

Catholic



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

VOL 7.

FOR THE WEEK ENDING SATURDAY, MARCH 21, 1885.

NO. 336

CLERICAL.

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136 DUNDAS STREET A LEGEND OF THE SHAMROCK.

MARCH 17TH, 1885.

There's a legend, quaint and old,
By the Irish peasant told,
Of a visit paid by Bacchus to that land or
ancient lore:—
"Richer vales nor greener hills,
Bluer skies, nor brighter rills
Never," said the god, enraptured, "have my
eyes looked on before.

"'Tis a grand and glorious land,
For my vineyard subtly planned;
Here my favorite fruit shall flourish, sparing
man's laborious toll;
Here forever and a day
I shall hold unrivalled sway."
And the sacred seed he planted in the deep,
luxurious soil.

Long he lingered by the spot, But the vine-seed sprouted not; Then, with faltering heart, he hurried to the King, whose guest he was— "Sire," said he, bending low, "Tell me why the seed I sow Springeth not at Nature's bidding—bids de fiance to her laws.

"From the fruitage of the vine Mortals draw a drink divine, eer than the heavenly nectar that the gods are wont to brew; By the magic of its charm, Souls grow young and hearts grow warm. warm. Hands are trained to noble actions and the false tongue speaketh true."

"Bounteous Bacchus," said the King,
"With the virtues you would bring
All my people are already by a generous
Nature blest;
Tropic flowers may not grow
'Mid the wastes of Arctic snow,
Nor the lichen in the tropics—Nature knows
our needs the best."

Then the wine-god kneit and wept
Where the buried treasure siept.
From a tear that fell unnoticed where the
little seedling lay
Sprang that leaf of emerald hue,
Dear, so dear to me and you
And ail who wear the emblem of our pative
land to-day.
—M. P. Murphy, in Boston Pilot.

ST. PATRICK'S DAY IN LONDON.

The festival of St. Patrick was observed by the Irish Catholics of this city with becoming solemnity. At 10 30 a.m. High Mass was celebrated in St. Peter's Cathedral, His Lordship the Bishop of London assisting in cope and The sermon of the day was delivered by the Rev. Father Dunphy. The reverend gentleman took for his text the following:

"Welldone, thou good and faithful servant, ecause thou hast been faithful over a fam because thou hast been faithful over a few things I will place thee over many, enter thou into the joy of thy Lord."—Matt. xxv.

When our divine Lord was sending out those teachers who were to expound His doctrines, who were to gather souls into His vineyard, He chose, as you know, men who were ignorant as far as the learning of this world is concerned. He made use of the weak to confound the to contend with the brilliant talents and genius of ancient Greece and Rome. They without friends had to encounter who had the world on their side men who had the world on their side.
They preached a doctrine which curbed human nature, whereas the doctrines opposed to their teachings gave full scope to men's passions; yes, even deified those passions, so that the most loathsome vices were worshipped as gods. Howvices were worshipped as gods. How-ever, those divine teachers—the apostles as commissioned by our Lord—went forth to teach all nations. They labored in season and out of season, suffering affronts and ignominy, but aided by the grace of God and enlightened by His Holy Spirit, they immediately began to draw souls to Jesus Christ. Their preaching continuing, their converts increased and they themselves spread over all countries teaching all nations. They found some to hearken to them, others but, my brethren, the true servants of Christ cannot be discouraged. Through hardships and sufferings of all kinds, through persecutions and martyrdom, they joyfully persevered till their work was accomplished and the uttermost parts of the then known world became the property of their Master and head, Christ himself. The seed which they planted in all humility grew to be a mighty tree which sent its roots deeply and firmly into the soil and developed goodly branches which bore abundant fruit. Over the tombs of the anostles Over the tombs of the apostles, the blood-stained arena of the amphitheatre, over the ruins of false gods and the scattered dust of idols, it grew and flourished till, on the fall of the Roman Empire, the disciples of Christ, placing full confidence on their Master's promises, were enabled to attempt and the conquest of the world. Missions after missions were sent out from the centre of unity, until, in God's own good time, Celestine commissioned Patrick to go and preach the Gospel of Irish people in the name of inity. Thus Patrick and his the Holy Trinity. Thus Patrick and his few followers constituted the first Roman army which invaded Ireland, because, though the armies of the Casars conquered what is called, rightly or wrongly, the Sister Isle, and, although they threatened to invade Ireland, still, in the merciful designs of an all-wise Providdecreed that no Roman

spot on the ocean's breast until that little rmy commissioned by God, with Patrick army commissioned by God, with Patrick as commander, would come and conquer it, not for the Casars, but for Christ—not by the arms of barbarian hordes, but by the arms which the true soldier of Christ knows how to wield, namely, the weapon of prayer, penance and the grace of God, under the standard of the cross of Christ. cross of Christ.

There is reason to believe that before Patrick came, another missionary named Palladius was sent to Ireland, in 431, but, meeting with no success, and, being ex-pelled by one of the native princes, he went to Scotland, where he died a few months afterwards. It is probable that there may have been some Christians in the island before Palladius, because, according to Tacitus, the ports of Ireland were better known than those of Britain, and so the faith of Christ may have been known to a few through the agency of merchants frequenting those Irish ports. Be that as it may, Patrick is the one to whom, under God, we owe the conver-sion of the island. Patrick is our glori-ous apostle. Who was Patrick? He was, according to the best authority, the son of Calpharnius and Conchessa, the niece of the celebrated St. Martin of Tours. He was born about the year 387. Of his childhood and early boylood we have no childhood and early boyhood we have no certain record, but when 16 years of age he was made a captive by the soldiers of Niall of the nine Hostages, in his expedition to France. He was brought by them to Ireland and was sold to an Ulster chief named Milcho. Our saint was employed by his master to attend to his flocks and herds on the hills of Antrim. We can here see the finger of Antrim. We can here see the finger of God, because those whom he designs for great things before men must lay the foundations in humility, in sufferings and tribulations. Patrick was brought as a captive to Ireland in order that he might bestow true Christian liberty on his wasters. might bestow true Christian liberty on his masters. He was humbled to the dust in order that he might raise from their ignorance and their vices a heathen people and that he, like Joseph in the Egyptian famine, might become the ruler who was to supply food not only to the in-habitants of the land of Erin but to all the neighboring nations who for many centuries after were nourished by the word of life brought to them by the Irish missionaries. He tells us himself that missionaries. He tells us himself that during his captivity he was daily occupied in attending to his master's flocks. He was so inflamed with the fear and love of God, and his faith was so strengthened that he used to pray one hundred times during the day and one hundred times during the night. He dwelt in the words and on the hills where in in the woods and on the hills where, in spite of hail, rain or snow, he continued his devotions. He was not deterred by the summer's sun or the winter's frost, In his solitary occupation he had abundant time to reflect on the goodness and on the love of God. The beauties of the surrounding scenery, the loftiness of the mountain, the solitude of the leafy forests, the green pastures decked with wild flowers of many hues spread out before his eyes, all spoke eloquently to him of the power and love of that God who the power and love of that God who created all these for the use of his poor sinful creatures—of that God who alone could protect the lonely captive. When he listened to the whistling of the wind through the trees, to the screaming of the eagle on the mountain top or the roar eagle on the mountain top or the roar of the mountain-streams rushing through the valley—the idea of the power and wisdom of his creator must have been more deeply impressed on his mind and the nothingness of earth compared to the glory of heaven must have been more glory of heaven must have been more clearly brought before his eyes. Here did he acquire that humility and that patience which were so necessary to him in after years to enable him to make himself all to all in order to gain all to nimself all to all in order to gain all to Christ. Here by means of his humble employment he had frequent opportuni-ties of mixing with the people, of acquiring the language of the country and of becoming acquainted with the habits, manners and ideas of the people, all of which tended to render the work of all of which tended to render the state his future missionary life easy and successful. Having spent six years in captivity he returned to his own country, being warned, he himself tells us in his

confessions, of the time of the sailing of the vessel which was to carry him. Our saint was now 22 years and he found after his long communings with God that he was called to the service of his Lord and Master in the sanctuary. Accordingly, having satisfied the natural affections of his heart by visiting his parents, he repaired to the monastery of Tours, over which his sainted uncle Martin presided. Here he spent four years studying and perfecting himself in the ways of the saints. At the end of the four years he was taken into captivity again for a short time. A short time after his return from his second captivity, according to his confessions, he saw a man coming towards him with a great nam coming towards nim which a great number of letters, one of which Patrick received, on which was written, "the voice of the Irish," and while he was reading this letter, he heard the voice of a great number of persons crying out, "we entreat thee, O holy youth, to come again and still walk amongst us." It is only natural to suppose that in a medi-tative mind like Patrick's, this revelation should take deep root and should cause him to reflect seriously on what he in-tended to do. At length, animated by an ardent desire to comply with the will of God he went to consult St. Germain, in all appearances, sprang from one stalk and formed the one plant, so in the mystery of the Trinity we have the three divine Persons alike in all their divine Bishop of Auxerre, on his intended state of life By the advice of this holy man our saint repaired to the monastery of Lerins, where he perfected himself in the studies necessary for the holy state to which he aspired, as well as in those perfections, yet only the one God. Ever since that day the shamrock has been tion of every son and daughter of Erm, follow Patrick's command and you can other studies which constitute the sci

ence of the saints. Having remained in this holy retreat more than nine years, he set out for Rome, by the advice of St. Germain, in the year 431 and presenting himself to Pope Celestine, the Holy Father consecrated him bishon and conversion which followed this simple illustration, Ireland has remained a loving, faithful child of the one, holy, Roman Catholic and Apostolic Church. The work of St. Patrick was most extraphishm and conversional whole the conversion which followed this simple illustration, Ireland has remained in and conversion which followed this simple illustration, Ireland has remained a loving, faithful child of the one, holy, Roman Catholic and Apostolic Church. The work of St. Patrick was most extrabishop and commissioned him to preach the gospel to the Irish. Oh, my breth-ren, what a happy day for dear old Ireland when the light of God's grace and love began to dawn in the darkness of paganism which encireded the land of our fathers. Our glorious apostle, on the receipt of the command from Christ's of the many religions we read of and hear of nowadays, known in those golden days of Ireland's history. Ireland is the only vicar, set out for "the land of destiny" in order to presch the gold things of a command from the world that owes her conventions to the control of love began to dawn in the darkness of the receipt of the command from Christ's vicar, set out for "the land of destiny" in order to preach the glad tidings of redemption to those whom already he had learned to love in Christ Jesus. He landed in Ireland in 432. What must have been the varied emotions with which our saint gazed on the green shores of Erin ? his heart must have jumped with eagerness and gladness to begin the battle, when the glorious battlefield stretched itself out before his gaze. He must also have trembled at the difficulties which most certainly must present themselves to him about to begin such a great work. However, he put his trust themselves to him about to begin such a great work. However, he put his trust in God, aided by whom he could not fail. Having landed, according to some, in the Having landed, according to some, in the churches, monasteries and schools, conchurches, conchurc knew from his early experience that there was a meeting of the principal chiefs of the Island to be held at this time every year at Tara, the residence of the Ardrigh, or chief monarch of Ireland. Arriving within sight of the historic hill on the evening of Easter Saturday, he resolved to pitch his tent and make his preparations for Easter. Having made the necessary preparations, he lighted the paschal fire. Now the chieftains were at this time celebrating a great festival, by which they in their darkness were giving honour to the prince of dark-ness. There was an edict issued forbid There was an edict issued forbidding anyone to light a fire until the fire to be lighted on Tara's hill should blaze. Patrick, regardless of the edict, lighted his fire, to the utter astonishment of the assembled chiefs. The monarch seeing it, sent some of his guards to apprehend the offenders, as one of his magicians told him that unless that fire was extinguished, he who lighted it, together with his followers, would be the rulers of the island. When our saint appeared before the king he convinced him that he and his followers had no design on the temporal power, but that they only wished to preach a religion different from his own, and that they were ready to give reasons for their belief. It being now evening the king appointed the following day for an in-terview. Accordingly, on the following day, Patrick and his monks repaired to the presence of the king and there he began to explain all the grand truths of our holy religion, how the God that he adored was but one, infinite in power, in wisdom and in sanctity, how he rewards the good and punishes the wicked, how that, in this one God there are three persons, the second of whom came down from heaven to save man, and so through the whole the fold of the one true church. Soon after that first gathering at Tara, the truth was apparent to all classes from the chief to the peasant. In vain did the bards and Druids endeavor to restrain the people from following the mild apostle who spoke to them the words of eternal life. They marshalled triumphantly around their new leader and were signed with the baptismal sign of the cross in token of their submission to Christ. They now entered on a new species of warfare—a species of which they were ignorant till now. They entered on a warfare against the world, the flesh and the devil. At last even the bards themselves were convinced and they took their stand under the Chris-tian emblem, the cross of Christ. Their harps, which were till then attuned to music of hymns of praise to their own deified passions, now gave forth sweet melodies of praise and love to God under the soft touches of those confessors of Jesus Christ. The Irish people, my brethren, are of all the northern peoples by temperament the quickest, most impulsive and most generous, yet the grace of God descended on their hearts as the dew of heaven, and the wildest of them became softened and subdued—hate became love and sorrow was turned into joy. One incident of St. Patrick's evangelizing career must not be forgotten. When the apostle was explaining to his simple that they were not to take up any of the hearers the mysterious dogma of the weeds which the Pope threw over the garden-wall in the shape of renegade Blessed Trinity, one of the principal men amongst them stepped forward and adpriests and monks and profligate kings and princes, to be their leaders in re-ligion. Had Ireland adopted the saintly vancing to our saint explained to him that he could not reconcile his doubts about the possibility of three persons being in one God. The man of God was equal to the emergency, and stooping and meek Henry the Eighth, or the modest, chaste, and devout Elizabeth, or oliver Cromwell, of tender-hearted notoriety—had Ireland adopted as her creed the reformed doctrines of those mild apostles—she might be happy and prosperous in the ways of this world but, down he plucked from the verdant on which he stood "the chosen leaf of bard and chief, old Erin's native shamrock," which, with its three little leaves extended, grows with such luxuriance through the length and breadth of treism and no place else. Presenting this little plant to his questioner he showed that the three little leaves, alike

the tender object of the love and venera-

simple illustration, Ireland has remained a loving, faithful child of the one, holy, Roman Catholic and Apostolic Church. The work of St. Patrick was most extracrdinary work, because, my brethren, he found the country entirely pagan, if we may except the few Christians whom he may have found on his arrival, and he left it entirely Catholic... secrating bishops, ordaining priests and receiving the vows of holy virgins. As the scripture says, he went about doing good to all. Having accomplished the work for which he was destined, it pleased God to call him to the work for which he was destined, it pleased God to call him to the reward of the faithful servant. St. Patrick, feeling the weight of his years and being warned by God of his approaching end, repaired to the monastery of Saul and there, having prepared his soul for its happy transition from earth to heaven, and having prayed that the faith which he planted in Ireland might never fail he planted in Ireland might never fail there, he breathed forth his pure soul into the hands of God on the 17th of March, 465. For what purpose are we assembled here to-day, my brethren. Is it not te honor the grand apostle of Ire-land. Our presence here should not be considered as sufficient honor. If we want to honor our temporal rulers we obey the laws of the land and carry them out in detail. If a servant wisher to respect his master he obeys his commands, he honors him and, as far as in him lies, he guards the interests of the master, allowing nothing to come before those interests. Now, in the same way, if we wish to honor St. Patrick we must try, as far as we can, to correspond with his teachings, to follow closely in his footsteps. Thus only can we be true sons and anughters of our noble father in Christ, who to day looks from his place in heaven to see how his children observe his festival. The only way to observe his festival. serve it in a proper manner is to reflect on and put in practice the principal points of his teaching, which are, fidelity to the See of Peter, devotion to Mary the Mother of God, devotion to the holy souls in Purgatory, and love and respect for the ministers of Christ. St. Patrick knew that as long as the Irish Church would be devoted to the See of Peter, so long would it form part and parcel of the one true Church which Christ estab-lished. He knew that while Ireland's Church looked to that grand centre from which the life-giving properties of salvaon first flowed to her she would be always buoyant and vigorous—always strong and ready to do in the future what she has so often done in the past to defy the powers of hell, which so bitterly fought against her. Yes, my brethren, Christ promised to his Church that he would be always with her to the end of the world, and that the gates of hell should never prevail against her, and, in the history of the Catholic world, and, in the history of the Catnonic world, there is scarcely any country that can more truly prove that doctrine, if it were necessary of proof, than Ireland can. There is no country which has been more loyal to Peter's see from the days of Celestine to the days of Leo XIII., and there is no country under the sun which has suffered more for that loyalty than Ire-land. She was loyal to the see of Peter because Patrick taught her that Peter, and after him his successors, were the representatives of Christ, and that as such they could never lead and that as such they could never lead her astray. He taught them that Christ established His Church without spot or stain—that in the doctrine of that Church there was nothing to be reformed and that, therefore, while in communion with Rome she was in communion with Christ. He taught her that some of the need reformation but that none of th doctrines of the Church of Christ could

be reformed. He pointed out to them

by brethren, the glory which she cquired from Patrick would cease to be.

she would lose that which now is he

glory—namely, of being true through sunshine and shade to Patrick's God and

to Patrick's faith, that faith which flour-ished in the world for over fifteen hun-dred years before Martin Luther com-piled his protest. Patrick himself says, as we read in the Book of Armagh, "As

you are children of Christ, so be you also children of Rome." Then, my brethren,

saint's teaching was devotion to Mary the Mother of God. The man of God knew well that while her children would be devout to Mary they would not and could not forget Mary's Son, that while they were devout to Mary, and that as long as they reflected on her purity and love, they would never wander in the paths of sin. To this we can trace that jewel for which the Irish maiden is prized by all nations, that jewel by which prized by all nations, that jewel by which the Irish maiden comforts her afflicted mother, the Irish church—that jewel of virginal purity. We can trace that devotion still in the cabins of the Irish peasant, where the Rosary of Mary is, after the holy Mass, the principal devotion. The benefits of education were taken away from the Irish people because they would not sell their birthright for a mess of pottage, because they right for a mess of pottage, because they would not give up the faith of Patrick at the nod of a lascivious tyrant. Being deprived of education they had to turn from books, and they adopted that beautiful devotion in which the most ignorant can join with the most learned in the praise of Mary, and for the honor and glory of Mary's Son. The faith of our fathers was nourished by the abundant waters of this heaven-inspired devotion In their sorrows Patrick told them to turn to Mary, the comfortress of the afflicted, through whom we can hope for mercy from Jesus. Mary is the refuge of sinners and, following the teachings of our beloved apostle by placing our confidence in her, we may always be certain of obtaining through her intercession all the graces we need for our journey here below. She will be a shield for us against all the attacks of the devil and in the end, being victorious, we will be able to join her and St. Patrick in praising God. He inculcated the doctrine of devotion to the holy souls in purgatory. It is as you know, a holy and a wholesome thought to pray for the dead, that they may oosed from their sins, and, my brethren it was sweet and consoling to the Irish people to know amidst all their trials that they could serve those whom God had taken away from them. They could travel, as it were, into the land beyond the grave and take by the hand that soul which perhaps belonged to a dear father or a loving mother, to an affectionate husband or a trusting wife, and by their prayers lead it from the tormenting though purifying fires of purgatory to the throne of God, to join in his praises and, in its turn, to pray for those who so found the throne of God, to join the praises and, in its turn, to pray for those who so fondly thought of it in its time of greatest need. You will see, my brethren, the Irish Catholic when passing the last resting place of the dead, uncover his head ing place of the dead, uncover his head out of respect to God's acre and to the ashes that lie there, and when passing on he will offer up a little prayer for the repose of the souls of those buried there. The fourth great feature of Patrick's teaching was a great love between the Irish priests and the Irish people. The true son of St. Patrick always looks on the priest-his own soggarth aroonas the one with whom he can share his joy and to whom he can confide his sorrow. In the days of sorrow and persecution it was the priest who spoke to him words of encouragement, which cheered him on when all around he saw only ruin and desolation, and, my brethren, when the priest was obliged to hide, when on his head there was a price, when his head was valued at the same price as the head of a wolf, what shielded him from danger? It was that love and veneration which was implanted by St. Patrick in the Irish breast. When God's anointed were com-pelled to offer up the Sacrifice of the Mass for the living and the dead in some secluded glen, and while the holy Sacrifice was being offered thus, there were posted on the surrounding hill-tops, men who watched for the approach of those hell-hounds who were sent upon the track of God's minister. The churches hell-hounds who were were confiscated, and the poor Irish Catholic was compelled to hear Mass under the blue vault of heaven, with a rock for an altar and the loving hearts wall around that altar, which were quite prepared to shield the minister of God om all danger. That love having braved all the storms of persecution has now taken firm root in the hearts of the true sons and daughters of Erin, and with the blessing of God and through the prayers of St. Patrick, all the machinaons of hell will never be able to pluck it therefrom, because, my brethren, while the priest and people are together, the

interests of Ireland, spiritually and temporally, are safe.

My brethren, let us put in practice the teachings of Patrick, and let us, each in his own way, endeavor to continue amongst our fellow-men what Patrick began, more than one thousand, four hundred years ago, amongst our forefathers St. Patrick banished from dear old Ire-St. Patrick banished from dear old He-land the venomous serpents, let us banish from our hearts that most obnoxious of all serpents, sin, so that in our hearts may flourish the shamrock of humility, purity and love. Let us wet that shamrock with the tears of true sorrow for our past sins lantern. and a firm purpose of amendment for the future. Let us always keep the light of Patrick's faith burning in our hearts. Let us do battle for our dead commander, now that he cannot actively and a firm purpose of amendment for the future. Let us always keep the light of Patrick's faith burning in our hearts. Let us do battle for our dead commander, now that he cannot actively engage in the fight. Let us, each in his own way, wage war to the knife with all the hosts of sin. St. Patrick asks us to do this for God and for him. Once he heard the "voice of the Itish." He heard and granted. Will you hear him, and yet refuse? If you refuse to do what Patrick asks you, then, no matter how well you look before the world, no matter how fine you talk about your love for Ireland, you are, before heaven, missing the one honor which glori.

A vote of thanks to the lecturer was moved by the Rev. James Callaghan, and seconded by Mr. Dugald Macdonald, and seconded by Mr. Dugald Macdona

fies an Irishman, the honor of serving in st. Patrick's army; and you really, as the angels know, have no right whatever to wear the fittle sprig of shamrock, the badge of St. Patrick's soldiers.

The musical renditions during the mass reflect the highest credit on Mr. Cruickshanks, the organist on the discount.

shanks, the organist, on the india, and on the ladies and gentlemen who as kindly assisted.

Correspondence of the Cathotic Record. MONTREAL NOTES.

MISSION AT ST. ANN'S.

The Redemptorist Fathers completed the Mission for men in St. Ann's parish church last Sunday. It had continued for ten days and was most successful. The church, which holds over five thousand persons, was filled to overflowing at each persons, was filled to overflowing at each of the exercises. On Thursday, the 12th inst., a most impressive ceremony took place, being the dedication of the congregation to the Most Blessed Virgin. The altars were brilliantly lighted and the pedestal on which the statue of our Blessed Lady stands was profusely decorated with natural flowers most artistically designed. About 5,000 men received the holy Sacrament during the course of the mis-

About 5,000 men received the holy Sacrament during the course of the mision, which is certainly a great gratification to the Rev. Fathers.

ST. GABRIEL MISSION.
Rev. Fathers Pardow and Turgeon,
of the Society of Jesus, preached
mission in St. Gabriel Parish Church, commencing March 8th and clos-ing on the 15th inst. The success of the ing on the 15th inst. The success of the mission was unprecedented, even the sanctuary, vestry and a temporary gallery being completely filled, as well as the body of the church, in which there was careely standing room at all of the exercises. About 1,500 persons approached the Holy Table during the mission, which was indeed a success. deed a success.

THE SOLAR SYSTEM.

INTERESTING LECTURE BY MR. EDWARD MURPHY TO THE CATHOLIC YOUNG MEN'S SOCIETY.

The hall of the above society was filled Ine hall of the above society was filled to its utmost capacity last evening on the occasion of the social entertainment and lecture siven under the auspices of the society. Mr. P. F. McCaffrey, president of

society. Mr. P. F. McCaffrey, president of the society, presided, supported by the Rev. Director, Rev. James Callaghan. Miss M. O'Byrne, organist of St. Gabriel church, opened the programme with a piano solo, "Il Trovatore," which was warmly applauded. The chairman then introduced the lecturer of the evening, Mr. Edward Murphy, to whom he said the society was deeply indebted, and he might add that the prosperity the society now enjoyed was in a great measure due to the warm interest which Mr. Murdue to the warm interest which Mr. Mur-

phy had taken in it.

Mr. Murphy, on coming forward, was received in a most warm manner, the subject of the lecture being "The Solar System and its Phenomena." The science of astronomy is that branch of natural philosophy which treats of the celestial bodies, their magnitudes, motions and distances, and the laws by which they are governed. esting lecture, Mr. Murphy graphically explained the various theories relating to solar light and heat, the magnitude and distance of the sun, the appearance of the photosphere, chromosphere and mysterious corona. He fully explained the orbital motions, and how that phenomenon, with respect to our own planet earth, produces the vicissitudes of the seasons. He also gave a clear explanation of the motions of the satellites round their primaries, and the peculiarities of the comets whose or-bits cut those of the planets in their jour-neys to and from the sun. The whole phenomena of motion was mechanically illustrated by means of rack-work slides, illustrated by means of rack-work sindes, affording to the audience a clear and distinct idea of transits, both of Mercury and Venus, and of solar and lunar eclipses, phases of the moon, etc. Enlarged pictures of the central orb, as well as those of the planets and satellites, were projected upon a screen which conveyed a fair illustration of the relative magnitudes of the various bodies which compose our solar system. In the course of his lecture explained the various modes employed by astronomers in determining the solar parallax, the method of ascertaining the distances of the various bodies from the sun, as well as their densities, and alluded to a remarkable ratio between the disto a remarkable ratio between the distances of the planets from the sun, to which attention was first drawn in the year 1772 by Professor Bode, of Berlin. As an interesting fact, he stated that light takes but eight minutes to travel from the sun, a distance of about ninety-two millions of miles, while a railway train trav-elling at a speed of fifty miles per hour would require two hundred years to per-form the same journey.

form the same journey.

The lecture was illustrated throughout by means of an exceedingly powerful

queen Elizabeth. Sir John Davis boasts

the enemies of Ireland to faste

ST. PAILLICK'S DAY AT INGER. SOLL.

Sermon by Rev. Father Coffey.

The festival of St. Patrick was celebra ted at Ingersoll by a solemn High Mass sung by the Rev. Father Brady, of Wood-stock. The sermon of the day was delivstock. The sermon of the day was delivered by the Rev. Father Coffey, of London, who spoke as follows:

"Then Peter answering said to Him: Be-hold we have left all things and followed thee: what therefore shall we have?" Matt. xix, 27.

Matt. xix, 27.

Mr Dear Brethren,—It is not without reason that the Royal Prophet proclaims God most wonderful in his mercy, and that mercy is above all his works.

"Give Glory," he said, "to the Lord, for He is good; for His mercy endureth forever. Let them say so that have been redeemed from the hand of the enemy; and gathered out of the countries. From the rising and from the setting of the sun, from the north and from the sea. They wandered in a wilderness, in a place without water; they found not the way of a city for their habitation. They were hungry and thirsty; their souls fainted in them. And they cried to the Lord in their tribulation; and he delivered them out of their distresses. And he led them into the right way; that they might go to a city of habitation. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men." (Pel. cvi., 1-9.)

derful works to the children of men.

(Psl. evi, 1-9.)

Well, indeed, on this day, may we give glory to the Lord, because of His goodness and of His mercy, which endureth forever.

Have not the children of St. Patrick been redeemed by the Lord, redeemed from the hand of the enemy and gathered out of the countries from the rising and from the setting of the sun, from the north and from the sea? Were they not at his advent amongst them wandering in a wilderness, in a place without water, wherein they found not the way of a city of habitation? Were they not hungry and thirsty and did not their soul faint in the course them? Have they not often in the course of an ordinary character, conformity with the commands of God, but perfection the first material. It is an apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic to the Se of Peter. From a legitimate successor of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the Apostles, and therefore an Apostle himself, did Ireland receive the light of Christian nation—apostolic as to its adherence through every trial and vicissitude to the faith of St. Patrick—apostolic by its diffusion of that faith through every region of the universe—apostolic by its diffusion of the through every region of the universe—apostolic by its diffusion of the tarely and character. to the Lord in their tribulations? And has He not often delivered them out of their distresses, and led them into a right way that they might go to a city of habi-tation? Wherefore should we not on

THIS DAY OF ALL DAYS, give glory to God because of His mercies ecause of His wonderful works to

the children of men?

The national festival this day celebrated by Irishmen and descendants of Irishmen throughout the world with the heartiest enthusiasm and deepest religious devotion, is one of peculiar interest, not alone to people of Irish origin, but to all classes of population in countries wherein Irishmen have made homes. The history of the Irish race is one of such world-wide interest that the celebration of St. Patrick's day universally brings its leading characteristics under consideration. These characteristics are so very marked as to distinguish the Irishman everywhere, from his fellow-citizens of other origin. To one of these to-day is universal attention directed the second directed—the unswerving devotion of the Irish people in all lands to the faith preached to their ancestors by St. Patrick. That faith was gladly accepted by the Irish and its teachings adhered to under every vicissifude of national life. There is no Christian people that can show a nobler record of devotedness to religion than the Irish.

Holy One of God,
Then they sent out through all the land, and
spread his fame abroad.
And then they brought the suffering ones,
the lonely or the dear.
And laid them at the Healer's feet, from far

the religion of their fathers, they have won admiration and respect from the opponents of their faith, and earned by honorable services in the discharge of every duty of citizenship, the discharge of every duty of citizenship, the esteem of their fellow-men of every esteem of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of their fellow-men of every duty of citizenship, the structure of the structure of the earth be blessed." (Gen. xii, 1-3.) What a structure of the earth be blessed." (Gen. xii, 1-3.) What a structure of the earth be blessed." (Gen. xii, 1-3.) What a structure of the earth be blessed." (Gen. xii, 1-3.) What a structure of the earth be blessed." (Gen. xii, 1-3.) What a structure of the earth be blessed. The earth be blessed. The earth be blessed. The earth be blessed, and curse them that curse the earth be blessed. The earth a glorious future here awaits them. a great nation.

under adverse circumstances they have under adverse circumstances they will, by the same left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold and shall possess life everlastic. it is gratifying to perceive, is assuming year by year a more decidedly religious character. St. Patrick's day is essentially a religious festival and should be religi-giously chebrated—but while being religious festival, it is but just and neet that Irishmen and the sons of Irishmen should, out of the love they bear to the land evangelized and sancti-

outcome of a devout commemoration of the festival of St. Patrick. Since the days of that great saint Ireland has been truly an apostolic nation. Her children have not only maintained the faith he planted on their quickening soil, but scattered its seeds over the whole face of the earth. Of Irish evangelists may it be truly predicated as of the apostles themselves: In omnem terram exivit sonus corum et in fines orbis terrae verba corum. The recurrence of St. Patrick's day gives every recurrence of St. Patrick's day gives con-child of Frin, no matter where his lot be cast, a needful opportunity of reflecting on the part he has borne in the apostle-ship of his race. There may be some who have not borne any part in the glori-

GOD-APPOINTED MISSION OF THE IRISH, some even who may have by negligence, and, perchance, positive wrong doing, hindered in so far as they could its accomplishment. And there are, no doubt, many who did not during the year closing many who did not during the year closing with St. Patrick's eve, contribute their due share to the furtherance of the high and holy object of that mission. For all, the festival of to-day will be an occasion fruitful of good thoughts and holy purpose. How better, how more religiously could the day be celebrated than by the forming of such a purpose. A purpose finding us one and all in closer fidelity, both in profession and practice, to the teaching of Patrick? It is by the forming of such purposes, and making them the of such purposes, and making them the guide of our lives and actions that we can

of an ordinary character, conformity with
the commands of God, but perfection
itself. "And behold," says St. Matthew,
"one came to Him and said to Him:
Good Master, what good shall I do that I
may have life everlasting? Who said to
him: why askest thou Me concerning
good? One is good, God. But if thou
wilt enter into life, keep the commandments. He said to Him, which? and
Jesus said: Thou shalt do no murder;
thou shalt not commit adultery: thou thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false shalt not steal; thou shalt not bear false witness; Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself. The young man saith to Him: All these have I kept from my youth; what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go seil what thou hast, and give to the poor, and thou shalt have treasure in heaven; and thou shalt have treasure in heaven; and come, follow Me. And when the young man had heard these words, he went away sad; for he had great possessions. Then Jesus said to His disciples: Amen I say to you, that a rich man shall hardly enter of that time. It is of record that the Scots, into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when they had heard this, the disciples wondered very much, saying: Who then can be saved? And Jesus beholding, said to them: With men this is impossible, but with God all things are possible." (Matt. xix 16-26). When Jesus behald thus set forth in the presence of the into the kingdom of heaven. And again who were no other than the Irish, had long I say to you: It is easier for a camel to waged unrelenting war on the Roman gar-

And laid them at the Healer's feet, from far
away or near:
Then bent before the Wondrous One, and
earnestly besought
That they might only touch the hem around
His gament wrought.
He heard the prayer, and gave the will and
strength to touch the kem.
And gave the faith, and irrue flowed from
Him and heal'd them:
For every one whose feetiest touch thus met
the Saviour's power,
Rose up in perfect health and strength in
that accepted hour.
Faithful at home, faithful abroad have
been the children of St. Patrick. At home

At the saviour's power,
Rose up in perfect health and strength in
that accepted hour.
Faithful at home, faithful abroad have
been the children of St. Patrick. At home they have shed their blood profusely in defence of religion. Neither war, nor mother, or wife, or children, or lands for country. One of whom, named Milcho, my name's sake, shall receive a hundred struck with the diligence and amiability pestilence, nor persecution has shaken their faith in the doctrines implanted in many that are first shall be last, and the

so wonderful as to be without parallel since apostolic times. The rapid ascension in our generation of the Irish in America to a commanding rank in its citizenship affords a most cratifying roof of Lish ADAPTABILITY TO FREE INSTITUTIONS, and their undeniable capacity for self-government. By steady adherence to the religion of their fathers, they have the religion and respect from admiration and respect from

thy kindred, and out of thy father's house, and come into the land which I shall shew thee and I will make of thee a

ing."
The mercy of God appeareth in nothing so glorious as in the call of the apostles. Therein shineth forth unto all men the great, boundless love of the Sacred Heart of Jesus. "God," saith St. Paul, "hath chosen the toolish, according to the world, just and mee' that Irishmen and the sons of Irishmen should, out of the love they bear to the land evangelized and sanctified by the blessed Patrick, give on that day, some consideration to the rights of its people, the redress of their grievances and the advancement of Irish interests at home and abroad. This legitimate conthere are not many wise according to the sideration of the condition of their dear old motherland, and the affirmance of a purpose to remove its grievances, right its wise, and the weak things of the world hath

not, that he might bring to nought things that are; that no flesh should glory in his sight." (I Cor. i. 26.29) How great the glory of the apostles may be seen from the words of St. Chrysostom. The apostles the words of St. Chrysostom. The apostles were, he says, the preachers of Jesus Christ, the defenders of truth, the athletes of God, the organs of the Holy Ghost, the chiefs of seligion, the princes of the church, the pontiffs of sanctity. Fuerunt Apostoli the pontiffs of sanctity. Fuerunt Apostoli praecones Christi, puglies veritatis athletw Dei organa Spiritus Sancti, religionis praesides, Ecclesive principes, sanctitatis antistites. The sun in its course illumines and vivifies the world, so also doth Christ the Saviour shine throughout the universe by means of his apostles to whom He himself said, "Ye are the light of the world." (Matt. vii.) Babold, saith Jesus, according to St. vii.) Behold, saith Jesus, according to St. Chrysostom, the stars which I have caused to rise in your very midst and be astonished at their splendor. Intuere hace, et illorum splendorem obstupesce. Heaven, according to this great doctor, has through the apostles descended unto the earth. For what stars shine like unto these messengers of the Prince of peace? The stars enlighten by a material but insensible fire, enlighten by a material but insensible fire, the apostles shine unto all by a spiritual light which giveth intelligence. The stars shine during the darkness of night and are obscured during the day—the apostles are resplendent by their virtues both night and day—the former are glorious during the night of time, the latter will shine forwar in the great day of eternity. The ever in the great day of eternity. The stars lose their brilliancy at the rising of the sua; but even when Jesus Christ, the Sun of Justice, appeareth resplendent with glory the apostles share in his brightness and splendor. The stars on the last day shall fall from the heavens, even as leaves, but the apostles shall be raised even above

the clouds to surround the throne of the Supreme Judge. The people, saith Isaia, who walked in darkness,

SAW A GREAT LIGHT and the sun hath risen on those who sat in Even as Christ called Peter and Andrew

the clouds to surround the throne of the

from their nets, and Matthew from the custom-house, so

DID HE CALL PATRICK out of the very bonds of slavery to evan. gelize the Irish nation. Born of noble parentage, the blessed Patrick was, at the early age of sixteen, made captive by the Irish, who, under Nial of the Hostages, had invaded France. This expedition of

possible." (Matt. xix 16-26). When Jesus less to resist the soldiers of Nia', who, had thus set forth in the presence of the apostles, emboldened by their successes in England, and, no doubt, impelled by some such motives and purposes as guided the Northern barbarians from their barbarians from their BARREN AND FROZEN FASTNESSES, assail that bload birsty Rome that had

others, to place him in charge of his flocks then constituting the chief source of wealth. "In this lonely occupation," we are told by one of his biographers, "he had leisure to meditate frequently on religious their faith in the doctrines implanted in the soil of Erin by the great apostle himself. The Irishman at home is to-day as firm as ever in his allegiance to Catholicity. Abroad, the Irish race has carried the light of divine faith to every region of the globe. In North America especially, where a century ago but few Catholics could be found outside the Canadae, the progress of the Church through the instrumentality of the children of Erin has been so wonderful as to be without parallel since apostolic times. The rapid ascension of the soline and touching circumstances of the solien and touching circumstances of the solien and touching circumstances of the solien and touching circumstances of the vocation of Abram to found a new race and build a new nation whence should spring according to the flesh the Redeemer of mankind. The Lord said to the Patriarchine arch: "Go forth out of thy country, and from thy kingdom, and out of thy spread out before his eyes, all spoke elo space and which I shall show thee." And ned by the rays of Divine grace. The beauties of the surrounding scenery, the loftiness of the mountains, the solitude of the leafy forests, the green pastures spread out before his eyes, all spoke eloquently to his heart of the goodneys and quently to his heart of the goodness and power of Him who had created all, and who alone could protect in his exile the captive youth. If even a profane poet could feel that

There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is society where none intrudes.

What must have been the

what must have oeen the
RAPTU RES OF PATRICK'S HEART
in its daily solitary communings with
the Divine Being, surrounded as he was
by so many evidences of his power. As
he listened to the whistling of the wind through the trees or the screaming of the eagles from the mountain top, or the roar of the torrent as it rushed through the valley, the idea of an Infinite Wisdom and Power must have become more deeply impressed upon his mind, and the nothingness of earth, when compared with heaven, more clearly visible to his soul. That such were the fruits which he gathered in his lonely watchings, we may infer from the following words in his con-fessions, in which, despite his humility, he acknowledges the spiritual progress which he was thereby enabled to make. which he was thereby enabled to make. "When I came to Ireland, I was daily employed in feeding cattle and oftentimes during the day prayed: and the love and fear of God more and more inflamed me, and my faith and my spirit increased so that in one day increased so that in one day
I HAVE MADE A HUNDRED PRAYERS,

id in the night an equal number. I also remained in the woods and on the mountain and rose up before day to pray, in snow and frost and rain, and felt no sideration of the condition of their dear old motherland, and the affirmance of a purpose to remove its grievances, right its wise, and the weak ings of the world the strong: and promote the advancement of the Irish race at home and abroad, not only does not interfere with the religious celebration of the day, but is the logical of the world, and the things that are contemptically and the purple fox-glove waves its lonely in me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the spirit was ardent and warm within me, as I now perceive, because then the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and Sir John Davis, we cannot miss the spirit was ardent and the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and the purple fox-glove waves its lonely beautiful mess. He writes from England:

"If we read Baron Finglas, Spenser, and Sir John Davis, we cannot miss the purple fox-glove waves its lonely beautiful mess. The GROUND with the foot promote the spirit was are the purple fox-glove waves its lonely beautiful mess. The with the purple fox-glove waves its lonely beautiful mess. The with the purple fox-g

he acquired that humility and that patience so necessary to him in after years, to enable him to make himself all years, to enable him to make himself all in all, in order to gain all to Jesus Christ. Here too did he acquire that strength of body, that indifference to heat and cold, by which he was rendered capable, during his mission, of performing such long and wearisome journeys through every part of Ireland. Here, in a word, did he seek and find that unbounded confidence in God, and that ardent love of his glory by which he enkindled in the souts of his disciples that consuming fire which destroyed so many old errors and abuses. Here, by
means of his humble employment, he
had frequent occasion to mix with the
lower classes of the population, acquiring the language of the country, becoming acquainted with the habits, manners,
and ideas of the people, all of which
tended to render his future missionary success comparatively easy and assured.
After six years of exile and captivity
Patrick escaped to France and did not
return to Ireland till he came in 432 INVESTED WITH APOSTOLIC AUTHORITY

Having received numerous manifesta-tions of the will of God in his regard, in 418 he bade final adieu to relatives and riends and betook himself to St. Ger. manus, Bishop of Auxerre, to be guided and strengthened in the ways of the Lord. In the ears of Ireland's apostle were ringing the words of the Lord addressed unto Abram: "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee, and I will make of thee a great nation and I will bless thee, and magnify thy name, and thou shalt be blessed." And also these words of the Divine Redeemer followed me in the regeneration, when the Son of Man shall sit on the seat of and the sun hath risen on those who sat in the region of the shadow of death. "The people that walked in darkness have seen a great light, to them that dwelt in the region of the shadow of death light is risen." (Isaias ix, 2) This great light is spoken of by the prophet is Jesus Christ, from whom the Apostles receive their splendor and glory. Like unto their Divine Master the Apostles were the light of the world. "He was the true light which enlighteneth every man that comet into the world." (John i, 9.) He is the "Way, the Tenth and the Life: the His majesty, you also shall sit on twelve which enlightenesh every man that cometh into the world." (John i, 9.) He is the Way, the Truth and the Life; the way, the truth and the life which the Apostles point out to all men.

I monastery erected by St. Honoratus monas whence, having perfected himself in sacred sciences, he returned in 427 to St. Germanus, with whom he remained sacred sciences, four years exercising under the eye of that saintly bishop, the greatest of all arts, that of governing souls and becoming acquainted with the rules and prac-

tices of a missionary life.

In the beginning of the year 431,
Patrick proceeded by the advice of St. Germanus to the Eternal City, the latter recommending him highly to the Father of the Faithful as a fit and proper person for the Irish mission. This mission is the father of the Irish mission. on had a few months before entrusted to Palladius, a deacon of the Roman Church, who had been raised to the episcopal dignity. The Holy Father, receiving Patrick with all the affection and interest due to his extraordinary merit, as well as to the recommendation of St. Germanus, appointed him first assistant to Palladius. The latter's death a few months after his appointment to the charge of converting the Irish race, a trust so dear to the Roman Pon-tiffs, hastened the blessed Patrick to receive consecration at the hands of St. Amator, who resided at Ebora, supposed to be the modern Evreux, in Normandy, The apostle of Ireland reached the scene of his labors in the year 432, shortly after the death of St. Celestine, from whom he had received commission to evangelize the Irish, and likewise after the cession to the Pontifical Throne of Sixtus the Third, which took place on the 28th of April in the same year. St. Pat

rick was then
IN HIS FORTY FIFTH YEAR. We will not, my dear brethren, follow placed in charge of a family of four brothers, in the northern portion of the Ireland. May we not, however, say that he words of St. Paul addressed to the Corinthians, might well be put in the mouth of the saint whose name Ireland venerates, and whose virtues all Christ endom to day commemorates: "And we helping do exhort you, that you receive not the grace of God in vain, for He saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold now is the acceptable time, behold now is the day of salvation. vation; giving no offence to any man, that our ministry be not blamed. But in all things let us exhibit ourselves as ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of God on the right hand and on the left. By honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown and yet known; as dying, and behold we live; as chastised and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing and possessing all things." (II Cor. vii, 1-10). In the year 433, St. Patrick confronted the king, the princes, nobles, and priests of Ireland at Tara. On Easter-eve, Pat-rick advanced towards the place of the present town of Slane, seven miles from Drogheda, "Here," according to the learned Bishop of Trenton, "he resolved to pitch his tent and make his preparations for celebrating the festival of Easter. "No nobler spot," says a modern writer, "could ossibly be chosen, whereon to raise the eacon of Christianity." From the hill possibly which rises immediately over the mod-ern town can be seen a most beautiful view of the surrounding country. . . Here, pilgrim, stop: rest on yonder monumental slab, beneath the shadow of that tall, ivy-mantled tower,—the bel-fry of the Cathedral—it once was gor geous with the shrines of Fathers, and illumined by many a flickering taper, though now the hemlock fills its aisles

kings. Look abroad over the wide, undulating plains of Meath, or to the green hills of Louth. Where, in the broad land scape of Britain, find we a scene more fruitful and varied, or one more full of fruitful and varied, or one more fall of interesting, heart-stirring associations? Climb this tower and cast your eye along the river. Look from the tall pillar-like form of the Yellow Steeple at Trim, which rises in the distance, to where yon bright line marks the meeting of the sea and sky below the Maiden. of the sea and sky below the Maiden Tower at Drogheda, and trace the clear blue waters of the Boyne, winding through this lovely, highly cultivated landscape, so rich in all that can charm the eye and awaken the imagination: take into view the hills of Skreen and Tara, pass in review the woods of Hayes, Ardmulchan, Beauparc; look down into the mounds and broad pastures of Slane; follow the Boyne below you, as it dances by each ford and rapid, to where the great pyramids of Western Europe, Knowth, New Grange and Dowth, rise on the lett bank; see you not the groves on the left bank; see you not the groves of Townley Hall and Oldbridge, marking the battlefield of 1690, with the ill-fated hill of Donore, where the sceptre passed forever from

THE ROYAL LINE OF STEWART, Obtruding its long remembered tale of evil strife upon us. Duleek stands in the distance. Beyond those hills that border Louth lie Monasterboice and Mellifont, Louth lie Monasterboice and Mellifont, the last resting-place of the faithless bride of Brefny. What a picture have we here of this Richmond Hill of Irish scenery! What an extensive page of our country's history does it unfold to us! Tower's bell; the matin and vesper other sentiments than those of contemp hymn swelling from the hermit's cell or early missionary church; the proud galleys and glancing swords of fierce ern hordes; the smoking ruins of and tower; the shout of rival clans in civil feuds; the lances and banners of drawbridge of the keep, still echoing back the strife of hostile ranks, the native for his soil,

THE STRANGER FOR HIS HIRE;

the ford defended and the castle won; the pilgrim's cross, the stately abbey and the baron's hall; in church the stole ejected for the surplice, the tower besieged, the city sacked; and then the rattle and the roar and the smoke of research battle, here were the stole the sacked. cent battle; have, one and all, their epochs, ruins, sites, or history, legibly inscribed upon this picture."

It was at Tara that Patrick, in the presence of the royalty, nobility and priest-hood of Ireland, humbled and confounded Druidism,

WHOSE GLOOMY SWAY

was so long acknowledged by the Irish people. From that memorable day the Saint of God triumphed over every obstacle, vanquished every foe. His success stands unexampled in the annals of the apostolate. "Christianity," says Moore, "burst forth at the first ray of with the sudden apostolic light, and with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves among An observer ignorant of the iniquities of princes, when not themselves among the ranks of the converted, saw their the ranks of the converted, saw their sons and daughters joining in the train without a murmur. Chiefs, at variance in all else, agreed in meeting beneath the Christian banner, and the poor Druid and bard laid their superstitions meekly at the foot of the Cross." Every portion of the country, even the most remote, was visited by our Saint, who founded the contract of the country of the country of the country of the most remote, was visited by our Saint, who founded the country of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that it is all three. It is war; for the government of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that the country of the children of our already depopulated land, with reason ask if the cause of so tremendous a social upheaval be war, or pestilence, or famine? His answer would be that the foot of the cross." was visited by our Saint, who founded churches, erected monasteries for both sexes and established a clergy to ministense and establish sexes and established a clergy to minister to the wants of the people. The Church founded by Patrick grew and flourished for ages after his death, till its glory filled the earth and its sanctity won for Ireland the glorious title of Isle of Saints. But if the first ages of the Church of Ireland were those of prosperity, it was destined, like all other churches, to be tried by the fire and sword of persecution. Twice tried, in a lightly of his persecutors propagate. Is sword of persecution. Twice tried, in a ignity of his persecutors propagate. Is manner to which human history offers it famine? It is: for the Irishman, no parallel, has been the church of St. forced by the inexorable decrees of a Patrick, first by Danish infidels and then by heretical innovator. McGee tells vs description, to drag a miserable sustentiat the followers of Odin, though they made no proselytes to their horrid creed among the children of St. Patrick, suc- yield him the poverty-stricken esculent ceeded in inflicting many grievous upon which he lives. In thirty years wounds on the Irish church, that the schools, monasteries and nunneries, sit-uated on harbors or rivers or within a sustained by British bayonets, has driven convenient march of the coast, were the nearly three millions of Irishmen from first objects of attack: teachers and pu- the land of their birth. Yet defender pils were dispersed, or, it taken, put to death, or, escaping, were driven to resort to arms in self-defence and that

BISHOPS COULD NO LONGER RESIDE in their sees, unless they invited martyrdom. The same author declares that it was not in the banishment of masters, he destruction of libraries and school buildings, the worst consequences of the Danish wars were felt. The ferocity of this savage people provoked retalia-tion in kind and effaced, first among the military class, and gradually from among all others, that growing gentleness of manners and clemency of temper which can be traced in such princes as Nial of the showers and Nial of Callan. "A wars had wrought in two centuries among the Irish.

We will not, dearest brethren, follow

in detail the varied phases of Ireland's world struggle for the faith against heretical It will innovation, nor will I employ any language of my own to delineate the savage cruelty practised on the Irish nation during the struggle for faith, which did not end till the disestablishment of the Protestant church of Ireland in the year

THE IMMORTAL BURKE, the greatest thinker and most profound statesman of modern times, sums up the sad story of that inhuman effort to rob a

of the benefits received by the natives, by extending to them the English law, and turning the whole kingdom into shire ground. But the appearance of things alone was changed. The original scheme was never deviated from for a single hour. Unheard-of confiscations were made in the northern parts, upon grounds of plots and conspiracies, never proved upon their supposed authors. The war of chicane succeeded to the war of arms and of hostile statutes; and on, particularly from Chichester's time, in the ordinary courts of justice, and by special commissions and inquisitions; first, under pretence of tenures, and then of titles in the crown, for the purpose of of titles in the crown, for the purpose of the total extirpation of the interest of the natives in their own soil—until this species of subtle ravage, being carried to the last excess of oppression and insolence under Lord Strafford, it kindled the flames of that rebellion which broke out in 1641. By the issue of that war, by the turn which the Earl of Clarendon gave to things at the restoration, and by the total reduction of the kingdom of Ireland in 1691, the ruin of the native Irish, and in a great measure too of the Irish, and in a great measure too of the first races of the English, was completely accomplished. The new English interest was settled with as solid a stability as anything in human affairs can loo for. All the penal laws of that unparal-leled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people; whom the victors delighted to trample What recollections gush upon us as we stand on the abbey walls of Slane, and take in this noble prospect at a glance!

The records and footprints of two thouther fears but of their security. sand years are all before us—the solemn procession of the simple shepherd to the early pagan mound; the rude slinger standing in the earthen circle; the Druid fires paling before the bright. Christianity; the cadence of the Round | heard on this side of the water, with any and indignation. Their cries served only to augment their torture. Machines, which could answer their pur ree north-sof church al clans in Contrivance, Indeed in England, the and tower; the short of Iva cans in double name of the complainants, Irish Norman soldiers; the most and fosse and and Papists (it would be hard to say, which singly was the most odious) shut up the hearts of every one against them. Whilst that temper prevailed, and it prevailed in all its force to a time within our memory, every measure was pleasing and popular, just in proportion as it tended to harass and ruin a set of people, who were looked upon as enemies to God and man : and indeed as race of bigoted savages who were a dis grace to human nature itself." Consid. ering the awful trials the Irish Church has undergone with what special applica bility and force do not recur the words of the Lord addressed to Abraham: "And I will make of thee a great nation, and I wil bless thee, and magnify thy name, and thou shalt be blessed, and I will bless them that bless thee, and curse them

> If any answer were required to the statements of those who advocate the cause of Irish misgovernment, we have it in the figures of the exodus from Ireland in 1880. In that year no fewer than one hundred thousand persons left the Em Castle rule might, on noticing the depar ment of Great Britain, lending itself to the purposes of Irish landlordism, has declared war on the Irish people. If they remain at home they have, not the moment that it will refuse to gration. A demand such as this is the strongest condemnation of landlordism that has yet been pronounced. Con-demned then by its own advocates, execrated by the nation which has so long borne its cruelties, the system must perish. Its death will mark a new era in the progress of a brave, generous, and intelligent people.
>
> The voice of Ireland, which has already

that curse thee, and in thee shall all the

kindred of the earth be blessed.'

sounded through the world, awaking in every land a feeling of sympathy in her sorrow, and in her determination to obtain the adjustment of the grievances that have so long crushed h the showers and Nial of Canan. The change in the national spirit is the greatest of all revolutions," and this change, est of all revolutions, and this change, the Danish and Norwegian packed jury. It will be heard over the very roar the ve din of arms—over the very roar of the oppressor's cannon. It the be will throughout the heard will be heard throughout the world and it will be answered. It will be heard in America and the answer from millions of Irishmen and from millions of freemen—not Irishmen in America, will be one of denunciation of the oppressor and of earnest support to the oppressed. It will be heard in Europe, and from every metropolis of the old world will come a response of in-dignant condemnation of the hypocrisy of that government which demands reform in favor of the subjects of other powers, but suffers its own to die of want. But I will not trust myself to an expres-sion of my own views on the present de-plorable condition of Ireland politically. Mr. James Redpath, himself a

SCOTCHMAN AND A PRESBYTERIAN, in a masterly article in the Catholic World disposes of the calumnies formulated by

Irish themselves the responsibil distress and discontent. Says Mr. Redpath:

"The anti-Irish excuses made
misery vanish at the first touc
Ithuriel spear of truth.

"It is 'popery,' said Macau
famous passage. But Catholic F the last century and Protestan in this century were the counte Ireland of to day as respects the and the misery of their rural and the misery of their rural tions. Peasant proprietorship—tership of the soil by the tiller soil—was established, and alm stantly the rural inhabitants prosperous in both the Protest Catholic country.

It is Irish laziness, said the Times. But the Irish have emig every land, and everywhere it regarded as most industrious of In Ireland in the winter I fou regarded as most industrious. In Ireland in the winter I fou anxious to work for sixpence a saw hundreds so working and wherever there was a ditch to road to repair. When men are Ireland it is because there is no do; because the woods have been the woods are protected; because fields are untilled or because t walled in; because the mines are and the fisheries unproductive, operation of a policy that seeks of welfare of the absentee owner, dead to the cries of the poor for what seeks the po the soil that bore them.

It is drunkenness, said Lord Lan
in a letter to his tenants that I
written after hundreds of them ha saved by American charity from by hunger in 1880. But statistic that there is little more than I amount of liquors consumed in as in England and Scotland. The population, who are the poorest, the most abstemious. In the po Gweedore, often described as the wretched parish in Ireland, Fath Fadden told me that nine-tenths adults, both men and women, were bers of his total abstinence society Irish are the most temperate pe Europe. It is their extravagance, said

> reply to this audacious accusation cepting to say that the solitary ex that he gave of it-after he had that he gave of it—after he has working people eating sea weed "the women no longer made the cloth, but bought it at the village s is one of the results of that syst legalized tyranny by which the tains, on whose barren slopes the ants used to graze their sheep, an had been held as commonage for turies, were suddenly taken from and rented to Scottish graziers and raisers, thereby depriving the old it. raisers, thereby depriving the old itants of the wool that for more generation had been their surest f income. It is their lawlessness, a tho voices exclaim. But official sta show that at the time when this c the loudest—in the year when asserted in Parliament that the Q

yan. But it would be a wanton ence to the traducers of the Irish

writs did not run in Ireland and th Parnell's will had taken the place English statutory law—there was crime in Ireland than in any citizen and the statut of the st land; less than half, per thousand in England and Scotland, and less in the most law abiding communit America. During that year there forty-nine homicides in Philadelph four in Ireland; and yet the of Brotherly Love" has only sixtee cent, of the population of Ireland Every other reason given by the

tisans of the existing order is foun the slightest serious investigation, equally inadequate and unjust as planation of Irish distress.
I began by saying that the Ir America had here

America had here
OBTAINED A FIRM FOOTHOLD.
That foothold they will maintain by
and unswerving adherence to the
of their fathers. The learned bisl
Rochester at the late Plenary Cour Baltimore said of the first immig from Ireland, that, "of all peoples were the best fitted to open the wa religion in a new country. Brav nature, inured to poverty and hard just released from a struggle unto for the faith, accustomed to the pra of religion in its simplest forms, ch ing dearly their priests, whom the learned to support directly, activel gaged in building humble chapels o site of ruined churches and in repl altars, they were not appalled by wretchedness of religious equipm and surroundings in their new hom side of the Atlantic. The was always the priest, no matter v they found him, or from what count had come; the Mass was always Mass, no matter where it was offere They had lived among the bitteres and had never quailed or flinched; representations and calumnies, s and scorn, made

NO IMPRESSION ON THEIR FAITHFUL HE Men who prefer death to the den Christ are not cowards or traitors such a school of discipline they had trained to do missionary work. and their descendants have not new hemisphere unlearned the le taught at home. Let us prove b fidelity to the Church of our tather. Church of Patrick and Columbkill Church of numberless martyrs, tha filled the Heavenly Jerusalem with fessors and virgins, let us prove the have not unlearned the lesson taug Ireland. No where in the world i Catholic citizen more at home th America, whether it be Canada o United States. For as one of the gest of living American Catholic or declares :

"The earliest history of America is th tory of its Catholicity. Catholicity is i ibly stamped on the Western Hemis The saintly names in the four corn the continent tell that Catholics we Civilization within the fines of our Republic was planted Augustine and Santa Fe fifty year fore the Puritans saw the Rock of mouth. Catholic missionaries, Jand Franciscans, for the conversi the savage and the glory of God, die loiter on the shores of the Atlantic traversed the lands lying alon northern lakes, followed the stream rivers, explored the great valley, natives, ish law, om into cance of

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in a letter to his tenants that I read—written after hundreds of them had been saved by American charity from death by hunger in 1880. But statistics show by hunger in 1880. But statistics snow that there is little more than half the amount of liquors consumed in Ireland as in England and Scotland. The rural population, who are the poorest, are also the most abstemious. In the parish of Gweedore, often described as the most wretched parish in Ireland, Father Mc-Fadden told me that nine-tenths of the adults, both men and women, were mem-bers of his total abstinence society. The Irish are the most temperate people of

It is their extravagance, said Trevelyan. But it would be a wanton defer-ence to the traducers of the Irish race to reply to this audacious accusation, excepting to say that the solitary example that he gave of it—after he had seen working people eating sea weed—that "the women no longer made their own "the women no longer made their own cloth, but bought it at the village shops," is one of the results of that system of legalized tyranny by which the mountains, on whose barren slopes the peasants used to graze their sheep, and that had been held as commonage for centuries, were suddenly taken from them and rented to Scottish graziers and sheep-raisers, thereby depriving the old inhabitants of the wool that for more than a generation had been their surest source

He may answer us that we shall have that city with foundations, whose builder and Maker is God, that city, diorious dwelling of the holy, where no grief or gleom of sin.

Through the pure and pearly portals evermore shall enter in.

Christ its light and God its temple, Christ its song of endless laud!

Oh, what precious consummation of the precious things of God.

THE RIVERHEAD TROUBLES. generation had been their surest source

It is their lawlessness, a thousand voices exclaim. But official statistics show that at the time when this cry was the loudest-in the year when it was asserted in Parliament that the Queen's

Rochester at the late Plenary Council of Baltimore said of the first immigrants from Ireland, that, "of all peoples they were the best fitted to open the way for religion in a new country. Brave by nature, inured to poverty and hardship, just released from a struggle unto death for the faith, accustomed to the practice of religion in its simplest forms, cherishing dearly their priests, whom they had learned to support directly, actively engaged in building humble chapels on the site of ruined churches and in replacing altars, they were not appalled by the wretchedness of religious equipments and surroundings in their new home on this side of the Atlantic. The priest was always the priest, no matter where

taught at home. Let us prove by our fidelity to the Church of our tathers, the Church of Patrick and Columbkill, the Church of numberless martyrs, that has filled the Heavenly Jerusalem with con-

cathonic Maryland alone established religious liberty; Catholic France aided with an army our revolutionary struggle, and Catholic powers were the first to acknowledge the independence of the United States.

United States.

"These are the sentiments, the proofs and pledges of the loyalty of the Catholic citizen, which he may exultantly give expression to on this festive, this exceptional occasion. My enduring hope is that the time may shortly come when as citizens all differences will be forgotten and we will only vie with each other in devotion to the inestimable blessings which God in His mercy has given us."

The virtues of our glorious apostle were those of zeal and humility and charity. Let those also be the marks of our

ity. Let those also be the marks of our lives, that we show ourselves unto all lives, that we show ourselves unto all men as not unworthy children of St. Patrick, that when, like Peter of old, we say to our Divine Master: "Behold we have left all things, and have followed thee; what therefore shall we have," He may answer us that we shall have that city with foundations, whose builder and Maker is God, that city, Glorious dwelling of the holy, where we wish

THE RIVERHEAD TROUBLES.

DEBATE IN THE NEWFOUNDLAND LEGISLATURE.

MR. PENNY'S AMENDMENT AND SIR W. V. WHITNEY'S AMENDMENT TO THE AMEND-

seserted in Parliament that the Queen's writs did not run in Ireland and that Mr. Pennell's will had taken the place of English statutory law—there was less crime in Ireland than in any civilized land; less than half, per thousand, than in England and Sociand, and less than in the most law-abiding communities in America. During that year there were forty-nine homicides in Philadelphia and only four in Ireland; and yet the "City of Brotherly Love" has only sixteen per cent, of the population of Ireland!

Every other reason given by the partisans of the existing order is found, on the slightest serious investigation, to be equally inadequate and unjust as an explanation of Irish distress.

The learned bishop of Rotherland in the first ining rants from Ireland that there is a haven and a help, are so forgetful of their decisions.

MR. PENN'S AMENDMENT AND SIR W. V. WHITNEY'S AMENDMENT AND SIR W. V. WHITNEY'S AMENDMENT AND SIR W. V. WHITNEY'S AMENDMENT AND SIR W. V. Willing and stin judgment upon its proceedings, and sit in judgment upon the mem who have tried the issues in the matter referred to, when we have no power to alter their decisions.

We are called upon by this amendment to say that those men, believing in the existence of a God, and that there is a heaven and a help, are soforgetful of their decisions.

We are called upon by this amendment to say that those men, believing in the existence of a God, and their fellows as to prejure the well of the surface of a God, and their fellows as to heaven the surface of a God, and t this side of the Atlantic. The priest was always the priest, no matter where they found him, or from what country he had come; the Mass was always the mass, no matter where it was offered up. They had lived among the bitterest foes and had never quailed or flinched; misrepresentations and calumnies, sneers and scorn, made

NOIMPRESSION ON THEIRFAITHFUL HEARTS. Men who prefer death to the denial of Christ are not cowards or traitors. In such a school of discipline they had been trained to do missionary work. They and their descendants have not in a new hemisphere unlearned the lessons taught at home. Let us prove by our fidelity to the Church of our tathers, the Church of Patrick and Columbkill, the be a miscarriage of justice? Not so long as my voice can be raised against it. These

the enemies of Ireland to fasten on the firsh themselves the responsibility of the South Formal Saya Mr. Redyath:

"The anti-Irish excuses made for Irish misery vanish at the first touch of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of the lithured spear of truth. Measuring in the South of th

this House, that it would have been much better in the interests of the welfare, peace and happiness of the people that the hon. member for Carbonear, Mr. Penny, should have kept back the amendment which he has proposed. I feel that since the matter has been introduced it is a duty incumbent upon me to give my reasons for opposing that amendment. I should only be travelling over ground which has been already well beaten if I were to say that this Legislature is now called upon by these amendments to legislate upon a matter over which it was never contemplated by those who sought for and obtained legislative authority for this colony, that it would ever be called upon to

without making a difference. We should not be called upon here to deal with hearsay evidence and, consequently, there is nothing to justify us in the adoption of either of the amendments. I am not going to give my own opinion upon the trials, but I may observe that a number of people can be found who entertain the idea that there has not been a failure of justice. Now whilst not casting any reflection on the Crown officers, there are many who think that after the prisoners many who think that after the prisoners had been committed for trial, indictments had been committed for trial, indictments should have been presented against both sides. Perhaps the Crown was right in the course it pursued, but many people think not. Be that as it may, I think that you will be laying a foundation for more trouble by the adoption of this amendment. During the investigation at Harbor Grace, it was thought by many that trouble would arise whilst the prisoners were being brought up and down from the Penitentiary in St. John's. But the town was never so quiet as it was on those occasions. Again, have not our societies of different denominations met on the streets of St. John's, and have they not given evidence of good feeling towards Church of numberless martyrs, that has filled the Heavenly Jerusalem with confessors and virgins, let us prove that we have not unlearned the lesson taught in Ireland. No where in the world is the Catholic citizen more at home than in America, whether it be Canada or the United 3tates. For as one of the greatest of living American Catholic orators declares:

"The earliest history of America is the history of its Catholicity. Catholicity is indelibly stamped on the Western Hemisphere. The saintly names in the four corners of the continent tell that Catholics were its founders. Civilization within the confines of our Republic was planted at St. Augustine and Santa Fe fifty years before the Puritans saw the Rock of Plymouth. Catholic missionaries, Jesust and Franciscans, for the conversion of the savage and the glory of God, did not believe the against it. These men sat there day after day during those long and weary proceedings, giving their the and weary proceedings, giving their men and attention to the hearing of the case, and so well did they perform their work that they received the enconiums of the earliest history of the greatest of St. John's, and have they not give evidence of good feeling towards sach other, which I should like disseminated the presiding Judge. And if any doubt existed upon their minds as to the guilt of the actual the presiding Judge. And if any doubt existed upon their minds as to the guilt of the parties charged, should they not give the acton they not so long and weary proceedings, giving their three day after day during those long and weary proceedings, giving their the density of the case, and so well did they perform their work that they receive date enconiums of the latention to the hearing of the case, and so well did they perform their work that they receive date enconiums of the case, and so well did they perform their work that they receive date and the policy is dated throughout all the districts in the Island. Are we then going to destroy this harmony by the introduction o

agree that it was a lamentable affair, we agree that there is an ugly feeling amongst our people because of it, and we agree that the good sense of the people ought to live it down. If the good sense of the people cannot live it down, then I say no Tenedos or no number of Tenedos' can restore things to their normal condition, then I say God help unfortunate Newfoundland. We are a population that must live and let live, and we cannot afford to make remarks in the Assembly that to morrow or the next day we will obtained legislative authority for this colony, that it would ever be called upon to pronounce, and sit in solemn judgment upon the Supreme Court of the Island. Of course the judgments of that Court may not be right in every case, it is merely a human institution, and is liable to err. We certainly possess the power to make any laws which may be necessary, in reference to the constitution of the Supreme Court, and such power has been exercised by this House. We also possess the power to alter the mode of administering justice. But I never heard that it was our duty to sit in judgment upon its proceedings, and sit in judgment upon the men who have tried the issues in the matter referred to, when we have no power to alter their decisions.

We are called upon by this amendment to say that those men, believing in the principle of British law is, that every man is presumed to be innocent until he has been provare quilty.

> severything here must be conducted according to the will of the majority, influenced more or less by partisan feelings, what may not the admission of such a principle result in? Either this amendment means something or it means nothing. It means that the nineteen prisoners are murderers, that the seventy-four men who swore on the part of the defence are perjurers, and that the Supreme Court, as at present constituted, is inadequate to deal with crime; it means that or it means nothing. It declares that justice has failed. Has justice failed? It appears not. There are three or four more indictments hanging over the heads of these prisoners, and on any one of these they may be found guilty and hanged. Until they have been tried on these indictments I do not think it is one that the supplements. tried on these indictments I do not think it is our duty to pass such an opinion as is contained in the amendment before the chair. In any case I submit that it is not in the shape of an amendment to the address in reply that such a question as this should be presented to the House. Even in the darkest picture there is some little brightness and brilliancy, and even in this unfortunate discussion there is a brightness are the state of the st ness which consists in the fact that the hon. member for Carbonear is not satisfied hon. member for Carponear is not satisfied with his present surroundings, and I am delighted to know that the hon. member must vote against the present Government: Even if there is a little censure on ment. the courts of justice, a slur upon our judges, and a condemnation of our jurors, judges, and a condemnation of our jurors, it is to my mind more than counterbal-anced by our having got rid of the present government. The judges will grieve that the hon. member did not like the way they conducted the case, the juries will find fault with him for impeaching their integrity, and we will have the satisfaction of knowing that the Government is gone. I say in conclusion, that I regret that the hon. member *for Harbor Grace (Capt. Dawe) has had to complain here of personal insult, and I hope that with God's help and the good sense of the people of

St. John's we may live the calamity of 1883 down. SIR A. SHEA. -The hon. member for Carbonear has let the cat out of the bag. What was only suspected before is now placed beyond all manner of doubt. The hon, gentleman speaks of the position in which his proposal stands in relation to

help and the good sense of the people of

at tendency in a serious from those feelings and sentiments which would undoubtedly have a prejudicial effect upon the administration of justice. I, for one, shall vote most determinedly against both those amendments.

Mr. Scort—It is the opinion of a good wany persons, both inside and outside of this House, that it would have been much titer in the interests of the welfare, peace d happiness of the people that the hon, mher for Carbonaer, Mr. Penny, and have keep back the amendment has proposed. I feel that since utter has been introduced it is a duty bent upon me to give my reasons posing that amendment. I should a travelling over ground which has eady well beaten if I were to say a legislature, and the address of the good sor many and the committee appointed to draft an a ver which it was never contemptones and the way are the selected when the people and the travelling over ground which has eady well beaten if I were to say a legislature is now called upon a mendments to legislature upon a few horse of the good sor most determined the selected when the people cannot like it was never contemptones of the people because of it, and we agree that it was never contemptones of the people ought to the speech said we way in the selected when the people and the committee appointed to draft an address in reply almost verbatim the words contained in the address. This section of His Excellency's speech is a regret, that something we all deplore, an outrage which we may never be able to outlive, was committed in Harbor Grace in 1883; and the committee appointed to draft an address in reply to that speech said we was a seady well beaten if I were to say a legislature is now called upon a reward the second of the second of the committee and the second of the committee and the committee and the second of the committee and the second o

damaging effect, inasmuch as they keep capital from the country, and deprive the labouring population of the means of obtaining employment.

The Solicitor-General concluded the debate on the part of the Government, with the result elsewhere given.

AYER'S Sarsaparilla

Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, enriches and renews the blood, and restores its vitalizing power.

It is the best known remedy for Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Boils, Tumors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatism, Neuralgia, Rheumatic Gout, General Debility, and Scrofulous Catarrh.

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Meetings.

RISH BENEVOLENT SOCIETY The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Femple, at 7.30. All members are requested to be present. C. A. Sippi, President. CATHOLIC MUTUAL BENEFIT

ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour c 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. ALEX.

WILSON, Pres. C. HEVEY, Rec. Sec.

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aged they are priceiess.

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and Franciscans, for the conversion of the savage and the glory of God, did not loiter on the shores of the Atlantic, but raversed the lands lying along the northern lakes, followed the streams and rivers, explored the great valley, and one another; for we are each dependent of the savage and the glory of God, did not neighbor, and friend situents did I not express my views upon the savage and the glory of God, did not loiter on the shores of the Atlantic, but raversed the lands lying along the causing strife and contentions on all sides, when we should be living at peace with novation and a departure from the usage of the position in which his proposal stands in relation to the Supreme Court. He asserts that it does not reflect upon that Court, that it does not disparage its proceedings; but I rivers, explored the great valley, and one another; for we are each dependent of this House. Before committing our-look to what that amendment of his

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OBEDIENCE TO THE CHUR

The Catholic Mecord ablished Weekly at 486 Richmond Street, London, Ontario, SEV. JOHN F. COFFEY, M.A., Editor. PHOS. COFFEY, Publisher & Proprietor.

General Agents:
Messrs. Donat Crowe and Luke King.
Ottawa Agency:
P. J. Coffer, Gen'l Agent, 74 George St.
RATES PER ANNUM.—One Copy, \$2.00;
prec Copies, \$5.25; Five Copies, \$7.50; Ten
opies, \$12.50. Payable in every case in
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Catholic Becord.

LONDON, SATURDAY, MARCH 21,1885.

THE CATHOLIC CHURCH IN AMERICA.

The meeting of the Plenary Council in Baltimore during the closing weeks of the year of grace 1884, was an event too important and significant not to attract, especially among an inquiring and intelligent people like the Americans, very earnest and general attention. The gathering together of so many representative prelates, rulers of churches from the Golden Gate to Plymouth Rock, and from Santa Fe to Toronto, was an event altogether without parallel in the history of the American nation. Churches as old as that of St: Augustine, as venerable as that of Baltimore, as mighty as that of New York, as progressive as that of Chicago, as youthful as that of Manchester, as honored as that of St. Paul. and more than half a hundred others, were all represented at that Plenary Council. Provinces as rich as Louisiana, and golden California; commonwealths renowned in history, such as the Virginias and Maryland; countries as fair as the Empire State, and its mighty Canadian rival, the beautiful and promising land of Ontario; great industrial centres like those of Massachusetts and Pennsylvania; regions of untold wealth of soil and products, such as Illinois, and the "land of the Dacotah :" the silver-bearing hills of Colorado, and Nevada, and the boundless plains of the great Southwest, all had their spokesmen at the Catholic Council of Baltimore. There were there, the Irishman, the German, the Scotchman, the Frenchman, the Spaniard, the Italian, the American, and the Canadian races, the very names of whose representatives carried the mind back to an antiquity revered for its sanctity and renowned for its chivalry. Never before did the New World witness an assembly so august and so influential. It was felt for the first time that Catholicism was a mighty force in this new land, mighty in its organization, mighty in its numbers, mighty in its learning, mighty in its sanctity and sanctifying influences and faculties. The number of Catholics in the American republic has been variously estimated, some placing it as high as thirteen and others as low as five mil lions. The total population of the United States is now about fifty-five no returns of the religious creeds of the ion, the numerical strength of the various denominations must be inferred from the figures which they themselves collect. A Catholic directory places the whole number of Catholic in the United States in 1882 at 6.880. 000; but this directory shows no data from which such a result can be drawn. The fact is, that in a new country like the United States, with a constantly shifting population, it is impossible for the Church authorities to arrive at anything like an accurate figure of the num ber of their adherents. An eminent statistician of this country has favored us with his views on the subject of Catholic population in the United States. He gives the whole number at 11,500,000. made up as follows:

Catholics of Irish origin French 800,000 German Spanish Polish 300,000

any we have seen quoted. The number them." of German Catholics may be here under, This must be very reassuring to the

persons, however young, as Church with the mighty legions of the common members, and it retains them on the lists foe. all their life, unless they have been distinctly excommunicated or refused the sacraments. They may be 'bad Catho.' ably held over.

lics,' not even complying with the requirement of one confession and communion a year. But because they are municated, they are held to belong to the Church. In point of fact, the Roman Catholic Church loses a great many members by the emigration from Europe to America. We have known both Irishmen and South Germans who never crossed the threshold of a church after they came to this country. In many cases their children became attendants at Protestant Sunday-schools, their parents remaining quite indifferent, yet both parents and children would be counted as part of the Roman Catholic population, unless they connected themselves formally with some Protestant body." The Catholic Church has indeed been

a sufferer in its membership through

mixed marriages and public schools, but the extent of its losses is by no means as great as the American would have us believe. The Church in America was not, we may say, till now provided with adequate means of throwing the mantle of its spiritual protection over the thousands of emigrants annually cast on the shores of the New World. The Church is now, however, in a vastly different position. She has within a few years shown a mighty power of organization, consolida ion and extension of forces. She has not resorted to any questionable means to swell her membership. She lays no claim to those who have been cut off by her own judgment or their own individual action from her membership. She claims as her children those only who of right belong to her. There is no church organization in the United States which has a ona fide membership at all approaching that of the Catholic Church. The Episcopalians outside the cities and larger towns are too weak in numbers for special notice. The Methodists and Baptists, strong in the rural districts, where much ignorance and fanaticism vet prevail, claim a total membership of 7,-280,428. But when consideration is given to the character of this membership, emotional and unstable, it will at once be seen that these bodies have not the strength they assume, and whatever of strength they now possess they are certain to lose in a very great measure, at least, in the dread struggle with infidel-

The American is good enough to remark that "the Roman Catholic population, if it were disposed to united political action, would be unable to exert an influence proportional to its numerical strength, because of its distribution." It then proceeds to say that "it is quite true that there are Roman Catholics whose ecclesiasticism is so strong as to induce them to put sectarian feelings above and before anything else. The English nobleman who said in Parliament, 'call me an Englishman if you please; but call me first of all a Catholic.' was a sectarian of a very dangerous type It all Roman Catholics were like him, if they cared for little else than their church, we certainly would regard them as a very dangerous element in any free state. With such feelings they could but carry church influence into fields from which wise men would exclude it. But millions. As the decennial census gives the Roman Catholics of America, and more especially the Irish element among them, are not of this type."

> Catholic who is not a Catholic first, and absolute monarchy. He has, in America are concerned, there are none See, none more cordially desirous of seeing its prerogatives acknowledged and in America are amongst the best of

1,500,000 of all Catholic. The American concludes empire. 150,000 with the solacing statement that "it is not true that the atmosphere of the Roman Catholic Church necessarily pro-11,500,000 duces a subserviency to clerical demands These figures are based on emigration of whatever character. Like others, returns and other reliable data and are, Catholics are not insensible to the inin our estimation, as nearly correct as fluence of the public opinion around

and that of French Catholics overrated, ultra Protestants who scent "Romish" but on the whole, the correctness of the influence and intervention from afar. figures will stand the severest criticism. The time will come when all calling them-The American, in an article on the selves Christians and have any faith "Strength of the Catholic Church," pub- whatever in that sacred name, will be lished last spring, did injustice to the glad to have so well-organized, so power-Church in many ways, but especially by ful and so numerous a body as the Cathoseeking to underrate its numerical lies of America, to check the tides of strength. "The other American impiety and of infidelity that are certain churches, as a rule," says that journal, to sweep over the republic. The Pastoral "report the number of their communi- of the Fathers of Baltimore proves of cant members.' This body makes no itself that the Catholic Church is the only such distinction. It claims all baptized organization able to cope successfully

Our book reviews are again unavoid-

GERMAN COLONIZATION.

The colonization schemes of Germany baptized and are not formally excom- have attracted very general enquiry and very close attention. The lands lately acquired by Germany are, the Pilot assures us, of enormous extent and incalculable value, both as colonial possessions and strategical points. Our contemporary is of opinion that the territories acquired by the German government in Africa must prove a check, and remain a standing menace to Britain, and that the extension of British sway in the direction of the Orange river is effectually stopped. "Henceforth," says our Boston friend, "every new step will cross a dangerous barrier and ring a war

bell in Europe." Agra Pequena, which Germany has annexed, is an important range of coast in southwest Africa, while in the southeast that power lays claim to a tract of land involving a protectorate over, if not the annexation of Zululand. Bismarck is likewise credited with a design on the Zanzibar country, a very ambitious project indeed.

The German acquisitions in the South Pacific include the whole of the unappropriated portions of North New Guinea, portions of the Admiralty Islands; New Britain ; the Duke of York's Islands ; New Ireland; New Hanover; Marshall Island and Anderson Island. The very names given these new countries clearly indicate what power it was that first claimed them, but has now had to bow before Germany's bold and energetic policy of territorial aggrandizement. New Britain is said to be about 300 miles long and almost as large as Ireland, fertile and beautiful, and inhabited by a strong negro race. New Ireland, the name of which the Pilot suggests that Germany should change, lies to the northeast of New Britain. It is about 200 miles long, richly wooded and enormously productive. The Admiralty Islands, about 40 in number, lie to the northeast of New Guinea. They are, says the Pilot, spoken of by Captain Carteret, who says they "are of considerable extent; one in particular would alone make a large kingdom. I called them the Admiralty Islands. . . They are clothed with the most beautiful verdure; the woods are lofty and luxuriant, interspersed with spots that have been cleared for plantations, groves of cocoa-nut trees, and houses of the natives, who seem to be very numerous." Eagland had named all these possessions and, no doubt, looked on them as her own. The fact that Germany has "without warning, asking, or explanation, seized on territories so rich, fertile and extensive, is," the Pilot justly claims, "highly significant. It certainly marks the inauguration by the German government of a colonial policy vigorous and decisive. Germany is evidently determined to find outlets for her surplus population that will be German. She has for years witnessed with regret the departure from her shores of thousands and hundreds of thousands of her sons for the republic of America, where they imbibe views and opinions as to individual and political freedom incompatible with those on which rest the despotism of Fatherland. Every wave fanned by the western wind wafts their views and discomfiture and dread of the rulers Such language, coming from a journal like of older lands. Prince Bismarck is, of the American, is indeed surprising. The all things, devoted to the principle of an Irishman, an Englishman or an Amer- mingled fear and sorrow, noticed that ican after—is neither a true Catholic nor the growth of a great German populaa good citizen. The closer any Catholic tion in America, imbued with a love of adheres to the teachings of his Church in liberty and a very marked preference the discharge of his duties, the more cer- for republican institutions, has weakened tain he is to be a faithful citizen. Dur- the hold and influence of royalty on ing the civil war America had no citizens Germans at home. He hates republimore faithful, devoted or self-sacrificing canism and despises monarchic constituthan the Catholics. As far as the Irish | tionalism. Hence his fixed purpose and eager desire for the foundation and for in the world more devoted to the Holy mation of German colonies under the direct authority of the imperial government itself. His domestic policy having its just privileges respected. The Irish proved a gigantic failure, it remains to be seen whether success will crown his American citizens because they are first efforts to found a great German colonial

WHAT IS SAID OF THE RECORD.

We have great pleasure in laying before our readers the following letters from friends in various parts of the Dominion:

St. Mary's, Montreal, March 1, 1885. REV. FATHER COFFEY,-Please received my subscription for one year to your paper. I always read the CATHOLIC paper. I always read the CATHOLIC RECORD with interest and profit. I most heartily congratulate you on the way your paper is got up. A Catholic spirit permeates the whole paper, and gives it real, sterling value for all its readers. It is a Catholic paper. Yours truly
T. P. LONERGAN, P. P.

Springtown, 2nd March, 1885. THOMAS COFFEY, ESQ.,—DEARSIR.—Enclosed you will please find one year's subscription to the CATHOLIC RECORD. No Catholic family should be without the CATHOLIC RECORD. I consider it the best paper comes into my office and it is anxiously looked for every Saturday night. P. KENNEDY, P. M., Bagot. Lismore, Pictou Co., Nova Scotia, Feb. 28,

DEAR SIR.—Please find enclosed \$2.00 in advance for another year of the esteemed CATHOLIC RECORD, whose journalistic ability, judgment and fair play in

unavoidable difficulties, merit my approval to such a high degree as to make me a life subscriber to it. Yours truly,

AUSTIN CHISHOLM, Superannuated Teacher.

THE SACRAMENT OF PENANCE Another very large congregation filled

every part of St. Peter's Cathedral on Sunday night, to hear the Bishop of London on the subject of "Penance." His Lordship took for text the words addressed by Our Lord to his apostles after His resurrection. "Peace be to you, as the Father hath sent me, I also send you. When he had said this He breathed on them, and He said to them : Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." (John xx, 21-23.) The moment chosen by our Divine Redeemer for the communication of this extraordinary power to his apostles was indeed a most solem one. He' had just risen from the dead, triumphing over sin and over the grave. He was just about to complete his mission and return to the vision of His Father. But before leaving this world He resolved to give unto His apostles that power whereby they were to bring joy and peace and consolation to hearts oppressed by sin, and to regenerate a guilty race and redeem a fallen world. By this wonderful mystery of love and mercy Jesus Christ set the seal of heaven on mankind. "As the Father hath sent me, I also send you," were the words wherewith he prefaced the communication of that Godpower which was to obliterate sin. Sin is the great enemy of God and man. God is infinite perfection. Sin absolute imperfection. God is love, sin is hate. Our Lord had in the establishment of this magnificent institution of compassion and pity, given his apostles some notice of his purpose. He had upon a previous occasion said to them: "Amen I say to you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed also in heaven." (Matt. xviii, 18). In the 20th chapter of St. John he carries out the purpose indicated by these words. So also in the case of the institution of the Blessed Eucharist, Our Lord clearly made known his design of giving to mankind His own adorable flesh to eat and his blood to drink : "He that cateth my flesh and drinketh my blood abideth in me and I in Him." (John vi, 57). The promise on that occasion made by our Blessed Redeemer he fulfilled when at his last supper, eating bread, he said, "This is my body," and taking wine, said, "This is my blood." In like manner, before conferring the primacy on Peter, he prepared the minds of his apostles for that marvellous collation of spiritual power with which he honoured that apostle, when he said to him : "And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be lossed also in heaven." (Matt. xvi. 18-19). The mode of institution adopted by Christ in the case of the moved that the seventeenth section of Sacrament of Penance, was of the most solemn character. We are told that He breathed on His apostles. The breath of God is never mentioned in Holy Writ but in connection with the communication of some extraordinary virtue or faculty. Thus, in the beginning, God breathed life into the body of man, which He had shaped and fashioned out of clay. And in the book of Ezechiel, we read of His breathing on a multitude of dry bones and forthwith sprang up living men, and mighty army. So also in the case of this singular exercise of omnipotence and love, Christ breathed on His apostles and gave them the power of forgiving sins. The Church is a moral world, a great spiritual kingdom, and by the Sacrament of Penance is enabled to heal and save its members. The soul reviving under the beneficent action of that Sacrament is truly a thing of beauty. By its life-giving power it is snatched from the very grave, and out of the shadow of death.

The effects of mortal sin were terrible to contemplate. By mortal sin the soul was wrecked and ruined. The soul once so majestic and beautiful, under the sway of this fell monster, was like a vast edifice gone to decay, or a mighty tree laid low by the tempest. Mortal sin is the great, the only true and essential evil afflicting mankind. It was like the Arctic winter which followed closely on the glories of autumn. Sin brings grief and death to the soul, but penance restores to it harmony and joyousness. The Blood of Christ is by its means poured out on our hearts and souls, obliterating all the evil effects of mortal sin. No motter how enormous our sins, they could in this sacrament of love and mercy be forgiven. There was but one sin which could not be forgiven in this world or in the next, the sin against the Holy Ghost-final impenitence. They were in danger of falling into that sin

their peace with God, and rid themselves of the sway of sin. Let us hearken to her

THE SITUATION IN NEWFOUND. LAND.

The political situation in Newfoundland is one of extreme gravity. At the opening of the present session of the Parliament of that colony, the Governor, Sir John Glover, in the speech from the throne, said he was "deeply grieved because there was such a disturbed feeling arising out of the affair at Harbor Grace on St. Stephen's Day, 1884." His Excellency furthermore urged that every effort should be made to allay the irritation now prevailing. The usual formal address prepared in reply to the speech from the throne, re-echoed, of course, the sentiments expressed by the Governor. But the Orange party could not lose the opportunity to vent its disappointment because of the acquittal of the Riverhead prisoners. They had been thirsting for Catholic blood, and would be satisfied with nothing less than a hecatomb. Justice, however, stepped lows: in to prevent the gratification of their desires. The legal machinery of the island, therefore, at once fell into disfavor with the "brethren." Their feelings found expression in an amendment to the address, moved by Alfred Penny, a member representing the Carbonear division of Conception Bay district in the House of Assembly. Mr. Penny's amendment denounced "the unjustifiable outrage" at Harbor Grace, and declared that the present deplorable state of feeling was the result of "the disgraceful failure of justice at the recent trials of the Riverhead prisoners. and that harmony and good feeling could not be restored until justice had been satisfied."

Instead of meeting this amendment. which affirmed the right of the legislature to unconstitutional interference with the judiciary and its functions, with a direct and emphatic negation, the Premier, Sir W. V. Whiteway, moved a substitute more moderate in tone than the proposition of the member for Carbonear. Both amendments were vigorously and eloquently combatted by the Catholic members of the House, but all, of course, to no purpose. Sir Ambrose Shea (Harbor Grace), Dr. Dearin, and Mr. R. J. Parsons, of East St. Johns; Messrs. Patrick J. Scott, and P. D. White, of West St. Johns, and D. J. Green, of Ferryland, as well as the Receiver-General, Hon. Mr. J. S. Donnelly, all spoke on the side of justice and equal rights. Brief reports of some of their speeches will elsewhere be found. Mr. Penny's amendment having been rejected and Sir William Whiteway's carried in committee, the committee rose, the chairman reporting that they had passed the Address with some amend-

ceptance of the report, Sir A. Shea the Address, embodying the Premier's amendment, be expunged. This motion was put, and lost on division :-

For.-Hon. Sir A. Shea, Hon. Receiver General, Mr. Scott, Dr. Dearin, Messrs.
Parsons, Carty, White, Callanan, Macdonnell, Tobin, Veitch, Greene. 12.
AGAINST.—Hon. Attorney General, Hon.
Solicitor General, Hon. Surveyor General cral, Chairman Board Works, Dr. Skel-ton, Messrs, Penney, Winton, Rice, Bart-lett, Thompson, Bond, Boyd, Goodridge, Garland, Bradshaw, Peters, Noonan, Dawe. 18.

Mr. Penny moved to substitute his mendment for the seventeenth section of the Address, which motion was put, and lost upon a division.

The hon, the Speaker then rose and congratulated the members on the calm and dispassionate manner in which the evening's debate had been conducted. Whilst thanking them for the high honor which they had conferred upon him in making him their Speaker, he would now tender them his resignation as Speaker of the Assembly, and in doing so he begged to express his appreciation of the great courtesy which he had always received from the House during his tenure of office. Although he resigned the position, he would take his seat as formerly among the members of the House. He then handed his written resignation to the Clerk, stating that the resignation would take effect immediately after the adjournment.

The Hon. R. J. Kent retires from the speakership with dignity and honor. He had presided over the deliberations of the Legislative Assembly of Newfoundland with an impartiality and dignity that won him universal respect. His retirement at this critical period in the history of the colony will long be felt. Of Mr. Donnelly, the Receiver-General, who likewise relinquished the seal of office on account of the passage of the Whiteway who heard the church, but refused to obey amendment, the St. John's Evening Mer-

"Mr. Donnelly accepted office in 1882,

earnestly invited her children to make and was returned for Placentia and St. Mary's by a majority of 281. Since that time he has discharged the important duties of his office with marked satisfacof the sway of sin. Let us hearach to her admonition and accept her invitation to lay the burden of our guilt at the feet of God's ministers and begin once more the life of peace that knows not the sorrow of sin. By such a life we ensured for ourselves a happy death and a glorious eternity.

His subordinates in the Customs Department speak of him as the kindest and ablest of Receiver Generals. In outside circles general regret is expressed at his circles general regret is expressed at his resignation. Mr. Donnelly is not second to any man in the ranks of the Roman Catholics, and there can be no doubt that ere many years have gone by he will again be in office."

A LAND OF ICE AND SNOW.

The Post lately did good service by calling attention to a rather remarkable article in the Canada Gazette, a journal published in London, England, under the auspices of the Canadian High Commis sioner and the Canadian Pacific Railway. The Post finds that some very curious items of Canadian news obtain place in the columns of that journal, a fact which proves that the editors who control it have but a very limited knowledge of Canada and of the events which transpire in this country. Our Montreal contemporary adduces one very curious piece of information with which the Gazette lately favored its readers. It is as fol

"St. Hyacinthe has again been the scene of a very sad catastrophe. Last spring, at the breaking of the river, large cebergs were seen floating down the Yamaska at a rapid rate until they me with the buge dam which barricades the river to supply a water power to the various manufactories lining the river banks. For a few hours the accumulated ice afforded the spectators a very curious aspect, until finally the pressure powerful that the dam gave way to the mighty waters. In addition to this, two iron bridges were swept down the rapids Last May a contract was signed by Toronto firm for the erection of a new carried on very satisfactorily. One hun-dred and fifty feet of this has been swept from off its piers and hurled down the rapids, along with 21 workmen, by a hur-ricane. Immediately, the sad accident ricane. Immediately, the sad accident was telephoned the city over, and in a few minutes hundreds were lining the shores. All were rescued, two lifeless, two others whose recovery is very doubtful, and seventeen hopeful of recovery, as their

The idea of large icebergs sailing down a stream of the size of the Yamaska is, as the Post says, quite absurd. Our Montreal friend adds, that if the Gazette editor had any respect for the venerable old age of the item, and had not disturbed it in its oblivion, he would not have been led to exhibit his ignorance on such a trivial occasion. When the carnival numbers of the Montreal Star are scattered through Britain, the popular notions regarding Canada will receive solid confirmation. That Canadians are little bet. ter than Esquimaux is now a well-fixed delusion with thousands of Englishmen. The "ice-palaces" and "condoras " the snow-shoe parades, skating tournaments, &c., will certainly strengthen this superstition.

We can, however, put up with the consequences of such folly, if Europeans can. We offer them here homes in the freest and happiest country in the world. If they profit not by the invitation, so much the worse for themse Meantime the High Commissioner should be after the Gazette, and see that it keeps on its good behavior

THE INDIANS OF THE UNITED STATES.

In an article which appeared some weeks ago in a city contemporary it was justly stated that the United States government had not the most creditable record in regard to its treatment of its Indian wards. The policy it has followed has been largely one of land grabbing, and even when it has endeavored to act with justice and humanity dishonest agents have often frustrated its well-meant endeavors. Of a bad policy, or a good one badly carried out, the natural consequence has been Indian wars and Indian massacres. The Advertiser informs us that there is, however, one feature of the latter-day Indian policy of the American government which deserves praise. There have been, it says, systematic and earnest efforts made of late years to educate and civilize the young aborigines. With the mature Indian, whose life has been passed in a state of barbarism, little can be done. Boarding-schools have, therefore, been established at various points, where the young Indians of both sexes are trained in the arts of civilization and in the elements of a general education. In addition to these boarding-schools there are day schools provided in various settlements for the training of youthful aborigines and making them useful mem-

bers of society. The Advertiser thinks the results of this system of education are very gratifying. There are, of course, plenty of individual cases in which the natural savagery of the red race breaks out, overleaping all the trammels and refining influences of civilization, but there is, on the whole, a marked improvement in the character of those who have passed through the schools. Our contemporary thinks that there can

injuries are not grave."

On Sunday last the Right Re Bruyere preached a practical and ful sermon on "Obedience to the C He pointed out that every well-or body was invested with the po-making laws and enforcing its p The Church, being the most perfec organized bodies, not only made le provided for their enforcement. these laws were those laid down as lished by the Council of Lateran commanded (1) that all the faithfu make a confession at least once a the ministers of God, and (2) should duly prepare themselves for munion at least at the Easter-tiu ast at the Easter-tin numon at least at the Easter-tin enlarged at length and with force, points, urging the necessity of th ment of the law. Those who obe the law were cut off whilst livi when dead deprived of Christian attention by the immense cong present. His Lordship the Bishop don assisted at the high mass at the

OBITUARY.

MRS. JOSEPH CRAMER. We learn with regret of the Tilly, the beloved wife of Joseph of St. Paul, Minn. Deceased former resident of this city, (I Four years ago she left here on a some friends in St. Paul, and w ried shortly after. She had neguite herself since the death of l n Lawrence, early last June. ceased lady was a kind and affe wife, and was beloved by all w her. It is supposed that the husband will return to the hom childhood in Orillia, where he h

MR. JOHN HOGAN. On Sunday last took place Peter's Cathedral the funeral Hogan, of this city, who med railway accident at Kansas City time ago. The body of the dece brought to London on Thursday He had belonged to the railway association, the London branch funeral. The Rev. Father Tie: the service in the cathedral, a for some minutes very im on the subject of death, paying to the virtues and merits of the May he rest in peace.

President Cleveland and th

Children. While on a visit to the Con Sacred Heart at Kenwood, N. weeks ago, President Cleveland that the scholars be given a holi inauguration day. The reques plied with. On the day before Albany for Washington, Mr. sent a check for \$50 to the Lad

accompanied with the following Albany, March DEAR MOTHER O'ROURKE :my good friend, Mr. McCall, which I hope will cause the lit the convent to know that whi thinking of me they are not for the man who, in the midst of day, is undergoing the most ordeal that his life can brit With many kind thoughts of the good people at Kenwood,

faithfully. GROVER Ch.
The receipt of the letter wa acknowledged and the money in the entertainment of the greatly enjoyed their holiday. feast all the children drank bottles of champagne a toast t

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all the f civilmarked of those schools. iere can

this training will increase, adding :

"It may take several generations to tame the wild blood of savages; but education will be effectual in the end. It is the only plan by which the Indians will be made good citizens. The shotgun policy may exterminate the Indian; and to those who have no faith in his civilization it may seem the most economical, if not the most Christian, plan. But the experience of both Canada and the States ought to satisfy every one that the future of the red men, if they are wisely treated, is as hopeful and bright as could be de-

We are glad to learn from so well informed a journal on Indian affairs, as the Advertiser, that the policy of the American government towards the red men has improved. But we think it will take many years to efface the bad effects of the sad mistakes committed during Grant's two bad and corrupt administrations. The Indians were then practically handed over to the Methodists, being first, of course, robbed of lands and whatever of other wealth they had acquired. Under Hayes' administration things were little if any better. Carl Schurz introduced a thorough Bismarckian policy into the Interior department, the poor Indians being by him subjected to most cruel treatment. Matters have not, we think, improved much since, but there are, we trust, better times in store for the illfated aborigines. The schools spoken of by the Advertiser have, no doubt, done and are doing good, but till a thoroughly Christian policy in regard of the Indians be inaugurated by the American government, peculation checked, and robbing punished, the condition of the red man cannot be considered satisfactory.

In our North-West the Catholic missionaries have founded schools for the Indian youth of both sexes, which will do incalculable good. Our government lends some assistance to the good work, assistance we hope to see increased, assistance which ought to be supplemented by the generous contributions of Catholics in the older provinces. If the American government desire to civilize the red man it must do as the Canadian government has done, viz., assist in his Christianization.

OBEDIENCE TO THE CHURCH.

On Sunday last the Right Rev. Mgr. Bruyere preached a practical and powerful sermon on "Obedience to the Church." He pointed out that every well-organized body was invested with the power of making laws and enforcing its precepts. The Church, being the most perfect of all organized bodies, not only made laws, but provided for their enforcement. Among these laws were those laid down and established by the Council of Lateran, which lished by the Council of Lateran, which commanded (1) that all the faithful should commanded (1) that all the faithful should make a confession at least once a year to the ministers of God, and (2) that all should duly prepare themselves for Communion at least at the Easter-time. He enlarged at length and with force, on these points, urging the necessity of the fulfilment of the law. Those who obeyed not the law were cut off whilst living and when dead deprived of Christian burial. The sermon was listened to with profound attention by the immense congregation attention by the immense congregation present. His Lordship the Bishop of Lon-don assisted at the high mass at the episco-

OBITUARY.

former resident of this city, (London). Four years ago she left here on a visit to some friends in St. Paul, and was married shortly after. She had never been quite herself since the death of her little son Lawrence, early last June. The deceased lady was a kind and affectionate wife, and was beloved by all who knew her. It is supposed that the bereaved husband will return to the home of his childhood in Orillia, where he has many childhood in Orillia, where he has many

MR. JOHN HOGAN. On Sunday last took place from St. Peter's Cathedral the funeral of John Hogan, of this city, who met with a railway accident at Kansas City a short time ago. The body of the deceased was brought to London on Thursday the 12th. He had belonged to the railway firemen's association, the London branch of which turned out in a body to attend the funeral. The Rev. Father Thernan read the service in the cathedral, and spoke for some minutes very impressively on the subject of death, paying a tribute to the virtues and merits of the deceased. May he rest in peace.

President Cleveland and the Convent Children.

Boston Pilot.

Boston Pilot.

While on a visit to the Convent of the Sacred Heart at Kenwood, N. Y., several weeks ago, President Cleveland requested that the scholars be given a holiday on his inauguration day. The request was complied with. On the day before leaving Albany for Washington, Mr. Cleveland sent a check for \$50 to the Lady Superior, accompanied with the following nota. accompanied with the following note:-Albany, March2, 1885.

DEAR MOTHER O'ROURKE:—I send by my good friend, Mr. McCall, something which I hope will cause the little ones at the convent to know that while they are thinking of me they are not forgotten by the man who, in the midst of their holiday, is undergoing the most perplexing ordeal that his life can bring to him. With many kind thoughts of you and all the good people at Kenwood, I am, yours

the good people at Kenwood, I am, yours faithfully. GROVER CLEVELAND.

The receipt of the letter was promptly acknowledged and the money expended in the entertainment of the pupils, who greatly enjoyed their holiday. After the reast all the children drank from tiny bottks of champagnea toast to "Our New"

be little question that the good effect of President Grover Cleveland." During the evening a telegram of congratulation was set to President Cleveland at the White House.

CATHOLIC FRESS.

Boston Republic. To an Irish Catholic the name of Orangeman has always been a synonym for cowardly and brutal conduct. Three weeks ago the city of Derry witnessed a painful instance of this. Two nuns were assulted at the door of their constant has group of dastardly Orangemen. were assaulted at the door of their convent by a group of dastardly Orangemen, who amused themselves by throwing stones at the peaceful religious. And when a complaint was made to the mayor, that official had no more than a feeble remonstrance to offer in adverse of the outron. This commission And when a complaint was made to the mayor, that official had no more than a feeble remonstrance to offer in redress of the outrage. This criminal act is one of the things we hear of. Many a deed of equal violence and villainy is kept dark. It is indeed, some consection to deed of equal violence and villainy is kept dark. It is, indeed, some consolation to know that the portion of Irish territory wherein such things can happen is becoming smaller and smaller with every year, and that some of us will probably live to see the extinction of Orangeism. The history of that faction will make a good companion volume with the Newgate calendar. culendar. Western Watchman.

Alluding to the zeal manifested by Protestants in the matter of "converting Romanists," the Western Watchman says They distribute cards on which is printed the question: "Are you saved; if not, why not?" What nonsense! This reminds us of a funny incident of recent occurrence. A colored servant in one of our wealthy families was converted lately. She had been born a Baptist, and was a Methodist previous to her conversion. Her employer noticed that she lost much of her former hilarious and she lost much of her former minimus and melodious religiosity, an 4 asked if she was happy in her new religion. She answered that she was perfectly happy. He then inquired if she found Catho-licity very different from the other religions she professed. "Heap of difference," was the answer. "When you join the Baptists and the Methodists you're a saint on the spot, sure enough. But when you join the Catholic Church you find you're no such thing, and if you would be a saint you must get up and hump for it." "Are you saved?" is a question that may be put to the dead. There is no safety here—not while the conflict lasts; not while sin abounds; not while the devil is about. Ostriches stick their heads in the sand and think themselves safe from their pursuers. Protestants stick their heads in a church and deem themselves "saved" from sin and satan. Monstrous delusion!

Boston Republic. If the report be true that Earl Spencer, in the visit he made last week to London, succeeded in persuading the Prince and Princess of Wales to come to Dublin after Easter and attend a levee and drawing-room reception, the Red Earl must be given credit for more slyness than he has recently been credited with. It is a well-known fact, of course, that the Irish people are so much in love with Wales and his wife, and so eager to gaze on their royal faces, that the moment they are given a chance to do so they will at once forget all about the grievances' for the redress of which they have been agitating these four or five years back, and cease to demand that Dublin Castle be abolished and home rule granted to Ireland. If the rest of the world is not acquainted with these things, John Poyntz is, and he has assuredly shown himselt a sly diplomat in stealing over to London just at the time when the props of his own rower are shaking, and inducing Wales and his wife to come over and quell the Irish agitators by showing their beaming countenances at a castle levee and drawing-room. Sly Earl Spen-

Arians, (325) taught that Christ was inferior to the other persons of the Trinity. The Macedonians, (381) taught that the Holy Ghost was inferior. The Nestorians, (431) taught that there were two persons (not two natures) in Christ. The Eutychians, (451) taught that there was but one nature—the divine. The Monothelites (680) held that Christ had no human will. The that Christ had no human will. The Mannichaens (280—1215) taught that Christ did not assume a real human body, but merely appeared in one, like the angels of the Old Testament. The Pelagian heresy denied the doctrine of original sin. The Iconoclasts opposed sacred images. And the heresy of Berengareus (1078) denied the real presence of Christ in the Eucharist. The most sweeping heresy ever broached was that of the Albigenses. They denied all the of the Albigenses. They denied all the Sacraments, taught that there were two Gods, and proclaimed the resurrection of the body to be a myth. The Wal-denses and the Lollards (followers of Wycliffe) were much milder and more tolerable. They were the Puritans of tolerable. They were the Puritans of the Middle Ages. The former taught that clergymen ought to own no property, and that capital punishment was a crime. The latter held that while in mortal sin, a priest's functions were in abeyance. Both, however, added to these beliefs other and more revolutionary tenets. Wycliffe said that God approved sin, and that confession was useless. The heresies that have resulted in schisms are those which have denied in schisms are those which have denied the Primacy of the Roman See, viz: the Greek and Protestant heresies.

CATHOLIC NOTES.

At a meeting of the Chapter of the Dublin Archdiocese on February 14th, under the presidency of the Most Rev. Dr. Donnelly, the election of a Vicar-Dr. Donnelly, the election of a Vicar-Capitular, pending the appointment of Archbishop, was proceeded with. The voting was as follows: Very Rev. Dr. Walsh, President of Maynooth College, 12; Most Rev. Dr. Donnelly, 4; Very Rev. Dean Lee, 3; Very Rev. Dr. Kennedy, 2. The Very Rev. Dr. Walsh was accordingly elected.—Cork Examiner.

N. Y. Freeman's Journal.

There is a good deal of gas floating around from "total abstinence" platforms. Rabid talk about total abstinence from intoxicating drink may make temporary converts, but it has never made persever-ing ones. Father Mathew himself could not keep any man from making a beast of himself by talking at him, showing him of himself by talking at him, showing him "horrible examples," or describing the horrors of delirium tremens. All these things may give an impetus to the process of reforming a drunkard, but only the grace of God, received through the channels appointed by the Church, can keep him persevering.

King Stork. Prohibition laws applied to intoxicating drinks may open the way to sumptuary laws. If many foolish women love sealskin and diamonds better than the prosperity of their husbands or the comfort of their children, shall we not have sumptuary laws? Will a paternal State refuse to curb the dangerous feminine passion for finery, while forbidding honest liquor dealers to ply their trade? There are honest liquor dealers. There have been honest liquor dealers. The have been honest liquor dealers. The father of the late Cardinal McCabe kept a "shebeen" house in Dublin. He was not the worse for it, nor was his son less pious

or eminent.

Because the wives of poor clerks are dazzled by the silk and velvet displayed in the shops, and because the extravagance of these wives lead their husbands to "em-bezzle" sometimes, shall the purveyors of silks and velvet -- au indulgence in which has been known to prove ruinous—not be forced to close their stores? Is the gander to have all the sauce-with no brandy

in it, however—and the goose none?

A mass meeting, called to advise the prohibition by law of all things that lead men and women into temptation, would excite general ridicule. If the prohibition by law of the sale of interiority. tion by law of the sale of intoxicating liquors be admitted to be just, what other prohibitions may not logically fol-

It is really too bad that Catholics think it necessary to follow the crude ideas of Protestants on the subject of total abstinence and prohibition, and, when they do so, slap one another on the back and consider that they have made "progress." Public pledge-taking and public meetings in the interest of total abstinence are well enough in their way, which is not, how-ever, the way pointed out by the Church for the bringing of men to virtue. Catholics have the Sacraments. If, through the wickedness of individuals, they fail, public meetings will not supply their

Public meetings may help to strengthen Public meetings may neep to strengthen men in their good resolutions to avoid what may be to them grievous tempta-tions; but public meetings which resolve not only to avoid cakes and ale, but to force other people to give up cakes and ale, are, to say the least, somewhat Phari-saical. When we become so conscious of our own virtue that we beg the law to step in and make other people as virtuous as we think we are, we show a tendency to as we think we are, we show a tendency to look down on the poor publican. "You shall be elevated to our height, in spite of yourself," we say. "We are virtuous in a certain way, you must be virtuous in our way. If you want to cease drinking water; if you want to take a little wine for your stomach's sake, and for your frequent infimities, the kindly your frequent infirmities, the kindly druggist around the corner may be induced to prescribe for you. If not, stick to water, in spite of St. Paul."

Our non-Catholic friends have one way of looking at things, and Catholics, not smitten with a mania for gaining their good opinion at all risks, have another. They abhor the vice of drunkenness much MRS. JOSEPH CRAMER.

We learn with regret of the death of Tilly, the beloved wife of Joseph Cramer, of St. Paul, Minn. Deceased was a former resident of this city, (London).

The divine persons of the Godhead. The former resident of this city, (London).

The pandor the vice of drunkenness much more than other vices because—we beg their pardon if we be uncharitable—it is a vice that is incompatible with respectability. A drunkard rarely keeps a good coat on his back any length of time. This is four years ago she left here on a visit to Arians, (325) taught that Christ was tability on which most non Catholic. tability on which most non-Catholic churches are built. Other vices, quite as prevalent, quite as baneful as drunkenness may be practiced by respectable people; but mass meetings are not held against them. They are rarely mentioned in the pulpit.

The Catholic knows that wilful drunk-enness is a mortal sin. He knows, too, that if he be one of those to whom the taste of wine is a temptation to intoxication, he must avoid it; but he does not know that the wine is bad in itself. And he does not dare to predict hell fire to all that drink wine, or to call on the law to crush all that sell it.

Protestants cannot astound us with any Protestants cannot assound us with any texts against wine-drinking, whiskey-drinking, or beer-drinking: "Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in study to drink off their cups. Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly; but in the end it will bite like a snake, and will spread abroad poison like a basilisk." Proverbs 23-29

Mr. Francis Murphy could only amplify that passage. We know the worst that can be said of the abuse of wine; and we have seen too many instances of what horrors may come of this abuse.

But we do not find that Our Lord re-buked his host at the wedding feast of Cana. We do find that, as the poet puts

The conscious water saw its God and biushed."

In the face of this, it is well for Catholics not to talk about prohibition. If the Church had no sacraments, no divinely Church had no sacraments, no divinely appointed means of grace and perseverance, then we might call on the law to help an outward show of virtue—if it were worth the trouble. As it is, let us leave intolerance and the cant of the Pharisees to the intolerant and the Pharisees.

lege, 12; Most Rev. Dr. Donnelly, 4; Very Rev. Dean Lee, 3; Very Rev. Dr. Walsh was accordingly elected.—Cork Examiner.

The venerable Bishop Grace of St. Paul, has retired to the Dominican Convent in Kentucky, where he intends to pass the remaining years of his life.

saical.

To men who have been led into frequent sin by the use of wine, there is only one rule—total abstinence. The sooner they apply it, the better. But we have yet to learn that the laws of the State were intended to prevent sin, as well as to punish crimes and misdemeanors against society.

My Erin.

A fair green hill within a land of hills.
That looked the surface of a frozen sea
of giant emerald waves—a thou-and rills
Leaping from mossy founts with laugh and
glee.
A bundred diamond lakelets near and far,
Blushing at sunset, bright'aing in the dawn; Such was the spot where rose my natal star, A loveller seldom eye had looked upon.

Far in the North the gloaming mountains

blue
Soared like a stairway 'twixt the earth
and heaven,
Where cloud embattled regions close pursue.
Retreating hosts thro' th' azure fields of
even:
Wild forms and strange 'neath Fancy's
magic wand
Were men and steeds and bannered hosts
of fight,
From the unseen to the unseen beyond

rom the unseen to the unseen beyond They came and passed away to realms of night.

beguteous land it was, a golden isle, Where blazed the hills with glow of gorse where biazed the hills with glow of gorse and broom.

Daistes and meadow-sweet and many a mile Of crimson heath-bells lent the uplands bloom;

From earth and sky and thickets green and white

Lark, robin, linnet, mavis poured their Voice,
That took the heart with rapture of delight
As though the soul of Nature spoke, "nejoice!"

At eve we met anigh the haunted thorn, When work was o'er, a merry harmless When work was o'er, a merry harmless throng, Careless of wealth or power, of praise or scorn, To taste the guileless joys of dance and

song; The ploughman's lay made glad the wood-bine lane, The milk maid's hymn came softly on the breezehese were the joys, I sigh for now in valu. In that lone isle washed by the orient seas. JAMES KEEGAN.

MONSTER MEETING IN DUBLIN.

TWENTY THOUSAND INDIGNANT MEN IN PHOENIX PARK.

London, March 1, 1885.—In the House of Commons, on February 24th, a sensa-tion occurred that gave occasion to the English majority to exercise their cow ardly brutality. It happened during the debate of the motion to censure Mr. Redmond was opposing the Premier's motion and was being seconded in his opposition by several Parnellites. The opposition became so vigorous that the Speaker interfered, and when silence had been restored he announced that he considered it was his duty to inform the House that he thought the subject of adjournment had been adequately dis-

At this the Parnellites nearly all joined at this the ramentes nearly an Joined in derisive cheers. Mr. William O'Brien, editor of United Ireland, and Home Rule member for Mallow, shouted out:—
"We will remember this in Ireland!"

This remark was greeted with cries of "Oh!" "Oh!" "Name him!" "Name "Name

The speaker thereupon named Mr. O'Brien, and Mr. Gladstone at once moved that the named member be sus-Mr. O'Brien jumped up and shouted,

"That is the height of my smbition!"
After the uproar which attended this
passage between Mr. O'Brien and the
Prime Minister had subsided, Mr. Thomas Sexton rose to a point of order. He was summarily overruled by the Speaker.

A division was then called upon Mr. Gladstone's motion to suspend Mr. O'Brien. It resulted in a vote of 244 for the motion and but 20 against it.

The Speaker, when the vote had been recorded, ordered Mr. O'Brien to with

recorded, ordered Mr. O Brien to with-draw from the House.

Mr. O'Brien arose, straightened him-self up to his full height, and exclaim-ing with great precision and sarcasm, "Certainly, sir, I will withdraw from the House with more pleasure than I entered it." strade out.

it," strode out.

The Parnellites objected to the resumption of the debate on the motion of cen-

Ireland. A mass meeting was called for to-day (Sunday, March 1) in the Phonix Park, to protest against the action of the Speaker. "I wish the Prince of Wales were here now to see this assemwates were nere now to see this assemblage," said a Nationalist, in good social standing, to the correspondent, as the meeting was at its height, and Mr. O'Brien was in the middle of his speech. The assemblage was indeed enormous, numerically. Fully 20,000 people then occupied the "nine acres" adjacent to the Viceregal gates, and stood their ground through a searching east wind.

This spot was reached by the vast procession, attended by 20 bands of music. Large numbers of American and French flags and green banners were scattered through the ranks. The Lord scattered through the ranks. Ine Lord Mayor presided, and submitted the resolution to the meeting. This resolu-tion briefly condemned Speaker Peel, at the first mention of whose name a groaning chorus swelled over the multi

Mr. O'Brien was the first speaker, and was received with vociferous acclama-tions. He proceeded to deliver what, doubtless, a detective in plain clothes, placed near the platform, will report to be—as, from a Castle point of view, it was-a seditious speech.

When Mr. O'Brien declared that a gulf which could never be bridged divided the Irish from the English members, of which latter there were only half-adozen whom the former could respect for an innate honest feeling for Ireland, the cheering was great; but when he ventured to add that Mr. Gladstone was ventured to add that Mr. Gladstone was among the six, an amazed silence fol-lowed, and one poetic Celt whispered to your correspondent, "Even the east wind shudders at this." But Mr. O'Brien retrieved his standing with the throngs when presently he added, "English civilization is only skin deep; for scratch the average Englishman and you find a

Mr. O'Brien continued :-"The English members are fast turning Parliament into a backwoods vigilant committee, with the Speaker as a midnight Judge Lynch." When the visit of the Prince

geautry nor attitudes of respect should be witnessed by true Irishmen," he said; and here the Lord Mayor, nodding assent and applause, Mr. O'Brien turned to him and said:—"What if the Irish

to him and said :—"What if the Irish people should treat the representative of royalty as Irish representatives were treated by the Speaker and Parliament?

Messrs, Mayne and Harrington fol-lowed Mr. O'Brien in strong but more politic language, criticizing Speaker Peel and the Government. At the close of the meeting, which dissolved peaceably, a vote of thanks was given to the Lord Mayor, who, briefly responding, said:—"I shall not have civic decorations at the Prince's visit when he lands at Kingstown. I shall baul down the civic flag on the Mansion House, and advise all Nationalist shop-keepers to boycott the idea of striking or possessing any commemoration of medals of the royal visit."

PORT PERRY.

CONSECRATION OF THE ROMAN CATHOLIC CHURCH AND CONFIRMATION.

The consecration of the Roman Catholic church took place here on the 3rd inst. At half-past ten the solemn rite of

onsecration commenced. His Grace the Archbishop was robed in a golden cope, wore his mitre and carried the bishop's staff and crozier. After blessing the church at the door, and a brief prayer, the litany of the saints was intoned by the officiating clergyman, Father McCann, and the responses thereto sung by the choir. His Grace made the round of the church, sprinkling the walls with holy water.
Mass was then celebrated by Father
McCann, with Mr. Drayling as deacon,
and Father Allaine as master of cere-

The church is situated in the centre of the culred is situated in the centre of the village, and was lately purchased by Father Allaine, the parish priest. It is a very complete building, and his rever-ence is to be commended for securing so

ence is to be commended for securing so fine an edifice for divine worship.

Mozart's twelfth mass was sung by St. Michael's choir, of Toronto, composed of Miss Lettie Myers, soprano; Miss A. Murphy, alto; Mr. J. A. Warde, tenor; Mr. A Tipping, bass. They were assisted by Messrs. Allame and Keller, of Uxbridge, and Mr. J. A. Gillogly, of the Lindsay choir. At the offertory Miss Myers sang Ave Maria, by Nicote. The "O Salutaris" was sung in chorus, followed by "Ave Verum," from Millard, by Miss Myers. The "Tantum Ergo," by the same composer, the solo by Mr. Warde, and with a grand chorus, preceded the Benediction, after which the excellent psalm, "Laudate Dominum," closed the

service.
After Mass His Grace ascended the altar and addressed the congregation. He said: We have consecrated this church to the service of God, and, as you have seen, have blessed it within and without with holy water. He explained the ceremony of blessing and consecrating a church and likened the procession formed at this consecration to the never-ending procession of Christians extending through the centuries down to the present. He exhorted the people to stand fast in the faith and by persever-ance "win the golden crown." Christ became man to save us-took our common humanity upon him, and we should fre-quent the sacraments established in commemoration of His death and suffering, He explained at length the Sacrament of the Eucharist wherein Christ gives us His own Body to be our food-the sac rament of Confirmation, wherein the receiver is strengthened in the Faith by the descent of the Holy Spirit upon him—Ex-The Parnellites objected to the resumption of the debate on the motion of censure, because it would prevent discussion on a motion made by Mr. Redmond relating to the conduct of members of the Irish Constabulary.

The suspension of Mr. O'Brien caused intense indignation and excitement in railway accident that took place some time ago at the Humber, near Toronto he pointed out the comfort given the poor maimed dying men lying on the track, by the presence of the priest. He implored his hearers to live in such a manner that when death came they need not fear it.

His Grace, after a full explanation of the Sacrament, confirmed twelve boy and young men, and seven girls. He gave to the boys the name of Joseph and placed them under the patronage and protection of the great saint. To the girls he gave the name of Mary, and exhorted them ever to imitate the Blessed Virgin, the Mother of Christ, The choir sang the Veni Creator during the ceremony and after the making of an act of contrition His Grace dismissed the congregation with a blessing. Grand Vespers and Benediction were

held in the evening, at which the pastor, Father Allaine, officiated. The Gregorian Psalms were sung by the choir and their solemn tones had a grand effect. The solos therein were taken by Rev. Father Rohdeler and Mr. J. W. Warde. The sermon was preached by Rev. J. J. Mc-Cann, who, in effect, said: The Catholic Church has had the same doctrines Church has had the same doctrines during all the centuries since its founding by Christ. The unity of the Church is its most striking characteristic. It might be compared to a family, that the injection of the compared to a family, with Christ at its head as a father. Go sent His divine Son on earth to estab-lish a kingdom, that kingdom is the Catholic Church. If Christ intended that His laws should be retained throughout all time it was absolutely necessary that there should be a central authority or tribunal. This, we find, he established in the person of Peter in the words: "Thou art Peter (or a rock) and on this rock I will build my Church, and I will give to thee the keys of the king-dom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose or earth shall be loosed in heaven. Here Peter was singled out and made the first pastor. We see this even more clearly in the command also addressed to Peter: "Feed my lambs, feed my sheep." The Scriptures contain numerous alluwith the Speaker as a midnight Judge Lynch." When the visit of the Prince of Wales was alluded to there were groans and hisses, but not to a large extent. Mr. O'Brien hoped the Prince would be received with courtesy, but in utter disregard of any loyal feelings or expressions. "No royal tomfoolery or world to-day. In Turkey, Spain, Ger."

Comprising evidences of Christianity and complete answer to Col. Ingersoil. "Eminently deserving favorable reception and partonage and warm welcome." Letter of Bishop Walsh, London, Out. 424 pages; pages, 75 cents; cloth, \$1.25. Sent on receipt of price.

lollypop, no beads or necklaces, no pageantry nor attitudes of respect should be witnessed by true Irishmen," he said; Egypt to the icebound coast of the North the same ceremonies are observed, the same church and doctrines exist.

LOCAL NOTICES.

Free of Charge.—during this week J. R. Cron, chemist, will give away 5-cent sample packages of his Superior Baking Powder. This offer is for this week only. No one should lose the opportunity. None given should lose the opportunity. to children. Be sure and call.

New Spring Dry Goods received at J. J. Gibbons. New dress materials in plain and fancy cashmeres, basket cloths, D'Alma cloths, and new Spring hosiery, kid gloves, new cottons, embroiderings,

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L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place— Opposite City Hotel, Dundas street.

HAVE YOU

Hot and dry skin ? Scalding sensations i Swelling of the ankles i Vague teelings of unrest i Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervouses?
Strange soreness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache?
Backache Frequent attacks of the "blues"

Fluttering and distress of the heart?
Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness f the bowels?

Drowsiness by day, wakefulness at night?

Abundant pale, or scanty flow of dark water? ater? Chills and fever? Burning patches of

skin? Then

YOU HAVE Bright's Disease of the Kidneys.

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoa, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

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Published by Benziger Brothers, New York. Sent on receipt of price by that firm or by Thomas Coffey

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In regard to this timely and valuable little work, we have received the following recommendation from His Lordship Bishop Walsh:— "We find the little work entitled 'Catho-

lic Belief' to be most perfect in its kind No better manual could be put into the nands of inquiring Protestants or Catholics who need instruction in the tenets and practices of their faith. We earnestly practices of their recommend it to the patronage of the faithful of the diocese. †John Walsh, "Bishop of London."

A SUPERB PHOTOGRAPH

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Composed of 80 Archbishops, Bishops and Officers, was photographed for the express purpose of being presented as a souvenir to His Holiness Pope Leo XIIL, at an expense of over \$2000.00. The likeness of each one (with name printed on the large ones) being perfect and a great triumph of the art. It is mounted on the best card board and published in four sizes, as follows :-

12 inches long, \$1.00, 24 ... \$4.00, 18 inches long, \$2.00, 28 ... \$5.00. Also groups of the Archbishops and Bishops of different Provinces, same sizes and prices as above, and singly, including Archbishop Lynch, who was visiting the Council. Supplied wholesale and retail by

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NEW BOOK MISTAKES

MODERN INFIDELS.!

Rev. Father Northgraves, PARKHILL, ONTARIO,

Two children stood at their father's gate,
Two girls with golden hair;
And their eyes were bright, and their voices
giad,
Because the morn was fair.
For they said, "We will take that long, long
walk.
To the hawthorn copse to-day,
And gather great bunches of lovely flowers
From off the scented May;
And oh! we shall be so happy there,
Twill be sorrow to come away!"

As the children spoke, a little cloud
Passed slowly across the sky.
And one looked up in her sister's face
With a tear-drop in her eye,
But the other said, "On! heed it not,
"Tis far too fair to rain.
That little cloud may search the sky
For other clouds, in vain."
And soon the children's voices rose
In merriment again.

But ere the morning hours had waned
The sky had changed its hue,
And that one cloud had chased away
The whole great heaven of blue.
The rain fell down in heavy drops,
The wind began to blow,
And the children, in their nice warm room,
Went fretting to and fro,
For they said, "When we have aught in
store. It always happens so !"

Now these two fair-haired sisters Had a brother out at sea.

A little midshipman, aboard
The gallant "Victory;"
And on that self same morning.
When they stood beside the gate,
His ship was wrecked! and on a raft
He stood all desolate,
With the other sallors round him,
Prepared to meet their fate.

Beyond they saw the cool green land—
The lard with her waving trees,
And her little brooks, that rise and fall
Like butterflies to the breeze:
But above them the barning noontide sun
With scorching stillness shone;
Their throats were parched with bitter
thirst.
And they knelt down one by one.

And they knelt down one by one, And prayed to God for a drop of rain And a gale to waft them on. And then that little cloud was sent,

That shower in mercy given,
And as a bird before the breeze,
Their bark was landward driven;
And some few mornings after,
When the children met once more,
And their brother told the story,
They knew it was the hour

NEWS FROM IRELAND.

Dublin.

Dublin.

Cardinal McCabe is now happily beyond the reach of insult, even from Dublin Castle; yet, only two or three days before he was called away to his reward, the Castle put a deliberate affront upon him. They published a list of invitations to a dinner-party given by Earl Spencer, and put his name below that of Archbishop Trench,—the representative of the English "by-law-established" church, in Ireland, which Gladstone, a few years ago, went out of his stone, a few years ago, went out of his way to kick over, as a political agency that was no longer of any use. His Eminence, as a Prince of the Church, was entitled by the law of etiquette to take entitled by the law of etiquette to take precedence over every person invited; Mr. Trench had just retired from the post of Protestant Archbishop of Dublin, and, therefore, had lost such rank as he previously had; yet the last named was put before the Catholic Cardinal Archbishop in the list supplied to the newspapers! The insult was one offered to the whole Catholic population as well as to Cardinal McCabe. It speaks volumes for the demoralizing influence of the Castle atmosphere that the person mainly responsible for thus lowering, as far as he could, the high dignity of the Cardinalate, is himself a Catholic named Dease. We need scarcely say that Cardinal McCabe did not avail himself of Spencer's invitation. Though he was sometimes politically at variance with the majority of his fellow-countrymen, he loved neither the Castle nor its occupants.

Wicklow.

Wicklow.

At the Bray Petty Sessions, held, on Feb. 7, in the Local Court-house, before the following magistrates—the Earl of Meath (presiding); E. W. Verner Wentworth Erck, Captain Lewis Riall, R. Farrell, J. S. McLeod, R. M., and C. J. Dufresne, a presentation of the most interesting nature was made, and merit of the highest order was recognized, and publicly rewarded in the persons of two men, named William White and Patrick men, named William White and Patrick King, residing in the neighborhood of Kilcoole. After the business of the court, which possessed no public interest, had concluded, the two brave men were called in front of the bench, and, as they took the places assigned them, they were greeted with loud applause. Mr. W. G. Shaw, District Inspector of Constabulary, came forward, and said that he had to present, on the part of the Royal Humane present, on the part of the Royal Humane Society, two silver medals and certifi-cates, which had been awarded to the cates, which had been awarded to the two brave men who now stood before them, William White and Patrick King, for their heroic and manly courage, exhibited on the 7th of last October, when they rescued from death, at the peril of own lives, two men named Keene and Byrne, who were overcome by foul air at the bottom of a well they were sinking. Kildare.

On Sunday, Feb. 15, a public meeting was held at Nurney, a village near Kildare, for the purpose of establishing a branch of the National League. Two bands were present. The platform was a substantial erection, decorated with banners bearing the National inscriptions, "Home Rule," "No Emigration," &c. Mr. W. H. K. Redmond, M. P., and Mr. James Leaby, M. P., were amongst &c. Mr. W. H. K. Redmond, M. P., and Mr. James Leaby, M. P., were amongst the speakers. When the meeting had assembled, and the two members of Parliament had mounted the platform, five policemen, armed with rifles, forced their way through the crowd, and took up their position immediately in front. their position immediately in front, underneath the platform. Mr. Redmond demanded from the Sergeant his authority for forcing his way through a peace-able meeting, and characterized the action of the police as a direct incitement to disorder. The Sergeant, who stated that his name was Breen, said he had brought the policemen there on his own authority, for the purpose of protecting a Government note-taker, who had been refused admission to the platform. By the advice of Mr. Redmond, the Government note-taker was allowed on th platform, and the police withdrew to the outskirts of the meeting. Subsequently, the District Inspector arrived, and the

he was glad to recognize amongst his audience, nearly every class in the community,—the farmer, the laborer, the artisab, and the shopkeeper.

Meath. There seems to be less objection to hunting in Meath than in most other counties in Ireland,—except when Foxy Jack is expected to join the Redcoats, Jack is expected to join the Redcoats. A few days ago, it was reported that he was about to hunt at Headfort; where-upon the farmers and laborers of the Moynality and Newcastle district assembled in large numbers, on several eminences adjucent to the covert, to put a stop to the hunt altogether. At a recent meeting of the Navan branch of the League, a notice was signed by the for. League, a notice was signed by the far-mers present, warning the master of the Meath hounds, that if Earl Spencer con-Meath hounds, that if Earl Spencer continued to hunt in the county, all hunting will in future be prohibited. There cannot be a moment's doubt about the propriety of such action. The Moynalty and Newcastle branch of the League have expelled a member for grass-grabbing,—a practice which has been a positive curse to Meath; and several thousands of acres of grass lands yet remain undisposed of. At the same meeting of the Moynalty and Newcastle branch of the League arrangements were made for supplying and Newcastle branch of the League arrangements were made for supplying the laborers with land for potatoes. Altogether a capital spirit seems to per-vade the members of this branch.

King's County. Mr. Robert Chawner, a tenant farmer residing in the King's County, has hit upon a novel expedient to get rid of his holding. After having on several occasions failed to dispose of it by auction, he has now decided to raffle it upon the hart. Union, principals. The price of a Art Union principle. The price of a ticket to entitle anybody to a chance of a lease forever of a very extensive tract of pasturage and mountain grazing is only 10s. 6d., and the enterprising owner protests that on no account will the number issued exceed 2,000.

Longford.

A demonstration of magnificent proportions was held on Sunday, February 15, at Granard, county Longford, to support the principles of the National League, and was addressed by Messrs. Justin McCarthy, M. P.; T. P. O'Connor, M. P.; and Thomas Quinn, London, the member designate for the county. A splendid contingent, headed by a band, escorted the hon. members, Miss McCarthy, Miss Quinn, and Mr. Quinn, to Granard, and they were received there by large contingents with bands and banners from Edgeworthstown, Rathowen, Scrabally, Drummard, Finnea, and Castlepollard. The gathering took place in a large field outside the town. Mr. Thos. McDonnell was voted to the chair. Mr. Michael Dixon having read the resolutions, Mr. John Brady, Granard, proposed them, and they were seconded by Mr. John Reilly, Granard, Mr. Justin McCarthy said he was glad to say that in that part of the country, owing to a very influential branch of the League, they had been able to keep land-grabbing down to a very low level.

Cork.

Cork. A large number of farmers and laborers A large number of larmers and laborers assembled, on Feb. 15, at Rhincrew, about two miles from Youghal, for the purpose of erecting a fence around half an acre of land, which a farmer named Walsh had given to one of his laborers, in accordance with a resolution come to by a number of farmers in the locality, in connection with the Knockamore Branch of the National League. Another farmer in the same locality has given one of his laborers an acre of ground on his

farm.

The Lord Lieutenant has refused to sanction the appointment of Mr. John O'Brien as Governor of Cork Lunatic Asylum. Mr. O'Brien is a Nationalist, Asylum. Mr. O'Brien is a Nationalist, and served three months' imprisonment, under the Crimes Act, for a speech he delivered in West Cork. He is a leading member of the Nationalist party in the Council, and was a short time ago nominated by that body to fill the vacancy on the Asylum Board created by the death of Mr. Harris. the death of Mr. Harris.

necessary steps to have the town incor-

Limerick.

The indignation of the Nationalists of Limerick at the vote given by the City High Sheriff, Mr. S. Dowling, T. C., against the Nationalist candidate for the secretaryship of the water-works, has culminated in the signing of a document by the burgesses of Market Ward, calling upon the sheriff to resign his seat in the Town Council, on the ground that he would act and vote with the Nationhe would act and vote with the Nationalist members of the council, and that he had not done so. The paper has already received over sixty signatures. The Sheriff states that he will decline com-

pliance with the request,
An exceedingly large National funeral passed through Limerick, on February 15. It was arranged by the Nationalists of the city (headed by the committee of the Daly and Egan Fund), as a tribute of respect to a young Nationalist, Mr. Patrick Bourke, who died at Pennywell, after a week's illness. In the front of the after a week's limess. In the front of the procession, the National flag, draped with crape, was borne by some intimate friends of the deceased, marching six friends of the deceased, marching six deep, after which came the band of the Victuallers' Society, playing the "Dead March in Saul," conducted by Mr. Charles Johnson. Then came the hearse and pall-bearers, and after that the Nationalists of Limerick, marching four deep, about 1,000 men, whose steady bearing and respectable turn out was noteworthy. At each side also marched an equal number, and then the general an equal number, and then the general populace. The coffin, on which was placed a green and gold scarf, was borne from the house of deceased to the burial ground or St. Patrick's, a distance of police removed to a more distant portion of the field. Dr. P. L. O'Neil, coroner, Athy, on being moved to the chair, said over two miles, on the shoulders of young men. The procession was marshalled by Messrs. John Ryan (treasurer Daly, and Egan Fund), Edward Daly, It also destroys all kinds of worm. police removed to a more distant portion of the field. Dr. P. L. O'Neil, coroner,

Michael Punch, R. Tobin, E. Hartney, M. E. Flynn, M. Pendergast, Richard Gleeson, John O'Meara, &c. It was a strong democratic display, and came rather with surprise on the citizens, who crowded the principal thoroughfares.

· Kerry. Lord Kenmare is not happy as a land ord. He is unable to extract any rent out of some of his holdings, and yet he has to bear the burden of taxation for has to bear the burden of taxation for these lands, from which he is not making anything. On Feb. 17, a decree was granted against his lordship for the amount of two years' poor-rates due on one of his untenanted farms. Lord Kenmare would be somewhat better off the allowed the evicted tillers of this holding to recognize that a rent which holding to re occupy it at a rent which could possibly be paid, instead of leaving it now lying derelict, minus a tenant but plus the poor rates.

Tipperary.

On February 12 the quiet neighborhood of Templemore was disturbed by the tramp of armed police, as they marched to Knocka to protect the now notorious Dick Keane, whilst pursuing his pleasant occupation of eviction. Martin Ryan is the latest victim of landlord tyranny around Templemore—Lloyd of Lloydsboro' the executioner of the "death sentence," A more cruel case of eviction has never taken place in any part of Tipperary. There was a time when it would be dangerous, even for the noted John Carden, to attempt such a cruel throwing out on the roadside of a poor helpless family like that of Ryan, including his aged mother, now ninety years On February 12 the quiet neighborhood

throwing out on the roadside of a poor shelpless family like that of Ryan, including his aged mother, now ninety years old; but times and men have changed in Tipperary, and even the law, though changed too, leaves the unrelenting tyrant still the power to evict. Ryan only owed (costs included) Lloyd the sum of £82, all told. A few weeks ago he offered him £70 on account of this amount, asking to be allowed time to pay the balance, but to no avail.

It appears there is actually in the neighborhood of Cashela National League pack of harriers! Furthermore, that a large number of farmers and other Leaguers met on February 16, with about twenty pairs of dogs, and coursed hares all around the district as long as they liked. They came from all quarters around—Cashel, Clonoulty, Ardmoyle, Rosegreen, New Inn, Cloughaleigh, Tipperary, Golden, and many other districts where the unruly people are strong in numbers and detant in spirit, and it is indicative of the new order of things which has supervened, that a great many who came to usurp the patrician privilege of hunting wore green sashes—green, it being well known, being the representative color of jealousy. One remarkable incident broke the monotonious hilarity of the day's fun. It was discovered that one of the mounted men remarkable incident broke the monoton-ous hilarity of the day's fun. It was dis-covered that one of the mounted men had consorted with Emergency folk and supplied those obnoxious persons with

had consorted with Emergency folk and supplied those obnoxious persons with conveniences, and he was accordingly requested to retire. His two-horse car, it is stated, had brought a number of people to the rendezvous in the morning; but, the Express correspondent mournfully and significantly adds, "they did not go back in the evening."

The London companies who hold property in Ulster by right of confiscation continue to show a wise anxiety to get rid of their possessions. It is better, they think, to sell at asomewhat reduced price now than to hold on for some time longer, when, in all probability, they would not be able to sell at all. The Fishmongers' Company is the latest to recognise the wisdom of parting with their Irish estates forthwith. It is announced that the company will offer these exters in the sectors.

The resolutions having been proposed, Mr. Deasy, M.P., who was received with applause, in supporting the resolutions, said he believed the sooner the landlords would make up their minds to sell their property the better it would be for them. Irishmen would avail of every opportunity offered them of pressing forward the cause of their country both inside and outside the English House of Commons. They could not country both inside and outside the Eng-lish House of Commons. They could not regret any difficulty in which England might find herself placed. For instance, Irishmen could look upon the struggle in Egypt with comparative indifference, except that their sympathies lay altogether with those people who are fighting upon their own soil for their own inde-pendence (cheers for the Mahdi, pendence (cheers for the Mahdi, and cries of "That he may sucpendence (check) and cries of "That he may suc-and cries of "That he may suc-ceed,") Mr. Harris, who was received with loud cheers for "the future mem-with loud cheers for "Mr. Nord, Mr. Kilber for Galway;" Mr. Noud, Mr. Kil-

tlemen, then addressed the meeting. Mayo. It is stated that over 350 ejectments, mostly for non-payment of rent, have been scattered among the tillers of the soil in different parts of Mayo. Unfortunate Mayo!

martin, Mr. McDermott, and other gen-

Roscommon. It is pleasing to note that at almost every meeting of the Boyle Branch of the National League since its inception new members have been enrolled, and it is to be hoped that this may continue till every householder in the district whose principles are patriotic is a holder of a League card.

* * * Delicate diseases of either sax, however induced, radically cured. Address, World's Dispensary Medical Association, Buffalo, N. Y.

TRUTH OF THE BAY ROBERTS OUTRAGE.

public authority. How was it to bemet? Abandon the mission or submit to the insult? Neither one nor the other, but remain passive and, at the same time, persistently demand the exercise of civil and religious rights, free at least from public insult, and draw on the Yahoos of Bay Roberts the eyes of the civilized world. Sergeant Jackson, who was in charge of the force, was sent for, and on arriving was asked if he could remove the Orange Arch. He said he had no power to do so. But is it not intended as an insult to the Catholics? Yes, I know it is. And yet (CONCLUDED.)

It has been said that the "best men" of Bay Roberts disapproved and condemned the conduct of their misguided fellow-citizens, which took place on the 19th, 20th, and 21st Nov., 1834. But of this there is no proof whatever. There is no act of these "best men" in possession of the public, whereby they might be distinguished from the rest of their "Law-Abidna" fellow-citizens who not only have not (CONCLUDED.) Catholics? Yes, I know it is. And yet Catholies? Yes, I know it is. And yet you have not power to protect us from insult? To this the Sergeant did not reply directly. but referred his questioner, (Father Walsh) to the magistrates, at the same time declaring his readiness to carry out any instructions he would receive from the public authorities. The priest asked who was the magistrate in charge. The Sergeant replied "Mr. Taylor, and Mr. Dawe." The priest said he had no other feeling for these men but contempt. and guished from the rest of their "Law-Abiding" fellow citizens who not only have not
disapproved, and have not condemned,
but have attempted to justify conduct,
which could only be equalled by ruffians
of the vilest type. If there are then any
of these "best men" to be found in Bay
Roberts, they must be very few, and
known only to the legal editor of the
"Standard." Take, however, the authority
of the "Standard" for what it is worth, and
admit for a moment that such men are to Dawe." The priest said he had no other feeling for these men but contempt, and refused to hold communication with them, and said that he felt disappointed that Sir W. V. Whiteway had not sent a magistrate from another district, in whom some confidence might be placed, and that he thought such to have been the arrangement that Sir William agreed to on the evening of Dec. 30th, 1884. Saging that of the "Standard" for what it is worth, and admit for a moment that such men are to be found in Bay Roberts, where, it may be asked, were these "best men" on the 19th, 20th, and 21st of Nov. last? Where were these "best men" while two strangers, Roman Catholic priests, were treated as the vilest of vile things, during three days on the streets of Bay Roberts? Did those "best men" hear of the proceedings of these days, or were they askep during all this time and only aroused from their slumbers by the hootings which greeted the Fathers when they left Bay Roberts? Where theu was William Frazer, Medical Doctor; John Jardine, Merchant; Robert Simpson, merchant; and Robert Evans, exevening of Dec. 30th, 1884. Seeing that there was no reliable person in authority in Bay Roberts to treat with, Dr. McDon-ald telegraphed His Excellency, commu-nicating the state of affairs. The United States Consul, Mulloy, was also communicated with and replies were received in due time both from His Excellency and the Consul, stating that the "Tenedos" had been calculated by Park Palvaria and the Consul, stating that the "Tenedos" had Dector; John Jardine, Merchant; Robert Simpson, merchant; and Robert Evans, exteacher, all of Bay Roberts? Where were all the signers of the now famous "solemn declarations?" Where all the J. P's., Dawes, Taylors, Hierlihys et Hoc Genus Omne? in a word, where all the mutual admiration societies of Bay Roberts? Good "Standard," tell us if amongst those we are to look for the "best men" of Bay Roberts? This would be very interesting to know, for in those groupings are to be found many of those worthies who were base actors in the disgraceful scenes of the 19th, 20th, and 21st, whilst others of them could be seen chuckling to their hearts' content, and rubbing their hands in glee, delighted with the heroism displayed in Orange ruffianism. Remember that the shameful November scenes took place under the very been ordered to Bay Roberts, and that an increase of the police force had also been sent on from St. John's. With these events closed the day of the 4th of Janusent on from St. John's. With these events closed the day of the 4th of January, both parties holding the positions respectively assumed by each in the morning. The night of the 4th passed off without any occurrence worth noting, but on the morning of the 5th parties were again early astir. Crowds of men began rushing in from all directions—from Spaniard's Bay, Port-de-Grave, Bareneed, Coley's Point, Clark's Beach, Salmon Cove, and even some from as far off as Brigus, all coming in to witness the triumph of Orangeism and the humiliation of a mere handful of Roman Catholics. The day wore on drearily enough, nothing being done towards a solution of the difficulty, owing to the delay of the "Tenedos" with Judge Bennett on board. The "Tenedos," that should have arrived in Bay Roberts six hours after she received orders on the previous evening, acception of Camping and the state of the control of the Camping acception of the control of the co ism. Remember that the shameful November scenes took place under the very noses of these men, and not among them all was there to be found one possessed of courage and manly spirit sufficient to denounce the wretched miscreants, who were the actors in them; not one to say, "I at least know what is due to strangers, whose persons should be considered sacred in civilized communities, and I will protect them—not alone against injury to in Bay Roberts six hours after she received orders on the previous evening, according to Consul Mulloy, did not arrive till about three p. m. of the 5th, so that two whole days, it may be said, were spent only in fruitless parleying. When even she did arrive, the situation was by no means changed. She only brought Judge Bennett to impart the information that he had no authority a remove the in civilized communities, and I will protect them—not alone against injury to life or property; but even against insult of any kind, and that even at the risk of my life." Bah! Expect to find such a chivalrous spirit amongst the "Law-Abiding citizens" of Bay Roberta; the enlightened admirers of the Virgin Queen Bess? Monstrous! Lambs might as well look for gentleness in the fangs of hyperservers. that he had no authority to remove the insult offered to bishop, priests and peo-ple, though the judge admitted he knew the Orange flag was intended as an insult to Roman Catholics, and though he had not the authority to profor gentleness in the fangs of hungry tigers. But hold! Perhaps this writing is too severe on the "best men" of Bay Roberts. Give them another opportunity tect Roman Catholics from insult, yet he was bound in duty with all the force at Roberts. Give them another opportunity and they will be sure to redeem the past, and wipe out the deep stain that has so tarnished the good fame of the "Law-Abiding" citizens par excellence. This opportunity will not be long in coming; much sooner than the "Standard" anticipated, when it entered into a defence of the "best men," and tried to minimize and palliate conduct that it dared not justify. This opportunity came at length, and the occasion of it was the second visit of the Revd. Fathers to Bay Roberts, an account of which shall now be given in the present communication with all its details. On the 4th Jan. in the present year, in accordance with previous arrangement, the Fathers returned to Bay Roberts to resume their missionary labours, so shame-fally intervented in New 2012. was bound in duty with all the torce at his command to sustain that same insult. Not yet satisfied, Dr. McDonald asked the legal opinion of the Attorney-General, who replied in effect that the law was powerless to act in the case. The law, then we far as the authority of its exhen, so far as the authority of its expounders went, was with the Orange heroes. It was then considered useless to conwhich the Fishmongers now promote already pursued the London and left of Brigus to prepare for their return to their own country. The Bishop remained in Bay Roberts to the sum their missionary labours, so shame ago fill the and of the London and left of Brigus to prepare for their return to their own country. The Bishop remained in Bay Roberts to the sum their missionary labours, so shame their mission dense the typical that the Bishop, in spite of all, might be still obliged to pass under the yoke on his way home, but, as luck would have it, the street through which they must pass to Bishop, in spite of all, might be still obliged to pass under the yoke on his way home, but, as luck would have been then the morning of the 6th for Brigus leaving the orangemen foiled one more. His Lordship had hardly arrived in Brigus when a messenger immediately followed from Bay Roberts to the church. The street was filled the street through which they should have been at their espective churches, adoring God, according to their conscientious convictions: to their conscientious convictions: to their conscientious convictions: to the resolutions having been proposed, with applause, in sure their missionary labours, so shame their missionary labours, so shame their mission the troop and thought the grant the Bishop, his grant the Bishop, his pite of all, might be still obliged to pass under the yoke on his way fere. He was then asked if he would guarantee the preservation of the peace. His reply was "yes, if you do." It was then decided to visit Bay Roberts once Donald, wishing to assist at the re-opening of the mission, arrived at about half past ten, and was immediately waited on by a messenger from their Worships, Taylor and Dawe, the purport of whose message was, that those worshipful gentlemen would assure the Bishop protection, and would even condescend to conduct his then decided to visit Bay Roberts once more, simply as a mere assertion of right, and His Lordship, Rev. Father McGivern, and Rev. E. F. Walsh drove to Bay Roberts and proceeded to the church without any molestation. The streets, however, were filled with men, many of them wearing sticks. At the church the Bishop advised the congregation and was followed and would even condescend to conduct his Lordship to the church, if only the Bishop

Lordship to the church, if only the Bishop would just submit to the indignity of walking under the Orange Arch, and accept graciously the public insult offered to him, his priests, and people, by the whole Protestant population of Bay Roberts. Oh! for an artist's pencil to denict this heautiful scape. The whole

depict this beautiful scene. The whole population of Bay Roberts assembled

population of Bay Roberts assembled around an Orange Arch on its only street, to insult and, in their estimation, degrade the Roman Catholics; their Bishop invited to accept this humiliation by "solemn declarat onists" and J. P's., and led on the rate by a for and an ann. However

gation, who, before he would allow

ever, it would not be deemed presumptious, he would advise the legislature of the country, to consider whether it is wise to allow the provocation of such reckless daring, to even the limits of forbearance,

Here then was an admitted standing

declarat onists" and J. P's., and led on thereto by a fox and an ape. However, the Bishop in his wisdom and judg-ment thought better not to accept the kindly offices of Taylor, Dawe, & Co., and it was well he did refuse to accept of them, for had he done so, and submitted that the removal was effected by the Imperial authorities. Which is the correct version does not matter much. But thus ended the second Orange fiasco of three ended the second Orange fiasco of three days at Bay Roberts.

And now, Mr. Editor, you and the public at large may form a fair and just idea of the extent of the Orange outrages at Bay Roberts in Nov. '84, and Jan. '85. If Swift lived in these days he would learn that his fictitious "Yahoo," the crea ure of his fertile imagination, has its proper placed assigned to it in nature, and that them, for had he done so, and submitted to the insult, there was present a man on that day, of Dr. McDonald's own congregation, who, before he would allow his Bishop to pass under the Orange Arch, would have sent a bullet flying to the Bishop's heart. Such bold daring the writer would fain admire and praise; but being a Christian, he cannot but remember that the conduct of the Christian hero must be formed and fashioned after other placed assigned to it in nature, and that the real genuine article is to be found in Bay Roberts. types and models than those which Pagan Greece or Rome may boast of. If, how-ever, it would not be deemed presump-

ing sticks At the church the Bisnop advised the congregation and was followed by Father McGivern in a few words. Thus was the mission pro forma, begun and ended in about fifteen or twenty minutes.

Various reasons are given for the removal

of the Orange Arch. One version is that it was removed at and by the sole will and

pleasure of the Orange Society, amid cheers and singing of God Save the Queen,

and the dipping of the flag of the Tenedos.

Another version is, that it was taken down

by request or order of our own Govern-

ment; and a third version goes on to say

Best Goods are Put in Smallest Parcels. Best Goods are Put in Smallest Parcels. The old proverb is certainly true in the case of Dr. Pierce's "Pleasant Purgative Pellets," which are little, sugar-wrapped parcels, scarcely larger than mustard seeds, containing as much cathartic power as is done up in the biggest, most repulsiveloking pill. Unlike the big pills, however, they are mild and pleasant in their Here then was an admitted standing public insult offered to the Catholics and maintained by the whole Protestant population of Bay Roberts, as well as by

An Alarming Disease Afflict-ing a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints, but if the relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:

—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pains in the side and back? Is there a fulness about the right side as if the liver were enlarging? Is there costiveness? Is there vertige or dizziness when rising suddenly from a boxisories. ing? Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or a belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a distributed. ration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be important that properly treated in its first important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative surest and most effectual remedy for this distressing complaint is "Sengel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Limited, 17, Farringdon Road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. out of the system.

Market Place, Pocklington, York,

Market Place, Pocklington, York, October 2nd, 1882.

Sir,—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was at last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise any one suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to do so.

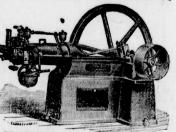
HALL'S VEGETABLE

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the

Old people like it for its wonderful power to restore to their whitening ioe... s their occurs of the color and beauty. Mitansages people has because it prevents them from getting band

Has become one of the most important lar toilet articles for gentlemen's use. \ \...

R. P. Hall & Co., Nashua, N. II.



No Fire. No Ashes. No Engineer. No extra Insurance.

No Danger. match. Gives out its full power at once.

10,000 of them in use. Send for Circular.

JOHN DOTY ENGINE CO'Y, TORONTO, ONT.

Yours respectfully,
(Signed) R. Turner.
For sale by Wm. Saunders & Co., Druggists, London, and A. J. White, (Ld.,) trancn office, 67 St. James st., Montreal, P. Q.

Hair Renewer.

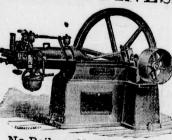
because it prevents them from getting band, keeps dandruff away, and makes the hair grow thick and strong. Young ladies the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so snaply because it disappoints no one.

BUCKINGHAM'S DYE FOR THE WHISKERS

the beard is gray or naturally of an undescirable shade, BUCKINGHAM'S DYE is the remedy. PREPARED BY

Sold by all Druggists.

GAS ENGINES.



No Boiler. No Steam

Started instantly with a

2, 4, 7, 10, and 15 horse-power.

Cor. Front & Bathurst Sts,

MARCH 21, 1885

Written for The Pilot. The Lost Bird on Shipbe

A REMINISCENCE OF THE COAST OF

Lone rover of the pathless deep, And blank abyse of gloom; A hundred weary leagues and mo From native tree, or Moorish show And thy forsaken home! Thy tiring wing a silent throb In vast and upper void, Under the watch-fire of the star, Where sentinels of worlds afar In camps of space abide.

And like a crimsoned autumn les Torn from its parent tree, so, drifting from the higher air, Thy wings of color—rich and rare Droop o'er the purple sea.

By snowy sail and lofty spar, And woof of salty rope, Thy failing strength upon the dee A haven finds for peace and sleep A refuge and a hope.

Thy cradle-nest is far away,
O weary bird, why here?
The music of thy natal song
Not written on the waves that the
The channels of the sphere. Not mine to know, or thine to tel Enough! thou hast a rest; 30 in my jacket safely stay From midnight watch to break of And nestle in my breast.

For in thy mute, exhausted life Unspoken trath for me, A note unheard, but written plain In human soul to voice again The angel dumb in thee.

Of Care Divine that never sleeps In watching o'er its own, For souls of men, where'er they s Have in the darkness of their watch A resting-place and home. In trouble, doubt, and haunting f Or sorrow's starless sea, O brother, lost in storm or gloom God has, amid the wreeks of doo An ark that waits for thee!

FRED WOODROW, De FIVE MINUTE SERM

FOR EARLY MASSE BY THE PAULIST FATHE Preached in their Church of St. Apostle, Fifty-ninth Street a Avenue, New York.

THIRD SUNDAY IN LENT

"He that is not with Me is agai Gospel of the Day.

These words, my dear bret many others spoken by our Ble may be interpreted in varie They may be understood to mee who is not with Christ, by being who is not with Christ, by being His true flock, who does not belone Church which He has found juring the cause of Christ, is pe and hampering His Church in i against its enemies; or, in oth that Protestants and heretics is zealous Christians though they r rather than helping it. And enough to us that this is true. had never been any heresies and the Church, we cannot doubt t would have been now few na Christian at least in name.

But this, true though it may to have little practical bearing for are not heretics or schismatics, a that we have no inclination to be we must remember that bad Car about as much harm to the Christ and His Church in the wor

etics. In fact there would ne been any heretics had there not Catholics to begin with. But, after all, it does not seem But, after an, it does not seem Lord is speaking so much of he of bad Catholics, when He says, is not with Me is against Me," goes on to tell us that "when the spirit is gone out of a man, he through places without water rest; and not finding, he saith, turn to my house whence I came when he is come, he findeth it s garnished. Then he goeth, an with him seven other spirits mon than himself, and entering in the

there: and the last state of that comes worse than the first." The meaning of this is plain and then remain betwixt and neither bad nor good. His sor stay empty, swept and garn's must keep the love of God in it; have good thoughts and do goo or the devil will come back, tal sion of the empty soul, and make than it was before.

So this gives a new sense to t "He that is not with Me is again He that is not a real good Christie to live for the glory of God, and work for which God has put h world, will be a bad one before l is not already. We cannot lie shirk the duties which belong Christians and as Catholics. We God's servants, and live in such

to be known as such, or we shagain to serve His enemy.

Let us take an instance, and see well enough what I mean. man or woman has been going company, who, though perhaps themselves Catholics, are a disgraname; and has joined with the their vile conversations and sinfu Now, too many of those who h living in this way, seem to think their confession and Communion go back to this company and remark; that nobody will have to say that they are pious, or n change in their life; that they all right in God's sight, and als of their bad companions; that avoid doing any harm, and st

good. Let such remember these wo that is not with Me, is against you want to stay in the grace of must hate sin, and love virtue you really do this, your life and tion will show that such is the co must be a friend of Christ, and a of the devil and of all his works only be willing but proud to be such; if you will not do this, our not have you or keep you. Cho which side you will take; do that you can take neither. If y steer a middle course, and live as and unprofitable life, neither or nor the other, you will soon slip where you were before.

Woman's Face. "What furniture can give such a room, as a tender woman's fe George Eiliott. Not any, we a to answer, provided the glow ict-

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Written for The Pilot. The Lost Bird on Shipboard.

A REMINISCENCE OF THE COAST OF BARBARY,

Lone rover of the pathless deep, And blank abyss of gloom; A hundred weary leagues and more From native tree, or Moorish shore, And thy forsaken home! Thy tiring wing a silent throb In vast and upper void, Under the watch-fire of the star, Where sentinels of worlds afar In camps of space abide.

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In trouble, doubt, and baunting fear Or sorrow's starless sea, O brother, lost in storm or gloom, God has, amid the wreeks of doom, An ark that waits for thee! FRED WOODROW, Des Moines

FIVE MINUTE SERMONS FOR EARLY MASSES

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

THIRD SUNDAY IN LENT. "He that is not with Me is against Me."-Gospel of the Day.

But, after all, it does not seem that our Lord is speaking so much of heretics, or of bad Catholics, when He says, "He that is not with Me is against Me." For He goes on to tell us that "when the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return to my house whence I came out; and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell than himself, and entering in they dwell there; and the last state of that man be-

comes worse than the first." It is that a man cannot give up a bad life, and then remain betwith and between, neither bad nor good. His soul cannot stay empty, swept and garnished. He must keep the love of God in it; he must have good thoughts and do good works, or the devil will come back, take possession of the empty soul, and make it worse than it was before.

So this gives a new sense to the words.

their vile conversations and sinful actions. natural shape, and in two weeks she was Now, too many of those who have been as well as ever. It has not returned.

their vile conversations and sinful actions. Now, too many of those who have been living in this way, seem to think that after their confession and Communion they can go back to this company and still avoid remark; that nobody will have occasion to say, that they are pious, or notice any change in their life; that they can keep all right in God's sight, and also in that of their bad companions; that they can avoid doing any harm, and still do no good.

Let such remember these words, "He that is not with Me, is against Me." If you want to stay in the grace of God, you must hate sin, and love virtue; and if you really do this, your life and conversation will show that such is the case. You must be a friend of Christ, and an enemy of the devil and of all his works, and not only be willing but proud to be known as such; if you will take; do not fancy that you can take neither. If you try to steer a middle course, and live an empty and unprofitable life, neither one thing nor the other, you will soon slip back just where you were before.

Intual stape, and in two weeks she was a well as ever. It has not returned.

Rev. J. McLaurin, Canadian Baptist Missionary to India, writes: During our stay in Canada, we have used Dr. Thomas' Eclectric Oil with very great satisfaction. We are now returning to India, and would like very much to take some with us, for our own use and to give to the diseased heathen.

The "Myrtle Navy plug" correctly represents the whole plan upon which its manufacture is conducted. There is not a fractional part of a cent expended upon it for mere appearance. It is neither wapped in tin foil nor worked into fancy shapes, nor put in any fancy cases, nor subjected to any kind of expense merely to please the eye or captivate the fancy. The manufacturers rightly believed that they can be a friend of Christ, and an enemy of the devil and of all his works, and not have you or keep you. Choose, then, which side you will take; do not fancy the fact of the value of the devil and of expense merely to please t nor the other, you will soon slip back just where you were before.

Woman's Face.

tempers the tender expression. The pale, anxious, bloodless face of the consumptive, or the evident sufferings of the dyspeptic, induce feelings of sorrow and grief on our part and compel us to tell them of Dr. Pierce's "Golden Medical Discovery," the sovereign remedy for consumption and other diseases of the respiratory system as well as dyspepsia and other digestive troubles. Sold everywhere.

Aver's Hair Vigor stimulates the hair

Ayer's Hair Vigor stimulates the hair cells to healthy action, and promotes a vigorous growth. It contains all that can be supplied to make the natural hair beautiful and abundant; keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and makes it flexible and glossy.

If you have a cough or cold do not not not

If you have a cough or cold do not neg-lect it; many without a trace of that hereditary disease have drifted into a condescribed in a Welch paper as "rising en sumptive's grave by neglecting what was only a slight cold. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. Mr. A. W. Levy, Mitchell, writes: "I think Bickle's Anti-Consumptive Syrup the best preparation on the market for coughs and severe colds. About six years ago I caught a severe cold which settled on my lungs, and for three months I had a cough. I had a physician attending me, but gradually grew worse until I was on the verge of Consumption, and had given up hopes of being cured, when I was induced to try Bickle's Syrup. Before I had taken one bottle I found myself greatly relieved, and by the time I had finished the second bottle I was completely cured. I always recommend it for severe colds and consumption."

Mr. Henry Marshail, Reeve of Dunn, with the sum miracle will be performed on them, that

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dypepsia."

This medicine is making marvellous cures in Liver Camplaint, Dysparate etc. in Liver Etc. in Liver Etc. in Liver Etc. in Liver Etc. i in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor. Sold by Harkness & Co., Druggists, Dundas street.

When the blood is loaded with impurities, and moves sluggishly in the veins, an alterative is needed, as this condition of the vital fluid cannot last long without These words, my dear brethren, like many others spoken by our Blessed Lord, may be interpreted in various ways.

They may be understood to mean that he who is not with Christ, by being words.

The vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood, and impart energy to the system.

Messrs. Mason & Hamlin bid fair to become as famous for their living that the last long without sired, or will refer to any neighbor, as the world but can show its cures by Hop Bitters. many others spoken by our Blessed Lord, may be interpreted in various ways. They may be understood to mean that he who is not with Christ, by being united to His true flock, who does not belong to the one Church which He has founded, is injuring the cause of Christ, is persecuting and hampering His Church in its warfare against its enemies; or, in other words, that Protestants and heretics in general, zealous Christians though they may seem to be, are really hurtung Christianity rather than helping it. And it is plain enough to us that this is true. If there had never been any heresies and schisms in the Church, we cannot doubt that there would have been now few nations not Christian at least in name.

But this, true though it may be, seems to have little practical bearing for us. We are not heretics or schismatics, and I hope that we have no inclination to be so. Still we must remember that bad Catholics do about as much harm to the work of Christ and His Church in the work of Christ and the church in the work of Christ and the church in the work of Christ and His Ch

ith him seven other spirits more wicked an himself, and entering in they dwell here; and the last state of that man becomes worse than the first."

The meaning of this is plain enough, it is that a man cannot give up a bad life, and they are not the man becomes worse than the first.

The meaning of this is plain enough, it is that a man cannot give up a bad life, peptic Cure. The fact is too well known and adds that he would gladly recommend to leave room for any peradventure that

So this gives a new sense to the words, "He that is not with Me is against Me." He that is not areal good Christian, trying to live for the glory of God, and to do the work for which God has put him in the world, will be a bad one before long, if he is not already. We cannot lie low, and shirk the duties which belong to us as Christians and as Catholics. We must be God's servants, and live in such a way as to be known as such, or we shall begin again to serve His enemy.

Let us take an instance, and you will see well enough what I mean. A young man or woman has been going with bad company, who, though perhaps they call themselves Catholics, are a disgrace to the name; and has joined with them in all their vile conversations and sinful actions.

No Matter:

No matter where pain, lameness or soreness exists, Hagyard's Yellow Oil taken or applied will give immediate with taken or applied will give immediate will give immediate with taken or applied will give immediate will give im

A Valuable Patent.

The most valuable discovery patented in modern times is that of the best blood Woman's Face.

"What furniture can give such finish to a room, as a tender woman's face," asks George Elliott. Not any, we are happy to answer, provided the glow of health A Jesuit in Wales.

The London Spectator. We omitted last week to notice a rather remarkable and satisfactory phen-omenon in Wales—the extraordinary enthusiasm with which a Jesuit Father was received at Denbigh during the Temperance Conference of the week before last. On Wednesday, the 14th, Father Bernard Vaughan addressed the Conference in the Drill Hall in a speech Conference in the Drill Hall in a speech of certainly very unusual ability and of elaborate finish—in fact, in an oration of the kind which is now almost a thing of the past. But that, even at a Temperance Conference, a Welch audience—Protestant beyond what it is easy for us in London to understend—should be described in a Welch paper as "rising en masse and cheering in the most demonstrative manner, the excitement being very great," after a Jesuit priest's speech, tells more of the rapidly-growing mildness of religious prejudices in the United Kingdoms than any incident we have ever chronicled. In truth, the speech was a very eloquent one, and doubtless delivered with all the practiced elocution of a master. But twenty years ago, even such a master, if avowedly a Jesuit, could not be the experience.

thousands to their graves; the readers hav-ing almost insane faith that the same mir-

of testimonials of the most wonderful cures, voluntarily sent us, we do not publish them, as they do not make the cures. It is our medicine, Hop Bitters, that make the cures. It has never failed and never can. We will give reference to any one for any disease similar to their own if desired or will refer to entirely one in the control of the control

tax a man for a year, and in need of a daily visit, over \$1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the \$1,000 and all the year's sickness.

FOR ANYONE.

Complete Outfit, \$3.50.

Practical, useful and profitable; econom y, thrift, intelligence and a quick apprehension the \$1,000 and all the year's sickness.

None genuine without a bunch of green Hops on the white label, Shun all the vile, poisouous stuff with "Hop" or "Hops" in their name.

"Poor John, he was a kind and forbearing husband," sobbed the widow, on her return from the funeral. "Yes," says a sympathising friend, "but it's all for the best. You must try and comfort yourself, my dear, with the thought that your husband is at peace at last."

it to all. One trial of Mother Graves' Worm

Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. A Decided Hit.

Hagyard's Yellow Oil touches the right spot every time when applied for rheumatism, neuralgia, pain, soreness or lameness, and internally for colds, sore throat, the internal of the results of the state of the results of the result etc., it is equally infallible.

FREEMAN'S WORM POWDERS require no other Purgative. They are safe and sure to remove all varieties of Worms.

PROF. Low's SULPHUR SOAP is highly ecommended for the cure of Eruption, Chafes, Chapped hands, Pimples, Tan, &c. The Question of the Day. "What is good for a Cold?" is a ques tion often asked, but seldom satisfactorily

tion often asked, but seltom satisfactorily answered. We can answer to the satis-faction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists. NATIONAL PILLS act promptly upon the Liver, regulate the Bowels and as a purga-

tive are mild and thorough.

393 RICHMOND ST.

NEW IRISH TWEEDS, NEW SCOTCH TWEEDS.

NEW ENGLISH SUITINGS,

Mahony's Celebrated Serges!

Athlone Serges and Tweeds, INSPECTION INVITED PETHICK & McDONALD.

CARRIAGES

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SCANDRETT & CO. are among the leading

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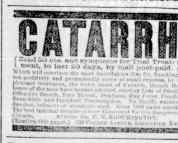
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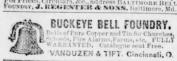
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To John Gibson, Rec. Sec. Branch No 16

Prescott, Ont.:

We, the members of Branch No. 16, having heard of your intended departure having heard of your intended departure from Prescott to take up your residence in Cornwall, take this opportunity of expressing our regret at the necessity of your leaving and the hope of your welfare in your new home. During the many years that you have been connected with this Branch you have endeared your self to all by your upright and manly character, which qualities have been in keeping with the sterling honesty and integrity which have characterized your course during your residence in Prescott.

course during your residence in Prescott.

The presentation of our address is considered a mark of esteem, an award of merit. You may then, from action of ours, consider that as a Brother the Branch esteems you, and as a man it wishes to hon-

our you.

That God will bless you and make smooth your path through life, that you will be prosperous and happy, is the heartfelt wish and earnest prayer of all your confreres.
P. McAuly, 1st. Vice-Pres.

J. E. DUBRALE, Rec. Secv.
Prescott, C.t., Feb. 26th, 1885.
Moved by Bro. Martin Delaney, seconded by Bro. Geo. Harbottle,

onded by Bro, Geo. Harbottle,
That the testimonial of regard to Bro.
John Gibson be read by the Financial
Secretary, Bro. Thos. Keilty, and a copy be
sent to the official organ, the CATHOLIC
RECORD of London Out., for publication.
Carried Carried.

At a meeting of Branch No. 8 of the C. M. B. A., held March 5th, 1885, the following resolutions of condolence were

Whereas, It has pleased Almighty God

W. A. DUMAE, President. F. W. ROBERT, Rec. Sec.

Montreal, March 7th, 1885.

DEAR C. M. B. A. BROTHEBS,-I have much pleasure in informing you that another Branch of the C. M. B. A. will

shortly be established in St. Anthony's Parish, at the west end of the city, chiefly through the exertions of President Finn and Financial Secretary Tansey.

Bro. Tansey's business establishment, which suffered considerably in the recent fire, has again sprung up like a Phoenix from its ashes, and in the bewildering array of novelties, the volume of trade going on, and the genial countenance of Bro. T. P. himself, there is no trace of the late disaster.

Now that I am writing I would like to Now that I am writing I would like to say a few words on the question that is at present agitating the C. M. B. A. more than any other. The members of the Branchato which I have the honor to belong have already placed on record in the columns of our official organ their opinions on the necessity of separation. Therefore, I am not at present speaking for The members of the affirmative fore, I am not at present speaking for them, but on my own account, as a member of the C. M. B. A. I would like to call attention to some points which I think requires explanation in the action taken, and the language used, by those few Branches which have passed resolutions adverse to separation. I allude in the first place to a set of resolutions as the first place to a set of resolutions are set of the second of the think requires expanding the first place to a set of resolutions passed by Branch No 1, of Windsor, as they recently appeared in the Recorp, a before recently appeared in the Record, a copy of which I have now before me. The sum and substance of those resolutions, when divested of their resolutions, when divested of their verbosity, simply amount to this. That there is no necessity for separation from the United States, financially or otherwise, that such separation would be detrimental to our interests, and that it is ungrateful and impertinent on our part to ask for it, and fur-ther that we are unable to successfully manage a beneficiary on our cown account. By way of a rider to the foregoing, Bro. T. A. Bourke, of the same Branch, adds: that he is ready to re-

ceive and lay before the Supreme Coun-cil Trustees, resolutions from any Branches in Canada that may be opposed to separation. How many Branches re-sponded to him? Now I respectfully submit that statements do not make And in view of the exhaustive advocates of separation have been careful to present their arguments in its favor, I doubt very much if our C. M. B. I will not repeat here the many reasons which have been so often and ably set ments. forth in favor of separation, but as our forth in Tayor or separation, but as our association is composed of good men and true, and as all good men are open to conviction, I suggest that Bro. Bourke give reasons for his recent action, and if he can show that the separation of our business affairs from the United States would be detrimental to our interests, then I for one will be glad to abandon the subject. To this end I propose that Bro. T. A Bourke, of Windsor, shall answer the following questions: Why is it that 1,500 members are not as capable of paying the death claims that occur amongst that number as 7,500 members are of paying the death claims that occur in 7,500? Why is it to our interest to pay 35 per cent, more for our supplies than they would cost us

good faith, and solely in the interests of our association. I am willing to concede to any man the right to his own opinions, but, where the welfare of all is concerned, it is only just that we should understand each other. Therefore, the above desired information will be thankfully received, either from Bro. Bourke or any other member of the three Branches that have said aye, aye to their resolutions.

Yours fraternally,
J. J. KANE,
Rec. Sec. of Branch 26, Montreal.

TELEGRAPHIC NEWS.

IRELAND.

At a meeting on Thursday last of the Nationalist section of Dublin Municipal Council, a manifesto from Parnell was read, advising the Nationalists to maintain an attitude of reserve during the visit of the Prince of Wales, and declaring that the visit was inopportune while the unspeakably indecent coterie remained in possession of Dublin Castle. The matter was placed before the Crown Solicitors, who have rendered an opinion that the manifesto is a treasonable document. It is believed the Government will base some severe action upon the opinion.

Dublin Corporation, by 41 to 17, rejected a motion to present an address to the Prince of Wales. Sullivan (Home Rule member of Parliament for Westmeath) described the proposed visit as an attempt to politically whitewash Dublin Castle "All the perfumes of Araby," cried Sul-liyan, "could not sweeten Dublin Castle,"

(Cheers) The municipal Councils of Kingston and Dalkley voted to present addresses of welcome to the Prince of Wales.

Lincoln, Neb., March 16.—Patrick Egan has telegraphed the thanks of the Irish National League of America to the Dublin Council, for refusing to address or entertain the Prince of Wales.

As soon as the Prince of Wales can escape from the Berlin ceremonial he will Whereas, It has pleased Almighty God in His infinite wisdom to call from our midst the beloved wife of our esteemed brother, Louis Hurtubese,
Resolved, That the sincere and heartfelt sympathy of this Branch be tendered to our afflicted brother, and, while we realize that the loss sustained by him is irreparable, we trust that a merciful Providence will strengthen him to bear this severe trial.

Resolved, That a copy of these resolutions be presented to our bereaved brother, that they be engrossed on the minute book of this Branch, and that they be published in the CATHOLIC RECORD,
W. A. DUMAE, President. frince, as he will be absent from home for family reasons, but he has ordered that no expense be spared to provide suitable entertainment for his distinguished guests. And Lord and Lady Spencer will do the honors of the mansion in his absence. No addresses of welcome are to be delivered by the local corporations and societies of tradesmen.

Mr. Gladstone has recommended Farl

Sir Frederick Milner gave notice in the House of Commons this evening that he would ask whether or not the Government intended to take steps for the relief of Kassala. Lord Fitzmaurice was under-stood to say he could answer in the

A Korti despatch says Olivier Pain, the French ex-journalist and ex-Communist who is supposed to have been recently advising the Mahdi, has become fright-

at Alexandria as accomplices of Zebehr That Pasha. ENGLAND AND RUSSIA.

In the House of Commons Mr. Gladanswering several interrogations concerning the exact nature of the announced agreement with Russia, said England and Russia had agreed that no further advances should be made in Afghanistan. The statement of this agreement, the Premier admitted, was based on the interchange of communications between Russia and England. The latest communication on the subject was on March 5th; but to obviate any possible misunderstanding Earl Granville wired his (Gladstone's) exact words to Sir Edward Thornton Saturday, asking him to ascertain whether or not the Russian Prime Minister endorsed as correct the statement by and painstaking manner in which the Gladstone of the agreement reached with Russia. As yet no reply had been re-ceived. Mr. Gladstone said there had been no time to obtain the assent of the A. members will take kindly to the cavalier style of Bro. Bourke. substance of the announced arrange-

The Government subsequently announced that a telegram had been received from St. Petersburg fully confirming Gladstone's view of the Anglo-Russian arrangement regarding outposts on the Russo-Afghan frontier.

The Marquis of Hartington said the Russians occupy Katana Akrabat and the Afghans still occupy Penjedeh. He refused, on the ground of public policy, to make any further disclosures.

Mr. Gladstone's statement regarding the arrangement between England and Russia greatly disappointed members of Parlia-ment. The Marquis of Salisbury and Sir Stafford Northcote will insist upon the Government explaining the nature of the

to our interest to pay 30 per cent, more for our supplies than they would cost us at home? What special benefit do we derive from having the Catholic Union and Times, of Buffalo, declared our official organ, when the CATHOLIC RECORD is in the hands of nearly every member of the association, while scarcely one in a place of the Ameer of Afghanistan before association. arrangement.

It is semi-officially stated that Sir Ed-

association, while scarcely one in a hundred sees the former paper, and many will consider it an additional burden to be obliged to subscribe for it?

The foregoing questions are asked in

IRISH BENEVOLENT SOCIETY.

The annual meeting of the Irish Benevolent Society, cf London, was held on Friday in the Board of Trade rooms. Present:—Dr. Sippi (President), Messrs. H. D. Long, John Keary, J. J. Blake, R. Wigmore, B. C. McCann, Dr. McGuigan, Thomas Coffey, P. F. Boyle, James B. Vining, D. Regan, L. K. Cameron, W. Thompson, J. Collins and C. Bullen.

The annual report was read by Mr. P. F. Boyle, Financial Secretary, showing receipts \$279.29, including a balance from last year of \$48.38; disbursements, \$187.40; balance on hand, \$91.99. The assets consist of stock in loan societies with premiums amounting to \$48.85, and liabilities not exceeding \$20.

ties not exceeding \$20.

The report was adopted on motion of

the President.

The following new members were elected:—Messrs, James Fitzgerald and Michael Bird.

Michael Bird.

Dr. McGuigan proposed Mr. James Magee for president. Elected unanimously. First Vice-President, Mr. J. J. Blake. Second Vice-President, Mr. M. D. Fraser. Third Vice-President, Dr. McGuigan. Treasurer, Mr. J. B. Vining. Financial Secretary, Mr. P. F. Boyle. Recording Secretary, Mr. B. C. McCann. Executive Committee, Messrs. W. J. Reid, B. Cronyn, J. M. Keary, D. Regan, John Labatt, T. Coffey, C. A. Sippi, R. Wigmore, S. Grant, Geo. Robinson, H. D. Long and Thomas Smallman.

Wigners, S. Grant, Geo. Robinson, H. D. Long and Thomas Smallman. Auditors—Messrs. W. Thompson and R. M. McElheran. Physicians—Drs. McGuigan, Browne, Niven and Smith.

Mr. Keary was then called to the chair. and Mr. Regan proposed a hearty vote of thanks to the retiring President, Dr. Sippi. In doing so he paid a warm tribute to the doctor's services on behalf of the society, which he was mainly instrumental in forming, and was one of its most faithful

supporters.

Mr. Coffey seconded the resolution. stating it was the doctor's warm anxiety to promote good-will among the Irishmen of the city, which had influenced him in his efforts in forming the society.

The resolution was carried unanimously

The resolution was carried unanimously by a standing vote.

Dr. Sippi made a timely response, thanking them for the flattering vote, and referring to the words of Mr. Coffey, said his idea had always been that Irishmen needed something to bring them together, and when they met socially and knew each other thoroughly those unhappy feuds which sometimes occurred through a difference of creed would be impossible. He wished these societies were common in the wished these societies were common in the old land, and in conclusion promised to do all in his power to promote the welfare of

the Society.

It was decided to hold the installation on Tuesday evening next.

DIOCESE OF HAMILTON.

CLERICAL CHANGES.

CLERICAL CHANGES.

His Lordship Bishop Carbery has transferred Very Rev. Chancellor Keogh from St. Patrick's Church, Hamilton, to the charge of the parish of Dundas, vacant since the death of the Very Rev. Dean O'Reilly. Chancellor Keogh was very popular with his parishioners and the people of Hamilton generally. His courtesy and genial disposition having gained for him a host of friends. The people of Dundas have reason to feel proud at having such a worthy successor to their late ing such a worthy successor to their late

ing such a worthy successor to their late lamented pastor.

At a late meeting of the Hamilton Separate School Board, Father Halm was appointed Superintendent in place of Father Slaven, the latter having declined the office. The different committees were struck and a vote of thanks tendered to the rating Superintendent.

BRANTFORD NOTES.

walnut, the lower part of white oak, and in the upper corners of the panels are carved the emblems of Christ's passion. This rail is a present from Mr. Patrick Griffin, who, it will be remembered, was the contractor for the plastering of the church and who won so much praise for his execution of the work. His generosity in making this present will be much appreciated, and its presence will add much to the appearance of his own workmanship on the walls and of his own workmanship on the walls and pillars.

Miss Mary Byron, of Brantford Township, died on Wednesday of last week, aged 38 years, and was buried on Friday morning. For a long time she has been sinking steadily under that relentless disease, consumption. She has always lived here and had many sincere friends. The funeral on Friday magnifestations. funeral on Friday morning from her brother's residence, in the Township of Brantford, was largely attended.

Mr. Williams, of Paris, sang at vespers in our church last Sunday evening. RETIRING from BUSINESS—Brussels carpet, tapestry carpet, three-ply carpet, at cost.—R. S. MURRAY & CO.

ST. PATRICK'S DAY. The grand concert held in the Opera

The grand concert held in the Opera House, London, on the evening of St. Patrick's day, was in every regard a great success. The different pieces on the programme were executed in the best style, nearly all of them being appropriate to the occasion. The proceeds from the immense crowd that thronged the hall will warm successful. will, we are sure, reach a handsome sum to aid the building fund of the new Cathe-dral. Rev. Father Tiernan's energy and ability in making all the arrangements de-serves the highest commendation, and to these may be attributed the highly satisfac-tory results. The musical portion of the entertainment was under the management of Mrs. Cruickshanks, organist of St. Peter's Cathedral. This accomplished lady performed her part, as is her custom, in faultless manner.

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Mistakes of Modern Infidels.

The Rev. George R. Northgraves, of the Diocese of Londoa, Ont., has prepared a reply to lagersoll, Paine, Voitaire and other assailants of the Christian religion, which he entitles "Mittakes of Modern Infidels." In this book the Rev. Mr. Northgraves, undertakes to refute these assaults step by step, and he fortifies his refutation with citations from the Scriptures and numerous authorities in ecclesiastical and secular history. A few iastical and secular history. A few quotations from the topics discussed show what thoroughness and scholarship—to neither of which Ingersoll can make any pretensions—the author has devoted to his reply. He discusses the question of slavery as tolerated in the Old Testament and the New, the extermination of the pagans by the Jews with the divine sanction, the authenticity and integrity of the writings ascribed to Moses, as well as of other parts of the Bible, which have been challeuged by Ingersoll and other critics, challenged by Ingersoll and other critics, the truth of Genesis in its account of the creation; the deluge; the Israelites in Egypt—in brief the whole range of questions and doubts raised by Ingersoll. Both those who are partial as well as those who are hostile to Ingersoll, will be edified and interested in this searching investigation into the sources of the Christian religion by a man who is well furnished with a knowledge of the scriptures as well as with the claims of modern

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"Mistakes of Modern Infidels," by Rev. G. R. Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. Thos. Coffey, Catholic Record office, London, Ont.

Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality. It is also the most generous, because, independently of it, there is neither pleasure nor interest.—Lacordaire.

City of the state of the state

HARRET REPORT.

LONDON.

Wheat—Spring, 1 35 to 1 40; Dethl, ₱ 100 lbs, 1 35 to 1 40; Red, 1 35 to 1 40; Clawson, 1 35 to 1 49; Red, 1 35 to 1 40, Oats, 87c to 90c, Corn, 85c to 91. Barley, 96c to 110. Peas, 98c to 100. Rye, 90c to 95. Clover seed. 3 00 to 5 00. Timothy Seed, 1 75 to 2 25. Flour—Pastry, per cwt, 2 50 to 2 50; Family, 2 25 to 2 25, Oatmeal, Standard, 2 10 to 2 29, Granulated, 2 29 to 2 49. Cornmeal, 1 75 to 2 00. Shorts, ton, 16 00 to 18 00. Bran, 14 00 to 16 00. Hay, 8 00 to 0 00. Straw, per load, 2 00 to 3 05. Butter—pound rolls, 18c to 22c; crock, 18c to 19c; tubs, 12c to 18c. Ergs, 74. tail, 22c to 25c; basket, 20c to 23c. Cheese, 1b., 11½ to 12c. Lard, 11 to 12c. Turnips, 20c to 25c. Turkeys, 75 to 2 00. Chickens, per pair, 40c to 60c. Ducks, per pair, 50 to 80c. Potatoes, per bag, 30c to 50c. Onions, per bushet, 60 to 80c. Potatoes, per bag, 30c to 50c. Onions, per bushet, 60 to 80c. Dressed Hogs, per cwt, 5 75 to 6 00. Beef, per cwt, 400 to 6 (c. Mutton, per 1b, ct o 6c. Lamb, per lb, 6c to 7c. Hops, per lb, 20c to 20c. Wood, per cord, 400 to 4 5b.



Detroit Free Press.

RETIRING from RUSINESS

MARKET REPORT.

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Street, 60c to 60c. Wheat, Street, spring, 0.00 16 to 0.00.

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Spring wheat, 70c to 8.c. Fall wheat, 80c to 185c. Scotch, 95c. Rye, 48c to 50c; Beans, 1 25 to 150.

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MISCELLANEOUS — Potatoes, new, 00c gal.; 35c to 00c a bag. Hay, 12 00 to 15 00; straw, 450 to 5 00. Flour, 4 25 to 5 00. Oatmeal, 4 75 per barrel. Bran, 90c per cwt. Hides. rough 5½ to 6c; inspected, No. 1, 7 50 to 800 per cwt.

FLOUR—Receipts, 500 bbis. Quotations are as follows: Superior, \$5 10 to \$5 20; patents, \$425 to \$5 00, superior extra, \$4 10 to \$4 15; extra superfine, \$3 95 to \$4 05; apring extra, \$4 36 to \$3 75; superine, \$3 40 to \$3 50; strong bakers, \$4 15 to \$500; fine, \$3 15 to \$3 25; middlings, \$2 75 to \$2 99; pollards, \$2 55 to \$2 75; Ontarlo bags, \$1 75 to \$2 00; city bags, \$2 30 to \$2 35; city bakers, \$5 80 to \$90 0. GRAIN — Wheat, new white winter, 90c to 91c; Can. red winter, 91c to 39c. Not. 2 spring, 91c to 93c. Corn, 61c to 63c. Peas, 72c to 73s. Oats, \$2 to 32c. Rye, 60c to 62c. Barley, 50c to 60c. MEAL — Oatmeal, \$4 00 to \$4 40; cornmeal, \$3 20 to \$2 35 city bakers, \$5 80 to \$9 00. Granned, \$3 20 to \$2 50. Eastern Townships, 11 to 14c; Western, 11c to 15c. Cheese, 10c to 12c; Pork, \$15 50 to \$16 50. Lard, 91c to 10c; Bacon, 12c to 13c; hams, 13c to 14c.

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SECRETARY.

OF MARY GROVES (MARRIAGE NAME OF MARY GROVES (MARRIAGE NAME Unknown), a native of Drimgoon, Townland of Bock, County Cavan, Ireland. When last heard from, about 25 years ago, was in Belleville, Upper Canada. If this should meet the eye of her children, they will confer a favor by addressing her niece, Mary McDonnell, South street, Chicopee Falls, Hampden, Co. Mass.

We make a specia of Clerical Suits, turn out better fitt and better finished oments than any W tern House.

News, March 18. News, March 18.

The anniversary of Ireland's saint was quietly observed in the Tuesday, the Men's Branch of the Confraternity of the Holy Family sing early mass at six o'clock, where the Tuesday of the Rev. P. A. Twohey made a short a expressing his pleasure at seeing so

present.
At half-past ten o'clock grand mass was celebrated by the Rev.
McGrath with Fathers Twohe
Toomey as deacon and sub-deacon sermon was preached by the Rev. Kelly (Secretary.) It dwelt chie the life and labors of St. Patric drew lessons of admonition and in tion from his holy life. His birth is a matter of conjecture, ar romantic incidents of his boyhood he was carried to Ireland as a slav

he was carried to Ireland as a slav his subsequent successful efforescape are the most noteworthy of his career outside of his magnetic field in the subsequent has revealed the of the bishop who consecrated Srick to be St. Maximus. In the his consecration, 432, St. Patrick to Ireland, and having determine vangelize the whole island, pressward to its chief places. In Easte of the following year St. Patrick of the following years. He supernatural powers. He sto have all the elements of under his control, and the of the Druids fell for ever, so was their defeat at the cor Tara. Upon the influence cowork at Tara St. Patrick relie his success throughout the land, a anticipations were abundantly re The subsequent incidents of his are more like the details of a b visitation to the churches of his d After his success at Tara, churche built, priests were consecrated an asteries established wherever he and the people took upon the sweet yoke of Jesus Christ. At t of 120 years he passed away, established Christianity throughd length and breadth of Ireland turned the people from a worship sun to a knowledge of the living Round towers, the altars of sun w still rear themselves throughou breadth of Ireland as symbols tel the nations the stability of the fathe people of Ireland. They are

esting as relics of the paganism land, but they have a more holy pu recalling the days when St. Patricl over the Western Seas. They are tified with the fire worship of th sians, and although the religion false one it was not debasing. vated the mind of man as far as religion could, and thus Ireland natural ground for the perpetua the Christian faith. "O, great faith the preacher, "steadfast and true fresh and fragrant as the emerald of Ireland! In honoring our apos day, let us pray that he will eve petuate this faith, which is quicke us more highly than in any other ple." The history of Ireland is the sorrow felt by the people for c to the religion of the cross. Faith and overwhelms the human min sorrow. The greater the faith the the sorrow, and as gold is purif fire, so is the heart chastened and tified by sorrow, and the history land's sorrows is an evidence of th and abiding faith of her children. one gazes upon the ivy-covered w Ireland, he is impressed with the

ness of their sorrows and in syn with the great faith of their son "rather than lose that faith," s-preacher, "I would rather see n loved native land encircled with t or the Man of Sorrows." In faithful children have spread the throughout the world. For ei hundred years and more, God has on the world by means of His C His design is to bring man to all edge of himself and He has chos weak thins of the world to see weak things of the world to cor the strong. The hand of God r seen in the spread of the church th the eye of faith alone. In the est ment of Christianity in the old wo great empire of Rome subjugate world and impressed upon these jected people her own languag Yet these despised people and multiplied and impressed up dominant empire its own faith. humble Christians took up the lar of their captors, and used it to spre-faith of Jesus Christ. The great e put forth all its power to crush out t

laith, and for over three hundred

the martyrs' groans and prayers we from the blood stained altars of he

Rome. But God was with His dren and through them impressed

the mighty empire the Christian re In the New World, Great Britai greatest empire the world ever sa upon hose dominions the sun

VOL 7.

CLERICAL

N. Wilson & C

ST. PATRICK'S DAY IN KING