Sentinel of 12th July, 1883, these remarks are made: gigantic tasks like the Suez and Panama anals. He believed that the men of France were capable of great things. As for the women they had the highest ideas of womanhood in the brave Sister of Charity. He assured them that much of the success of the Suez Canal has been due to the nuns who nursed the sick. They would do the same in Panama. He was no politician, but it seemed to him that "Mr. Blake is the most prominent man in the House who voted against the Bill. he was entitled to praise women, who had been his trusty and courageous auxiliar-ies without any hope except that inspired by religion. It made him angry when he remembered that the daughters of Vin-He is, at least by profession, the Protestant of Protestants, from whom such a vote was not expected * * * * *
He is, above all, by virtue of his leadership of the Opposition, the member of the Federal Parliament whose vote against incorporation influenced the largest number of his colleagues to vote as they did in cent de Paul was now being turned out of French hospitals and replaced by hirelings who were always worthless and often dangerous to the patient. They talked about clerical and religious fanviolation of the rights of large numbers of their constituents * * * *
But, Mr. Blake, by his vote, threw his inaticism, but there was another fanati-But, Mr. Blake, by his vote, threw his influence in the House against the Bill, and, undoubtedly, thereby secured its defeat. He stultified his advocacy of Ontario's rights, and he made plain the hollow incism-the irreligious and anti-clerical. He was beginning to make up his mind that the latter was the more pernicious of the two." The face of M. Falliere, the Minister of Public Instruction, while sincerity of his principles. His position in the House, his professions of Protes-tantism, his advocacy of Ontario's rights, the veteran Frenchman was making the above remarks, gave evidence of great

> Perfection. The Scarlet, Cardinal Red, Old Gold, Navy Blue, Seal Brown, Diamond Dyes give perfect results. Any fashionable color, 10c., at druggists. Wells, Richardson & Co., Burlington Vt. lington, Vt.

embarrassment. But it is to be hoped that the lesson will not be forgotten.

The warning comes from one whose pat-

riotism is undoubted.

O. Bortler, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Eclectric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

Don't Be Giddy.

Many people are troubled with giddiness or dizziness, which is generally a sign of disordered digestion or unequal circulation. Burdock Blood Bitters restores the digestive at the next, showed that he was more anxious to embarrass his political opponents than to do justice to a large body of the vital fluids, allays nervous irritation, thus curing headache and giddiness.

pain, subdues inflammation and heals without a scar or stiffness of the parts thus curing headache and giddiness.

A HAPPY DEATH.

THE JOY BROUGHT TO A GERMAN GIRL ON HER DEATH-BED.

From the Bombay Catholic Examiner. The following extract from a private letter written by a nun in a convent in England has been kindly placed at our

disposal:
"I must tell you, my dearest brother, of something that has filled us with consolation. You must know that a German child used to come to school about five years ago. She was a Protestant, as well years ago. She was a Plotestant, as wen as her parents, who had only this one child. Of course we never instructed her in the Catholic faith. But Aline always in the Catholic faith. But Aline always came to holy Mass with the other children; and the only thing we ever observed in her like a turning towards the Catholic faith was, the constant wish she had to slip into the chapel and give a candle or flowers to our dear Lady on her feasts. She seemed so thoroughly to understand that she is our mother. Well, about four years ago she went home, loving nothing so well as the convent and the nuns. She was then seventeen.

happiest days had been at the convent, so the parents entreated and implored some of them to come and see if they could rouse her to consciousness. I need not tell you that dear Mother M. Francis and a nun who used to teach her were quickly at her bedside, furnished with a crucifix and holy water; they found her apparently dead, and totally unconscious, her mother nearly distrac-ted, bending over, calling out in her ear, 'Oh, my child, my child, don't leave us without one look, one word,' etc., etc.; the father broken down; and to complete it, the young man to whom she was engaged to be married. In addition, two Bible readers trying to wake her up. The first thing was to sprinkle the holy water freely on the bed; the next, after a fervent little word to our dear Lord to try to water here. try to wake up her consciousness. But it was in vain. Mother M. Francis reminded her of the convent, the nuns she wanted to see calling her, caressing her over and over again. No, the deep lethargy seemed as if it had ended in death—when, all at once, dear Mother crossed her brow with holy water, and placed the blessed crucifix in her poor cold hands.

THE EFFECT WAS INSTANTANEOUS.

She opened her eyes, looked up joy-fully at the nuns for a moment, and then seemed to want to speak, for which she had not strength. Then came a troubled look, and as I can't tell everything for look, and as I can't tell everything for the sake of time, I will only say that after many a word of peace and consolation, Mother M. Francis said: 'You know, dearest Aline, you used to like Father H. so much at the convent, should you like to see him now? He would be so glad to come.' The parents and Bible readers listening to every word the mother, nearly listening to every word, the mother nearly wild with joy to see the apparent return to life; the poor father was asked if he would let the Catholic priest come; he answered, 'To be sure, anything she wants.' So our good saintly Father H. was with her in a few minutes. They all consented to leave the room, which caused the hardest struggle of all, and in about ten minutes they get a consented to the price of the struggle of the deep what the hardest they want to be the struggle of the deep what the hardest they are to come the deep what the hardest they are to come the struggle of the deep what the hardest they are to come the struggle of the deep what the hardest the struggle of the struggle of the deep what the true the struggle of th confession; but she looked in perfect peace and secure and certain faith. The power of speech was almost gone, but she whispered, looking first at the nuns, then at her mother. 'O, I am happy now; so happy!' And with the sweetest smile she

was gone.
"I can't express what the mother's wonder, gratitude and even happiness was to hear those last words: 'I am happy now—so happy.' She almost threw her-self at Mother M. F's, feet and said, 'Oh, God bless you—you have made my child happy. Our hearts are broken to lose her, but we shall never forget it was your coming made her happy. She always said, there was more in her convent than anywhere else. Oh, what a faith it must be to have made her happy there. I must know it, I must believe what my child was taught

when she was dying.'
"I can't tell you half the things they said or how the poor father begged that he might have just the same help his child had had when he was dying too. But what a mother the sweet Mother of God propud harself to be in otherwise and proved herself to be in obtaining such a blessed death, in return for a few flowers and candles offered by a poor child, who knew so little of her tenderness and good-

It Is Natural.

It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters. It is highly curative for all biliary complaints, and far better than physic for inactive conditions of the bowels.

Ayer's Cathartic Pills are suited to every age. Being sugar-coated, they are easy to take, and though mild and pleasant in action, are thorough and searching in effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, prominent clergymen, and many of our best citizens.

A Handy Surgeon.

As a dressing for all manner of flesh wounds there is nothing better than Hagyard's Yellow Oil. It cleanses, allays pain, subdues inflammation and heals

The Sacraments are the channels by which our Saviour conveys to our souls the everflowing streams of his grace. They are the most sacred and most important part of a Christian's religious practice, and ought therefore to be well understood by all who wish to comply with the duties of religion in a proper manner.

by all who wish to comply with the duties of religion in a proper manner.

A sacrament is a visible sign, or action instituted by Christ to give grace. It is an external, visible, sensible ceremony, which, if we comply with it in a suitable manner, will infallibly convey grace to our souls. It consists for the most part of words and actions, which are the external signs that produce the inward ternal signs that produce the inward effects they signify. Man is a creature composed of body and soul. God is a against the first reading. They pointed out that the first reading was not on the merit of the Bill, but that it gave an opportunity for discussion. I thought they were right, and I accepted their view; but Churchill lodge blames me, and various members of the order say that I was wrong. Then, Sir, the hon. member for Brockville (Mr. Wood) is reported to have said:

"No doubt there is danger in the air, and the Orangemen of Ontario should become the Ultramontane Protestant party in Ontario in contra-distinction to the Roman Catholic Ultramontanes of Quebec."

Then the hon. member for East Haslings (Mr. White), himself, at Woodstock, said:

"The day was not far distant, if we did not show more pluck and courage in opposing the growing influence of the Papacy in this Province, when we should be obliged to fight, not as Conservatives or Reformers, but as Protestants, to free ourselves from the trammels which Rome's agents sought to place on us and our institutions."

ame to holy Mass with the other children; and the orally himg we ever observed in her like a turning towards the Catholic on her like a turning towards the Catholic or how rest of the Catholic of flowers to our dear Lady on her feasts, the constant wish she had to slip into the chapel and give a candle or flowers to our dear Lady on her feasts. She seemed so thoroughly to understand that she is our mother. Well, about four years ago she went home, loving nothing owell as the convent and the nuns. She was then seventeen.

"He THEN BEGAN HER VERY WORLDLY LIFE, idolized by her parents, who were proud of her beauty, and of her lovely voice, and should relieve the sum of the soul, with the ody or like the angels, we might probably to external objects. But, in our present condition, we cannot do so owing to the vising nothing owell as the Catholic or flowers ago she went home, loving nothing owell as the convent and then nuns. She has sung at the Albert Hall before the Prince of Wales, who encored he song. The province of the part of the part of the part of favors. Nothing could be more adapted to our present state then those external signs. The dignity of religious rites and ceremonies, the expressive meaning of the actions, the significant words, the prayers with which they are accompanied, are all of them powerful means by which the senses are struck, the attention is excited, and the soul prepared to receive the bless-ing. By these means we acquire the dis-positions which best suit for obtaining the proffered grace. From this you will learn that no one can institute a sacrament but God himself. He alone has dominion over his own graces. Christ then is the author of the sacraments, and the Church only teaches what he ordained, and regulates circumstances which may accompany the essential parts which he appointed.

As all the sacraments when worthily received give grace, it will be useful to explain what are the graces they give; for they are of two kinds, habitual and actual. they are of two kinds, habitual and actual. The former is the grace by which we are made holy and pleasing in the sight of God. "It is a divine quality inherent in the soul, like a certain splendor or light, which not only washes away the stains of the soul, but makes it brighter and more beautiful." It is possessed by all who are free from mortal sin, and is immediately lost by the commission of one mortal sin, and cannot be regarded as long as tal sin, and cannot be regained as long as that sin keeps possession of the soul. Hence when we say that a person is in a state of grace, we mean habitual grace, that is he is free from mortal sin and pleasing in the sight of God. If you have this grace, you do not receive a have this grace, you do not receive a sacrament unworthily; but, if you neither

have it nor obtain it, every sacrament you receive becomes a sacrilege. You must bear in mind further, that each sacrament has a peculiar and distinct end in view, and gives the grace necessary for the accomplishment of that end, and this we often call the sacramental grace. Liverpool Times, March 14.

M. Ferdinand de Lesseps was present at a great gymnastic fete given last Sunday in Paris, the proceeds of which went to the poor. The Queen of Otaheiti and the Ministers of Marine and Public Instruction were present. Between the exercises, M. de Lesseps spoke for nearly an hour on self-reliance and on the was sorry to admit that Orange and Protestant representatives were divided. He counselled organization and unity on the part of all Protestants irrespective of Politics of the Poors of Fance to throw themselves into wants that no peniod of life is left without its appropriate help. The moment
it opens its eyes to this world, the infant
is made a child of God by Baptism; if
permitted to grow up to manhood, it is
strengthened against the rude combats of
this world by Confirmation; in the
Eucharist it is fed with the daily bread of
supernatural life; when wonded by sin supernatural life; when wounded by sin, it has an infallible remedy, and is healed by Penance; if called to enter into Matrimony, there is a sacrament to sanctify the heavy duties of that state; the Priesthood is not left without help in the sacred labors of their charge; and when the figure of this world passes away, and all its joys and sorrows are coming to an end, the anguish of a departing soul is cheered in its passage into another by the refreshing graces of Extreme Unction.

There are three sacraments, viz., Baptism, Confirmation, and Holy Orders, which, besides grace, confer also a character on those who receive them. This character is a spiritual mark impressed upon the soul, by which those who have received any of these sacraments are distinguished from these who have not this tinguished from those who have not. This mark is not a grace which makes us better, nor a power which enables us to do anything, but a sign, which shows what we are. It is invisible at present, because it is spiritual; but there is no doubt but it will be perfectly visible in the next life, and will appear to our greater glory or shame. For this reason, none of those sacraments that impress a character can ever be received twice by the same person. For, however you may depart from the sanctity of this sacrament, you cannot to-tally banish all its effects from your soul. The character, at least, will always remain there.

The ordinary minister of the sacraments is a priest or a bishop. To this there is only one exception, and that is in favor of private baptism, when a child is in dan-ger of death. So much importance does the Almighty attach to the receiving of this sacrament, that he has condescended to allow any man, woman, or child, who has a competent use of reason, to baptize, when a priest cannot be procured in time to perform the office. But even in this case a layman is not permitted to do more than what is necessary, viz., simply to pour the water and pronounce the words, without any other solemnity whatever.

We should return never-ceasing thanks to the Giver of all good gifts for his abun-dant liberality in bestowing upon us these

means of sanctification. We shall repay his goodness best by frequent and holy use of these means of salvation which he has so profusely and generously placed at our disposal.

THE HOLY ROSARY.

WHY THE SWORD OF ST. DOMINIC IS UN-SHEATHED.

There is a sense, after all, in which it is true to say that the Church sometimes furbishes up her old weapons to meet a new peril. The weapon long ago forged by the hand of St. Dominic for the breaking of the Albigensian heresy, has seen service among many peoples and in very service among many peoples, and in many ages, and against many foes. The Rosary of the Blessed Virgin has lain at times, as it were, in the armory of the Church, and then in the hour of her special need has been taken out by Pontiff after Pontiff for the sextering of her receptive. the scattering of her enemies. Only three months have gone since Pope Leo re-minded the Universal Church of the glorminded the Universal Church of the glories which cluster so thickly around the devotion which it is his delight to honor. The enemies with which St. Dominic wrestled passed away, and for the time it seemed that the work of the Rosary, in what we may call the public economy of the Church was done and over. The enemy was down, and it seemed for the time that the great spiritual Excalibur of the Church might be sent back into the scabbard and perhaps forever. But the scabbard and perhaps forever. But the years rolled into centuries, and with them came new dangers, and once again, upon one memorable day, the sword of St. Dominic was publicly unsheathed by the then Pope Pius V., and the enemies of God were stricken him and their. The Otte were stricken hip and thigh. The Ottoman power in the sixteenth century lay like a shadow across Europe, paralyzing the Christian princes and causing a universal dread, the full depth and intensity of which in these days men can only faintly realize. In obedience to the word of Pere Pinzing the state of Pope Pius, in thousands of Christian homes the help of the Mother of God was sought in the loving repetition of was sought the Dominican weapon was wielded—and strokes fell swiftly off the Gulf of Corinth and the story of Lepanto

was added to the Christian annals.

And as it was then, so it has always been. In each special danger that has fronted her, the Church has chosen as her weapon a set of beads. The help which has come in answer to the use of the Rosary has not always been of the kind which can be told of with neat preciseness in black and white, or ticked off with a date. The unlooked for conversion, or the turning of a tide of thought, or the staying of a heresy, these are not the things which find places in the indexes of popular his tories, or recognition at all, except in the grateful memory of the faithful. But there were other victories enough in the last century, victories at Temeswar, in Hun-gary and at Corfu, gained over 'he Turks, which Catholic Christendom has agreed in attributing to the sword of St. Dominic the Rosary. In our own time the old enemy has fallen into a state of decrepi-tude and decay, but the days of persecution are not on that account over. The gates of hell are not closed and the Church is assailed with new and worse enemies. The antagonistic forces represented by Caesarism and the revolution have made common cause against the Church, and probably in no time has aggressive infidel-ity been so bold. As might be expected Pope Leo has sought weapons of defense in the old armory, and chosen what we have called the spiritual Excalibur. From this document it will be seen that the Holy Father, after dwelling upon the need all to the practice of the daily repetition of the Rosary. And as if to ex-press still more emphatically his sense of the use of this devetion, his Holiness goes on to decree that in the Litany of Loretto, after the invocation, "Regina sine labe originali concepta," shall be added the words: "Regina Sacratissimi Rosarii, ora pro nobis." Those to whom this simplest, as well as most distinctively Catholic of devotions is most familiar, will perhaps best appreciate this latest addition glorious title of the world-famous Litany but to every child of the Church we think there will be some gladness in seeking the intercession of the Mother of God under a name so old and still so new. The many who made the Rosary a part of the daily and special service of their lives, will rejoice at this signal honor which has thus been rendered to their favorite devotion, and a devotion which is so closely entwined with the earliest associations of us all. The prayer which throughout Catholic Christendom childish lips are taught to lisp at the mother's knee, the circle of the Rosary is a link binding youth to age, and poverty to wealth, and now, at the bidding of Pope Leo, comes to give a new title of honor—even to the Mother of God. And wherever through the world there is a Catholic struggle, in whatever land the peace of the Church is troubled, there will come new heart to the faithful, for shall they not know that Pope Leo is mindful of them, and the sword of St. Dominic is unsheathed?—Tablet.

A Run For The Doctor

Is generally the first thing in case of an in jury, but a doctor cannot always respond to the call. If you have Hagyard's Yellow Oil at hand, you have a reliable remedy for all wounds, injuries and pain. It has saved lives when even doctors had abandoned hope. Keep it ready for use.

WEIGHED IN THE BALANCE, but not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly increase, testimony in its favor is daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaint, Kidney Ail-ments, and for Blood Impurity, is decided. Sold by Harkness & Co., Druggists, Dun-

A MOTHER'S SAD STORY.

THROUGH STEALING A FLOWER SHE DIS-COVERS HER SON.

An old woman with long gray hair, stepped forward when her name was called, and confronted the Police Judge.

"You are a very old woman to be in a place of this kind," said the Judge.

"What is the charge against her?" turning to an officer.

ing to an officer.
"Stealing a pot of flowers, Your Honor."

"Stealing a pot of nowers, Your Honor."
"Who made the complaint?"
"I did," replied a man stepping forward.
"I know that it looks hard to have such an old woman arrested, but I am a lawabiding citizen, Judge, and I don't intend to be imposed on. This is the way the whole thing came about: I keep a large flower depot. Day before yesterday this Hower depot. Day before yesterday this woman came into the store, and when I asked her if she wanted to buy anything, she shook her head. Just then a customer came in, and I paid no attention to her, but after she was gone, I discovered that a pot containing a fine geranium was missing. I knew that she took it, and what she wanted with it is more than I can tell. If she had stolen something to eat or well.

If she had stolen something to cat or wear it would have been a different thing." The old woman looked up and said: "Judge I stole the flower." "Didn't you know it was wrong ?"

'Yes.' "Was the temptation so great that you ould not withstand it?"

"There was no temptation. It required more of a struggle to take it, than it would have required not to have taken it."

"This is a very singular occurrence madam. Tell us all about it. Don't think that we are among those who desire to see you punished, and rest assured that I will stand by you. Law or no law, it makes no difference. There is a court in the human heart, old woman, whose decrees go farther and are nearer to ins-

tice, than the written declaration of any tribanal."

The old woman again looked up. Tears were in her eyes, but with a corner of the old black shawl drawn around her shoul-

ders, she wiped them away.
"Oh sir," she said, "to make you understand why I took the flower might be a story too long to tell in a court, and it might be out of place to tell it anywhere to strangers, but as you have spoken so kindly, I will tell you. Years ago I lived in this city. My parents were well situated and I was well reared. I married a man whom every one recognized as an elegant gentleman, but to me he proved to be a drunken brute. At last he took our little boy and went away, I know not where, leaving me with a baby just two months old. My parents had died, and I went out in the country and changed my name. I worked for a living, heart-broken as I was. One day my little dar-ling was taken ill. I took her in my arms and started towards town, where she might have proper medical attention, but she seemed to grow worse. At last I knew she was dying, and I sat down under a tree. I held her to my bosom for a long time for she shivered, and when I looked into her face again she was dead. A man who lived near by made a coffin, and I buried my little girl under the tree where she had died. Then I went away, I know not how, and began a long search for my husband, not that I wanted him, but that I wanted my son. I must have gone crazy, for I was seized one day and taken to a mad house. How long I remained there I don't know, but! could see that I was much older looking than when I went in. From time to time I grown up so quickly, that I could hardly find the place. I cleared the briers away, and came to town. While passing along the street I saw this man's flowers. a geranium pot, and now it sits on the little child's grave."

The flower dealer had sunk upon a "Great God, Judge!" he exclaimed springing up, "The woman is my moth

A Sermon For the City.

"None of my boys are in Chicago," said an old farmer from western Illinois, just returning from the Union stock yards, where he had sold three cars of hogs of his own raising. "No, sir, my boys are at home. The three oldest are teaching nome. The three ofcest are teaching school winters and helping me on the farm summers. I've had all my boys in the city, though, and they know what it is. I ain't one of these kind that lets boys go on thinking a city is the nicest place in the world, when it is as easy as nothing to show 'em different. I had my boys in some of the saloons along on State street, and on the West Side, to show them the poor loafers, some of them evidently farmers' boys come to town to get rich. We all went up into the public library, as I wanted the boys to see the poor cusses there finding a good warm place to sleep, until 10 o'clock, anyhow. We were also in some of them dives along the Levee and I tell you the boys were disgusted with the dirt and vulgarity. I had the boys look in the morning papers to see how many situations there were vacant, and how many more were wanting When we started next morning for the train early, we see a sign out 'Clerk wanted, and thirty or forty fellows standin' round and thirty or lotty lenows standing round waiting for the doors to open. Oh, I tell you the boys haven't any love for Chicago, and they are stayin' home and 'tending to business. James has a small farm of his own, and I am going to give him half the money from them hors to furnish his the money from them hogs to furnish his house with, 'cause he's to marry soon. Robert, the next one, has the best team in our county and the handsomest gal. My boys have seen Chicago with their eyes open, and are satisfied to stay at home, behave themselves, and take the old farm when I get through with it. I believe this keeping boys in ignorance of what great city really is is wrong, so I do."— Chicago Herald.

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Catholic Becord.

LONDON, SATURDAY, APR. 19, 1884.

HOLY WEEK IN LONDON.

during Holy Week in the Cathedral, and never within our memory were they so well attended. Unusual numbers approached the Sacraments with great fervor and piety. The office of the Tenebræ was chanted on Wednesday and Thursday evenings. The Holy Oils were blessed during Pontifical High Mass by the Bishop on Holy Thursday morning, the service lasting nearly three hours. The repository for the Blessed Sacrament was beautifully gotten up by the Sisters of St. Joseph, assisted by some of the Children of Mary. A large assortment of lilies and other natural flowers were arranged with excellent taste in and around the repository, and numbers of devout worshippers were to be seen at all hours of the day adoring the Blessed Sacrament. The mass of the pre-sanctified was celebrated on Good Friday morning at 10 o'clock, coram pontifice. The mass was celebrated by Rev. James Walsh, whilst the passion was chanted by Fathers Bayard, Flannery and Tiernan respectively. A very touching sermon on the passion was preached by Rev. Father Flannery, P. P. St. Thomas. Before the veneration of the cross His Lordship explained the meaning of the ceremony, for the benefit of the many Protestants that were present. He said that our veneration was not referred to the wood or metal that composed the cross, but that our heart's affections, of which the kissing of the cross was expressive, were referred to our Blessed Lord and Saviour Jesus Christ, who for our sakes died on the tree of the cross. When we kiss the photograph of an absent friend we do so not for any inherent value or quality in the photograph itself, but for the sake of the absent one who is so dear to us. Catholics act upon the same principle in their veneration of the cross. Their love and reverence are referred to Him of whose sufferings for our salvation the cross reminds them

The Way of the Cross was performed at three o'clock in the afternoon. Again. at half-past seven in the evening, the devotion of the Stations of the Cross was performed before an immense congregation, when a beautiful and touching sermon appropriate to the occasion was preached by Father Walsh.

On Easter morning His Lordship the Bishop celebrated seven o'clock mass and administered Holy Communion to over five hundred persons. There was also a large number of communicants at the half-past eight and half-past ten o'clock masses. It is computed that nearly twelve hundred persons must have received Holy Communion in the Cathedral on Holy Thursday and Easter Sunday. The last mass was sung on Easter Sunday by the Venerable Monseignor Bruyere, V. G., Fathers Walsh and Cook acting as deacon and subdeacon, and Father Tiernan as Master of Ceremonies, at which His Lordship assisted in full pontificals. An excellent sermon was preached by the rector, Rev. M. Tiernan.

The services at St. Mary's church, conducted by Rev. Father Cornyn, were also largely attended. We heard the rev. gentleman declare that never, during his stay in London, did he observe such fervor and earnest piety in that congregation.

In conclusion, we have reason to affirm that the Catholics of London will remember with pleasure and profit the religious services of the holy season of Lent now brought to a close.

The Easter offering for the support of the clergy amounted to over one thousand dollars.

The singing at the Cathedral and at St. Mary's Church was unusually grand and Mrs. Cruickshanks and Miss Farrell, the respective organists, deserve praise for their success in producing vocal efforts in every way worthy of the occasion. The music of the orchestra at the

Cathedral was very good.

We beg to return hearty thanks to our friend Donald M. Cameron, M. P. for the West Riding of Middlesex, for very Ladies, indeed. Three for maps and other documents. Mr. Cam- helpless girl! In what age do we live? ish government has been a mistake. What

years of Parliamentary life.

It was, we think, pointed out several

THE PROVINCIAL SUBSIDIES.

financial arrangements entered into at confederation, binding the Dominion to contribute a certain sum per capita to the ProvincialGovernments for their maintenance and support, could not stand the test of time, and that the sooner a newand, under the constant development of Provincial resources and enlargement of Provincial wants-a really equitable system of Dominion subvention of the Provinces were arrived at the better. The Province of Quebec, having incurred in the prosecution of public works, of benefit as well to that Province as to the Dominion at large, an amount of indebtedness which The usual Lenten devotions were held its Provincial revenues could not meet, has for some time been pressing for better terms. But, long before Quebec had formulated any demand of this kind, better terms had been accorded to Nova Scotia, New Brunswick, Prince Edward Island and Manitoba, while British Columbia had been admitted into the Union on terms so favorable, as to tax in their fulfilment to their very uttermost the resources of the country. A careful reading of Mr. Ross' last budget speech in the legislature of Ontario brought the people of that wealthy province itself face to face with an actual deficit of nearly \$600,000 which, however, the surplus enabled its govern ment to tide over. So that, if Quebec had not, by the legitimate pressure of its demands, brought about a readjustment of the subsidies. Ontario had assuredly been soon forced to do so. The nature of this readjustment as proposed by the government may be understood from Sir Leonard Tilley's resolution on the subject upon which his bill thereon is based. The resolution declares:

"That it is expedient to provide that in "That it is expedient to provide that in the accounts between the several provinces the amount by which the subsidy was increased by the act 36 Vic., cap. 30, as explained by the act 37 Vic., cap. 3. as to Nova Scotia, sball be calculated and allowed to the provinces respectively as if the said act had directed the increased subsides above the act of the said act had directed the increased subsides above the act of the said act had directed the increased subsides above the act of the said act had directed the increased subsides above the act of the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the increased subsides above the said act had directed the said act had sides shou'd be allowed from the day of its coming into force of the British North America Act, 1867, as respects Ontario, Quebec, Nova Scotia and New Bruns wick, and further that, as respects the provinces of British Columbia, Manitoba and Prince Edward Island, the amounts hitherto calculated and allowed as the debts of these provinces respectively shall be increased by such amounts as shall make the total amount thereof respectively bear the same proportion to the respective population of said provinces ascertained by the census of 1881 as the total amount calculated and allowed as the respective debts of Ontario, Quebec Nova Scotia and New Brunswick, as pro Nova Scotia and New Brunswick, as provided thereby, shall bear to the respective populations of the last named pro vince, as ascertained by the census of 1881, and the amount of such increase to the said provinces of British Columbia, Manitoba and Prince Edward Island shall be deemed capital owing to said pro vinces respectively, and shall bear interes at the rate of 5 per cent. as part of their respective subsidies. Sir Leonard Tilley respective subsidies. Sir Leonard Tilley explained that if the amount to be placed at the credit of the provinces of Ontario Quebec, Nova Scotia and New Brunswich averaged \$1.50 per head of their popula-tion, the provinces of British Columbia, Manitoba and Prince Edward Island

In other words, the subsidy to the several provinces will be increased according to the measure of the government by about sixty-two cents per head of the population, as shown by the census of 1881. A very decided increase, indeed. But will this measure set at rest the financial difficulties of the Dominion in regard f its several provinces? We fear not. Nothing but an amendment of the British America Act, fixing a readjustment on a pasis so equitable as to be permanent, will ever give general satisfaction and deliver confederation from ever-recurring difficulty and danger.

LADIES, FORSOOTH !

The American says: "No less than three hundred English ladies have signed a petition for the restoration of Baker Pasha to his rank in the British army. As this worthy forfeited his rank by attempting to outrage a young lady in an English railway-carriage, we cannot think that these petitioners have done much honor to their sex by making this request. We have confidence, however, in one English lady—we mean Queen Victoria-that three thousand such signatures would not move her to take this man back into her service. Since the death of the Prince Consort, the Queen's children rather than the Queen have given tone to English society. The result has been morally disastrous. An era of selfindulgence, extravagant outlay and moral laxity has succeeded to that in which Prince Albert was the first gentleman in the kingdom. In such a condition of things, the moral indifference that cares little about right or wrong is apt to think itself the generosity that inclines to mercy. The Queen represents an older and sounder mode of feeling, and England would be the better for her more frequent

many acts of kindness and courtesy. We may at the same time extend him hearty in favor of a lascivious brute, thanks on behalf of the College of Ottawa | who sought to outrage an innocent and

eron has, during his first session, endeared Is it in the nineteenth century ? Or, rather, was demanded was not the permanent himself to his acquaintances by his gentle-manly bearing. We wish him many long uls, or a Nero? No. Let us bring ourselves home to the truth. It is in the nineteenth century, and in the England once justly proud and jealous of woman's onor, that this assault on public decency is committed by persons called English months ago in these columns that the ladies. And that not by a few. But by three hundred! Baker had for a friend the Prince of Wales. But no man, ever when called Prince, can give honor to crime, or lustre to brutality. Baker is, in the eyes of all honest men, as degraded a blackguard as if he had never enjoyed such friendship. Not even the petition of the noble three handred females can. whatever it may do as to his rank in the army, restore him to public respect.

OUR BAD BOYS.

The Star, in a late issue, says : "Peck's 'Bad Boy' is being dramatized and placed on the boards of a New York theatre There is surely little need to dramatize the bad boy. He dramatizes himself quite too much for the comfort or benefit of the community. The papers benefit of the community. The papers are full of the actual exploits of bad boys thefts, highway robberies, murders— and yet people think they can afford to and yet people think they can afford to laugh over a humorous portraiture of the bad boy. Such books as the one we refer to do an immense amount of harm by encouraging boys to think that it is a very fine thing to make nuisances of themselves to their elders by the continual performance of silly and mischievous tricks. And, as if a "Bad Boy's Diary" was not enough and too much, we now have a "Bad Girl's Diary," which will also, no doubt, be eagerly read by the large and thoughtless class who enjoyed the earlier production."

girl seem to have acquired permanent residence amongst us, and are part and parcel of our modern paganized society. When vice is actually lionized in the persons of worthless women who have in Europe acquired notoriety by their profligacy, we cannot be surprised that the bad boy mitre sills,

it to be found everywhere and the bad girl In a brief article as this necessarily deplorably ubiquitous. We have had the Bernhardts and Langtrys of Parisian and see it not themselves-licentious. Let society reform itself by correcting its wicked tastes, eschewing its wicked practices, and setting its foot down firmly in condemnation of the wrong and in favor of the right, and the bad boy as well as wicked tastes, eschewing its wicked pracof the right, and the bad boy as well as the bad girl will be glad to hide, the one his wickedness and the other her shame.

THE WAR IN THE SOUDAN.

An American journalist very fairly, we think, sums up the results thus far of the contest in the Soudan in the following

failed completely as regards the main obrection, and no part of the country to the west of General Graham's lines remains in rection, and no part of the country to the west of General Graham's lines remains in obedience to Egypt or the British. At last advices, Colonel Gordon had fought a last advices and the last advices and the last advices advices and the last advices advices and the last advices and successful battle on the 16th inst., and was would also receive \$1.50 per head of the population, according to the census of retreat under such circumstances must the east side of the lake, about eight miles in length and one quarter mile in the enemy. To traverse hundreds of miles of an African desert after this fashion, on his way to the Egyptian frontier, is an undertaking from which the bravest

> The reasons for his failure are two. The first is that he was sent out to the Soudan without any definite object. He was to restore peace, without either annexing the country or restoring it to Egyptian rule. At no point in his mission has he been able to say what he came for, unless it were to make Mr. Gladstone's course in Parliament easier because less open to criticism. The other reason for his failure is the complete change of conditions in the Soudan. A genuine religious fan-aticism, like that of the Moslems, is as nearly an incalculable force as can be. A "war of zeal," such as El Mahdi is waging, calls out all that is bravest and all that is fiercest in both the Arab and the Berber character. It differs vastly from the huge egotism of the Tae-Ping in China, by whose suppression Colonel Gordon won his first laurels. It meets the elements which are strongest in his own character with the resistance of something equally

energetic. England has, in our estimation, under taken altogether too much in her attempted conquest of the Soudan. Nothing but conquest could bring that country into subjection. And its conquest under existing circumstances appears to us impossible not only by England but by any European power or combination of powers True, indeed, an army might force its way through these arid deserts, defeating what ever Moslem fanatics it might meet, but would that be a conquest of the country By no means would the defeat of El Mahdi mean a conquest of the country Not at all. There are El Mahdis without end among the fanatical Moslems in that immense region whom no defeat can discourage, no reverses overwhelm. Fight ing is their very trade, and certainly their

sole occupation. The whole Egyptian policy of the Brit-

occupation of any portion of the country but that in the vicinity of the Suez Canal, for the protection of that great work of international importance, and that occupation should have been undertaken not by one power alone, but conjointly by

OTTAWA SHIP CANAL.

Resuming the subject of the Ottawa ship Canal, I shall now refer briefly to the report of Mr. Thos. C. Clarke who reported upon it to the Legislative Assembly on the 2nd January, 1860.

The total distance between the city of Montreal and Lake Huron, via the river

Ottawa, its tributary the Mattawan, Lake Nipissinque, and the French river, is 430 miles, of which, 350 miles already offer good natural navigation—the must assume a very grave importance to the public at large. NORTH-WEST. ofter good natural navigation—the remaining 80 miles require to be improved, and this can be done at an estimated cost of 12 million dollars which, according to Mr. Clarke, would be distributed follows:

	DISTA Rivers and Lakes.	NCES.	Cost.
Saint Annes		1.19	\$469.672
(ake of Two M'nt'ns	24.70		
Carillon to Grenville	7.73	5.	1,649,909
Green Shoals		.10	136,105
Ottawa River,	55.97		
Chaud're & Des Ch'ns	3.75	2.61	816,733
Des Chenes Lake	26.69		
Chats	1.70	.60	681.932
Chats Lake	19.28		
Snows to Bl'ck Falls	18.32	1.05	1,256,840
Ryr & L'ke Coulonge	24.93		262,514
Chapeau & l'Islet	4.85	.14	243.007
Deep River	33.58		
Joachims to Matwan	51.74	2,26	1,757,653
River Mattawan	16.22	1.08	1,162,154
Summit Level & Cut	51.15	5.97	2,160,369
French River	47.52	.82	886,117
Engineering, etc			574,175
	388.13	20.82	\$12,057,680
Lachine Canal, Lake			
St. Louis	13.31	8.50	
	401.44	29.32	\$12,057,680

These are, exclusive of the Laching There is not, iudeed, any need of Canal, 20.82 miles of Canal, costing \$12 dramatizing either one—"bad boys" or 057,680, which is equal to \$579,134 per mile of canal. But the cost of the whole navigation, from St. Annes to Lake Huron 408.76 miles, is but a trifle under

Huron 408.76 miles, is but a trifle under \$29,500 per mile.
The system of navigation recommended by Mr. Clarke was calculated for vessels of one thousand tons burden, and the locks were to be 250 feet long by 45 feet in width, with a depth of 12 feet on the

must be, it is impossible to enter into the various engineering features of the route. It may be stated, however, that the by boys or girls, but men and women mature enough in years to be wise, but so the standard of the St. Lawrence Canals. For the supply of water at the summit of deprayed by false training and corrupt surroundings as to be actually, even if they difficulty, both Messrs. Shanly and Clarke having given much study to the pro-It appears, from the observations and

cient to raise Lake Nipissinque 9.46 feet above high water, lower Trout and Turtle lakes, respectively 7.85, and 6.95 feet, and raise Lac Talon 20.95 feet, thus making a summit level for navigation of 57 miles in length, with an area of water. miles in tengul, with an area of water-shed of 31½ square miles, and a reception basin eighty miles in length, varying from half a mile to twelve miles in width, and giving a surface of three hundred and thirty square miles. By this arrange-"The latest news from the Soudan is not reassuring with reference to the safety of Colonel Gordon. It appears that he has folial completaly a resolution of the safety of the safety of Colonel Gordon. It appears that he has safety of the safety of Colonel Gordon. It appears that he has safety of Colonel Gordon. It appears that he has safety of the saf

time.

mean a continuous battle, or what is still | width, which is annually inundated by the spring freshets. The shores of East Bay would be overflowed; but a large portion of this is already subject to inun-dation. The north shore, for two-thirds of its length, is high, and out of reach

of the proposed height of water.

With the exception of the track of the Canadian Pacific railway, which I believe, runs pretty close to the North shore for some miles, there is very little settlement, and but little exposure would be incurred for damage on that

The outlet of Lake Nipissinque into French river is admirably adapted for the damning up of the lake, the channels of exit being narrow, with high, rocky shores of granite and gueiss. From the entrance of French river on the Georgian Bay, to its outlet from lake Nipissingue the distance is fifty miles, the ascensixty feet, and the level of lake Nipis sixty feet, and the level of sinque above sea, 632 feet nearly.

with 3 mile of rock cutting (exclusive of the lock excavations) embraces all th work necessary for the passage of vessels of one thousand tons burden, from Lake Huron to Lake Nipissinque. At the mouth of French river there are excellent facilities for a harbor, in fact, with very little expense, it can be made the safest and most easily accessible port upon the upper lakes, especially in the fall of the year.
As has been already remarked, this

oute is the natural outlet for all the region lying west and north of the great lakes, and, in point of distance is far superior to the Welland canal route, as he following tables of comparison will

Chicago Montreal, Lockage. Velland 1145 132 71 1348 . . 535 535 775 155 120 1050 130 675 805 & Ottawa... 575 347 68 980 83 615 698 In point of time, the above routes bear to sach other the following proportions:

With the certainty of six and a half

months navigation every year, between Thunder Bay and Montreal, not to speak of the trade of Lake Michigan, a great portion of which would undoubtedly seek this route in preference to that of the lakes and the St. Lawrence; with the growing demands of the oppressed North lakes and the St. Lawrence; with the growing demands of the oppressed North Western farmers for cheap transportation to the sea board, with the incalculable advantages which would accrue to the provinces of Quebec and Ontario from the construction of this waterway, with the receiving upon ording the vail with the construction of this waterway, with the growing monopolies, the railroads, may the question not be pertinently asked. If the Dominion government intend to make a present of \$25,000,000, to the Canadian Pacific railway Co., for the purpose, among many other things, of enabling that corporation to dictate freight rates to the Dominion generally, would it be too much to direct attention to a subject which ere long,

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Freeman's Journal.

Freeman's Journal.

Father Nugemt's ballad concerts, given on Saturday nights for the working people of Liverpool, have been very effective in supplying a few hours of recreation to yover-worked wives, and in keeping men out of low places of amusement. The programmes offered to the public were not made up of variety hall ditties, but of music of a good kind—old-fashioned songs and airs from the composers who had not learned to hate to have a tune in their works. It is not pleasant to comheir works. It is not pleasant to com-pare Father Nugent's programme with the plan of the entertainments given on the plan of the entertainments given on this side of the Atlantic by some of the literary and temperance societies. They seem to be very much after weak imitations of the variety shows, made up of clog-dancing, silly and vulgar songs, and caricatures of "alleged" Irish life. Catholic young men ought to have more respect for the Church and themselves than to give the impression that Catholics are not only devoid of good taste, but ready to enjoy exhibitions which, while not positively immoral, are low and coarse. Easter time is generally selected for exhibtime is generally selected for exhibitions; let them contain, this year, none of the objectionable caricatures and songs borrowed from the variety theatres.

Buffalo Union. March, fierce and wild as a Tipperary raparee, is gone, and the fresh, fair April, with a bunch of sweet primroses pinned in her hair, brings back the twittering swallow, blue skies, and budding branches.

Dion Boucicault, the theatrical magnifico who has enriched himself by vilely travestying Irish character, is simply plain Dennis Buckley. The poor mother that bore him would scarce recognize him in the new nomenclature.

During the past thirty years, millions of rishmen have immigrated to these shores. How many of these millions hold propor-tionate positions of influence and wealth Alas! few-very few. Because they have not been true to them Because they have not been true to them-selves. Coming to this bright and breezy Republic, with Eldorado dreams, they have opened their naturally generous and confiding hearts for every daw to peck at; and all too early many of them have found the grave of their hopes and schemes, their manhood and their worth, in the blighting and besotting saloon.

We are rapidly approaching the termi-nation of the holy season when all Christians will be called to commemorate the great events of mankind's redemption. The most solemn anniversaries in the The most solemn anniversaries in the whole history of our Lord's passion, or to speak more properly, the entire sufferings which the God-man underwent for the salvation of men will be concentrated in the Church's ceremonial for next week.

Next Sunday the entire Christian world will strew their Saviour's pathway with palms. As the King and Redeemer approaches the tribunal to receive the condemnatory sentence from ambitious and fiendish men, He reespised His grace. We cannot place the unsullied branches of the forest beneath the material steed that bears our King; but in every Catholic church throughout Christendom our Saviour will be present to receive the homage of the contrite and humble heart. A clear conscience is the most imperishable palm branch that can be strewn before the approaching Redeemer.

Baltimore Mirror.

The eyes of the whole world are anxious ly turned towards Rome. Nations instinctively feel that she has healing for their troubles. In their turns Russia, Germany and France have come to the Holy Father. After experiencing the disturb-ances of heresy and infidelity, and finding how unreal were all their internal powers over the social stratums, they come, begging, as it were, the intercession of the Pope, the help of his strong moral influ ence, to keep them from going to wreck Catholic Review.

The American college in Rome has been saved. The firm distinct representations made by Mr. Astor, the American Minister in Rome, under instructions from Secre-tary Frelinghuysen and President Arthur, have convinced the Italian Government that it will need a more authoritativ lecision than that of its creature, the Court of Cessation, to steal the foreign investments of Catholic-Americans. Presi-dent Arthur and Secretary Frelinghuysen probably did, so far as the substance their action goes, only what any other American officials would have done in so gross a case, but the promptness, good judgment and high American spirit which hey displayed will invest their action, with a respectability that will serve the country, and which certainly wil add to their strength at home, amongst all not blinded by partisan or religious prejudice. Their ood offices in this emergency will not be forgotten. Boston Catholic Herald.

Some of our Puritans are anxiously making public inquiry how to obtain their family coat-ot-arms from England. They are probably the descendants of some soap boiler, button maker, or travel-ling tinker who changed his name from the plebeian Smith, Jones or Robinson to that of Sydney or Howard, and having gathered together some dollars think that the family cannot live on good pork and beans without the picture of an escutcheon on their pewter plates to dazzle their Puritan eyes and stamp their culture with

the seal of antiquity. Poor Puritans, the fathers are disgraced by your parvenu

Cincinnati Telegraph.

Not in the days of the Blue Laws, but only a couple of weeks ago, as an exchange assures us, and in the city of Boston, was the following item found on the docket of one of its aldermen:—"Jeremiah Donnelly, for playing marbles on the Lord's Day; fined \$2 without costs." This is in the land where, of course, great sinners go scot-free and are "respectable." The "straining at a gnat" usually takes the form of great devotion to a sanctimonious observance of the Lord's Day. "Oh ye hypozrites!" hypocrites!

A young lady was once arguing with her spiritual director that there was no harm in round dances, for she had often indulged in them and had never had an indulged in them and had never had an impure thought. Her director simply asked her whether she had ever listened to the confession of her partners in the dance. This put the matter to her in a light entirely different from the way in which she had contemplated it up to that time, and she was completely silenced. This leads us to say that although a young girl may in the innocence of her heart dance a round dance without the suggestion of evil entering her soul, yet if she is the cause of sin to her male partner, she is guilty in the sight of Almighty God of being the proximate eccasion of sin and being the proximate occasion of sin and also of giving scandal. Hear what St. Alphonsus Liguori says on this point:
"Dances are bad of themselves, if in them
there be danger of impurity for oneself
or for others." In another place, he
writes: "A act which is no sin at all, or only a venial sin, becomes a mortal sin if it gives great scandal."

CATHOLIC NOTES.

Mr. and Mrs. Oakely Odell, of New York City, were received into the Church

recently The Paris Gaulois says the Pope is pre-paring a strong encyclical letter against Freemasons and other secret societies.

The Vatican Library contains over 40,000 MSS., and was instituted 1,400

years ago. It is announced that a conference of Irish Bishops will be held during Sep-

tember next. The Belgian Catholics in the last four years contributed £2,400,000 for the erection of Catholic schools, without taking into account £240,000 a year paid m for the maintenance

Mrs. Lamotte and her son and daughter, of Brighton, are to be received into the Church in a short time. This lady is the wife of the Rev. Mr. Lamotte, who has been so prominent a ritualist in Brighton, England.

Dr. William Thomson, an American surgeon of great eminence, who has been living in Rome during several years past, was received into the Church, on Sunday, was received into the Church, on Sunday, February 10th, in the chapel of the Scotch College, Rome. Dr. Thomson ac-quired a high reputation in the Army during the Civil War in America; and there also his ability has been widely recognized. His charity to the poor

conspicuous. Eighteen Indian girls from the White Earth reservation in the northern part of Minnesota, entered the Academy of the Benedictine Sisters at St. Joseph's, Stearns county, last week, and twelve more are expected this week. These girls are to be educated in accordance with arrangements recently made with the United States government. The number of Indian girls at the academy will gradually be increased to fifty. This system of civilizing the Indians is proving most successful.

In regard to the ropularity of Lord Ripon among the natives of India, a val-ued correspondent writes to say that he had a recent opportunity of hearing Sir William Wedderburn's views on this sub-William Wedderburn's views on this subject: "I have never," said Sir William, "seen anything like the popularity of Lord Ripon among the natives. They say he is the best Governor General we have ever had.' They speak of him as so straight, so genuine. Tears come into so straight, so genuine. Tears come into their eyes with enthusiasm when you nention Lord Ripon's name.

This being the Feast of Annunciation, appropriate special services were held in the Basilica this morning. His Lordship Bishop Duhamel celebrated High Mass. There was a very large congregation. Previous to the service, Mr. D. C. F. Bliss, Lieutenant of the Ottawa Field Battery, was received into the Church. After making a solemn abjuration he re-ceived the Sacrament of Baptism administered by the Bishop. Hon. A. P. Caron, Minister of Militia, and Madam Caron acted as sponsors at the baptismal ceremony. He then received the Blessed Sacrament for the first time, Mr. Bliss was formerly a member of the Church of England,_Ottawa Free Press,

The possibility of the Pope's departure from Rome is again agitating the minds of the Catholics in Italy. The latest act of the Italian Government with regard to the Propaganda property, and the extreme probability that further attempts against the Holy See will be carried out by that Government, especially as the anti-Catholic party are becoming more powerful in the Chamber, induce the belief that the only safety for the Holy See will be in removal from Italy. The Moniteur de Rome of this evening says:
"Abandoned by some, attacked by others,
the Holy See will be obliged, one day or the other, to count upon itself alone. It is not the first time that the Popes,

yielding to violence and persecution, have followed the path of exile to seek guarantees of independence and security which they no longer found upon Italian soil. And history teaches us that the peoples have always surrounded this august exile with touching attestations of veneration and of love, and that, if the a time the advantages of his legitimate residence, he has at least been enabled to safeguard the proof. to safeguard the prestige of his dignity and the exercise of his supreme power."

SER ON BY REV. FAT C. SS. 1 following are no preach d by the Rev. I SS. K at St. Patrick's 9th March. 1884: "He wat beverh n demn d.' Words taker of St. ars, 16 chap., 16 Who spoke thes word Christians I Had they lips of the wise philos call them to question, them prepose rous the not shall be condemned, testan Ki g James' verblunt to English, "sha What is the meaning of condemned" or "shall words accepted by the world, by the millions believers, What else dithey mean, but the or ars, 16 chap., 16

APRIL 19, 1844.

they mean, but the or sente ced and condemne dition? Can you atta other me mag? Cer meaning save that whi spoke them at first, a authority, with all Hi who is i that spoke the them beraided throug world? The eternal To true God and true Ma beginung, Man from the beginning, Man from the one nature divine, in or fore the God Man, contruth, etc. nal veracity, ing, pray, did He atta sentence? Lesten to twhen the champion of himself declares that meaning of these word Jeans Christ immself. Jesus Christ himself Jesus Christ himself St. Paul tells us, writin chap. 11, v. 6, that " impossible to please t therefore as interpreted self, and which interpr from the fountain-head nal veracity, Jesus Chr is simply this, that if a lieve, it he hath not fa of this want and absend sentenced, to eternal address ng Christians, Catholics. Hence I m Catholies. Hence I m that you as Christians, olies, do accept this etc faith is necessary unto addressing Catholies a did I prove to you th unto salvation, I woul walk to your sense of sult to your sense of one and all would be and saying, "hold on; further in abusing our Christians, not to say is absolutely necessar And so it was from Faith was necessary in as in the new dispens was so necessary that mary and essential prery basis of religion of God. Outside of every other injunction tice, was but a type sanctioned by the law as necessary. Faith, as necessary. Faith, utely, positively, ne Abraham said that by ceremony, not b justified by faith. H the prophets of old, Hence did they also of faith. If the new Paul tells us, the new the destruction or the old, but the perfection diately follow that if law, absolutely nece that it would have to sary in the new la the Lord God of her faith the very four structure of His chu by His infinite wisd powerful arm. Her foundations of His shall build my chur rock." And so firm indomitable, so unwa that the very gates not be able to preva Hence St. Chrysost Council of Trent in 6, paragraph 6, says and the beginning The whole Christi this doctrine, takin tion of religion, s there can be no si Well, dearly belov this faith what mus in general is the as truth made know what we understan general. Hence have three proper be subjective or ol an object, a thing presented to the Secondly, there m mission, of the i of believing, to the of the object of fa necessarily be an through which t belief—the fact w the mind in belie perties or charac necessary, that w

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Reported for the Record. SER HON BY REV. FATHER MILLER, C. SS. K

The following are notes of a sermon preach d to the Rev. Father Miller, C. SS. 16 at St. Patrick's Church, Ottawa, 9th Marc. 1884:

9th Marc. 1884:

"He trait a leveth not shall be condemned." Words taken from the gospel of St. ars. 16 chap., 16 verse.

Who spoke thes word, dearly beloved Christians I Had they fallen from the lips of time wise philosopher, we would call them to question, and pronounce them prepose erous. "He that believeth not shall be condemned," or as the Protestan Ki g James' version gives it, in blunt a English, "shall be damned." What is the meaning of this "shall be condemned" or "shall be damned!" words accepted by the whole Christian world, by the millious of Christians, of believers. What else do they mean, can they mean, but the one thing—shall be sente ced and condemned to eternal perdition? Can you attach to them any sente ced and condemned to eternal per-dition? Can you attach to them any other me may? Certainly no other meaning save that which the one who spoke them at first, and with all His authority, with all His sanctity. And who is a that spoke these words and had them heraided throughout the entire world? The eternal Truth, Jesus Christ, world? The eternal Truth, Jesus Christ, true God and true Man; God from the beginning, Man from time; united by the one nature divine, in one Godhead, therefore the God Man, consequently eternal truth, the nal veracity. And what meaning, pray, did He attach to this terrible sentence? Listen to the interpretation which the champion of the faith, who himself declares that he received the meaning of these words from the lips of Jesus Christ himself that spoke them. peaus from the maself that spoke them. St. Paul tells us, writing to the Hebrews, chap. 11, v. 6, that "without faith it is impossible to pirase God." The words therefore as interpreted by St. Paul himself, and which interpretation he received self, and which interpretation he received from the fountain-bead of truth, of eter-nal veracity, Jesus Christ the Son of God, is simply this, that if a man does not be-lieve, it he hath not faith, he is, because of this want and absence of faith, doomed, sentenced, to eternal perdition. I am address ng Christians, I am speaking to Catholics. Hence I must take for granted that you as Christians, not to say as Catholics, do accept this eternal doctrine, that faith is necessary unto salvation. I am addressing Catholics above all, therefore did I prove to you that faith is necessary unto salvation, I would be offering an in-sult to your sense of Christianity, where one and all would be justified in rising and saying, "hold on; do not proceed any further in abusing our convictions, for we firmly believe, as we must if we would be Christians, not to say Catholics, that faith is absolutely necessary unto salvation."

And so it was from the very beginning.

Faith was necessary in the old law, as well as in the new dispensation; in fact, faith was so necessary that it formed the primary and essential part of religion, the very basis of religion among the people of God. Outside of the faith in God, every other injunction, every other practice, was but a type, a ceremony, yet sanctioned by the law of God, of heaven, as necessary. Faith, however, was absolutely, positively, necessary, and hence Abraham said that he was justified, not Abraham said that he was justified, hot by ceremony, not by rite, but he was justified by faith. Hence the patriarchs, the prophets of old, were saved by faith. Hence did they also preach the necessity of faith. If the new dispensation, as St. of faith. If the new dispensation, as St. Paul tells us, the new law, was to be, not the destruction or the annihilation of the old, but the perfection, does it not immediately follow that if faith was, in the old law, absolutely necessary to please God, that it would have to be absolutely necessary in the new law. Accordingly did the Lord God of heaven and earth make faith the very foundation of the great structure of His church, that He designed by His infinite wisdom, and built by His powerful arm. Hence did He make the foundations of His church solid, unwavering, unflinching, like unto a rock, "and I shall build my church," said He, "upon a rock." And so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of faith, and so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of faith, and God alone, must furnish sary power. The self-same as He himself had to remain in this world and spread the faith unto all men by teaching unto all men, and to preserve that faith intact, in all truth, the self-same as He himself in this world and spread the faith unto all men by teaching unto all men, and to preserve that faith intact, in all truth, the self-same as He himself is, Christ yester-day, Christ to-day, and Christ at all times, or he had necessarily preserved and upheld intact, one and the same, at all times, in this world and spread the faith unto all men by teaching unto all m rock." And so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of Satan—let alone the powers of man—shall not be able to prevail against that church. not be able to prevail against that church. Hence St. Chrysostom says that "faith is the foundation of religion." And the Council of Trent in its lllth session, chap, 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is 6, pargraph 6, parg 6, paragraph 6, says that "faith is the root and the beginning of all justification."

The whole Christian world believes in this doctrine, taking faith for the foundation. tion of religion, so that without faith tion of religion, so that without faith there can be no such thing as religion. Well, dearly beloved Christians, what is this faith, what must it necessarily be ?Faith in general is the assent of the mind to a truth made known—revealed. That is what we understand by faith or belief in what we understand by faith or belief in general. Hence faith in general must have three properties. It must in general be subjective or objective—there must be an object, a thing to be believed, that is, presented to the mind—a fact therefore. Secondly, there must be an assent a subpresented to the mind—a fact therefore. Secondly, there must be an assent, a submission, of the intellect, of the faculty of believing, to the truth of the existence of the object of faith. Thirdly, there must necessarily be an argument, by which and through which this object of faith or belief—the fact we believe—is presented to the mind in believing. These three pro-perties or characteristics of faith are so necessary, that without them or without any one of them faith would be a mere chimera, there could be no such thing as faith, as belief. Hence if faith is to save

guaranteeing for the truth of the object of the belief to be accepted as true. But what must be the faith that is to lead us to God—saving faith? What must it necessarily be? Saving faith must necessarily be supernatural—it stands to reason. The means must be proportioned to the end. So for every order of things. Since the end that is to be reached by to the end. So for every order of things. Since the end that is to be reached by faith unto salvation is necessarily of a supernatural order, it follows that the faith that is to save us must necessarily be supernatural. Nothing can transcend its faith unto salvation is necessarily of a supernatural order, it follows that the faith that is to save us must necessarily be

us, is to bring us to God, and, by bring-ing us to Him, to our supernatural destiny,

that faith, like all faith, must necessarily

of the mind on the part of the believer

which all men are created, certainly

own powers, its own innate powers. We find this to be the case in every nature of things. So a man cannot transcend his find this to be the case in every nature of things. So a man cannot transcend his own powers, his own natural physical strength by virtue of his own natural physical strength. Hence if faith is to save us by bringing us to God and to our eternal destiny, does it not follow that the faith thereunto must necessarily be supernatural? If so, the faith to be believed must be supernatural, the assent of the mind to the object must be of a supernatural order; and the testimony, the guarantee, upon which my faith rests must be supernatural. If the object I accept as true is but a historical fact, why is it a historical fact? Because it is based upon the testimony of history. My faith therefore partakes of the character of the testimony, is formed by the testing faith therefore partakes of the character of the testimony, is formed by the testimony. Therefore my faith is a historical faith. My faith, accepting this as a fact upon the testimony of history, is a historical faith. If I accept a piece of news on the testimony and information of a friend, my assent of the mind to his assertion, by asserting it and believing it, is a mere human faith, because the testimony, the guarantee, thereunto is a mere human one, that unto is a mere human one, that of a human being. If, therefore, upernatural faith is to save me, is to save us all, the testimony above all upon which my faith must be based, and the guarantee for the truth of the assertion, must necessarily be supernatural.
And how can it be supernatural unless divine? It follows therefore that divine faith, and divine faith alone, can save my soul and will save my soul. Secondly, the object of my faith, if it is to be supernatural and saving, must be divine. The assent of the mind to the object of faith must proceed from a divine operation, from a divine influence. Thirdly, the argument upon which my assent of the mind to the object of faith is based must be divine. If my faith therefore rests upon any other foundation save a divine foundation, it cannot and will not lead me to God, and therefore will not be me to God, and therefore my not save pleasing to God, will therefore not save me but condemn me. Hence the Church in her Catholic theology defines faith to be "a supernatural virtue or gift of God, by which we believe all that God has revealed and Holy Church proposes to our belief." Faith, having three qualities, belief." raith, having three quanties, three necessary characteristics, first, the object to be believed, which we call in Catholic language, in the words of theology, dogmas or articles of faith: they must necessarily exist first and foremost, for how can a man believe if there is nothing to be believed? If there is nothing to be to be believed? If there is nothing to be believed, it amounts to nothing else but magination or sentiment. The object, if my faith is to be saving and divine, to be believed in must necessarily be a divine object, an object of faith, one therefore not coming from man, not having its origin in the mind of man, in the imagination of man. No, or else it is not divine tion of man. No, or else it is not divine, but an object having its source and its

but an object having its source and its foundation in God, in the mind of God.

Therefore the object of saving faith must be of divine essence, of divine character, therefore must be a revealed truth, must come from God, must be sent by God unto man in this world, must therefore necessarily be an article of faith, of divine origin. And that is what we call a dogma. Secondly. that is what we call a dogma. Secondly, the assent given by the mind to this article of faith must be of a divine character, must necessarily be of a divine influence exercised upon the mind. The mind, by

article of faith, must also, and above all, and most necessarily, be divine. Therefore God himself and God alone, must furnish the objects of faith, authorise, teach them, communicate them to the world, unto all men. We therefore understand the reason make man to please God, and to lead man to his supernatural eternal destiny—sent His only begotten Son Jesus Christ down into this world as the Redeemer of mankind. We now understand why He, this messenger, this herald of the heavenly Father, said that He was the light of the world, that He was the way and the truth, the light that was to illumine the world and dispel the darkness that had enand dispel the darkness that had en-shrouded the world, the way that was to lead men, lighted up by this light of the faith unto his eternal supernatural destiny, and the truth that was to make the light and the way infallibly certain so that and the truth that was to make the light and the way infallibly certain, so that man walking on this way could not, and would not err, as God, the eternal truth, could not deceive or be deceived. The whole Christian world believes in this whole Christian world believes in this advent or coming of the Redeemer, of the Saviour of mankind into this world. Deny it, and you deny the fact of the redemption, deny the fact of redemption, and you deny the fact of the justification, and deny the fact of justification, and you and deny the fact of justification, and you deny all possibility of man's salvation; for how can man be saved without God? Hence redemption as well as justification was necessary, and since redemption and justification could not be brought except by God, it follows that a God-man had to come down into this world and to to come down into this world, and to preach the faith to reveal what man had to believe unto salvation, and what man had to do unto salvation. I need not tell you have these three essentially necessary characteristics. There must be an object to be believed in; there must be that assent to do unto salvation. I need noterly out that human reason, by its own rational light, could not invent or excogitate such things necessary to be believed unto salvation, for how can anything supernatand there must be a testimony for the belief, furnishing the object of belief and ural arise from a natural power, from a natural source? Hence did the pagans of old, seeking by the mere lamp of reason -a way, a method of serving the supreme being, which supreme being they always considered, always regarded to be of a supernatural order, fall into so many absurdities and contradictions; so that the

wood, trees, animals. We find that reason, by itself, has never been able to, and never will be able to excogitate a law, a religion worthy of God and worthy of man. The organ, the agent, the messenger which God employed for the revelation to the world of the articles of faith—the faith to be believed was Jesus Christ Himself, eternal truth, true God and true man. If not, then the whole Christian dispensation, the whole Christian law and all Christianity, is a downright farce, is a piece of mockery, is a tissue of superstition. It is a fact, accepted by the Christian world, that the Son of God, true God and true man, did come down from heaven to this man, did come down from heaven to this world and did reveal to the world what the world had to believe in order to be saved, and did exact from all men faith, belief in these doctrines by saying, "he that will not believe shall be condemned." If He Himself did, as we believe it to be true, reveal what man had to believe, the belief of God and in Him, this faith or this object and article of faith had necessially believe the second or the sarily to be preserved among men in the world. If a body of legislators or senators enact a law and pass a law so that it becomes law, that body of men, having becomes law, that body of men, having authority and power to do so, intend that the law should spread throughout the whole domain of their authority, and that the law should be respected by all, should be observed by all, for the welfare of the community; and that the law should last throughout the entire domain so long as the end and objects, the necessities and circumstances, that called for the law last. It stands to reason. Why should not the same principle, that lies at the bottom of all right and justice, and law making, and law giving, hold good for the eternal laws, the laws of God? My should not His faith and the laws of His faith last for all times, spread and extend throughout the times, spread and extend throughout the entire world, and have their sanction and their force and power among all men? Why not? Did not Jesus Christ come down from heaven for the salvation of all men, not as Calvin says:—only for a certain number of human beings. God forbid! Did He not Himself say, that He came into this world to save all, not only a few, not only a chosen select num-ber? Did He not say that the new dispensation, the new law, should extend unto all nations and last for all times? If therefore the faith of Christ Jesus, the faith in His revealed doctrines, in His revealed truths, the faith in His word, in his teachings, was to be saving for all men, consequently if it was to be saving for all men, it had to last, it had to ex-tend not only to all men but unto all times, unto the consummation of time, unto the unto the consummation of time, unto the end of time, in a word, therefore, if man is to be saved by faith in Christ Jesus, by believing in Him and in His holy truths, it follows that His faith was to last unto the end of time, to extend unto all nations. It had to extend unto all nations in its veracity, in its unity, in its universality, in its divinity. It had to extend to all nations in its unity, in its oneness, in its indivisability. It had to last and to extend itself unto all nations, the self-same, one and the same, unchanging, unaltering, just as its source is unchanging and unaltering under all circumstances, as well as in all times and in all places. If then, the faith of Christ—saving faith—had to last unto the consummation of time, had to be extended unto all

ing faith—had to last unto the consumma-tion of time, had to be extended unto all nations, and had to remain one and the same under all circumstances, it follows that either Christ himself had to remain

nat self-same organic body with the necessary authority, with the necessary power, the self-same authority, and the self-same power, which He possessed for the execution of the end for which He for the execution of the end of which its was sent by His Heavenly Father down to to this world. And this is just what the Lord and Saviour of the world did, for that was precisely the object and end for which He had come into this world: and which he had come into this world; and this he did by establishing a church. And what do we call that church which He established for the carrying out, for the execution—mind you, at all times, for all people, for all nations, under all circum-stances, unto the consummation of time. stances, unto the consummation of time— what do we call that factor or that agency, what do we can that factor of that agency, that organic body? We call that the teaching body of the church. It is in the Church what the senate is in the state. It is in the Church what in Canada would be is in the Church what in Canada would be the ministers, the members, they having necessarily at their head a Premier, as you call it here, or, in the States, a president. He chose these men, as we are told, in the history of the life and actions of our Lord, and the history of His church and His apostles, He chose twelve men, and he called these twelve men apostles, and He gave to these twelve men power. "The same power which I have received from my heavenly Father I give unto you." He had to do that, He was compelled to do that just as the Premier of pelled to do that just as the Premier of

pelled to do that just as the Tremer of the Dominion, sending a member as a legate to any part of his dominion, as an ambassador, must necessarily, reasonably, furnish that legate, that ambassador, with furnish that legate, that ambassacor, when the necessary power and authority for negotiating, whatsoever it is. And, there-fore, did the Lord himself say "A". Father hath sent me, so I send you." As the Father hath sent me! Not only had the Father sent Him to carry out the designs of the heavenly Father upon the earth, the salvation of mankind; but as the Father hath sent also with the necessary power and authority to carry out that office, to fulfil that trust. Hence He said: "All and authority to carry out that office, to fulfil that trust. Hence He said: "All power is given to me in heaven and on earth," because I am God. Therefore the same power that I possess I give to you. What power did He possess? Divine power. Consequently if Christ Jesus did give the self-same power over to the apostles, they had to receive that divine power, and they bad to receive that divine power necessarily to carry out, for the execution of a divine office. Hence did he say to them, "Go ye therefore and the results of faith."—the articles of faith—the dogmas to be believed. Therefore, my dear people, the apostles and their successors had no more right to make a dogma—an article of faith—than they had to un-make it. And consequently, no Pope, ever so learned, ever so enlightened, at the head of a council of hundreds of thousands of bishops, had a right to make or to unmake any dogma, any doctrine. The doctrines of the church, the articles of faith—the deposit of faith"—the apostles and their my dear people, the apostles and their dear my dear people, the apostles and their my dear people, the apostles and their my dear people, the apostles and their dear my dear peo

"baptising them in the name of the Father and of the Son, and of the Holy Ghost."
"Go ye therefore," a divine command given for the carrying out of a divine object or office. What is it? "Teach all nations." Teach what? Teach their own opinions; teach their own ideas; the own opinions; teach their own ideas; teach systems, theories, taken from a book all ready-made; teach the world through a book or the book whatever you may, as if the book came from heaven, as if the book came from cod? Teach them what? What I have written or what you shall write, or what the Spirit of God will dictate or inspire you to write? By no what I have written or what you shall write, or what the Spirit of God will dictate or inspire you to write? By no means. Teach what? "Go and teach all nations whatsoever I have taught you." How? By writing a book? by writing a bible? Jesus Christ never wrote one word of the bible, nor did all the apostles write all the epistles of the bible, only a few of them. How? By geing about. Whatsoever I have taught you, by telling you, by preaching to you. Therefore did St. Paul say, what I preach is not my own doctrine; it is the doctrine that I have received from the lips, from the mouth, of eternal truth, Jesus Christ. "Go ye and teach all nations" as I have done. How did Jesus Christ teach? By the bible? Did He spread bibles? Did he institute bible societies, tract societies? Did He tell His apostles to do so, to spread the bible, to read the bible? Prove to me that Christ ever told the apostles to write the bible? to read the bible? Prove to me that Christ ever told the apostles to write the bible? How did He tell them to spread the Word of God, to teach the Word of God? By word of mouth. "And whatsoever I have taught you." And how were they to preach it? as human beings? by virtue of their own authority? as their own mental productions? as their own executations? productions? as their own excogitations? as something that their minds invent today and reject to-morrow, as a something that can be told to one class of people, to one audience, as divine doctrine, and to another audience as not divine doctrine?

another audience as not divine doctrine? Whatsoever I have taught you, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. What does that mean, in the name of? It means in the place of, therefore with the power, and at the command of. "I send you as the Father hath sent me," by the power of God, in the place of God, instead of God, therefore as the ambassadors of God, as ambassadors of Christ, as having power from God, a divine power. Therefore did St. Paul say "Christ speaketh through me," the Holy Ghost uses my mouth for the purpose of teaching you what you have to believe and I have received from Jesus Christ unto your soul's ceived from Jesus Christ unto your goul's

salvation.

Hence, dearly beloved Christians, these men, the apostles, form what we, reasonably and logically call, the teaching body of the church, and were necessarily to be the representatives of Jesus Christ, the vicegerents of the Son of God upon earth, mind you, in that capacity, and not outside that capacity. If, therefore, these were chosen, appointed, and empowered, to fulfil this sublime, glorious, supernatural, divine office, at the command of God himself, certainly, my beloved Christians, it follows, as Jesus Christ tells us, that they, speaking nothing else and teaching nothing else but God's doctrines, had to be, at the same time, the representatives of God himself, in that capacity as apostles had to be accepted as such, and their word believed in as such. Therefore what is the church of Jesus Christ? It is, as Dr. Brownson—a great convert to the church, we is speaking of the teaching body of the church—the college of the apostles, "the church, is the personification of Christ himself, and the doctrines, and the laws, of the church are the embodiments of God's own mind, of God's own will, of God's own commandments." Therefore the church is not a human institution, Prove to me that the church, in her dogmas, in her dogmatical law, and in her moral salvation.

Hence, dearly beloved Christians, these to me that the church, in her dogmas, in her dogmatical law, and in her moral

code, is a human invention:—I say down with the church; the sooner the better! Prove to me that, if you admit that the code, is a human invention:—Is ay down with the church; the sooner the better! Prove to me that, if you admit that the church is necessarily, and must necessarily be, a divine institution, the different institutions in the church—the sacraments are human inventions not necessary for the salvation of a man's soul, then that church is not of a divine character, is a farce, is an imposition!

The church is human in so far as the agents whom God chose—the apostles and their successors, and the faithful who are to form the hearing body of the church is a never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is of a human in so far as the head of the church is a human in so far as the head of the church is a human in so far as the hear of the church is a human in so far as the hear of the church is a human in so far as the hear of the church is a human of failties and inclinations; he is one of the faithful. The church is of a human ele
The church is numan in so far as the hear of the church is a never to contaminate to form the hearing body of the church is of infidelity. It is a gift of God, it is from God, therefore beyond or understanding; therefore beyond not be an article of faith; and if not an article of faith; it could not be accepted. The church is of a human ele
The church is numan in so far as the hear of the church is of the church i being, and therefore possessed of human frailties and inclinations; he is one of the faithful. The church is of a human ele-If by a process of reasoning, by a putting together of things, we arrive at a certain conclusion, or by analysis arrive at the inconsistency, and the contradiction, and the absurdity, then I say it would not be ment in so far as the material that God used for the formation of the exterior body of the church. Granted, yes, cer-

tainly; and unfortunately only too much of humanity is in that element. But at the same time the church is a divine institution in so far as its organic character and nature is concerned, necessary for the carrying out the grand object and end for which it was created. Hence the doctines of the church, the moral code of the church, if divine, must necessarily be, unto man's salvation, of divine elements. And here it is precisely that many non-Catholics make a mistake in judging the church. They know not to distinguish the human element from the divine element. They imagine that the church consists of nothing else but an aggregation of human beings: having no higher element. ment, proceeding, prevailing over them, actuating them, than a mere human, than actuating them, than a mere human, than a mere physical, than a mere animal. And they think religion and faith consists in a general notion, in a kind of latitud-inarianism, in a general opinion about God, disregarding thereby all dogma, the necessity of a corporate organization in the church. The church is a divine in the church. The church is a divined institution, necessarily so. If human, what authority has it, what sanctity? Well then, it is in this divinely constituted, and divinely organized, and divinely of authorized and empowered body of teachers in the church, that Jesus Christ has entrusted what St. Paul calls "the

There was not necessity therefore that they should make doctrines. These doctrines of the church were a settled fact from the very beginning. The church, therefore, in defining, by a council, by her infallible authority, which is divine and necessary in the church, does not make a new doctrine; the church merely defines that is enforces what has been described in the church merely defines that is enforces what has been make a doctrine: the church merely defines, that is enforces, what has been a doctrine, believed from the very begin ning; what the church always has taught and what the faithful always have believed what at all times and in all places and under all circumstances was transmitted under all circumstances was transmitted by divine approbation, coming from the lips of Jesus Christ, communicated to the ears of the apostles, communicated from them, by their mouths, unto others, and thus handed down through the unbroken succession of a heirarchy established by Jesus Christ, in an unbroken succession downwards always, one always the approximates. Jesus Christ, in an unbroken succession downwards, always one, always the same, as Christ is the same yesterday, to-day, and forever. Prove to me therefore that the Catholic church ever, at any period of her existence, invented, preached, a dogma differently from that which Jesus Christ taught her, and gave to her apostles to teach, then I say, you have succeeded in undermining, in overthrowing, the grandest structure that ever existed in this world from the very beginning: that has

apostles is listening to Jesus Christ. Not to listen to the teaching of this organic body of Jesus Christ, is to refuse to listen to Jesus Christ and His doctrines: and to refuse to listen to the doctrines of Jesus refuse to listen to the doctrines of Jesus Christ, which is to despise Him, is to despise God himself. "He that despiseth me, despiseth Him that sent me" Therefore "if any man will not hear the church, let him be to thee,"—He was speaking to the apostles, let him be to you apostles, therefore to you who are the church teaching, "et him be to thee as a heathen and a publican," that is an outcast, as not a member of the church Hence if I believe in the bible, if I believe in the church. Hence if I believe in the bible, if I believe in christianity, if I believe in the church, I must necessarily believe that the doctrines of Jesus Christ cannot be a book. I must seek them by the medium of that agency which Jesus Christ has appointed.—His apostles. For He has said, "He that readeth the bible hearth and the say, "He that readeth the bible hearth me." What then is Catholic faith? Catholic faith, as I told you, "faith is a supernatural virtue or gift of God, by which we believe all that God has revealed and holy church proposes to our belief." Therefore faith, according to this definition, must come from God. Those therefore who have not the faith, and who would have it, the true saving faith, must pray for it to God, because it is a gift of God. It is the most precious of God's gifts. Why? Because it is the gift of gifts, without which nothing can be pleasing to God. All the great minds of the United States, of England, of Germany, who have been converted, and who are acquisitions to the church, and form the best of our Catholics, tell us that they

an article of faith, because an article of faith, to be such, of a divine source, must necessarily go beyond the reach of man's understanding, because an article of faith is not that which I can take cognizance of is not that which I can take cognizance of by my reason, no, it is an object which I must accept by the assent of my judgment and the submission of my reason.

Therefore why do I accept the doctrine that Jesus Christ is in the Blessed Sacrament under the appearance of bread? Because I can understand it? Who can understand it? Who can understand it? If I could understand it. if I could understand ould understand it, if I could understand that it really is so, it would not be an object of faith; it would be an object of knowledge, of experience. Therefore, says St. Paul, "Faith is the foundation of things that are not seen, but that are to be housed for to be health and in "When be hoped for, to be believed in." Who I say that lamp is a lamp? Because I believe it? Because I know it. How I believe it? Because I know it. How do I know it? By the perception of my senses, and by the knowledge that I have of it, by the fact that it is a lamp, and so for every other dogma. Therefore faith, true, supernatural, divine faith, admits of no doubt, admits of no suspicion, admits of no cavil, admits of no reasoning. No; the moment the church says, "this is a dogma, this is an article of faith," I must how my head ever so stiff, ever so proud, bow my head, ever so stiff, ever so proud, to that living, moving, guiding, embodied personification of Christ Jesus, Christ exacting my submission, Christ demand-ing my obedience, Christ placing the yoke ing my obedience, Christ placing the yoke of faith upon my neck. I only adoring my God, my God speaking, my God reasoning, faith, submission, worship, adoration, due to God, to God alone. Secondly, the Catholic Church embraces all that God has revealed. Therefore, if I would be a Catholic, a child of the church, I am not allowed to receive only such and carch, a dogma. No: every one without he say to them, "Go ye therefore and the articles of faith came from Jesus I am not allowed to receive only such and teach all nations." and teach all nations! Christ. They were given to the apostles.

A BIRTHDAY GREETING AT

Chatham, N. B. World, April 10.

DEAR SIR:—The young ladies of the Gradu-ting Class of the convent of La Congregation de Notre Dame, Gloucester street, in this city, gave a very pleasing little entertainment on the evening of Thursday, 3rd instant. The occasion was the natal day of Mrs. K. F. Burns, the wife of the esterned and popular representative of Gloucester Co., who is here presently with her husband, and whose presently with her husband, and whose many acts of kindness to the reverend sisters of the Congregation of Our Lady, whose lat has at one time or other been cast in Bathurst and Bathurst Village, taught her, and gave to her apostles to in the teach, then I say, you have succeeded in undermining, in overthrowing, the grandest structure that ever existed in this world from the very beginning: that has withstood the assaults of men of greater genius, of greater powers, than your genius, of greater genius, of greater powers, than your genius, of these desire to make and particularly one who is now amnongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amnongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amnongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amnongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amnongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amnongst their teachers tere, are not unknown to them. Hence their desire to make acknowledgment of these many kin and particularly one who is now amongst

"A Birthday Greeting to Our Model's Friend."

Congregation de Notre I ame, Ottawa, 3rd April, 1884.

Instrumental music on 6 pianos.

"A Word of Welcome."

Vocal Solo—"Esmeralda," Miss Martin.
Reading—"How Happy I'll be," Miss

Vosburg Fragment—"The Sentimental Young

Irish Airs on Harp and Piano.

Reading—'The Weaver,' Miss Brannen, Vocal Medley—Miss Brannen. vocal Medicy—Miss Brannen. Instrumental music on 4 pianos (6 hands each) and harp. Solo and Chorus—"Look on the Bright Side" "Flowers and Wishes."

all the dignity of a mature young lady. I had almost forgotten to say that a beautifully worked lambrequin was also presented to Mrs. Burns as a souvenir of her visit to the capital. Yours truly,

Brannagh.

MR. WILLIAM LOGUE.

We noticed in a late issue an address and presentation made Mr. William Logue ex. Mayor of Onslow, by the public of Pontiac village. We have now much pleasure in publishing the address offered

pleasure in publishing the address offered him by the people of Quio, through their respected Mayor, Joseph Amm, Esq. The present consisted of a magnificent silver-headed cane with suitable engraving: To WM. LOGUE, Esq., Quyon,—DEAR SIR:—Hearing of your intended depar-ture from among us, we, a few of your many friends, take this opportunity to present you with this address and small present you with this address and small present, hoping you will accept them, not for their intrinsic value, but as a token of our deep appreciation of your many excellent qualities.

The deep interest that you, as a public and as a private individual, have taken and as a private individual, have taken in the affairs of our town, will not easily be forgotten, and while regretting your departure from our midst, it will be very gratifying to us if a wider field of enterprise and usefulness in your new home be your let.

your lot. You, and your estimable lady, carry with

You, and your estimatic lady, carry with you our good wishes, and we trust that both of you may enjoy many years of health and happiness. Signed on behalf of your many friends— Joseph Amm, F. D. Astley, M. D.; Patrick Clarke, James Kirwan, John A. McAdam, C. Targain. C. Turpain.

The "Peter's Pence" collection in the diocese of Hartford, Conn., which was recently taken up in all the churches throughout the diocese, which embraces the whole State of Connecticut, amounted to \$6,397.

Mrs. Fox, formerly of Auckland, New Zealand, now of Tottenham, near London, is under instruction preparatory to her reception into the Catholic Church. She has been a distinguished Quakeress.

Midnight had not ceased to strike when St. Patrick's Day was ushered in the metropolis by members of the city bands parading the streets and playing National airs. The advent of the festival was greeted with much orderly enthusiasm.

On March 18th, a meeting, called by circular, was held at the Mansion House, Dublin, to initiate a movement for the removal of the remains of the late Rev. removal of the remains of the late Rev. Dr. Cahill from Boston to Ireland, and for their interment in Glasnevin Ceme. tery,-in the burial place which had been set apart for the purpose by the Catholic Cemeteries Committee not less than twenty years ago. The Right Hon. the Lord Mayor, presided.

On March 16, Messrs. J. E. Redmond, M. P., and Wm. H. Redmond, M. P. visited Wexford, and the occasion was one of very great interest. There has certainly seldom been a return home marked by of very great interest. There has certainly seldom been a return home marked by so very many evidences of welcome and hearty good-will, and the objects of the day's demonstration would be less or more than mortal if they did not feel proud and deeply moved by so many touching tributes of popularity, which they received on coming amongst those who knew them so well and intimately. Mrs. J. E. Redmond shared largely in the general enthusiasm, and she was the subject of many and hearty salutations of respectful admiration and good-will from the country people, who cheered her husband so loyally. At Wicklow, a large crowd mbled and cheered very warmly as the train steamed in.

Kilkenny.

The Kilkenny Journal, on March 19, entered upon its one hundred and eighteenth year, having been established in the year, 1767 as the Leinster Journal, being consequently the oldest newspaper in Ireland. It has been the property of the present proprietors for over fifty four years.

The death of the Rev. Joseph Rvan, who for many years was pastor of Kil-kenny, has caused sincere regret far out-side the boundaries of his extensive parish.

Longford. Mr. Charles Guy, solicitor, London, son of Mr. Charles Guy, Newry, has been selected as a Nationalist candidate to contest the county Longford, in conjunction with Mr. Justin McCarthy, at the general

Penalties amounting to £100 have been enforced by the Youghal Guardians against a firm of Cork solicitors, the latter having failed to give the proper notices to the relieving officers of the union pre-

vious to enforcing five eviction decrees on the property of Mr. Talbot Ponsonby. Mr. Justice O'Brien addressing the Grand Jury, on March 17th, at the Cork County Assizes, said that the bills to go County Assizes, said that the bills to go before them were very few, apparently very unimportant, and represented a very ordinary state of things in the county. Justice Lawson opened the Assizes for the city of Cork, and in his address to the Grand Jury congratulated them upon the satisfactory state of their district.

On March 16th, a placard bearing the inscription "Civil War in March," was extensively posted throughout Cork. The words were printed in very large type.

words were printed in very large type. No sooner were the placards observed than they were torn down by the police by order of the authorities. Though the latter bestowed such serious notice on the incident it seems very probable the posters were but the first stage in some advertis-

Limerick.

The London papers are careful to announce that the Land Commission in Limerick on March 19th, reduced the rental of the Limerick estates of Lord Lansdowne, the present Governor-General of Canada, from £2,400 a year to £1,800.

Tipperary. Mr. Smyth seems to have heard of this intended meeting some little time since, and a bright idea seized him to apply for permission to address it—with what object, the approach of a general election sufficiently suggests. He, therefore, wrote to the secretaries of the Thurles branch, on March 4th, requesting admission to the convention, and asking the branch to secure him a fair hearing at it. Having framed this request, he expressed his opinion that, notwithstanding "some painful experience in the past," he would meet with courtesy and fair play. This extraordinary communication came before extraordinary communication came before the executive of the Thurles branch, on March 7th, when it was unanimously resolved by the members present to mark it simply "read." It does not appear that Mr. Smyth has, as yet, at all events, taken any further step in the matter of securing the place at the convention which he

The Rev. John Shanahan, P. P., Ardmore, died on March 9th, of typhoid fever, after three weeks' illness. The deceased, who was in the 65th year of his age, was ordained priest in 1846. His first mission was in the contract of the second se was in Liverpool, where he served for six years. He was then recalled to Ireland, and served in several parishes of his native diocese of Waterford with zeal and successions.

Antrim

In his address to the Antrim Grand Jury, on March 18th, Justice Harrison congratulated them upon the comparatively satisfactory state of the county, and referred to the fact that one case would be tried under the provisions of the new Ex plosives Act. Tyrone.

Seldom has there taken place in the

Seldom has there taken place in the North such a magnificent demonstration as that of March 17, at Carrickmore. It was a remarkable one in many ways. Composed of at least fifteen thousand men and women of Tyrone, the enthusiasm was unbounded and the general tone of the proceedings such as to reflect credit on the proceedings. The presence of Marchael Chemical Company of Marchael Chemical everyone concerned. The presence of Mr. Davitt and Mr. Harrington, the fact that the meeting was organized by Father Toner, one of the most popular Nationalist priests in Ulster, the vague rumor

that the meeting would be prohibited, and the anticipation of an Orange counter-lemonstration—all contributed to render the Carrickmore meeting one of the most important and interesting that has yet taken place in the province. The various contingents, most of which were accompanied by bands and banners, marched to the meeting in excellent order. Large

panied by bands and banners, marched to the meeting in excellent order. Large crowds came from the surrounding dis-tricts. But the contingents from Coalis-land, Dungannon, Donaghmore, Pomeroy and Sixmilecross were specially deserving and Sixmilecross were specially deserving of praise. Smaller bodies attended from Omagh, Beragh, Greencastle, Dromore. The clergy, too, notwithstanding the in-convenience of leaving their parishes on a holiday like the National festival, were very largely represented at the processor. holiday like the National Iestival, were very largely represented at the meeting, in the proceedings of which they took as deep an interest as even the most enthu-siastic of their parishioners.

Down. On March 15th, Baron Dowse entered On March 15th, Baron Dowse entered the Crown Court of the County Court house, Downpatrick, and commenced the business of the Spring Assizes for the county Down. Addressing the Grand Jury, he said he was glad to be able to inform them that there were only fourteen or fifteen cases to go before them. In the return by the County Inspector, he saw nothing to de ract from the good character which the county Down had hitherto enjoyed. joyed.

Galway.

On March 17th, Martin Regan, a respectable farmer, who resided about four miles from Gort, and his wife, having attended the Gort fair, proceeded on their way home about half-past six o'clock, Regan on horseback, and his wife on a neighboring car, which accompanied him. On reaching a portion of the road which during heavy rains after the control of the road which during heavy rains after the control of the road which during heavy rains after the control of the road which during heavy rains after the control of the road which during the road which during the road which during the road which discusses a discussion of their way home about half-past six o'clock, Regan on horse past of the road which discusses a cleven being the road which discusses a cleven bet ing heavy rains, gets flooded, making it quite impassible, there is a very deep embankment some twenty feet on each side, and no protection by wall to keep the water from inundating the road. Regan seemed confident of making the passage easily, for he proceeded ahead of the car to lead. When about midway, the horse became restive and got into deep water and both horse and rider were drowned. About one year ago, another man lost his life under the same circumstances. Regan

Mayo.

The Assizes for the county Mayo were opened on March 17th, by Judge Murphy and Judge Johnston. Judge Murphy presided in the Crown Court. Having addressed the Grand Jury, he said he was very happy to have to tell them that the bills they would have to investigate were few in number, that none of the cases were of a very serious character, and none of them deserved any special observation, direction, or guidance from him.

leaves a wife and family.

PRESENTATION AT THE COLLEGE.

Guelph Mercury, March 29. On Wednesday evening a pleasant event occurred at the Agricultural College. It consisted in the presentation of a very handsome silver ice pitcher to Mr. P. J Mandsome silver ice pitcher to Mr. P. J. Woods, farm foreman, by the special lives stock class, who were under his instruction in the matters of the practical handling of the cattle alive and the cutting up of the meat in the block. The presentation took place in the large reception room at half mast seven in the presence of room at half past seven in the presence of the class and a number of the officers. Mr. H. B. Sharman read the following ad-

P. J. Woods, Esq.—Dear Sir,—We, the P. J. Woods, Esq.—Dear Sir.—We, the Special Live Stock Class of 1883-84, being desirous of testifying in some slight manner our great regard for you, both personally and officially, in the one that you have always been a firm friend to us individually, and in the other that you have always manifested the greatest interest in us as a class, meet to—night.

When our class originated in October last, although well aware of your ability to impart practical knowledge on live stock, we hardly expected so much of your valuable time would be spent in lecturing

Mr. P. S. Smyth, M. P., has at length wakened up to the fact that there is such a constituency in Ireland as Tipperary.

Stock, we hardly expected so much of your valuable time would be spent in lecturing to us. Under your tuition we feel that we have made improvements, and these we wakened up to the lact that there is such a constituency in Ireland as Tipperary.

The men of the premier county are at present engaged in the good work of present engaged in the good work of organizing a county convention, which is to be held in Thurles on the 24th of April.

Mr. Smyth seems to have heard of this intended meeting some little time since interest of us all. The connection between the practical handling of live animals and their after appearance on the block has been amply demonstrated by you, and this with the series of lectures on Agriculture, constitute a stock of information which we hold to be invaluable to all successful formation and the series of the cessful farmers and stock-raisers. We can but feebly express in any testimony the feelings which your labors on our behalf

Without any expectation of remuneration, you undertook these additional labors and carried them through with

That you may in after years remember our gratitude, we beg your acceptance of this ice pitcher, hoping that whenever you have occasion to use it, you will think of the estimation in which we hold

Wishing Mrs. Woods and yourself future happiness in whatever sphere you may be called, We remain yours most truly.

Signed on behalf of the class,
H. B. SHARMAN,
W. W. HUBBARD,

W. W. HUBBARD,
J. McGREGOR.
At the proper moment Mr. W. W.
Hubbard stepped forward and presented
the pitcher which is inscribed as follows:—"Presented to P. J. Woods, Esq.
by the Special Live Stock Class, 1884."
Mr. Woods made a suitable reply in
which he thanked the class in heartfelt
terms for their handsome present and the terms for their handsome present and the very flattering address which accompanied

Farmers-Try it!

Wells, Richardson & Co's. Improved Butter Color will be found to be the only oil color that will not become rancid Test it and you will prove it. It will not color the butter milk; it gives the brightest color of any made, and is the strongest and therefore the cheapest.

A Bad Case of Starvation.

To starve the lungs by a lack of vital food contained in pure air. If the lungs are obstructed by colds, remove the accumulated phlegm with that safe and pleasant throat & lung remedy, Hagyard's RETURN OF THE GERMAN CLERGY.

In 1793, the French Revolution had driven 8,000 Catholic Bishops and priests to seek refuge on these shores. England received them kindly. The palace of Winchester was placed at their disposal by the Royal family; and £67,000 were subscribed for their support. for their support. They returned our hos-pitality by helping us to build our schools, and to found charitable institutions; they edified us by their piety, learning and abil-ity; and they did much to smooth down prejudice, and thus lead the way to many conversions, and eventually to Catholic emancipation. Catholic England is grateful to the French clergy.

Exactly ninety years afterwards, in 1873,

Exactly ninety years afterwards, in 1873, the German clergy were banished from their ecuntry by the "May Laws," and many of the exiles came over to us. Breslau, Mainz, Cologne, Gnesen-Posen, Muenster and Treves, all sent us a quota of their confessors for the faith. Many remained with us for a time, and then passed on to other and more distant fields of labor. Some entered religious orders; and some Some entered religious orders; and some, even in the heyday of life were called away to cease from work, and in a stranger's land entered into eternal rest. The religious orders opened their doors and their exiled brethren flocked in; in some places, as at Ditton Hall and slewyhore. places, as at Ditton Hall and elsewhere, whole communities of German Fathers settled down; and many convents of German nuns were established in different parts of the country. Amongst the secuar clergy there still rer ain in the various dioceses a score or more German priests, eleven being at work at present in Saleleven being at work at present in Salford, three in Liverpool, one in
Birmingham, one in Middlesbrough
one in Nottingham and one in Westminster. For ten years or more
we have found them a home, and
they have found amongst us a field for
their labors. Holy, pious, good men,
priestly, learned and trained to discipline,
priestly, learned and trained to discipline,
priestly, learned and trained to discipline, priestly, learned and trained to discipline, like the French clergy in 1793, they have edified us by their lives, and have returned our hospitality by their services to religion. On the mission they have been zealous priests; in our colleges they have given an impetus to philosophical and theological studies, and raised those studies to a higher standard, a work which will be lest. higher standard, a work which will be last-ing. Are we grateful? We answer with our hearts we are. For our own sakes we could have wished that this state of things could have continued, and that the German clergy could have remained amongst

But their Fatherland calls them back. But their Fatherland calls them back. The wants of their own country are greater than ours. The iron hand of persecution is being withdrawn, and the venerable Bishop of Culm and his colleagues in the episcopate, labor incessantly to bring their exided brethren to their own homes. Day by day they are returning. There is no simultaneous exodus from this country, and therefore no sudden or disturbing shock; but the strain is being felt, and the English clergy, in losing the German priests and in severing ties that have become dear to them, will be forced to recognize the fact that they are parting with those who were, to say the least, zealous fellow-laborers. Catholic England with those who were, to say the least, zealous fellow-laborers. Catholic England acknowledges it, and it recognizes that it owes to the exiled German clergy a deep debt of gratitude. We hope that a wider experience, and the knowledge of our language, may to some ortanger. language, may to some extent compen-sate those good priests for the work they have done; that Catholic England may have been brought nearer to Catholic Germany; and that the same blessing may be upon the ministry of these exiled con-fessors when they have returned to their Fatherland as has attended them during the ten years they have worked so zeal-ously in this country.—London Tablet.

> DON'T. AT TABLE,

Don't press food upon a guest. This once was thought necessary, and it was also considered polite for a guest to continue accepting, or to signify by a particular sign that he had enough. Mc-maifested great taste in his portrait of Master tells us that the Prince of Brog. Master tens us that the Frince of Brog-lie, "who traveled in our country in 1782, relates, in one of his letters, that he was myited to dine with the lady of Robert Morris; that he went; that he was repeatedly asked to have his cup refilled; that he consented; and that, when he had swallowed the twelfth cup of tea, his had swantowed the twenth cup of tea, his neighbour whispered in his ear and told him when he had had enough of the water diet he should place his spoon across his cup, else the hostess would go on urging him to drink tea till the crack of doom." To worry a guest with ceaseless importunities is in the worst possible

Don't, as guest, fold your napkin when you have finished. Throw the napkin

loosely on the table.

Don't fail, at dinner, to rise when the ladies leave the table. Remain standing until they have left the room, and then

Don't make a pronounced attempt at correctness of manner; don't be vulgar, but don't, on the other hand, show that you are trying hard not to be vulgar. It is better to make mistakes than to be continually struggling not to make them.

Don't drink too much wine.

Don't thank host or hostess for your dinner. Express pleasure in the enter-tainment, when you depart—that is all. Don't come to breakfast in deshabille. A lady's morning toilet should be simple,

out fresh and tasteful, and her hair in curl-papers. A gentleman should wear his morning suit, and never his dressing-gown. There are men who sit at table in their shirt-sleeves. This is an abomination. Don't, as hostess, follow the English

fashion and omit napkins at breakfast. The hardihood with which an Englishman attacks coffee and eggs without a napkin may excite our wonder, but how can the practice be defended? Is it anything less than disgusting?

Don't drink from your saucer. While you must avoid this vulgarity, don't take notice of it, or of any mistake of the kind, when committed by others. It is related that at the table of an English prince a rustic guest poured his tea into his saucer, much to the visible amuse-ment of the court ladies and gentlemen present. Whereupon the prince quietly oured his own tea into his saucer thereby rebuking his ill-mannered court, and putting his guest in countenance. and pronon't carry your spoon in your tea or brain.

coffee cup; this habit is the cause fre-quently of one upsetting the cup. Let the spoon lie in the saucer. Don't smear a slice of bread with but-

Don't break it into small pieces, and then butter; break it into small pieces, and then butter.

Don't break an egg into a cup or glass, say English authorities, but eat it always from the shell.

Don't read newspaper or book at table, if others are seated with you.

Don't decorate your shirt-front with egg or coffee drippings, and don't ornament your coat-lapels with grease spots.

A little care will ment your coat-lapers with grease spots.
A little care will prevent these accidents.
Few things are more distasteful than to
see a gentleman bearing upon his apparel
ocular evidence of his breakfast or his

Penmanship Exhibition.

Quebec Chronicle, April 2. Upon the invitation of the Rev. Chris continuous Indeed, the copies of drawing, penman-ship, algebra, arithmetic, English gramship, algebra, arithmetic, English grain-mar, etc., etc., of the respective classes, showed a thoroughness of training which does credit to the teachers. A collec-tion of reliefs to the number of twentyfour, by the reverend professor of drawing, may be justly considered a chef-d'œuvre. The city and environs of Quebec, a wave. The city and environs of Quebec, taken on a scale of three hundred feet to an inch, by another professor of drawing, certainly manifested a degree of proficiency not often found among teachers. We notice in particular, and with a sensible pleasure, the gradation of the respective classes and how the the respective classes, and how the child, who begins in this institution, in the course of six or seven years, arrives at that degree of ability necessary for the accountant or efficient commercial man. The system is certainly an admirable one, and it is no wonder that the Christian Brothers have such success as teachers. Many other specialties as cartography, trigonometry and land surveying were executed in a really creditable manner. Among those who presented the best specimens of penmanship in this department were J. E. Cote, F. Turcotte, E. Bedard, E. Falardeau, H. Clarvette, P. Dirill. Clapperton, P. Neville, E. Batterton, Jules Hamel and R. Boisseau.

We then entered another department, in which were displayed, in a very tasty style, the writings of the "De La Salle Penman's Club." We have visited many displays of calligraphy, both here and in the old country, but never has it been our good fortune to witness anything like the present. The walls of the room were iterally covered with writings of kinds, from the child of seven, to the kinds, from the child of seven, to the perfect penman of thirty years. The paper used by the exponents was of uniform size and of the very best quality. Among the sixty-three whose writings were exhibited, fifty-nine are active members of the club. This new association was founded on Navankey 16 1882 tion was founded on November 16, 1883, tion was founded on November 10, 1009, and has for object the cultivation of pen-manship. The idea of establishing such an association was certainly a happy one, and the society promises to be ere long one of the most flourishing in the country.
The most remarkable among the many

remarkable specimens of penmanship exhibited were those of Master J. E. Cote, aged 15 years, son of Mr. Sylla Cote, of St. John's suburbs. His portrait of the Prince of Wales, executed with the pen, is a piece of art which we have no doubt will please His Royal Highness and procure an honorable mention for our talented young man from the English judges. He also presented many other excellent specimens. Mr. A. M. P. Drouin, of the Island of Orleans, surpassed himself on the piece designed on the Royal family and Prince of Wales. He is, without contradiction, one of the Jacques Cartier, executed with the pen. Mr. H. Falardeau's specimens were the admiration of the numerous visitors, and thus corroborated the high opinion of his calligraphic talent lately given by our American journalists. Mr. H. J. Morri-American journaists. Mr. H. J. Morrison presented specimens of business penmanship which are a credit to himself, to his family and to the Commercial Academy in which he finished his education. Mr. D. J. Power, who carried off the silver cup in the late competition, held his own with advantage. He is an need his own with advantage. He is an excellent business penman. Fine specimens were presented by Messrs. F. X. Fournier, I heodore Lambert, Langlois, S. Hannon, V. Lamieux, Edmond Morency, Emile Roy, V. Garant, E. St. Pierre, Chas. Dunn, A. Migner and Hawley. Mr. A. Arcand, whose name is known throughout Canada and

is known throughout Canada and the United States as a renowned calligraphist, did not fail to attract our attention by two excellent specimens our attention by two excellent specimens of his best style. Mr. Laberge presented three superb specimens, and thus did honor to St. Sauveur. Mr. P. Vallerand displayed his natural talent in some fine bird flourishing. Mr. T. Maguire, of Sherbrooke, in a letter to Rev. Bro. Stephen, left a convincing proof of his ability as a business writer.

Not to be invidious in our praise we

Not to be invidious in our praise we onsider the entire exhibits highly creditable, and without being prophets we certainly believe that the productions of the Commercial Academy, and of the De La Salle Penman's Club, will return with high bears for the commercial Academy. high honors from the London exhibition

Ladies in America

long before they reach middle age frequently find themselves suffering from some of the complaints and weaknesses peculiar to their sex. For all such Kidney-Wort is a great boon. It induces a healthy action of the Kidneys, Liver and Bowels, cleanses the system, and strengthens and gives new life to all the important organs of the body. It is nature's great assistant in establishing and sustaining health. Sold by all druggists.

Perfect soundness of body and mind is possible only with pure blood. Leading medical authorities of all civilized countries endorse Ayer's Sarsaparilla as the best blood purifying medicine in existence, It vastly increases the working and productive powers of both hand and brain. A TRAGIC EVENT.

A FATHER'S DESPAIR AND SELF-INFLICTED DEATH-HIS SON'S FINAL RESCUE, TOO LATE TO SAVE HIS PARENT.

The graphic occurrence that is described below is one of the most remarkable epi-sodes in the domestic history of America. It is absolute truth which can readily be verified.

The inhabitants of the pleasant town of Cortland, N. Y., were shocked one morning by the announcement that Mr. Clinton Rindge, one of their most prominent citizens, had committed suicide. The news spread rapidly and aroused the entire neighborhood where Mr. Rindge was so well and favorably known. At first it seemed impossible that any one so quiet well and lavorably known. At this is seemed impossible that any one so quiet and domestic could do so rash a deed, and the inquiry was heard on every side as to the cause. The facts as developed on in-

westigation proved to be as follows:

Mr. Rindge was domestic in his tastes
and took the greatest enjoyment in the
society of his children and pride in their society of his children and pride in their development. And indeed he had good reason to be proud for they gave promise of long lives of success and usefulness. But an evil day came. His youngest son, William, began to show signs of an early decay. He feit unusually tired each day, and would sometimes sleep the entire afternoon if permitted to do so. His head pained him, not acutely but with a delly pained him, not acutely, but with a dull, heavy feeling. There was a sinking sensation at the pit of his stomach. He lost sation at the pit of his stomach. He lost all relish for food and much of his interest for things about him. He tried manfully to overcome these feelings, but they seemed stronger than his will. He began to lose flesh rapidly. The father became alarmed and consulted physicians as to the cause of his son's illness, but they were unable to explain. Finally severe sores broke out on his arms and he was taken to Buffalo, where a painful operation was performed resulting in the loss of much blood but affording little relief. The young man returned home and a council of physicians was called. After an exhaustive examination they declared that there was no hope of final recovery and that he must die within a very few days. To describe the agony which this announcement caused the father would be

impossible. His mind failed to grasp its full meaning at first; then finally seemed to comprehend it, but the load was too great. In an agony of frenzy he seized a knife and took his own life, preferring death rather than to survive his idolized son. At that time William Rindge was son. At that time William Kingge was too weak to know what was transpiring. His face had turned black, his breath ceased entirely at times, and his friends waited for his death believing that the fiend Bright's disease of the kidneys, from which he was suffering, could not be removed. In this supreme moment William's sister came forward and declared she would make a final attempt to save her brother. The doctors interposed, assuring her that it was useless and that she would ner that it was useless and that she would only hasten the end by the means she pro-posed to employ. But she was firm, and putting all back, approached her brother's side and administered a remedy which she forturately had on hand. Within an hour he seemed more easy, and before the day was over he showed signs of decided improvement. These favorable signs con

the dead through the marvellous power of Warner's Safe Cure, as can be readily verified by any citizen of Cortland. Any one who reflects upon the facts above described must have a feeling of sadness. The father, dead by his own hand, supposing his son's recovery to be impossible; the son restored to health to mourn the loss of his father and the agonized relatives with a memory of sadness to forever darken their lives. Had Clinton Rindge known that his son could recover he would to-day be alive and happy, but the facts which turned his brain and caused him to commit suicide were such

tinued, and to-day William B. Rindge is well, having been virtually raised from

as any one would accept as true. However sad this case may be, the truth remains that thousands of pe this moment in as great actual peril as William Rindge and in as great danger of causing misery if not death to their friends. Liver and kidney diseases are become the most common and most dangerous of any or all modern complaints. They are the most deceptive in their beginnings and horrible in their final stages. They are far more deceptive than Consumption, and can rarely be detected even by skilful physicians unless a microscopic analysis be resorted to, and few doctors understand how to do this. Their slightest approach, or possibility of approach should strike terror to the one who is threatened as well as to all his or her friends. These diseases have no distinct symptoms, but come in the form of lassitude, loss of appetite, aching muscles and joints, dull headaches, pains in the back, stomach and chest, sour stomach, recurring signs of cold, irregular pulsations of the heart, and frequent dizziness. If neglected, these symptoms are certain to run into chronic kidney and liver or Bright's disease, from which there is sure to be a great amount of agony and only one means of escape, which is by the use of Warner's Safe Cure. The importance of taking this great remedy upon the slightest appearance of any of the above symptoms cannot be too strongly impress-ed upon the minds of all readers who desire to escape death and pain and pro-long life with all its pleasures and bless-

Few are the remedies whose beneficial ualities 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 could be appropriately and the properties of the property o 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 tone and energy, and fortines the system against all infectious diseases. Ask for There are base imitations of this medi-Northrop & Lyman's Quinine Wine. Sold by all druggists.

There are base imitations of this medi-cine for sale; see that you get Dr. Thomas' Eclectric Oil.

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The following books, in paper covers. will be sent to any address on receipt of price, by writing Thomas Coffey, Catholic

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The Spanish Cavaliers, by Mrs. James Sadlier. 15 cents.
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by Wm. Carleton. 25 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 cen

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.

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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.

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Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no penefit until she tried Dr. Thomas' Eclectric Oil; she says she cannot express the sat-isfaction she feels at having her pain entire-ly removed and her rheumatism cured.

Guarding the The bulls of severa

APRIL 19, 188

Catholics, especially vent, to give alms for Church always kept usalem. For a lon has been committed Francis. Their wor lations of religion to be found in Palestine to guard holy places outrage; to keep up originated, and to gi grims from all parts naking their tour bo profitable to them. maintenance of thi years cost 10,000 li number of friars hat the plague and abou martyrdom in de shrines intrusted to t give to this mission not only the consol sense a share in the sanctuaries, as the a eth, the holy sepulch of redemption, but a fits of the good wo friars and of many in the venerable sanctu

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Guarding the Holy Land.

The bulls of several pontiffs enj in upon Catholics, especially during Lent and Advent, to give alms for the holy land. The Church always kept up a mission at Jer-usalem. For a long time this mission has been committed to the Order of St. has been committed to the Order of St. Francis. Their work is to give the consolations of religion to the few Catholics to be found in Palestine, but more especially to guard holy places against spoliation and outrage; to keep up the true worship in a worthy manner on the spot where it was originated, and to give hospitality to pilgrims from all parts of the world, and so making their tour both more pleasant and profitable to them. It is said that the maintenance of this mission in former years cost 10,000 lives, about half that number of friars having tallen victims to number of friars having tallen victims to the plague and about half having suffered martyrdom in defending the sacred shrines intrusted to their care. Those who give to this mission to-day are promised, not only the consolation of having in a sense a share in the worship of venerable sanctuaries, as the annunciation at Nazar-eth, the holy sepulchre at Jerusalem, and many others connected with the mystery of redemption, but also a share in the benefits of the good work of the Franciscan friars and of many indulgences attached to the venerable sanctuaries of Palestine.

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THE SURE CURE

KIDNEY DISEASES, LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES.

PHYSICIANS ENDORSE IT HEARTILY.

idney-Wort is the most successful remedy ir used." Dr. P. C. Ballou, Monkton, Vt. "Kidney-Wort is always reliable." Dr. R. N. Clark, So. Hero, Vt. dney-Worthas cured my wife aftertwo year dring." Dr. C. M. Summerlin, Sun Hill, Ga

IN THOUSANDS OF CASES harmless in all cases.

FF It cleanses the Blood and Strengthens and gives New Life to all the important organs of the body. The natural action of the Kidneys is

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Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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MANAGER.

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TESTIFIES. Popularity at home is not always the be-test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsa-illa.

The following letter from one or our best-known Massachusetts Druggists should be of interest to every sufferer:— RHEUMATISM. "Eight years ago I had an attack of the many state of the most state of

SALT RHEUM. General Andrews, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayen's Almanae for 1883.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; $\S 1,$ slx bottles for $\S 5.$

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Has now on sale one of the most mag-nificent stocks of CARRIAGS & BUGGIES IN THE DOMINION.
Special Cheap Sale During Exhibition Week.
Don't forget to call and see them before you purchase anywhere else.
W. J. THOMPSON.

THE BEST HOMES Minnesota, North-Dakota, Montana, Washington and Oregon,

Advertising Cheats!!!
"It has become so common to write the eginning of an article in an elegant, inter-

beginning or esting manner,
"Then run it into some advertisement that we avoid all such,
"And simply call attention to the merits of Hop Bitters in as plain, honest terms as

possible,
"To induce people
"To give them one trial, which so proves
their value, that they will never use anything else,"
"The Romedy so favorably noticed in all

"The Remedy so favorably noticed in all the papers,
"Religious and secular, is
"Having a large sale, and is supplanting all other medicines.
"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness
"And ability
"In compounding a medicine whose virtues are so palpable to every one's observation,

servation.

Did She die ?

She lingered and suffered along pining away all the time for years,
"The doctors doing her no good;
"And at last was cured by this Hop Bitters the paper say so much about. "Indeed! Indeed!

'How thankful we should be for that

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery.

"From a complication of kidney, liver, rheumatic trouble and Nervous debility, "Under the care of the best physicians, "Who gave her disease various names, "But no relief.

"But no relief,
"And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before seeing it."—The PARENTS.

Father is Getting Well.

"My daughters say:
"How much better father is since he used Hop Bitters."
"He is getting well after his long suffering from a disease declared incurable.
"And we are so glad that he used your Bitters." A LADY of Utica, N. Y.

Fifty Thousand Dollars to loan on mortgage security at low rates of interest.

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VMERICAN AND ENGLISH. NEW SPRING STYLES.

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dway, years every yed no Eclec-he satntire-

n authorized translation of the Prayer ered to be said at the end of Low Musses and also the "Divine Praises," which are ordered to be recited, have been printed at this Office, in neat form, and may be had at



Mr. T. P. Tansey, of Branch 26, Mon treal, is prepared to furnish very fine C M. B. A. gold plins at \$1.35 each. Orders entrusted to Mr. Tansey will be promptly attended to.

OFFICIAL

Notice is hereby given to all Grand Council officers, Representatives and Branches, that the regular session of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in May next, opening at 9 o'clock a. m., in the hall of Branch No. 5.

SAM R. Brown, Grand Secretary.

Mr. John C. Sullivan, Representative of Branch No. 5, has made arrangements with the proprietors of the Kerby House, Brantford, to accommodate our delegates for \$1.50 per day. This is the finest hotel in Brantford. Its regular price is from \$2.00 to \$2.50 per day. The Grand Secretary will make said hotel his head-quarters during the convention.

At the regular meeting of Branch No. 19, C. M. B. A. Ingersoll, Ont., Monday, April 7th, the following resolutions were adopted:

At the regular meeting of Branch No.

19, C. M. B. A. Ingersoll, Ont., Monday,
April 7th, the following resolutions were
adopted:

Moved by C. B. Ryan, seconded by
John Frezell and resolved, That this
Branch has learned with deep regret of
the affliction with which it has pleased
Divine Providence to visit the home of
our esteemed President, our Chancellor.

Also to give all possible moral and
our esteemed President, our Chancellor.

Also to give all possible moral and the affliction with which it has pleased Divine Providence to visit the home of our esteemed President, our Chancellor, and our Financial Secretary in the death of their beloved father; that the members of this Branch sympathics with the farm of this Branch sympathize with the families of our esteemed Brothers in their sad employment as well as to assist all needy and distressed brethren, in addition to giving the sum of two thousand (\$2000) bereavement.

That a copy of these resolutions be sent to the widow of the deceased, mother of our esteemed Branch officers, and a copy be sent to the Grand Recorder for insertions. dollars to the family or heirs of deceased members. The C. M. B. A., therefore, is a Christian society as well as a benevotion in our official organ the CATHOLIC

London, April, 1884.
S. R. Brown, Esq., Grand Sec. C. M.
B. A.,—Dear Sir and Brother:—The time for our Grand Council to meet in of the C. M. B. A., can night after night time for our Grand Council to meet in session is fast approaching, and no doubt some very important changes will be discussed. The fact that three scales of assessment have been adopted since the C. M. B. A. sprang into existence, goes to show that the requisite care or thought was not exercised in framing laws in the beginning. Of the two first scales No. 1

The presshow that the requisite care was not exercised in framing laws in the beginning. Of the two first scales No. 1 was bad, but No. 2 was worse. The present scale is good but I believe it would stand improvement. Personally, I am interested in having it remain as it is, payore restent in having but I wish to advocate the broader or more charitable view of the case, believing, as I do, that the present scale militates against the society by shutting out many of the very men whom it was intended to benefit—men with families and who are above the age of forty. The following scale should work well and take much scale should work well and take much better than the present one. Under 30 years, \$1.00; from 30 to 35, \$1.10; from 35 to 40, \$1.20; from 40 to 45, \$1.35; from 45 to 50, \$1.50. The benefits from an increased membership would be great, seeing that every new member is worth "in monthly dues alone" \$3.00 per annum to each branch. Arguments are sometimes used that in time the calls will be so numerous that the association cannot last. "in monthly dues alone" \$3.00 per annum to each branch. Arguments are sometimes used that in time the calls will be so numerous that the association cannot last. These arguments can be refuted easily by establishing a reserve fund, I might say, in the pockets of every member, by giving a cheaper insurance, and, at the same time, establishing the association on rock basis. To do this a law might be passed to retain a small percentage of the beneficiary of all members who die within a certain period, say fifteen years, graded as follows: 15 per cent. or \$300.00, off the beneficiary of those who dieduring the first year; 14 per cent. of the beneficiary of those who die during the first year; 14 per cent. off those who die in their 2nd year, and so on, reducing by one per cent. per annum for 15 years. By this plan members deceased within the fifteen years would contribute to the support of the association for the ordinary life period. Without proper consideration this might appear like a hardship to many, but it should not be for it must be supported that the decease. per cent. d year, and and I trust Heaven's choicest blessings shall be brought down upon their delib-erations, and that the work of the Grand many, but it should not be so for it must be remembered that the deceased member's heirs have the bird is still in the bush. All members to be amenable to the above tax on benefi-ciary, and only those who are paying rding to the present scale or tho are willing to pay according to it, to receive benefit from it after first five years in good standing in the society. By this means each year's fund retained would have five years to accumulate, and should be then applied in paying the first assessment in the sixth year as far as first assessment in the sixth year as far as it would go. And now for separation, I say separate, by all means. Under the head of C. M. B. A. in last week's RECORD it is asserted that in many branches in

a vote being taken, to assist those who have been in good standing for a number of years but who through illness or no fault of their own are unable to pay their calls, the policy of the person assisted to be pledged as security until amount due is refunded with interest. I would also like to see policies issued for half and double the pressure board form. double the present beneficiary, viz.: for \$1000.00 and \$4000.00. With the above laws in force for chear

it is asserted that in many branches in New York State the average age is 50. The great bulk of the association is in that State and it is quite safe to assert that the greater number of these old men are paying only two-thirds of what they should pay, according to the present graded scale. viz.: \$1.10 instead of \$1.65 at each call, so that it is

obvious to all that we are paying pretty dear for our connection with them. There

is another matter that I would like to see

taken up, that of authorizing Branches or

being taken, to assist those who

insurance and good security I would not hesitate to withdraw from the best company in existence to join what might be safely called, The Perpetual C. M. B. A. ompany in existence to join what might be safely called, The Perpetual C. M. B. A. of Canada. Fraternally yours, T. J. O'MEARA, evening Rev. Lalor Buetsell, D. D., of the church of the Epiphany, delivered a discourse on the life of St. Benedict.

ENTERPRISE AND PLUCK.

Kingston, April 5th, 1884.

Samuel R. Brown, Esq.,—Dear Sire and Brother:—To-day our local branch has realized for its promoters their highest anticipations. When the petition was presented praying for the formation of branch 9, but 12 names were appended to that petition, and after the noble association was formed, obstacle after obstacle beset its path, and like all good associations this branch had its ups and downs for the first 3 years of its existence. But all obstacles are now overcome and We are pleased to notice that our "mutual friend," Chas. F. Colwell, still keeps the lead in matters musical, notwithstanding all obstacles offered, and the keen competition of the present times. "Colwell's Popular Music House" has become a household phrase, being justly celebrated throughout Canada for superior instruments, low prices, liberal terms and square dealing. Mr. Colwell deserves great credit and the patronage of the public, for the energy and pluck he has displayed in the building up of such an immense business, and for the fair and honorable manner in which he invariably deals with all his patrons. To invariably deals with all his patrons. To persons in want of a good Piano or Organ, or any other kind of a Musical Instruor any other kind of a Musical Instrument, we can conscientiously recommend
them to buy at "Colwell's Popular Music
House," 171 Dundas St., London. Intending purchasers at a distance will do
well to consult Mr. Colwell before buying from any other dealer. He keeps a
choice stock, and is prepared at all times
to supply individuals, families, Societies,
Churches, Schools, Clubs or Bands, with
any musical instruments required, from a
Jews-harp to a piano, at lower prices
and on better terms than all competitors. tors.

Five French missionaries and thirty catechists have been massacred at Thanhoa, Tonquin.

The Catholic Standard, of Philadelphia, says that no appointment has yet been made to that Archbishopric, a cablegram to that effect having been received from Rome.

Vital Questions ! !

Ask the most eminent physician
Of any school, what is the best thing in
the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, child-like refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

Ask any or all of the most eminent phy-

lent one. And seeing that the C. M. B. A. possesses such grand advantages

it is necessary that its members attend

that there are cases when it is an impossibility for members to attend meetings. Mariners, for example, in the

summer months cannot attend meetings

that there is no excuse for Kingston members at least. Members who will drop

Council shall be of benefit to all the

Thirty-one C. M. B. A. Branches shall be represented at this convention, that is quite an increase, and I presume the total Canadian membership is verging onto 1,200. It is now

that our Catholic people are beginning to see and realize the benefits of mem-bership in the C. M. B. A. and seeing,

are bound to enroll under its banner

A., as the time will come, and that before

long, when it will be next to an impossibility to obtain membership in the C. M.

I think it would be a good thing

young Catholic men from 18 upwards, instead of from 21 upwards, were admitted into the C. M. B. A. Our secretary read

at the last regular meeting an explana-tion of the "Sinking fund," on which action shall be taken at the next meeting.

Of course, on this subject as well as on all others of such importance, a diversity of

opinion will arise. And in my humble opinion Canadian members should let well alone, till we have our own Supreme Council in Canada. When we obtain that we can talk of "Sinking funds," etc.

Till that time I would say, keep cool, be calm and considerate. More anon.

A DESERVED PROMOTION .- We see it

A DESERVED PROMOTION.—We see it stated that Mr. G. Connolly has been appointed to a responsible position on the Grand Trunk Railway at Niagara Falls. He has held the position of

station master at Appin for the past few years. It is pleasing to note that the Company thus appreciates genuine

The colored Catholics of New York

thronged in large numbers to the Church of St. Benedict, the Moor, to cele-

brate the feast of their patron saint, on

worth in its employees.

Yours fraternally, M. J. MALONEY.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary, organs; such as Bright's disease, diabetes, retention or inability to retain urino, and all the diseases and ailments peculiar to Women"—

"And they will tell you explicitly and emphatically 'Buchu'."

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; con stipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you:

"Mandrake! or Dandelion!"

Hence, when these remedies are combined with others equally valuable

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Almost de ad or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy.

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to People drawn out of shape from excruciat

ing pangs of Rheumatism.

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At 11 Guilbault street, Montreal, 2nd April, 1884, the wife of A. McTavish Watt, of twins, son and daughter.

At 11 Guilbault street, Montreal, 2nd April, 1884, the infant son of A. McTavish Watt.

At 11 Guilbault street, Montreal, 4th April, 1884, the infant daughter of A. McTavish Watt. Esq.

MARKET REPORT.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 1 15 bush.; Oats, 40c to 42c bsh; Peas, 70c to 00c bsh; Beans 1.25 to 60 bsh; Rescord. "On the shi, Carrots, 30 to 40c bsh; Carrots, 30 to 50c. bsh; Turnips, 40 to 46c bsh; Carrots, 30 to 50c. bressed hogs, per doz., \$1 to 00c; Onions, per peck, 25 to 30c; Potatoes, per bag, 50 to 50c. bressed hogs, per 100 lts., 90 to 9 50; Beef, per 100 lts., 70 to 8 50. Butter, palls per 1b., 18 to 20c; firkins, 18 to 20c; fresh print, 22 to 25c. Hams, 15 to 16c. Eggs, fresh per doz., 24 to 30c. Chickens, per pair, 40c to 50. Fowls, per pair, 60c. Ducks, wild, per pair, 75c. Geess, ech 75 to 00c., Turkeys, ech, 85 to \$1 75. Hides 60 to 8 90. Hay, per ton, 8 50 to 10 00; Straw, per ton, 6 to 7 00. Lard, per 1b., 15 to 60c. Apples, per bbl. 0 00 to 6 90. Sheep, 4 0) to 6 00 each. Lambs, 500 to 6,00 each. Veal 10 to 12c, Mutton 8c to 10c. OTTAWA. LONDON.

Wheat—Spring, 1 80 to 2 00; Delbil, # 100 bs.
175 to 1 82; Treadwell, 1 75 to 1 82; Clawson,
1 60 to 1 75; Red, 1 65 to 1 82. Oats, 1 10 to 1 15.
Corn, 1 40 to 1 45. Barley, 1 10 to 1 20. Peas,
1 30 to 1 50. Rye, 1 10 to 1 15. Beans, per.
bush, 1 50 to 2 00. Flour—Pastry, per cwt,
3 00 to 3 25 Family, 2 75 to 3 00. Oatmeal Fine,
2 40 to 2 56; Granulated, 2 60 to 2 75. Corn.
meal, 2 00 to 2 50. Bhorts, ton, 18 00 to 20 00.
Bran, 18 00 to 20 00. Hay, 8 00 to 10 000. Straw,
per load, 2 00 to 2 50. Bhorts, ton, 18 00 to 20 00.
Bran, 18 00 to 20 00. Hay, 8 00 to 10 000. Straw,
per load, 2 00 to 2 50. Cheeke, ib. 14 to 15c. Eggs
retail, 15 to 16c. Cheeke, ib. 14 to 15c. Lard,
2 to 14c. Turnips, 30 to 40c. Turk ys, 75 to
2 06. Chickens, per pair, 50 to 75c. Ducks,
per pair, 70 to 80c. Potatoes, per bag, 90 to
1 00. Apples, per bag, 75 to 1 25. Onions, per
bushel, 80 to 80. Dressed Hogs, per cwt,
7 75 to 8 50. Beef, per cwt, 8 00 to 10 00. Mutton, per ib, it to 12c. Lamb, per ib, it to 12c.
Hops, per 100 lbs, 00 to 00c. Wood, per cord,
5 00 to 5 50.

MONTREAL.
FLOUR—Receivles 2.503 bbis. Outstations

Hope, per 160 lbs, 00 to 60c. Wood, per cord, 5 00 to 5 50.

MONTREAL

FLOUR—Receipts 2,563 bbis. Quotations are as follows: Superior, \$5 35 to \$5 40; extra \$5 10 to \$5 20; superine, \$4 10 to \$4 10; extra \$5 10 to \$5 20; superine, \$4 10 to \$4 10; extra \$6 10 to \$8 80; superine, \$4 00 to \$4 10; strong batters, \$5 0 to \$5 75; fine. \$5 00 to \$1 00; strong batters, \$6 0 to \$5 75; fine. \$5 00 to \$2 50; not \$6 50; not \$6

TORONTO. TORONTO.

Toronto, Apr.14.—Wheat—Fall, No. 2, 107 to 107; No. 3, 103 to 103; spring, No. 1, 110 to 110; No. 2, 108 to 108; No. 3, 105 to 105. Barley, No. 1, 17 to 78e; No. 2, 72 to 73e; No. 3, extra, 67 to 68e; No. 3, 57 to 63e. Peas, No. 1, 74 to 75e No. 2, 71 to 75. Oats, No. 1, 37 to 00e; No. 2, 31e; Corn, 00 to 00e. Wool, 00 to 00e, Flour, Superior, 50 to 505; extra, 475 to 0 00. Bran, 1550 to 1559. Butter, 12 to 19c. Hogs, street 756 to 750. Barley, (street), 68 to 00e. Rye, street, 60 to 00e. Wheat, street, spring, 105 to 111; fall, 101 to 103. Oatmeal, 500 to 000. Cornmeal, 375 to 390.

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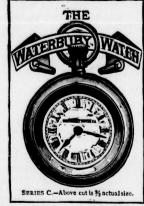
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VOL. 6.

CLE

We mal of Clerica turn out and better ments tha tern Hous

N. Wil 136 DU The Resur

BY H. A

"Wait for Me, sa My resurrection th Bringing life and To His people fr Jesus rose at breal Mighty in His st

Having rested fro Waking from H Morn brought bac Crowned with m When the world w On the threshold Then the Warrior Passed on His to Treading down th In His anger, He With redemption With destruction

On the heights Hi Shone with brig While there hung Heavenly splend He, the Warrior s Smote the battle Rode in chariots o When the ancie

He, the King in al Whom the priso Rose with glitteri Gleaming in the Oh, the rest and d After warfare, a Rest for those who Joy for those w

Risen Jesus, long Waited with de Now the dragon? Now hast made Glorious One, in c Conqueror by a Thou didst cover Bringing gladne

BLESSING OF

LEGE For a year pas tion have swar many crafts, bu about quadruple the house. The it by the end of slow, and mon originally estim completed, and appointed by l previous evening assembled in a part in the sole the Bishop of the Bruyere, there ship the Righ Detroit, and

the Very Rev. S. J., superior o Besides those came from the Rev. Dean Wa Keon, Molphy, Lorion, Andrie J. Ryan, Scanla From Detroit S.S. R., Kern. Antwerp, Bury Grand Rapid

promptly the p

Hennaert of De

Bishop, assist as Deacon, an then passed th the house, spr water and recit for such bened This over, high mass co Right Rev. Dr. on by Father V Dean Wagner, Aboulin, subarnished by Father Cote. Professor Gera O'Brien, of K ceremonies is

tact and grace, smoothly. At the end o professors and cope of the w As we are in discourse and deterere inge remark. Cardi question of the the thought readers by su the explanation

argument.
This was the nesday. His Church alone rich in food. for the intelle alone comprel of the human citizen, as of t