Catholic Recoed.

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

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CLERICAL

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THE BLESSED EUCHARIST.

Sermon by His Lordship the Bishop of London.

His Lordship the Bishop of London continued his lenten lectures on Sunday last in St. Peter's cathedral. Taking his text from the 50th and 51st verses of St John, vi chapter, he preached for nearly an hour on the subject of the Blessed Eucharist. The following is a substantial

report of his discourse :

As we have reached that period in the As we have reached that period in the ecclesiastical year when the church requires of her children to approach the Holy Table and to partake of the body and blood of Christ, I have thought that it would be in perfect accord with the spirit and intent of the Church to talk to you for some time to day on the consideration of this stupendous mystery of Christ's goodness and love—I mean the Blessed Eucharist. It is most useful to recall to mind the great truths of our holy religion and the grounds on which they rest, as well as upon the practical lessons to be derived from them. It is not sufficient to hold those truths theoretically. It is not sufficient to allow them to remain as cold abstractions in the intellect. It does not suffice that they should remain unproductive in the field of the heart like the seeds sown in stony soil that take no root and produce no fruits to reward the toil and expectations of the husbandman. No, we must try to penetrate ourselves with a vivid sense of their reality. We must make them living convictions that will influence our actions and shape our conduct, and that like good seed falling on grateful soil will spring up in the soul of man and will produce a rich and abundant harvest of virtues, good works and holiness of life.

The Catholic Church holds that Jesus

Christ is really and truly present in the Blessed Eucharist—that the living Christ in his full humanity, and in his divine personality, is present in the Blessed Sacrament of the altar under the appearances of bread and wine. This is a most momen-tous doctrine. It is one of the foundation doctrines of the church. It is the tion doctrines of the church. It is the basis of Catholic worship, and the centre around which the ceremonies of the church cluster, and which gives a mean-ing to the altar, to the architecture of the cathedral, to the sacred music chanted in the choir and to all the adjuncts of Cath-

olic worship.

The scriptural arguments in proof of the real presence of Christ in the Blessed Sacrament may be reduced to three heads: First. Christ promised to institute the sacrament of His body and blood.

Second. He instituted it. Third. St. Paul testifies t St. Paul testifies to the truth of

that institution. was a practice of our Saviour to adapt his discourses to the circumstances in which he found himself, and to draw his divine lessons from the character of the miracles which he had wrought. On the occasion under consideration our Saviour was after working the miracle of the multiplication of bread. The crowd followed Him across the sea of Galilee in the hope of witnessing a repetition of the miracle for their own benefit. OurLord said to them, You seek me, not because you have seen miracles but because you did eat of the loaves and were filled. Labor not for the Labor not for the meat which perisheth but for that which endureth for life everlasting, which the Son of Man will give you." Our Saviour then passed on to speak of the Blessed Eucharist, that bread from heaven which he was to institute for the salvation and sanctification of His people. It was then that he unfolded his divine purpose of instituting the heavenly banquet of the Blessed Eucharist for the food of human souls. We find his magnificent promises on the subject recorded in the 6th chapter of the gospel of St. John: "I am," he said "the bread of St. John: "I am," he said "the bread recorded in the 6th chapter of the gospel of St. John: "I am," he said "the bread of life. Your fathers did eat of manna in which cometh down from heaven that if any man eat of it he may not die. the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread which I shall give is my flesh for the life of the world." Herein is contained the blessed promise of our Saviour regarding the institution of the sacrament of his body and blood. The Jews present, who perfectly understood the language blessed Lord, were startled at the eness of the doctrine unfolded. strangeness "They therefore," says the sacred text, "strove amongst themselves, saying, how can this man give us his flesh to eat?" They understood him to speak in the literal sense. They understood him to speak in the iteral that the bread and wine that he promised would be in reality his flesh and blood, and they were right in so understanding him. For had they misunderstood him; had he meant that his words should bear a figurative meaning instead iteral one, he would have corrected their mistake.

On all other occasions when the words of

doubts regarding the character and the sense of his teaching. Thus, when Christ spoke to Nicodemus on the subject of baptism, He said to him, "Amen, amen, I say to thee, unless a man be born again he cannot enter the kingdom of Heaven." Nicodemus understood Christ literally, and hence he said, "How can a man be born again when he is old?" Our Savior explains his words by showing that explains his words by showing that He spoke in the spiritual sense of

a new birth in saying, "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter the king-days of heaven." (John ii e. 2.5) dom of heaven." (John iii. c, 3-5. v.)
Other examples to this effect may be found in Matthew xvi, 9 v. and xix, 24 v.; in John xv, 23 v., etc., etc. We find in this day's gospel a striking instance of this habit of our Saviour in explaining himself when misunderstood. He was addressing the Jews and graching to the next the rest of the saviour and graching to the next saviour in the saviour saviour in the saviour saviou the Jews and speaking to them of his eternal existence as God, and he said, "Abraham, your father, rejoiced that he might see my day. He saw it and was glad." His hearers misunderstood him to mean that as a man he was as old as Abraham, and murmuring they said, "Thou art not yet fifty years old and hast thou seen Abraham?" our Saviour, because they misunderstood the meaning of his words, showed them that he was speaking of His existence as God and added, "Amen, amen, I say unto you, before Abraham was made I am." (John before Abraham was made I am." (John viii. 57-58 verses.) From this law of conviii. 37-38 verses.) From this law of conduct observed by our Blessed Saviour we may certainly conclude that had He been misunderstood on this occasion by the Jews; that had He meant that His words should be taken in a figurative and not in a literal sense, He would have explained the difficulty and would have plainly un-

folded to His hearers His exact and entire meaning. But instead of doing so He insists upon their acceptance of the doctrine in a literal sense, that is to say, in the Catholic sense of His real presence, and we must, therefore, conclude that when they understood Him to speak in a literal sense they understood Him aright, and, there-fore, that the Catholic doctrine regarding the Eucharist is the real and true meaning of Ctrist's words; viz, that He would be of Cerist's words; viz, that He would be truly and really present in the Blessed Sacrament. He, therefore, goes on to insist upon the acceptance of His doctrine in the sense in which they understood it. He says in effect to them, "you may have intellectual difficulties about this matter, the Lord your God. Lean susbut I am the Lord your God; I can suspend the laws of nature if necessary ; I am able and I mean to do that which I promised for the salvation and sanctification of my people, and I, therefore, demand of you to submit your intellect and your reason to my authority and infallible ver-

trine of His real presence, in the following words:
"Amen, amen, I say unto you: unless
you eat of the flesh of the Son of man and drink His blood you shall not have life in

acity." He, therefore, proceeded to inculcate in the most emphatic terms the doc-

you.
"Whosoever eateth my flesh and drink-eth my blood hath eternal life and I will raise him up at the last day.

"For my flesh is meat indeed and my blood is drink indeed.

live by the Father; so he that eateth me even he shall live by me. "This is that bread which came down from heaven; not as your fathers did eat manna and are dead. He that eateth of

In these forcible words we find proclaimed the magnificent promise of the Blessed Eucharist, and the vital and saving effects which were to flow out from 'it upon human souls like streams from an inexhaustible fountain.

this bread shall live forever.'

We now come to the words of the institution, which took place on the evening before our Saviour's suffering
and death. That eve was dark with
shadows of that preternatural
darkness that was to enshroud Calvary on the morrow. Our Lord then saw the terrible scenes of which he was to be the principal figure on the following day. He then saw the treason of Judas, the denial of Peter, the scourging, the crown of thorns that the poor earth could afford him, the mockery of the soldiers, the undying enmity of the Jewish priests, his suffering and his death on the cross; but the tide of his mercies rose above all these considerations and urged him to create and to establish this greatest institution of His infinite odness and love. He was about to make is last will and testament, about to leave a precious legacy to His church, and His ords will therefore be plain and conc They will be creative and mighty in their significance and power. They will be brief and as plain as language can make them, in order if possible to prevent all misunderstanding of their meaning. ing bread into his sacred hands he blessed and broke and gave to his disciples, saying Take ye and eat. This is My body, and taking the chalice he gave thanks and gave to them saying: "Drink ye all of this, for this is My blood of the new testament, which shall be shed for many unto the remission of sins." (Matthew xxv c. 26 v.) In those creative words omnipo tent as were the words of God in the creati of the world our blessed Saviour instituted of the world our blessed Saviour instituted the sacrament of His body and blood under the appearances of bread and wine. Our divine Redeemer on this occasion said of the Blessed Eucharist: "This is My body." The Protestant interpretation says it not your body, but a figure of your body. Christ says "This is My blood." The Protestant interpretation says it is not your blood but a figure of your blood. It is related that at the time of the so-called hearers He invariably explained His meaning, in order to do away with all

understood to be the meaning of Christ's words, "This is My body," and whether he understood them in a literal or figurahe understood them in a literal or light tive sense. The painter stated that if his questioner would call upon him within an appointed time he would give him his answer. When the friend called the painter unfolded a magnificent tableau before his eyes, containing three figures, the centre one being that of our Lord, the other two being those of Luther and Calvin respectively. Under the figure of our Lord were the words. "This is my of our Lord were the words. "Insis my body." Under that of Luther were the words, "Here is my body," and under that of Calvin were the words, "This is a figure of my body." As the visitor at odd entranced before the beautiful tableau the painter significantly asked him "which of

nese three tells the truth?"
St. Paul, referring to the institution of the Blessed Eucharist, declared that be the Diessed Eucharist, declared that he had received the doctrine directly from Christ himself. The apostle was not present at the institution and hence it is most remarkable that, inspired by the Holy Ghost and informed by our Lord himself, he describes it in the very words which our Saviour had made use of in its

institution. His words, which may be found in i. Cor. xi. 23-29, were as follows:

For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus the same night on which he was betrayed took bread.

And when he had given thanks he broke

it and said, "Take ye and eat, this is my body which is broken for you; this do in remembrance of me." In like manner also he took the

cup when he had supped, saying, "this is the new testament of my blood; this do re as oft as ye drink it in remembrance "For as often as ve eat this bread, and

drink this cup ye do shew the Lord's death till he comes."

Therefore, whoever shall eat this bread or drink this cup of the Lord unworthity shall be guilty of the body and blood But let a man examine himself and so

let him eat of that bread and drink of that For he that eateth and drinketh unworthily eateth and drinketh damnation to humself, not discerning the Lord's body.

His Lordship then went on to show that the words of St. Paul, above quoted, could only be understood in the literal sense of the Catholic doctrine on the subject, for how could this strong language of the apostle be understood in a figurative sense? Therefore, whoever shall eat this bread or drink of the chalice of the Lord unworthily shall be guilty of the body and blood of Christ, if there be no such body and blood present or if they be only there in figures and signs and sym bols. Such is the strength of St. Paul's languagethat it cannot but be understood in the Catholic sense, viz, that under the appearances of bread and wine Christ's body and

blood are really and substantially present. The same must be said of the following: 'For he that eateth unworthily eateth and drinketh damnation to himself, not dis-cerning the body of the Lord." What more fearful punishment could be inflicted in consequence of any crime than eternal damnation. The crime then of eating and "He that eateth my flesh and drinketh
my blood dwelleth in me and I in him.

"As the living Father has sent me and I

But this extraordinary degree of guilt cannot possibly be incurred in profan-ing the mere symbols or signs of Christ's body. The only way we have to account for this severity of language is the reason given by the Apostle, because those who eat and drink un-worthily do not discern the body of the Lord. His Lordship then went on to say that this was the doctrine held by the Church from the remotest antiquity down to the present day, and for this purpose cited the testi-monies of several of the Christian fathers, not only as interpreters of the meaning of the holy scripture on the sub-

ject but as trustworthy witnesses of the doctrine held by the Church in the matter in their day. He then passed on to speak of the effects of the Blessed Eucharist upon the souls of worthy receivers.

The Blessed Eucharist is the food of the soul. It is written that it is not on bread alone that man lives. Man is a compound being, and made up of soul and body, united in one person. He is a child of time and a child of eternity. His body must have food in order to live. The soul also must have its food in order to live the spiritual life that is proper to it. Our bodies touch the material creation, and derive their food and nourishment from the earth. Our souls touch the immaterial creation, and, as it were, reach up to heaven and from heaven must derive their nutriment. But what can nourish the soul; this spiritual being whose thoughts range through the regions of eternity—this soul which God has made in his image, and in which he has sown the seeds of boundless as pirations and of infinite wants? Where is the soil sufficiently fertile to produce for it the food of divine life? The food of the soul, my of divine life? The food of the soul, my brethren, is truth, and beauty, and the supreme good; in other words, it is God Himself—God, in His pure essence and in the beatific vision, will be the food of the soul during the eternal ages—God, behind veils and symbols, is its food during the days of its exile. Yes, the soul has need of this divine table, and, mindful of its origin and its destiny, it ever seeks union origin and its destiny, it ever seeks union with God—it ever craves to live of His life—it ever yearns "to be inebriated with the plenty of God's house, to drink of the torrent of His p ure; because "with him is the fountain of life." (3-Psalm 35.) As the flame tends upwards-as the stream flows ever onwards towards the ocean from which it first had sprung—so the immortal soul, the daughter of heaven, the immediate creation of God—forever tends to reach reformation in Germany a celebrated painter was asked by a friend what he

Him and to be united with Him. It was made for God, as the eye was made for the light, and is unhappy without him. It is famished with a hunger that nothing but the possession of God can satisfy—it is parched with a consuming thirst that can-not be quenched save by drinking at the infinite fountain of divine life. Hence St. Augustine exclaimed, "Thou hast made our hearts for thyself, O God, and they are not at rest until they repose in thee." Hence also the Psalmist exclaimed, "As the hart panteth after the fountains of waters, so panteth my soul after thee, O God." And be it remembered that this union with God is an essential condition of the soul's spiritual life. "I am the vine and you are the branches; as the branches cannot bring forth fruit unless they abide in the vine, so neither can you unless you abide in me, for without me you can do

abide in me, for without me you can do nothing." (John xv.)

Now what are the means by which we may abide in Christ, and He in us? Our Lord Himself has given us the means, by the institution of the Blessed Sacrament. "Amen, I say to you, he that eateth My flesh and drinketh My blood abideth in Me and I in him."

The Blessed Enghavier nowishes the

The Blessed Eucharist nourishes the the food of Christians. The food of angels in heaven is the divine Word—is the Son of God. They receive this food divested of all sensible forms. Immaterial spirits—they swim in the ocean of life that is at once eternal, and always young. The angels, says Origen, feed on the wisdom of God, and in contemplation of the truth. They receive the strength to accomplish

their mission. "O divine Word" says
St. Augustine, thou art the
nourishment and the bread of angels; it is thee that the heavenly powers are full of substantial life; it is by thee that they live, and that they are pure and happy." The divine Word, the Son of God, is, therefore, the bread of angels, and that bread is given to us for the good and life of the soul, under the appearance of bread and wine. "But one day," says St. Augus-tine, "these sacraments of time will pass away; they are but the bandages of the sick; they are remedies for time; in the perfect state of health they will be cast aside; but now they are necessary, and without them we could not attain to a

complete cure. His Lordship then proceeded to show how the Blessed Eucharist and its admirable effects were foreshadowed by the blood of the paschal lamb sprinkled on the door-posts of the Israelites in Egypt, and by the manna in the desert. In the stillness and darkness of night the destroy-ing angel flashed like lightning in the heavens, through the land of Egypt, and smote with death the first born in every household not protected by the blood of the paschal lamb; but those Israelites whose door-posts were sprinkled by that prophetic blood escaped unburt. So it is in the Christian Church. Those of her children who receive worthily and frequently the Blessed Eucharist and whose souls are sprinkled and washed by the Eucharistic blood of Christ, are protected and saved from the eternal death that the destroying angel, the devil, inflicts

of God in the desert—it fed and ished them amid the wastes and desola-tions of the wilderness, and strengthened them to gain the most complete victories over the numerous and hostile that roamed the desert. Never that roamed the desert. Nevertheless, those fed by it died the death—"your fathers did eat manna in the desert and are dead," said Christ.
The manna of the Blessed Eucharist

feeds the soul, strengthens it against its enemies, and enables it to reach the true land of promise, God's eternal kingdom It enables the soul to live of the life of "As the Father hath sent me, and I live by the Father, so he that eateth me the same also shall live by me." As the branches of a tree live by the sap of that tree, so we, engrafted on the tree of life, which is God, and united with Him through the Sacred humanity of Christ in the Blessed Euchar st-live of the divine life of God, and are made partakers of the divine nature. And although the bodies of worthy communicants will die like those of others though they may sleep away for ages the sabbath of the tomb, unheeded and long forgotten—nevertheless, those bodies have, through communion, received the seed of an immortal and imperishable life, and on the Resurrection day they will shake off the dust and ashes, and the odor of the tomb, and shall ari incorruption, in power and unfading glory. "He," says Christ, "that eateth me, the same also shall live by me, and I

will raise him up on the last day."

Let us sum up and conclude what we have been saying by summarising as follows, in the language of our theologians, the chief effects of the Holy Eucharist on the souls of worthy communicants The first is, that it is the food and nourishment of our souls, and the support of ur spiritual life, hence our Saviour said. (John vi. 56.) "My flesh is meat indeed and my blood is drink indeed." "Wherefore," says St. Cyprian, "He left us his flesh eat, and His blood to drink, in order nourish our souls."

The second is, that by virtue thereof, we may be united to Christ, and made as it were one with him, wherefore our Saviour says, John vi, 6-7., "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." By which words he testifies the great love he has for us, in leaving us His body and His blood to feed and nourish our souls, and in order that He may unite Himself more closely to us. But let us see how, by receiving the holy sacrament, we are united to Christ, and how we can be made one with Him. You died, after a brief illness, of inflammation. It is thought they will live together outside of the church.—From the Chicago Tribune.

must not, dear Christians, imagine that the Eucharist unites us with Him, so as to make one person, nor is the body of Christ changed into our body when we receive it. We are made indeed like unto Him by grace, but we cannot convert or change Him into ourselves, as we do our corporeal meat, but by communion of His body and blood He is in us and we in Him.

The third is, that it remits venial sin,

and preserves us against mortal. ore, St. Ambrose says, that the Eucharist soften received for a remedy against our daily infirmities, and that it makes us be-ware of mortal sin. Hence the Council of Trent declares (less. 13. c. 2.,) that this Sacrament is a preservative against mortal sin, and a remedy against venial sin. It not only strengthens us against sin, but also against the temptations which incline to it. The fourth is that it heals the distempers of the soul, that is, the passions and disorderly affections thereof. It weakens concupiscence, or gives new strength to overcome it. It diminishes anger, envy, pride and other vices, as St. Bernard excellently well observes. Serm de Coena Dom. "If any observes. Serm de Coena Dom. "If any one," says he, "does not find so frequent, or so violent motions of anger, envy, impurity, or of other like passions, let him give thanks to the body and blood of our Lord, for it is the virtue of this Sacra-ment which produces in him these effects,

ment which produces in him these effects, and let him rejoice that the worst of ulcers begins to heal."

Lastly. The Holy Eucharist gives a right to eternal life, wherefore Christ said, (John vi. 5-9.) "He that eateth this bread shall live forever." It also gives perseverance in the grace of God and in the way of salvation in the midst of the various and imminent dangers. of the various and imminent dangers which we encounter in this life and particularly when we draw near death; whence church always takes care to communicate the sick when they are in danger of death, so that they may be strengthened in that dangerous passage and happily arrive at the haven of salvation by means of this divine nourishment, which is then called the Viaticum; that is to say, all

things necessary for a journey.

This doctrine of the Blessed Eucharist has been held and cherished by the church in all the ages of her long and chequered existence. It was her comfort in the existence. It was her common in cheerless gloom of the catacombs, it supcheerless gloom of the courage of the ported and sustained the courage of the martyrs in the presence of the wild beasts that ravened for their blood in the Roman amphitheatre. The Blessed Eucharist is the very life of the church; it sanctifies her children amid the temptations and cor-ruptions of the world—it sustains them amidst the great trials and sorrows of life
—it makes their death beds happy and
robs death of its sting and terrors by the promise and the guarantee which it gives of a happy and immortal life—it is the tree of life standing in the midst of the church's vineyard. More powerful than the blood of the lamb that sprinkled the door-posts of the Israelites in Egypt, it saves immortal souls from the destroying angel, the devil. More precious than the manna, it nourishes and sustains the spiritual life of the soul in the wilderness of that the destroying angel, the devil, inflicts upon those who are not so guarded and protected.

The manna was also a lively figure of the Blessed Eucharist. It fed the children is the King's supper to which all are that the destroying angel, the devil, inflicts the world, saves it from an eternal death and enables it to reach one day the true land of promise, the kingdom of God's infinite and unending happiness. It is the King's supper to which all are invited-it is Christ's greatest legacy to man—the pledge and proof of His infinite and imperishable love of His children. Oh! my brethren, listen to the voice of the church calling on you, especially no to approach the King's supper-tal and to partake of the living bro supper-table and to partake of the living bread of Christ's body, which imparts eternal life. Come at his invitation and with worthy dispositions, to receive the body and blood of Christ. By doing so you will obey a commandment of God and a precept of His Church—you will promote your soul's highest interests—you will make use of most powerful means left by Christ to enable you to triumph over sin and sorrow. You will live of the life of Christ. "He that eateth me the same also shall live by me;" and on the last day, when all mankind shall be gathered together to hear the public and official decree of their endless fate— when countless thousands will arise from the corruption of the grave only to begin the undying death of the damnel, your lives, once sanctified and purified by the worthy reception of the body and blood of Christ, and vivilied by the seeds of immortality sown in them by this Blessed Sacrament, will arise from their graves in incorruption, in power, and in glory, and together with your glor-ified souls will reign forever with Christ in the infinite happiness of heaven, "Amen, I say to you, he that cateth me the same also shall live by me, and I will raise him up on the last day."

BRANTFORD LETTER.

RECENT DEATHS

On Friday, March 21, Mr. James Cheevers was instantly killed while working at the hospital. He was engaged taking out a cellar wall, and to do so mickly undermined part of it, when such denly a large section of it fell upon h and he was dead when taken out. eased was about 55 years of age, and for years has resided near Cainsville, a little east of the city, but for some time back in the highest terms of him. He leaves a widow and one grown son.
On the 24th Mrs. James Barrett died

rather suddenly from the bursting of a blood vessel. Though not in vigorous health for a long time, her death was not looked for and its cause was apparently not connected with her previous illness. Her

She leaves a young family and a husband

poor health.
Requiem mass was sung here a couple of weeks ago for Mrs. Garety who died in Michigan recently. The family (father and mother and three sons) left these parts for Michigan some five years ago, and word has come again and again of a death among them until now there is but one of

the sons left of them all.

Very Rev. Father Dowling and Rev. Father Lennon are in New York awaiting the arrival of the new bishop of Hamil-ton diocese, the Rt Rev. Dr. Carberry.

THE DEATH OF A GOOD PRIEST.

REV. T. O'REILLY.

A cloud of sorrow and gloom hangs over

the parish of Oakville. Their good pastor, Rev. T. O'Reilly, while attending his flock contracted a serious illness—congesflock contracted a serious illness—conges-tion of the lungs—which hurried him to the grave. Fortified by the rites of holy church his death was a peaceful and a happy one. He bowed his head to the iron hand, with a true spirit of Christian resignation, and left an example which will not be soon or easily forgotten. He was born in the perish of Cartleagher. was born in the parish of Castlerahen, County Cavan, Ireland. In his early childhood and youthful years he evinced great piety, a gentle, kind, and generous disposition, and showing marked signs of a true vocation to the holy priesthood. In 1867 he entered Cavan College where he pursued his classical studies with great success, and in 1874, when the late be-loved Bishop Crinnon went to Ireland to find ecclesiastical students this good son of Erin left parents, relatives, and broke all bonds of friendship that would hold him in the scenes of his native place, crossed the broad Atlantic with other companions to labor among strangers in a strange land Ere long, however, his generous and char-itable disposition won for him many true friends. He entered the Grand Seminary of Montreal in 1874 where he pursued his theological studies, there winning the love of his fellow seminarians, the esteem and confidence of his superiors. In 1877 he was ordained priest by the late Bishop Orinnon. He was sent as Curate to Rev. Chancellor Kehoe, the pastor of Walker-ton mission, and at the end of a year was appointed pastor of Oakville mission, where he labored with zeal and success until bit health felical bat Christone while until his health failed last Christmas while endeavoring to give all in the different parts of his large mission a share of the spiritual consolations of that holy season. He won the hearts of all classes of the com-He won the hearts of all classes of the community by his unbounded charity, his gentle, kind and sociable manner. He went about doing good like his divine Master, by kind words, and actions, and like the good shepherd, laid down his life for his flock. He was esteemed and beloved by the clergy and his superiors. His loss will be deeply felt by all his loving people. Shortly after taking ill he came to the House of Providence, Dundas, where the good Sisters of St. Joseph did all in their power to relieve him and bring him back his lost health. His funeral took place on Tuesday, the first of April, to St. Augus-Tuesday, the first of April, to St. Augustine's Church, where a solemn requiem mass was offered up by Rev. Father Feeny, curate, Dundas, celebrant; Rev. Fathers McGuire, P. P. Galt, deacon, and Crinnon, urate, Brantford, sub-deacon. the clergy present were Very Rev. Dean O'Rielly, Dundas, Rev. Chancellor Kehoe, Fathers Lillis and Cleary, Hamilton; McDonald, S. J., Guelph. After the Absolution Rev. Father McGuire preached to the very large congregation present an eloquent panegyric on the deceased priest whom he knew from boyhood—a com-panion in college in Ireland, and in the seminary in Montreal, with whom he was ordained, who was his constant and sincere friend during his priestly career in the diocese. He concluded his discourse by reminding all of the certainty of death often coming when least expected, on the vital importance of being always ready and prepared. The remains were then aght to Oakville, where they will be laid in a vault, prepared underneath the parish church, this being his own wish, and the ardent desire of his loving and sorrow-stricken people. Requiescat in

EXCOMMUNICATED.

PETER W. MOORE AND HIS NEWLY WEDDED WIFE DECLARED OUTSIDE THE PALE OF Legansport, Ind., Feb. 17 .- One of the

most sensational events that ever occurred in Catholic circles in this city took place at St. Vincent De Paul church to day, being the excommunication of a couple who had been recently married in viola-tion of the laws of the Catholic church. The facts regarding the marriage are as follows: Peter W. Moore, a liquor-dealer of this city who has a divorced wife living was married a few days ago in Chicago to Miss Mollie Dolan, daughter of William Dolan, the owner of the opera-house in this city. Both were Catholics, and both were anxious to be married in that church, but the priest in this city refused to marry them, as the church laws do not recognize divorces. Then the couple went to Chicago, attended church there, and fin-Chicago, attended church there, and finally, as is alleged, by representing themselves as members of that parish, were married by a priest. Returning here, the case was referred to Bishop Dwenger of Fort Wayne, who declared the marriage null and void. The only means Mr. and Mrs. More new have of certified belowing here. Mrs. Moore now have of getting back into their Church is by separation and asking the forgiveness of the congregation. While the bride has always been a faithful Cath-olic and the groom has attended regularly, it is thought they will live together out

My Mother.

JAMES BERRY BENSEL. And I said, "She is dead, I could not brook But they took my hand and they led me i Once again alone in that silent place, My beautiful dead and I, face to face.

And I could not speak, and I could not stir, But I stood and with love I looked on her. With love, and with rapture, and strange surprise
I looked on the lips and the close-shut eyes

On the perfect rest, and the calm content, And the happiness there in her feature

And the thin, white hands that had wrough Now nerveless to kisses or fevered touch. My beautiful dead who had known the strife The pain and the sorrow, that we call Life:

Who had never faltered beneath her cross, Nor murmured when loss followed swift or

And the smile that sweetened her lips alwa Ley light on her blessed mouth that day. I smoothed from her hair a silver thread, And I wept, but I could not think her dead

I felt, with a wonder too deep for speech, She could tell what only the angels teach And over her mouth I leaned my ear, Lest there might be something I should no

Then out from the silence between us stole A message that reached to my inmost sou "Why weep you to day who have wept before That the road was rough I must journey o'er?

"Why mourn that my lips can answer not When anguish and sorrow are both forgot "Behold, all my life I have longed for rest-Yea, e'en when I held you upon my breast.

"And now that I lie in a breathless sleep. Instead of rejoicing you sigh and weep. "My dearest, I know that you would not break, If you could, my slumber and have me wake; "For, though life was full of the things that

I have never till now known happiness." Then I dried my tears, and with lifted head I left my mother, my beautiful dead.

—Youth's Companion.

"THEY WERE A GREAT PEOPLE,

A Contribution to Some Vexed Questions in Ireland.

BY LIEUT.-COL. W. F. BUTLER, C. B. Any person leaving Euston Station at 8,25 p. m., and traveling by Irish express Service, via Holyhead, Kingstown, and Dublin, may find himself at twelve noon on the following day at a railway junction in the center of the South of Ireland, some 430 miles from London. Changing trains at this junction, he will reach Lin erick an hour later, where a second and final change will place him in a carriage marked "Ennis."

After a certain lapse of time, his train, moving out from Limerick station, will run slowly through some rich, low-lying meadows—will run slower still across a bridge spanning a large full-fed river flowing towards the West, and finally will achieve the slowest measure of railroad progression as it puffs and blows up the steep grades that lead from "Shan Shore" to the high level of the Cratloe Hills in Clare.

And now, as stations come and go along the line of railway, the traveler, apart from a keen enjoyment of bits of rare landscape beauty intermixed with bare brown stretches of bog and treeless waste, will become conscious of a new sensation. He will find himself in a world where time has no value, where punctuality is a precept recognized only in its incessant infraction, and where 'railroading"—as it is termed in America-is a business completely divested of those characteristics of bustle, speed, energy, and animated human effort which are usually associated with its practice throughout the world. We will take one station on the line as a sample of the routine of traffic more or less observable at all

of the routine of traffic more or less observable at all.

With many sudden jerks, and harsh sounds of iron in contact with iron, the train comes to a stop—a lazy-looking porter walks along the platform shouting the name of the station in a deep, rich patois—the guard and the station-master graduates—the guard and the station graduates—the guard and the station-master graduates—the graduate greet each other after the manner of greet each other after the manner of friends who have not met for years, and may not meet again for life. Apparently the road on the left, that was even then overcome by emotion, they retire into the recess of the station-house. A man comes along with a grease-box for the wheels; he is about to proceed with his avocation when, recognizing a friend in the middle of a third-class compartment, he lays down his box, suspends all lubricating effort, and devotes himself to a prolonged shaking of hands through the carriage-windows, his "How are you, Mickey?" being borne in tones of gen-nickey?" being borne in tones of gen-nickey?" being borne in tones of genuine welcome along the train. appears to be getting in or out, nor does mail, baggage, or otherwise—why the train should have stopped; unless it was for the benefit of the two members of the Royal Irish Constabulary, the single car-driver, and the half-dozen idlers of stand on the platform. or the other half-dozen less privileged individuals who are looking over the station wall, blankly staring at the proceedings. The car driver is near ou rage-window, and we engage him in a conversation.

"They stop a long time here," we re "They do, yer honor—but the hill was agin her from Limerick up, and she do

get hot over it," he replied.
"Is it all like this?" we asked. "It's mostly the same up to Ardsollus," answers, "but from Ardsollus down he answers, "but from Ardsollus down she gives great value entirely. But shure it's better for her," he goes on, "to take her coorse aisy; last year she was on her time at Cratloe crossing_the gate was shut agin her—the porter's wife ran out to open it, and got killed."

Suddenly the station bell interrupts our conversation, the engine whistles, and we move off from the platform. Now rough, we are told, used his battle-axe the station. much confusion in the interior of lowed by the station-master, the first-named official masters the position at

to the platform-this done, the guard turns fiercely upon some idle urchins who are standing in suspicious proximity to the station bell.

tharted her?"

There is no reply.

"Ave I caught the one that gave her the bell, I'd—," here words fail him to express the vengeance he would wreak upon the delinquent ringer, the boys sepupon the delinquent ringer, the boys sep-arate and run, the guard gives the final signal of departure, and we move slowly off at last, one hour and twenty minutes behind time.

Despite "the value" given from Ard-

sollus down, a remunerative proceeding solely due to a steep down grade which "she" was utterly powerless to control, "she" was utterly powerless to control, we are fully an hour late at Ennis station. To the people in the train, or to those out of it, the hour lost matters little, but with thirty long miles before us, ere the halting place for the night is reached,

the delay makes a serious difference.

There is a bright side, however, to the picture. If the railroading has been slow and bad—the car-driving is destined to be rapid and excellent. Our few traps are neatly and expeditiously packed "on the well," the driver takes his reins on off-seat-touches the little brown mare with the whip, and we are soon outside Ennis, holding a steady pace of seven miles in the hour into the West. There are still four hours of good daylight before us, and we are only twenty hours out from London.

out from London.
Only twenty hours of time, yet an age of scene and surrounding. It is mid-summer—the blue-gray limestone road stretches away over hill and dale—dustless, grass-bordered, and silent. On the ditches, over the fields, and up the rounded hill the grass is green as only Irish grass can be—soft green in the shadows,golden-green where the sun,now sinking slowly towards the west, touches it with slanting beam—many meadows are deep in yellow flagger lillies, the corn-crake is loud amid the tufts of meadow sweet, and the outline of the hills lies in wonderful clearness against the sky; there are dark patches of bog and lighter bits of heather scattered here and there, with acres of potatoes in blossom and fields of

Through which the poppies show their scar-let coats."

Now and again, on either side of the road a solitary shattered tower stands out upon a bare hill-side, or rounded "rath," fringed with thorn bushes, is seen, and often the ivied gable of a roof-less church rises and the standard of the second standard of the second standard less church rises near the roadside—the ruined reminders of forgotten times.

After two hours driving we stop at the door of a roadside public house, on the white-washed wall of which a board informs the traveler that Fanny O'Dea is licensed to dispense spirits and enter-tainment for man and beast. The driver gives the mare a white drink, takes a darker one himself, and then we go on again towards the west—the daylight of the long June evening still glorious over the land.

The driver has now become loquacious He was loud in praise of the beauty of Mrs. O'Dea. He tells us that when he first knew her she "had a waste like the shaft of his car." He tells us too, that he remembers the bad times, but that personally "he didn't get much of the He informs us that the country famine. through which we are passing, and the castles which we see rising up, gray ruined towers on the green slopes, "all castles which we see rising up, gray ruined towers on the green slopes, "all belonged once to the MacMahons, that they held the land, far and near, from six miles on this side of Ennis to the rocks at Loop Head; that they were a great people, but that they were all gone from the land now."

"Where did they go?" we ask.
"Devil a one knows your boxes.

"Devil a one knows, your honor. It's likely they hanged some, and transported more, and maybe them that was neither hanged nor transported drank them-

selves out—anyways they're gone out of it this many a day." "And who's in their place now?" we

inquire. "There's many a one," he replies

breaking her heart for him."

At last we were on the top of the hill. Below—at the further side—the land spreads out in many a mile of shore, ridge, and valley into the golden haze of sunset. The estuary of the Shannon opens westward into the Atlantic; from shore to shore many miles of water are shore to shore many miles of water are gleaming in the evening light. A large green island lies in the estuary, and from its centre a lofty round tower rises above many ruins—dark in the sunlight; back from the shore rolling ridges spread westward, green, wiid, and treeless. These ridges, this long line of shore as far as eye can reach in front, was all MacMahon's land too.

So much for the scene, as it presented itself to us on this summer's evening. Let us see if we can add something to the driver's "They were a great but they're all gone, root and branch,

from the land now sir." To do so we must go back a long way. Among the many Celtic names in the early history of Ireland from which the English reader turns in perplexed indifference, there is one which seems to have caught in more lasting cadence the

moders memory. It is that of Brian Boru—Brian of the Tribute. This tavorite hero of the Celtic bard and historian fell fighting, as everybody knows, or ought to know, on the field of Clontarf; or rather he was slain towards the end of the battle by some fugitive Danes, who found him praying in his tent—like Moses—for the success of his people. He was at this time eighty-eight

years of age.

Many of his kith and kin perished in the onfusion in the interior of the station-master, the first-cial masters the position at deal death through the armor of his once— a shout, and an impatient wave of the hand brings the train back again upon by the Danish chief, Arnulf. Seiz-

rough first shook him out of his armor, and then killed him with his axe; but it s said that the Dane, in his last moment snatched his opponent's knife from his belt, and plunged it into his side. Tordle-back, or Turlough, son of Murrough, and grandson of Brian, also died hard that day. He was only a boy of sixteen, but despite his youth, the "Annals of Clon-mannies" tell us that his body was macnoise" tell us that his body was found after the battle floating in the tideway of the Tolka river, with both his hands twisted in the hair of a Dane whom he had followed into the sea.

he had followed into the sea.

Fortunately for the future of the MacMahons, some of Brian's children survived this famous day at Clontarf.
Tordlebach the second—son of another
son—left a child, Murrough, who afterwards became King of Ireland in 1100.
He left a son Mahon O'Brian, the first
MacMahon of Corea Resea. That the MacMahon of Corca Basca. That the family came of a good fighting stock we think the above details will sufficiently attest. By what process this Mahon O'Brian became chief of Corca Basca,—namely, of all the shore-line, hill-side, river, vale, and meadow we have looked at from the height of land on the summer evening lately described,—there is now no record; but title to possession could not have proved a matter of grave difficulty to the kin of Murrough, the armor shaker, or Tordleback, the hairtwister.

We may pass over the tweltth and thirteenth centuries in a few words. Corca Basca lay a long way off. Unless its chieftains made themselves conspicuous by seeking their enemies, then enemies were not likely to go looking for them. That the MacMahons, and their cousins, the O'Brians, did issue forth across the Shannon is, indeed, frequently on record. We hear of them in many a fight against the early Norman settlers, and once as wreaking "great fury" upon a body of Ostmen or Danes in the service of the Normans in 1170. But all through their wars,

against Dane, Norman, or rival Celtic chieftain, they appear to have shown considerable knowledge of that second string to the bow of force—diplomacy. The lords of Thomond were never adverse to treating with their foes. Even the great Brian of Clontarf, destroyer of Danes though he was, could give his daughter in marriage to a Danish prince, and take to wife the widow of a Danish king—indeed the family seemed fond of foreign alliances. Harold, the last king of the Saxons, was brother-in-law to "Brian of Thomond. When King Richard the Second made

his first attempt to conciliate the Irish chiefs after two hundred years of fruit-less fighting, O'Brian of Thomond was one of the four "Kings of Ireland" who were selected for the experiment of having knighthood conferred upon them. The reply of the chiefs was characteristic. "At seven years of age," they said, "our sons receive knighthood: we assemble in an open space, the boys, mounted on horseback, run tilts against shields hung in the centre of the plain; the boy who breaks the largest numbe of shafts is the first in the list of knights." It was explained that in Norman chivalry knighthood was an honor so high that prince and king might aspire to it. Finally, the four chiefs aspire to it. Finally, the four chiefs were induced to accept the distinction, but notwithstanding all the pomp and display lavished by the king upon the ceremony of the installation, the Celtic chiefs received their honors with feelings not altogether unlike those with which some Maharajah in India who traced unbroken descent from Timour, or Mah-moud of Ghizni, might regard the insignia of an order which he held in com nia of an order which he held in com-panionship with Sir Bumble, the Mayor of Modbury. For nearly two hundred years following this event we hear little of the O'Brians or their cousins, the Mac-Mahons, Corca Basca lay beyond Tho-Thomond was itself a long way from every place—shut in between the great ocean, a large river, a lake, and trackless swamps.

TO BE CONTINUED.

Prominent Butter Makers

There is no dissent from the decision of candid and capable dairymen, that the Improved Butter Color of Wells, Such men as A. W. Cheever of Massachusetts, E. D. Mason, Vermont, Francis A. Hoffman, Wisconsin, use it, and recommend it as superior to all others.

Sore Throat.

This common and painful affection may be readily cured by the prompt applica-tion of Hagyard's Yellow Oil, taking it internally at the same time according to directions. In croup, asthma, colds, swollen glands, rheumatism and other painful diseases it is equally efficacious. Jos. Beaudin, M. D., Hull, P. Q., writes: Dr. Thomas' Eclectric Oil commands a

large and increasing sale which it richly merits. I have always found it exceedingly merits. I have always found it exceedingly helpful; I use it in all cases of rheuma-tism, as we'l as fractures and dislocations. I made use of it myself to calm the pains of a broken leg, with dislocation of the foot, and in two days I was entirely relieved of the pain."

The False Prophet.

He who prophesies talsely of the weather, leaves off his flannels and over-shoes, and catches cold, is indeed unwise. If you follow this false prophet your cue lies in taking Hagyard's Pectoral sam. It is the best cough cure and the safest throat and lung remedy known to medical science.

Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made that the millions of sufferers

An Unprotected Family.

Is one that has not that valuable remedy, Hagyard's Yellow Oil, in the house for accidents and emergencies. It cures colds, croup, sore throat, deafness, rheumatism, neuralgia, chilblains, burns, bruises and all painful injuries. HOUSE OF COMMONS.

MARCH 17th, 1884

LOYAL ORANGE ASSOCIATION INCORPORA

The effect of that s this, that the bylaws and the rules and regulations of this association, whatever they may be, are made part and parcel of the Act of incorporation. We know nothing about the secrets of the Orange institution; no man except a member of the body knows anything about those secrets; we know nothing about the by-laws of the institution; and yet we undertake, by institution; and yet we undertake, by this Bill, if it passes in its present stage, to make the rules and regulations and by-laws part of the Statute law of the country. We go further. They are at liberty to change those by-laws and rules, and those by-laws and rules ochanged are incorporated into and form changed are incorporated into and form part of the Act of Parliament. They are practically made part of the Statute law of Canada. It is a wholly unheard of thing in the history of incorporation of associations that secret by laws should

be made part of the Statute law.

Mr. BOWELL. They are not secret.

Mr. CAMERON (Huron). On all these
points I am opposed to the incorporation
of the Orange institution, apart from the policy of incorporating an Orange institu-tion at all. A good deal may be said on a question of this kind. According to the preamble of the Bill, this institution now asking incorporation, exists on one

ground only. The preamble says:
"Whereas the Loyal Orange Associa tion of British America has, by its peti-tion, prayed for an Act of incorporation to enable it to hold property as a cor-poration, and for other purposes in con-nection therewith, and it is deemed expedient to grant the prayer of the said petition; Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:"

I say that incorporation is sought on the ground that this is a religious and benevolent institution, and solely such. I do not know what the Orange Lodge is elsewhere; I do not speak of what it is elsewhere; but I say that in the Pro-vince to which I belong it is not solely a religious and benevolent institution. It is more a political organization than a religious and benevolent institution. Some hon, MEMBERS. No, no.

Mr. CAMERON (Huron). Some hon. members opposite say "no." I am in a position to establish the words I have used by the utterances of the leading members of the Orange order, and by resolutions of the Grand Lodge itself and to prove that it is not only a religious and benevolent institution, but that it is a political institution-one in the interests of a political party, and for the benefit of a political party.
Some hon, MEMBERS. No.

Mr. CAMERON (Huron). I do propose to enter at any great length into this point; but will the hon. gentlemen who say "no," deny that the Orange

Lodge has expelled men for voting for Lodge has expelled men for voting for a
Liberal candidate.

Some hon, MEMBERS, No.

Mr. CAMERON (Huron), Will hon,
members deny that the Orange Lodge
has expelled men for voting for a Catholic candidate? Will hon, gentlemen
deny that the Grand Lodge has more than once declared and put resolutions on the minutes, some of which I hold in my hand, declaring that it was improper to vote either for a Grit or the Popish ally of a Grit. If hon, gentlemen do not controvert that, I do not care to occupy time in discussing it; but in my Pro-vince I say the Orange institution is largely a political institution and is ran in the interest of one political party. have here a statement by one of the leading men of the association, who stated that the association always voted one way, and that that way was Tory. If so, I say it must be looked upon as political organization; but I am not going to enter into that question to-night; but I have thrown out a challenge. I am in a position to prove, by documents in my hand, that my state-ments are correct; but I oppose the bill principally because it is improper for Parliament to deal with it on the four said in my address last year, that there grounds I have set forth. I do not understand that hon. gentlemen have denied that it is a political institution, because if so, I will go into the question

Some hon. MEMBERS. Yes.
Mr. CAMERON (Huron). Then I will take up some of the time of the House by trying to establish the statements l

Mr. CAMERON (Victoria). You are

only talking against time.
Mr. CAMERON (Huron). I hope hongentlemen will not object to hearing statements read which come from th mouths of their own friends. The hon. member for East Hastings (Mr. White), stated that he wanted free discussion on this question; I am going to give him a little free discussion. What I am going to say is not original, but it is an observa What I am going tion made by a man who belongs to the Orange order. I have said that the Orange order. I have said that the association, while claiming to be for religious and benevolent purposes solely, was really a political association in Ontario. I find a noted person connected with the institution was sent as delegate from this country to England and was supposed to be the mouth-piece of the Orange association. He was a big man in the institution, he had a doze letters after his name, indicating his title and position, he was a Knight of the Red Scarlet. He went to the Old Country and there he made use of the follow ing language :
"It was true they did not discuss poli-

tics in their lodges in Canada but when they came to vote, they all voted one

Now what is that one way? Is it in favor of the Liberal candidates? No, Sir, throughout the world may benefit by its providential discovery." not in my Province at all events. These are the words of one of their men, who occupies a prominent position in the order. I find that in an election contest, held not long ago in one of the Ridings of Ontario, a mass meeting of Orangemen was held for the purpose of considering the course they should pursue in the election. The poster which was pla-

Of the ORANGEMEN of South Ontario."
"A meeting of all the members of the "A meeting of all the members of the several lodges in the County will be held at Brooklin on Friday, 30th August, 1878, at 2 p. m., sharp, it having been thought necessary that the Orangemen should take some united action in the ensuing election. Full arrangements for carrying out the best method of securing our rights as Protestants will be made our rights as Protestants will be made Every Orangeman is particularly requested to attend. By order,

"Co. Secretary." Now, what was the object of this organization? What was the object of this meeting? Why should there have been a mass meeting of Orangemen alone, if it was merely a mass meeting of electors; but it was called for the pur-pose of promoting united action, and assisting the Conservative candidate, and they did so decide by resolution, I believe. Now, I say that the organs of obeneve. Now, I say that the organs of the Orange association have expressed opinions in the same direction. But I will first give an extract from a speech of Bro. McCormick, D. M., which, I suppose, means District Master. This speech was made in the Old Country by this gentleman, who is a leading Orangeman

"He would like them to get enrolled as voters, that at the next general election they would be able to vote for such men as Johnston, Verner, Hill, Trevor, Creighton and Stuart Knox; men such as these whose principles have been weighed in the balance and have not been found wanting. He was proud to say that everywhere the 'people's Wil-liam' was being defeated; and since last election, upwards of twenty-eight seats had been wrenched from the so-called Liberals, which gave to the Conservatives about forty-two votes on a division. This was a triumphant blow given to the great Liberal majority with which the present Parliament opened. More success to the Conservative cause."

Do these words indicate that the institution is a purely benevolent and religious institution? No, Sir; nothing of the kind. You will find further that a banquet was given to this Orangeman, and several toasts were given, among them being the Conservative cause throughout Great Britain and Ireland which was drunk three times three and one over. Then, Sir, the toast of the press was given—no, not the press, but the Conservative press—all of which goes to show that the proposition I set out with, that this body is not solely and purely a religious and a benevolent institution, is correct. On another occasion, at the opening of an Orange hall near Belfast, Rev. Mr. Henderson, an English Church minister, was called upon to make a speech; and here is a report

which a newspaper makes of it. It said:
"Rev. Mr. Henderson, in the course of
one of his humorous, pathetic and thrilling speeches, defended the religious element of the Orange institution as well as its political, and reviewed the policy and spirit of the Radicals."

Now, Sir, I say that this all goes to show that the institution is something more than a religious and benevolent institution. I have quoted so far from the expressions of opinion by Orange men in the Mother Country. Let me now give the House what the Grand of the Orangemen of Western Ontario stated on one occasion at the Grand Lodge. He began with an apology for not having attended to Orange mat-ters for some considerable time, and the reason he gave was that he was busily engaged in promoting the Conservative cause in the various counties. He

"I principally regret that a continued absence from home, from the 8th of December last, to the 14th of February instant, fighting the battles of our party, has left a number of letters on Orange business unanswered.'

He went on to say:
"I trust you will be glad to know that your Grand Master has been honored with a seat in the Legislature by that good old Orange county, South Simcoe, which for half a century has stood true as steel to the Conservative principles of have been Orangemen all over the Province, and notably in East Toronto, who have so far forgotten their duty to the loyal and Protestant society as to ally themselves with the Grit-Republican party in the recent elections, and in the latter case with a Roman Catholic, who, if not a Fenian himself, is at any rate the brother of one who invaded our soil and murdered our brethren at Ridgeway. This state of things calls loudly for the active interference of the Orange body. If we ever hope to possess the influence in the country our numbers justly entitle us to, it can only be by union among ourselves, and I trust to see the day when serves, and I trust to see the day when the Grand Lodge will appreciate this fact and make it an offence punishable by expulsion for any member, from the Grand Master down, to resist or oppose the policy of the Orange body in Parliamentary elections."

Here was a Grand Master for Western Intario, declaring it was an outrageous thing for Orangemen to vote for a Liberal, especially if he were a Roman Catholic. Now, I stated that I was in a position to prove that the institution was not simply religious or benevolent institution, but that in Ontario it was a political organization, run in the interests of a political party, and that they always voted one way, and that was for the Conservative party. I go further, and I say that whatever may be the principles of the order—and I say nothing about that, because I do not know the secrets of the institution, or the principles on which it was founded-but whatever may have been the genuine principles upon which it was founded, I say it is run now, not in the interests of benevolence or religion, but in the interests of a political party, and that the leaders of the institution, those high in authority in the order, run it in that interest only. Let me quote to it in that interest only. Let me quote to you, not from the present, but from a late organ of the Orange institution upon this question, to show that it is antagonistic to all who do not think as they de, to those who entertain more liberal sentiments in politics or are opposed to them

carded around the Riding is in the following words:

"MASS MEETING what is to say, to the Liberal party and the Catholic Church. Here is what that organ stated not many years

ago:
"We have not to be convinced, in the
month of August, 1873, that the Grit or
Radical party, as a whole, are not only
traitors to our great Empire in general, but to our own happy Dominion In particular. Let eve one remember that an Orangeman one remember that an Orangeman is sworn to belong to no society or body of men that are enemies to Her Majesty and our glorious Constitution, and in reality the Orange institution is more opposed to the Grit and Radical faction than to political Popery. The rebellion of 1837-38, the rewarding of the rebels in 1848, in paying them their losses when our people placed the same rebels in power; the suppressing of all institutions they regarded as loyal, or tending to loyalty in Canada; their hatred and persecution of the Orange institution, and their recent insults which they have offered to Her Majesty's representatives in Canada, show most clearly that the in Canada, show most clearly that the Grit faction, in 1873, are as vile rebels in heart as the same faction were in 1837.

It is well that our brethren everywhere should know these things and govern themselves accord-ingly, and beware of the two smoking firebrands—the Grits and their allies, the Papists."
This is the language which is used

towards the Grits and their allies, the Papists, who are put on the same ground, as being traitors and disloyal to their country; this is the language used on behalf of this purely religious and benevolent institution, which comes here seek ing incorporation at our hands. Sir, if incorporation is granted on those grounds it is granted under false pretences. Let me read you something further on this point. There was an Orange gathering not many years ago at Hamilton, and there was a certain reverend gentleman who made a speech there. gentlemen, you know, generally use the strongest language; and on that occasion, he made use of the following language:

"Orangemen never commenced a riot, but when attacked always returned home, with flying colors, to the notes of the 'Protestant Boys,' and 'Croppies Lie Down.' None but Croppies have a right to feel that music grating to their ears. We must be united, the lecturer said, to effect any good. We want no Grits, no traitors in our ranks, to divide us. If united we shall conquer, but if we allow our enemies to divide us, they will laugh us to scorn and render us powerless. Grit traitors are making a strong effort to come in among the Orangemen, especially in Toronto. We hope to see their power abated, their wrath assuaged, and their devices confounded."

Here, you see, both classes to which I have referred are put in the same category: they do not want to see a Liberal in their ranks; and yet this is a purely religious and benevolent association. The organ of the association at that time made use of the following lan

guage:"A few years ago, in Ontario, the very expression of Grit Orangeman, to every man in the least degree acquainted with the Order, would be the subject of great amusement. It was then known, what every true Orangeman now knows, that Radicals could not be Orangemen, and no Grit, with any kind of a clear conscience, would for one moment think of taking the Orange obligation. But times have changed so far, at least, as Toronto is concerned. A meeting can hardly be convened in Toronto, of Orangemen, but Satanic Grits are stationed in different parts of the hall, impudently wearing our colors, and watching with an eagle's our colors, and watching with an eagle's eye every member present, and catching every word that may drop from the lips of the brethren, to convey them to the enemies of our order. They are known at every meeting, from the noise and disorder they create, in their endeavors to get brother arrayed against brother. Toronto has always been distinguished for its loyalty, and we hope our brethren —the old standards—will unite as one man in this city, for the purpose of driving the intruders out of the order. We hope soon to see a special rule adopted by the brethren, making it a serious offence for a brother to introduce the mission into the fraternity. We are glad to see that several of the city lodges

friend Judas, in their own places, and outside the portals of any society which calls itself loyal. Brethren, remember the enemy is at the door; take notice and govern yourselves accordingly. Grits can readily be known by their clamour, and, we may add, their clamour, we may add, ignorance. their clamour, and, we may add, by their gross ignorance. We only wish the Tylers were directed where they could be treated according to their merits. To call them brothers we never shall. We regard them as intrudto lead them, or rather forward them, to ing enemies with whom no true Orangeman can ever be at peace, so long as one of them is present at our meetings to spy out our liberties and report to our enemies. We have long made it a matter of conscience not to converse with them as Orangemen, and we are happy to say to our readers that at least nine out of every ten Orangemen in Toronto are with us. In the meeting referred to, Lieut, Col. O. R. Gowan, and R. S. Birch, Barrister at Law, made eloquent and telling speeches in defence of our loyal institution against both Radical esuits and Grit plotters."

are taking steps in the right direction, in order to leave the Grits, like their old

Yet the organization, the hon. gentleman says, is not political. In the same newspaper, on the same date, there is a piece of doggerel which I am going to trouble the House by reading. It is headed, "Radical Intruders in an Orange Lodge," and is as follows :-

By the blood of your fathers, the martyrs of old; By the honour and courage that never were sold; By the throne that you love and the faith

you revere: Watch, Orangemen! watch! the vile traitors By the dread recollection of horrors long

past;
By the Radical who still is true to his cast;
By the Pope's low Grit allies, who plot to
betray:
Watch, Orangemen! watch! drive the traitors away.
By all that kind Heaven or earth can afford;
By religion and love, and by torture abhorred;

By wife, home and by kin; By the one sacred to sing;
By Conservative pi
cals down:
Watch, Orangement
Church and Cr

APR IL 5, M

By base superstitue

And this is a puligious institution connected with it. given—this setting of party against p creed, and this feelings of our c stead of doing any find that the Gran up the question Grits and Papists Orange lodges, was moved and "Resolved,—That be presented to th

ish America, pray tion of our associa to prevent mem election for any longing to or in Roman Catholic le of their so voting, from our order."
Why, Sir, what cording to the re Lodge, a Roman be elected to a con fit to be made a pomember of the or vote against him.

igious and benevo er it was moved and seconded by a same Grand Lodge "That inasmuch brethren of the Lo at the recent Pa voted for a Fenian ference to a sound solved that the Di be directed to in and deal with the may be conceived The sound Prot

worth, and the Pa

against him was the present Senate of the order were what? To expel those men who exe men, to vote acc sciences. For doin ent institution, w terests of our com that I propose to with. I have sho political organizati of one political par that a resolution w Lodge, making a m if he voted for a Grit. I have shown zation is opposed and to the Roman say that an institu not deserve recogn an independent Pa it is arrogant in s not be allowed to e sion from the orga ing of the Grand L in 1876, the follo

passed:—
"Resolved—That Right Worshipful C has arrived wher Canada, without r political parties, m political phalanx encroachments of t

"Unswerving an to the Mother Cou nection.
"2. No grants of purse for sectarian "3. No separate

lar education for al

"4. Taxation for property held by its fair assessment "5. The opening tions in the land, i public inspec officials.

County Master in in the event of a other election tal submit the platfor candidates, to asce port them or not county meeting be and if neither of th port the said plat the duty of the C out a candidate. What is that if

spirit? It shows pirit that could h ass of the commu The spirit of hosti fested towards the to the Roman Cath ample occasion to during the last few well the bitter disc in the press on with respect to a b in our common sel The Catho Toronto objected Minister of Educa cause it was obj and important bod men who have di ions from his, opin and are respected ing man. The menting on the ac Education, said :

"It was an outra Minister of Educat has made this con for any reason Protestant public not submit to Arc other Romish pries shall not be used by Protestants.

our public school

By base superstition, and priestcraft and Watch, Orangemen! watch! 'tis the crisis of

By wife, home and children; by friends and by kin;
By the one sacred triumph, of which Britons sing:

By Conservative principles, keep the Radicals down:

Watch, Orangemen! watch! and defend Church and Crown.

And this is a purely benevolent and religious institution, having no politics connected with it. Sir, I say there is no benevolence in the quotations I have given—this setting of man against man, of party against party, of creed against creed, and this rising up of the worst feelings of our corresponding to the corre feelings of our common humanity, instead of doing anything to allay them. I find that the Grand Lodge has also taken up the question as how to deal with Grits and Papists who attempt to enter Orange lodges. In the Grand Lodge it was moved and

"Resolved,—That our humble petition be presented to the Grand Lodge of British America, praying that the constitu-tion of our association be so amended as to prevent members of our association oting at any municipal or parliamentary election for any person or persons be longing to or in sympathy with the Roman Catholic league, and in the event of their so voting, that they be expelled

from our order."

Why, Sir, what does this mean? According to the resolution of the Grand Lodge, a Roman Catholic was not fit to be elected to a common council, was not fit to be made a pound keeper, and every member of the order was instructed to vote against him. And yet this is a religious and benevolent institution. Fur-ther it was moved by another brother and seconded by another brother of the

same Grand Lodge:—
"That inasmuch as it is reported that that masmuch as its reported that brethren of the Loyal Orange Institution at the recent Parliamentary election, voted for a Fenian sympathizer, in pre-ference to a sound Protestant, be it resolved that the District Lodge of Toronto be directed to investigate the matter, and deal with the offending brethren as may be conceived conducive to the besinterests of our institution?

The sound Protestant was Mr. Coats worth, and the Papist who was running against him was Mr. John O'Donohoe, the present Senator; and the members of the order were called upon to do— To expel from the Grand Lodge those men who exercised the right of free men, to vote according to their consciences. For doing that they were to be expelled from this religious and benevo-lent institution, which is run in the interests of our common humanity. This is not all. I have something further that I propose to trouble the House with. I have shown you that this is a political organization, run in the interests political organization, run in the interests of one political party. I have shown you that a resolution was passed in the Grand Lodge, making a man liable to expulsion if he voted for a Roman Catholic or a Grit. I have shown you that this organization is opposed to the Liberal party and to the Roman Catholic Church. I say that an institution of that kind does say that an institution of that kind does not deserve recognition at the hands of an independent Parliament. I say that it is arrogant in saying that men shall not be allowed to exercise the franchise in the way they see fit, without expul-

passed:—
"Resolved—That in the opinion of the
Right Worshipful Grand Lodge, the time
has arrived when the Orangemen of political parties, must unite in one grand political phalanx in order to stop the encroachments of the Romish Hierarchy upon the body politic of the country, and that the following platform be adop-

sion from the organization. At a meeting of the Grand Lodge of Ontario, held

in 1876, the following resolutions were

"Unswerving and untiring allegiance to the Mother Country and British con-

"2. No grants of money from the public purse for sectarian purposes.

"3. No separate schools, but free secu-

lar education for all. "4. Taxation for all; taxation for all property held by religious bodies upon

its fair assessment value "5. The opening of all public institu-tions in the land, religious or otherwise, to public inspection by Government

"6. That it shall be the duty of the

County Master in every Orange county, in the event of a general election, or other election taking place, either for the Local or Dominion Parliaments, to submit the platform to the candidate of candidates, to ascertain if they will support them or not, and then to call county meeting before the day of polling and if neither of the candidates will support the said piatform, then it shall be the duty of the County Lodge to bring out a candidate."
What is that if not political? Does

that show a religious and benevolent spirit? It shows the most intolerable pirit that could be manifested by any class of the community. That is not all.
The spirit of hostility is not only manifested towards the Liberal party, but also
to the Roman Catholics. We have had ample occasion to learn that in Ontario during the last few years. We remember well the bitter discussion that took place in the press on both sides of politics, with respect to a book that was adopted in our common schools. I refer to Mar-mion. The Catholic Archbishop of Toronto objected to that book, and the Minister of Education withdrew it, be cause it was objectionable to a large and important body of his fellow country men who have different religious opin ions from his, opinions which ought to be and are respected by every right-think ing man. The Orange Sentinel, com enting on the action of the Minister of Education, said :

"It was an outrage on the part of the Minister of Education (Mr. Crooks) if he has made this concession to the priests for any reason * * * Because the Protestant public of this Province will not submit to Archbishop Lynch or any other Romish priest dictating what books shall not be used at schools, which are almost entirely supported by taxes paid

by Protestants."

The Orange Sentinel goes on to say:

"The hand of Rome is on the throat of our public school system. The Protest
Grand Lodge. If there is such objection,

ant public are sick of this political pandering to Romanism, which, if continued, will end in the destruction of our dearest liberties. * * * B cause Archbishop Lynch does not want he book interdicted on account of its immorality, but because it exposes the k wdness of Romish ecclesiastical celibacy."

And so on. With these facts staring us in the face, it is folly to close our eyes to the fact that this institution is some-

to the fact that this institution is some-thing more than a religious and benevoent institution. At a demonstration of Orangemen held not very long ago, in my own town, another reverend gentle man made use of the following words:-"They should not on any consideration put a Roman Catholic into Parliament."

That is religion and benevolence. "Read from papers showing that the Papacy declared their only hope of continuing to a vigorous old age lay in America, and that was by having legislators to make laws favorable to them. Hoped no Catholic would be allowed into our Canadian Parliament. Said that a Roman Catholic was not a loyal man and could not be such so long as he placed the authority of the Pope first. He would, therefore, advise his brethren that where they could not send a man to Par liament of the political stripe they desired, to allow a member of any other political party, if a Protestant, to repreent them rather than a Roman Catho-

Now, I think I have shown you enough to prove that this is something more than a religious and a benevolent institution, and that I am justified therefore in opposing it. a good deal more than that. You find that an Orangeman is not at liberty to send his child to a convent, though there may be no other schools for distant, without rendering himself liable to expulsion. I hold in my hand the minutes of the Grand Lodge, and what do I find reported there:

"H. E. Ketchum was expelled for taking his child to a Roman Catholic taking his child to a roman cathone school; Wm. Stimpson was expelled for marrying a Roman Catholic." The feelings of the heart cannot even

be encouraged by this institution which is so eminently benevolent and religious.

"Thos. Powell, for being drunk and using a knife on a Protestant." Had he used it on a Catholic, it would

not have mattered. Now I find throughout this report a

dozen of these cases:
"Dalton McVicar was expelled for marrying a Roman Catholic; Richard Bradford for marrying a Roman Catholic; Alexander Kinch for marrying a Papist." They were not particular about the name in this case. You find, from beginning to end, that almost every movement made in the Grand Lodge is a move-ment in the direction I have just indicated—all pointing in the one direction, not simply that it is a religious and benevolent institution, but something more than that-a political institution. order has no right to ask incorporation on the ground of its being a religious and benevolent institution, if these ex tracts, which I have taken from the re-ports of the Grand Orange Lodge, are true, and they must be true, since the report is an official and authorized one. The society is, in fact, a political associa-tion, and is kept alive, to a large extent, for that purpose. Why should we keep this institution alive by giving it corpor-ate existence and parliamentary recog-nition? What does it do every twelfth of July, but stir up old sores, old remin-iscences, old memories that ought to be buried, in a free country like ours. I trust the hon. First Minister will not vote for this Bill. I know that he was a trust leading Orangeman at one time; I know that he was a Knight of the Royal Scar-let, and I remember reading an able

speech of his,a powerful speechmore able than I have ever heard him

make in Parliament-delivered to his

brethren in Kingston, and after the speech was over they marched down through

the streets of Kingston to the tune of "The Protestant boys," and "To hell with

the Pope." That is not the kind of institution to which we ought to give status.

I hope my hon, friend, as he and I are growing older, as the shadows of years us, will be found on the same side, with me, recording his vote against this Bill, because the society, so far, is purely political and does not deserve countenance either by voice or WHITE (Cardwell). The earlier part of the hon. gentleman's speech had to do with the constitutional right of this Parliament to pass this Bill. He took the ground that we had no authority whatever to pass a Bill of this kind, incor-porating a body to hold property, be-cause that was a matter activity, within cause that was a matter entirely within the jurisdiction of the Provincial Legislature. But we have already, during incorporated two or three throughout this Dominion: we have in-corporated the Wesleyan body, the new Methodist Church in Canada, and, curiously enough, we have made the articles of union—which are said to correspond with the rules and laws, and regulations and constitution of the Orange society—a part of the giving them the effect of law. nd giving to the body the right to change

rather important bodies to hold property and giving on the body the right to change them by a certain process afterwards, if they think proper. We have this after-noon created two corporations, so far as this branch of the Legislature is conerned, with authority to hold property. know that the question has been raised by the hon, member for Quebec as to the right of this Parliament to create those corporations, to give them the power we are giving them, standing that point was raised, this Legislature, without any serious objection, at any rate, has created those corporate bodies. It is quite true that the granting of those powers will undoubtedly require, as I understand it, that the property be held subject to the laws of the several Provinces, but so far as we are concerned, we simply create the corpor ation. The hon, gentleman further objected, on the ground that we were going to hand the property of the private lodges to the general body. That is a matter which, it seems to me, concerns the lodges themselves, and I am not aware that any petitions have been presented

it will undoubtedly come before the Private Bills Committee, where this mat-ter will be discussed, and it will be there dealt with. We have the statement that it is a direct interference with the law of Mortmain and reference is the law of Mortmain and reference is made to one of the clauses of the Bill, in which it was said that an Orangeman, according to the interpretation of the hon, gentleman, could bequeath his pro-perty to a Grand or any lodge. This is a question also of detail, which could be dealt with by the Private Bills Committee, But. Sir. the hon, gentleman is the But, Sir, the hon. gentleman, in the second part of his speech, after declaring that we had no power to pass this Bill at all, went into a general attack upon the Orange association. Sir, I ventured, when we were discussing this question on a former occasion, to point out the great inconvenience which would arise f in questions of corporation of public codies which came here, we were to be bound by our opinion of the methods or principles of these corporations. The hon, gentleman has read the opinions of a number of Orangemen—pretty strong opinions, I will admit—but I venture to say that if he goes into some of our Protestant churches, or into some of our Roman Catholic churches, and listens to the controversial sermons which are sometimes there delivered, he will find the attacks upon Roman Catholics, on the one side, and on Protestants. the other, quite as strong as anything he the other, quite as has given us here this evening, has given us here this evening.

Mr. WHITE. Do I understand hon. gentlemen to say no?

Mr. CAMERON (Huron). Yes.
Mr. WHITE. Then I can only say
that I have heard them, and the singular thing is that, the strongest opinions the hon, gentleman has given us to-day are from clergymen. Are we to be told that they use stronger expressions out of the pulpit than they would use in the pulpit ? But I am not aware that we ever pulpit? But I am not aware that we ever heard those expressions used in Parlia-ment as reasons why they should not be incorporated. Then we had read a plat-form, or what was said to be a platform, of the Orange body, to be submitted to every candidate, in order to determine whether the Orange body would vote for that candidate or not. I thought, when I heard that platform read, that I recollected something like it as being the platform of the Liberal party of the Province of Ontario, "No separate schools." That was one of them. Do hon, gentlemen remember who raised that cry in Ontario, and do they remember, as I pointed out once before, that it was the rotes of Orangemen in the old Farlia ment of Canada which gave the exten-sion of the separate school system to the Roman Catholics of Ontario, two Grand Masters of the Orangemen voting for it and a large body of the so-called Reformers voting against it, although they were supporting a Reform Government, which did not bring in the Bill, but supported a Bill, which was introduced by an hon. gentleman who is now a Senator, "No sectarian grants." That was another

Mr. LANDERKIN. Will the hon, gentleman explain who it was put the Separate School Act in force—under Government was it put in force

MR. WHITE. It was put in force, it mistake not, as far back as 1852, under the Government of Mr. Hincks, with de termined opposition of the late Hon. eorge Brown; and, from that day downwards, the late Hon. Mr. Brown and his followers in the Province of Ontario were the leading opponents of separate schools, and the Conservatives were attacked in every constituency in the Province of Ontario on the ground that they were not true to the Protestant prin-ciples which ought to govern them in that Province, and were in favour of separate schools. And then, in 1863, when it is well known that the Roman Catholics of the Province of Ontario desired some changes in the separate school law, some further extension of it, and Mr. brought in his Bill, when Mr. Sandfield Macdonald was at the head of the Gov-

ernment-Sir JOHN A. MACDONALD. Scott

being a Conservative.

Mr. WHITE. Yes; Scott being, of course, a Conservative at that time; it was before he went into the ranks hon. gentlemen opposite—when he brought in that Bill, sanctioned and supported by Mr. Sandfield Macdonald and his Government, but opposed by the ordinary following of that Government from Ontario, that Bill was passed by the votes of Conservatives in the Province of Ontario

Mr. LANDERKIN. Mr. Scott was not

in the House in 1852.

Mr. WHITE. "No sectarian grants." That was a cry on every Reform platform in Ontario. "Public institutions open to inspection." Have you never heard the inspection," Have you never heard the late Hon. George Brown announce that as his policy, as what ought to be the Statute law of the land, that every public institution receiving any grant of any kind from the Legislature, ought to be open to inspection? And I have no hesitation in saying that any institution which does receive a grant from the pubwhich does receive a grant from the public Treasury ought to be opened to inlic Treasury ought to be opened to inspection by the Covernment if it chooses to accept that grant. "Taxation of church property." Why, that is a strong cry now, with the Liberals in the Province of Ontario, Take the Liberal newspapers, nearly all of them, and you will find that they are in favour of that principle. I believe even the London Advertiser, a newspaper edited by a prominent member of this House, is in all these principles embodied in that platform, which was said to be offered to andidates for their acceptance. All these were the principles which for years governed the Liberal party in this One cannot but look back at the history of that period. I can re-member very well, and all those who took part in political discussion in this Province of Ontario can remember very well when broad Protestant principles were the basis and foundation of their whole political superstructure, when Conservatives were attacked in every part of the Province of Ontario, because they were simply priest-ridden, because they were sold to the French of Lower Canada, because they were not true to the Protestant principles which ought to govern them. When the hon, gentle-man read extracts from speeches deliv-

ered by Orangemen, I would recommend him to read the speech delivered by the late Hon. George Brown, when he was running for Toronto, in 1858, at the pre-sentation of a gold watch by the Orange-men of Toronto or some of the Orange-men of Toronto, those who were disposed men of Toronto, those who were disposed to go with the Liberal party at that time, headed by the late Mr. Robert Moody, who presented it; let him contrast the speech of the leader of the party in those who presented it; let him contrast the speech of the leader of the party in those days, who, even after he left public life, was recognized as the leader of the party, with the speeches he has quoted to us to-day, and he will find that the speeches of to-day are mere milk and water—aye, skim milk and water at that in regard to their strength, as compared with the speeches of the leaders of the Liberal party in this Province We have nothing to do here with the fact whether the Orangemen are Conservatives or Liberals. What we do know is, and it is a matter of record, that in many constituencies, Roman Catholics from the Province of Ontario and we have them to day in this House —owe their seats to Orange votes, and we know that it has been the steady record of parties in the Province of tario, that in their tactical acts, candidates were put in the field, liberality has been on the part of the Orangemen and the illiberality on the part of the clear Grit Protestants of those constituencies. That has been the history of the two parties in relation to their liberality towards our Roman Catholic fellow-citizens; but, as I have said, we are not here to discuss the question of whether Orangeism is wise or unwise, whether it is good, bad or in-different, or whether it would be better if there were no Orangemen in the coun-try. Extreme Protestants would say it try. Extreme Protestants would say it would be better if we were all Protest ants and there were no Roman Catholics, Extreme Roman Catholics would say it would be better if we were all

Catholics and there were no Protestants. But do we stop to consider that, when either the one party or the other party comes here to ask for incorporation? No; what we have to deal with is this, in this particular case, that there are today in Canada at least 250,000 pe who are Orangemen—whether wisely or not, is not for us to consider here—they come to us just like any other body comes to us to ask a simple Act of incor-poration, to ask that which is not denied to any other body that comes to this Parliament; and it does seem to me that, if we undertake to say that they shall not be incorporated, because, for-sooth, the politics do not suit the politics of hon. gentlemen opposite who happen to be Protestants, and who, upon happen to be Protestants, and wno, upon that ground, at any rate, cannot object to them; if we are to take that ground, we are laying down a principle of legis-lation which, in its practical effects, would prove exceedingly mjurious if carried out in other cases which came before us. This is simply a Bill for the incorporation of people who, as citizens: who, as neighbors, in neighborhoods where Protestants and Catholics are together, meet their neighbors of the Roman Catholic faith, and live together Roman Catholic faith, and live together as happily as men can do. I happen to represent a constituency where, in one part of it, there is a large Roman Catholic population, and where, in the very same township, there is a large Orange population. You meet the two at their social cathorings, every at their social cathorings, every same township, there is a raige population. You meet the two at their pees, at their social gatherings, everywhere, no difficulty between them, each willing to help the other in time of help or need, each willing to visit the other in time of sickness or distress, when a civil intercourse is of its greatest value.

that reeling, by taking away that reasonable ground of grievance which men have a right to feel when they come as citizens of a free country to a free Parliament, to ask for the privileges which are given without question to all others who choose to come here and ask for them. TO BÉ CONTINUED.

social intercourse is of its greatest value.

By granting this Act of incorporation, instead of increasing Orangeism, instead

of embittering the feelings between Orangemen and Catholics, I venture to say the effect will be largely to decrease

that feeling, by taking away that reason-

Peterboro' Review.

St. Patrick's day was celebrated with all due solemnity in Ennismore. The largest congregation ever seen within the sacred precincts of the Parish church assembled on the morning of the 17th. High mass was celebrated at 12 o'clock by the Rev. Father Keilty, and two hundred and twelve of the sons and daughters of Erin received the Holy Communion. Miss williams of Peterborough presided at the organ and performed her duties most creditably. Father Keilty preached a sermon on the life and works of the Saint of the day. He said that Irishmen and th sons of Irishmen were deservedly proud of their spiritual ancestry and it behoved hem always to act according to the glorious ideal left them by their forefathers in the

CONCERT.—In the evening a largely attended concert was held in the Town Hall. Recitations under the supervision of the teachers interspersed with music nd singing under the supervision of Miss williams reflected the greatest credit on all concerned. A brief address was then delivered by Father Keilty upon the material prospects of old Ireland. Everything seemed, he said, to point to a happy and a glorious future for Ireland. Under the leadership of Mr. Persell and the said. the leadership of Mr. Parnell and by aid of constitutional methods wonders were being achieved. Under the aforesaid leadership Ireland was soon to be, and in the near future, a contented and flourishing, albeit an integral portion of the Brit-ish Empire. And in this sense would be realized the aspiration of Ireland's immortal poet,

"Great, glorious and free, First flower of the earth, First gem of the sea."

The people dispersed to their homes at 9:30 p. m., after giving hearty cheers for Parnell and constitutional methods and constitutional methodshappy to meet, sorry to part, happy to

Fastion is Queen. Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods, 10c. for any color. Get at of goods. 10c. for any color. Get at druggists. Wells, Richardson, & Co., Bur-

CARDINAL MANNING ON THE HOLY FAMILY.

London Universe, March 15.

A numerous attendance of the men be-longing to the Congregation of the Holy Family greeted his Eminence the Cardinal Archbishop of Westminster on Sunday Archbishop of Westminster on Sunday afternoon when he visited St. Charles's afternoon when he visited St. Change, Ogle Street, to address them specially. On His Eminence entering the church, preceded by cross-bearer and acolytes, choir and congregation sang the Ecce Se dos Magnus. This concluded, His Emin-ence ascended the missionary platform and said it was but the other day he came there to address the women of the Con-fraternity of the Holy Family, and he was glad to be that day among the men to say a few words to them in the course of the mission that was then being con-ducted in their church. That Mission, said the Cardinal, I fervently pray God to said the Cardinal, I fervently pray God to bless, and I am now going to ask you to do something in this Mission. The other day I was speaking to those who are the wives and the mothers of families in this parish, as well as to those who are growing up and will be the mothers and wives of the future. I was then speaking to those who have the charge of our little children, and I told them, as I repeat to you, that the constitution of the charge of the charg the cause that so many of our poor Catho-lic children are being lost to the faith is because of the frightful state of the homes of the poor. You would not be here in of the poor. You would not be here if your homes were not Christian and Catholic homes; therefore you will not think I am speaking of you. You know as well as I do, that there are 10,000 homes, Christian and Catholic in name, which are you homes in any sense at all. They are not homes in any sense at all. They are wretched and made miserable by sin, vice, wrath, strife, unhappiness, contentions, all coming almost entirely from one cause. You will perhaps think I am going to say from neglect of the Sacraments. That is truly one great cause, but there is another cause deeper than this, and that is the drunkenness in which the people of this city, and I fear I must say of this country, lie drowned. There is nothing on the face of the earth so terrible as this. The Holy Family is intended to SAVE THE HOMES AND THE FAMILIES OF

OUR PEOPLE.

Unless the homes of the people are Christian, virtuous, prosperous and happy,

there never will be peace in any people. You might just as well build a house on a rotten foundation, as think people can be prosperous when their homes are not sound, healthy and holy. You are the beads of the femili holy. sound, healthy and noily. You are the heads of the families, you are over the wives and the mothers, and therefore you have the responsibility of authority, and I am confident you will do your best to am confident you will do your best to comply with your duty. Is it not ter-rible for you and me to think that there are in London 200,000 Catholics, and year after year the greatest number that come to their Confession and Holy Com munion is about 72,000? I will take off 50,000 for children and those who from sickness are unable to go, and that leave as many who never come to the Sacraments as there are who attend regularly to their duties. I am told that gularly to their duties. I am took that many come during the course of the year who do not come at Easter time. I hope that is true, but I am bound to say that I fear it is not; but anyway not one in two who are bound under pain of mortal sin to come to their duty ever come at all. Can we rest satisfied with such a state of things? No; and I call on you, members of the Holy Family, and if you have the will to do it you can do much that the clergy cannot do themselves. There are between two and three hundred priests working all the year round in London, and as you know the work of a priest is one that ties him very much to the church morning and night in his confessional.

Many hours in the week he has to attend
his schools. He has to visit the home of his secools. He has to visit the home of his people and attend at the bed-side of the sick. A priest has, like yourselves, only twenty-four hours in the day and only seven days in the week, and all these ties upon him hinder him from going to the homes of the poor. If he goes at any time before sunset. HE WILL NOT FIND THE WORKING MEN

at home, and at night he has to be in the church. More than this, a priest is like ST. PATRICK'S DAY IN ENNISMORE. yourselves; when he has done his day's work he must go to his rest, and it is hard to say that he should put on his hat and go through the streets of his parish to visit the poor. No wonder our priests break down through these rules. During the year I don't know how many of my priests have broken down, and I have been obliged to give them permission to go away. I believe there are very few idlers to be found among the priests in London, and if such exists I don't know them; but if I am asked for priests who work hard I can put my hand upon them in every parish in London. But a priest has parish in London. But a priest has neither time nor strength to do what you can do. We want more eyes to look after those who are lost sheep. We do our best, but we want others to help us. We want more eyes to lay hold of them, and I ask you men of the Holy Family to do your utmost to gain as many men as you can to enrol themselves in the Holy Family. You must all have neighbors, friends, work-fellows and companions friends, work-fellows and companions friends, work-fellows and companions whom you meet every day. Why not bring one next time you come to your Holy Family meeting? I will give one hundred days indulgence to any man who will bring another man to be enrolled in this confraternity. You have all heard of the League of the Cross, and perhaps, some who hear me are members of that ociety—the more the better—now,] tell you what the League is. The diffe ence between it and the Holy Family this: the Holy Family is a confraternity of those who are practicing their religion: of those who are practicing their religion; but the League of the Cross is a great net which is let down into the deep to take the fish, both good and bad, and bring them to the shore. The League is intended to drag all over London. It is not fraternity of reclaimed drunkards. It is not a con

I MYSELF, AND FORTY OF MY PRIESTS, are members of it, and I think we may clear the League of that charge. Dru enness is the root of all deadly sins. long as a man is sober and knows what he is doing, so long as he can tell right from wrong and has the will to stand firm to his duty, he will not go willingly into mortal sin; but when he is not so there is not a sin that he will not com mit. As I know that the real cause of the sins that destroy the souls of men is drunkenness, I put the axe to the root of

the tree, and you will say that is commonsense. Let us cut down that tree, and we shall save souls without number, but as long as that tree lives the harvest of mortal sin will grow greater year after year.
A drunken man cannot go to his confession. He is stupefied, and if he did go,
the chances are he would make a bad
confession, and that would make n atters worse. The League of the Cross is a great net spread all over London to catch not only those who are willing to come, but also those who have not the desire—to also those who have not the desire—to bring them to the good priests who will give them the pledge. I ask you then to use you influence to bring men into the League of the Cross, and I will give fifty days indulgence to every person who will bring one new member into that society. bring one new member into that society. first time a man turns his back on The first time a man turns his back on God is when he gives up going to confession. He was brought up in a Catholic school, but when he became a young man he began to fall away, and when he grew older he did not come back. When men don't come back to confession it is because they are afraid of telling the truth; they are afraid of coming out of the daylness. are afraid of coming out of the darkness of their light into that bright light which comes from the crucifix that hangs over his head in the darkness of the confessional, whence five rays of light come from the Sacred Wounds of Christ. As

THE FIRST SIGNS OF A MAN GOING WRONG is when he leaves off his confession, so the is when he leaves off his confession, so the first sign of his coming back is when he returns to it. If you wish to know whether you are really growing in spiritual life, in the love of God, if you have a hatred of sin, the way for you to find out is to see how you make your confession. Take care to examine yourselves day by day and especially before you go to confession. Do you try to find out how your life is going on; what your words, your thoughts, and your deeds are? Do you go to your confession with as much sorrow for your transgressions as you can, and have you the determination not to go back to the same sins? Now, try to inback to the same sins? Now, try to increase the number of members in the Holy Family, and gather some more into the League of the Cross. Try to bring some of your friends and neighbours to the mission to assist your priests, for we stand in need of more eyes to watch, tongues to persuade, and feet to go about, and hands to guide those who will not tongues to persuade, and feet to go about, and hands to guide those who will not come in of their own accord, to bring them back to your priests and your God. All I have to add is that we will now kneel down together and ask our Blessed and Immaculate Mother that this mission may result in the conversion of a number of sinners and a great increase of penitents, that we may have a great harvest of souls in the eternal garden and bliss of eternal

His Eminence then ascended the altar steps and gave his blessing, and the service terminated with the singing of the Holy Family hymn.

The Cathedral Cross.

Over the hushed and silent city Softly did the moonbeams fall, Resting now on tower and turret, Now on roof and now on wall.

I was sitting at my window,
With a heart by care opprest,
Looking out upon the midnight,
Vainly striving now for rest.

And I said: "Oh, life is surely Naught but sorrow, grief and loss." Then before me, pointing Heavenward, saw I the Cathedral Cross.

Oh! it stood like holy sentinel, Watching o'er the silent night, Polt.ting upward, pointing Heavenward, Bathed in moonbeams soft and bright.

And its arms, outstretched so loving, Seemed a blessing to impart, And a holy hush descending, Calmed the tumalt in my heart.

Then I heard a gentle whisper— "Dost thou shrink from pain and care? Child, art thou, then, so unwilling In thy Master's grief to share?

"Jesus bowed His head in anguish Once for thee upon the Cross; Surely, then, oh thou wilt sometimes Bear for Him a little loss!

"Should He bitter sorrow send thee, Meekly bow to His dear will, For His 'love that passeth knowledge' With sweet joy tny grief shall fill." Pointing upward, pointing Heavenward, Stood the Cross, all bathed in light.

Ind the city solly slumbere In the silent hush of night. And beside my open window Knelt I now in fervent prayer; Oh, my heart grew strangely lighter! For sweet peace had nestled there.

And I saw that pain and sorrow, Sent us by the God aboye, They are only richest blessings And sweet tokens of His love.

For the precious love of Jesus Lightens every grief and loss, Filling all our lives with brightness, Like the moonbeams on the Cross.

Sanitary Inspection.

If you would avoid sickness clear away the filth and rubbish about your premises, establish proper drainage and admit pure air. The skin, kidneys and bowels are the sluiceways of the human body. Regulate these channels of health with BurdockBlood Bitters which tend directly to purify the blood and regulate the stomach, liver and kidneys.

A HINT WORTH HEEDING .- Life loses half its zest when digestion is permanently impaired. Surely then a speedy ently impaired. Surely then a speedy means of restoring this essential of bod-ily comfort is worth trying. Every rank, every profession, bears its quota of evidence to the beneficent influence upon the stomach, and also upon the liver, bowels and kidneys, of Northrop & Lyman's Vegetable Discovery and Dyspension. man's Vegetable Discovery and Dyspep-tic Cure, or celebrated Blood Purifier. What is the wise course suggested to the sick by this testimony? We leave them to decide. Sold by Harkness & Co., Druggists, Dundas St.

"How are we ever going to get through our spring and summer's work all run down, tired out before it begins. So say many a farmer's family. answer, go to your druggist and pay five dollars for six bottles of Ayer's Sarsaparilla. This is just the medicine you need, and will pay compound interest on the investment.

Mr. Henry Marshall, Reeve of Dunn, 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 Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to rull vigor. Sold by Harkness & Co. Designies, Dunder by Harkness & Co., Druggists, Dundas

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Catholic Record.

LONDON, SATURDAY, APR. 5, 1884.

THE BRIBERY CASE.

We heartily endorse the action of the Committee on Privileges and Elections of the Ontario Legislature in its recommendation of the appointment of three Judges to enquire into and report on the bribery charges which have so shocked and startled the community. No better means could be employed by the government to secure a thorough investigation of these charges than the appointment of a commission of Judges. A full investigation is demanded by the country and required to secure the promotion of its best interto secure the promotion of its best inter-ests. The bribing of a private individual is at any time a serious offence, but the become municipal councillors. Was there bribing the members of parliament in number sufficient to change the whole course and policy of a legislative body is a veritable crime against the public weal.

No form of punishment that could be devised were too severe for such an outrage. We trust that the commission will bring home the charges to the parties really

RENFREW ASSIZES.

In its issue of the 21st ult., the Almonte Gazette, in a report of the Renfrew Spring Assizes, says of the case of Charles Larche, charged with criminal assault : "The attitude of Judge Rose in this case is severely criticised. After the judge had expressed himself as disposed to deal severely with the prisoner, the counsel, Mr. M. J. Gorman, handed him a letter from Bishop Lorrain, pleading for clemency on the ground of the prisoner's youth and previous good conduct. The letter had the effect of altering the sentence from two to three years, with flogging, to the nominal one of one year. The interference of a bishop, the unprofessional conduct of the counsel, and the weakness of the judge are all very discreditable."

Anything more discreditable than this very commentary of the Gazette we have not for some time read. Our contemporary speaks of "the interference of a bishop." Bishop Lorrain did not in any way seek to interfere with the judgment of the Court. In his letter, a document worthy His Lordship's kindly heart and Christian spirit, the bishop simply stated what he knew to be favorable to the charwhat he knew to be favorable to the character of the prisoner. The letter had an effect on the judge, whereat the Pharisees of Renfrew grew wrathful.

Works. He thought they could draw the line. They should give widows and unmarried the right to vote at municipal elections without the Parliamentary franchise. Women had the right to vote whem the priest Oct. 9, 1853, consecrated bishop of Judge Rose is too well known and too they paid taxes on property. He believed Sarepta, i. p. i., Feb. 24, 1874, and transhighly respected to be injured by statements having no other basis than malevelence and bigotry. The learned judge, in leaning to the side of mercy, did himself and the Bench of which he is one of the brightest ornaments, the highest honor. The Gazette calls the sentence "nominal. We fail, we must confess, to see wherein a sentence of one whole year's incarceration is merely nominal. We can employ no language strong enough in reprobation of the Gazette's charge of unprofessional conduct against Mr. Gorman. Those who know that gentleman, and who have, as we have had, an opportunity of watching his professional career, know that he is incapable of anything like unprofessional conduct. Mr. Gorman is a gentleman whose industry, tact and sound judgment place him above the resorts of the "unprofessional."

We feel very deep regret to see a jour nal so respectable as the Gazette lending itself to the expression of such sentiments as we have noticed in its comments on the case of the Queen vs. Larche.

THE VOTE ON THE ORANGE BILL.

We gave last week the list in full of the members of the House of Commons who voted on the question of the second reading of the Orange Bill. The vote by Provinces was as follows:

Ontario.

For. Against.

Quebec	1	50	
Nova Scotia		9	
New Brunswick	7	6	
Prince Edward Island	1	5	
Manitoba	2	1	
British Columbia		0	
The political complexion of thus stated for the second read		vote	is
Conservatives		. 58	
Liberals			
Against the second reading.			
		-	
Conservatives		. 57	

FRANCHISE TO WOMEN.

It is decidedly cold weather for the advocates of woman franchise. The dominsession, From the Globe we learn that early on a proposed extension of the municipal franchise to widows and unmarried women. The discussion is thus reported :

Mr. WATERS moved the second readmarried women to vote at municipal elections. He took the ground that women who paid taxes had a right to vote. They should not be debarred in saying who should manage the affairs of a municipal to the should manage the affairs of a municipal state. cipality. The reason they were so debarred was simply the question of sex. He held that this should be no barrier. If a female teacher was able to conduct a public school satisfactorily she was discharging a great public duty, and it did not require so much talent to exercise the franchise at municipal elections as it did to teach a

school successfully.

Mr. FRASER had not changed his views since a similar bill was introduced at a former session. He could not see where they would draw the line. If they any just ground for complaint? Would the affairs of any municipalities be better managed if women were given the franchise? He was not prepared to admit it. would take their stand. He intended to take his stand just where he was. (Hear. take his stand just where he was. (Hear, hear.) If they brought women into the municipal contest they would go upon the platform. The disadvantages would be greater than the advantages. He counted the petitions from the municipal councils with reference to this question as achieved at all. The groups did not

nothing at all. The women did not petition for this, but it was an easy matter to get printed petitions signed by councils. He had nothing but an emphatic "nay" for the bill.

Mr. CREIGHTON had introduced a

similar bill eight years ago. He was in accord with the hon. member from North Middlesex. He was decidedly opposed to giving a married woman a vote

Mr. BALFOUR hoped the hop. member or North Middlesex would not withdraw his bill. He felt convinced that it would

carry some day in the near future.

Mr. MERRICK did not intend to follow the same course which he followed eight years ago. He was opposed to the principles involved in the bill. years ago.

Mr. DRURY thought the question was one of right or wrong. They could not deny the women their right to vote on the pro-perty taxed at municipal elections. It was a well known fact that ladies exercised the franchise, and voted on money by-laws.

Mr. MEREDITH was inclined to think

of the bill. withdraw his bill.

Mr. SILLS thought the courtesy should

why women had not before been admitted to the university. They had been without

the tranchise.

Mr. FRENCH moved in amendment,

read this day three months hence.

Mr. METCALFE favoured the bill.

Mr. FRENCH consented to withdraw his amendment and the division was taken on the bill ("shall the bill be read a

YEAS.—Balfour, Baxter, Bishop, Blythe, Bretton, Caldwell, Carnegie, Clarke (Toronto), Creighton, Drury, Ermatinger, Fell, Freeman, Gillies, Graham, Gray, Hagar, Hammell, Hart, Hudson, Kearns, Kerr, Lees, McCraney, McKay, McKenzie, McKim, Metcalfe, Morin, Morgan, Mowat, Mulholland, Neelon, O'Connor, Rayside, Roe, Ross (Huron), Ross (Middlesex), Sills, Waters, Wilmot, Wood—42.

NAYS.—Awrey, Blezard, Broder, Cascaden, Fraser, French, Gibson (Hamilton), Gibson (Huron), Laidlaw, Lyon, McIntyre, McGhee, McLaughlin, McMahon, Master, Meredith, Merrick, Monk, Morris, Pardee, Phelps, Preston, Robillard wall), Solder, White-35. Robillard, Ross (Corn-

Though the second reading was carried by so large a majority, we do not expect that anything more will be heard of it for with opposition from two gentlemen of such influence as the Commissioner of Public Works and the leader of the Opposition, will become law in this Province.

OUEBEC ELECTIONS.

Elections for the House of Assembly, Quebec, were held on the 26th ult. in Three Rivers, Jacques Cartier, Chateauquay and Two Mountains. In Three Rivers Hon. M. Turcotte secured a victory. In Chateauquay and Jacques Cartier the Liberal candidates were also elected. In Two Mountains M. Beauchamp, independent conservative, was re-elected by a large majority. At the opening of the Legislature, on the 27th ult., the Hon. Mr. Wurtele was chosen speaker of the Legislative assembly.

THE CATHOLIC HIERARCHY IN CANADA.

There are four ecclesiastical Provinces ion franchise Bill is shelved for at least in the Dominion of Canada, viz., those of Clut, O. M. I., who was born on Feb. 11, another session, and Mr. Mowat's prom- Quebec, Halifax, Toronto, and St. Boni 1834, at St. Rambert, France, ordained at ised bill on the same subject certain not face. The Province of Quebec comprises to see the light of day for at least a twelve eight episcopal sees, one Vicariate and month. It is not likely in any case that one Prefecture Apostolic. The prelates Farraud at Our Lady of the Na ivity. the Ontario Premier would have com- having jurisdiction in this Province are: mitted the government to an extension of (1) Mgr. Elzear Alexander Taschereau, the Parliamentary franchise to women, who was born at Ste. Marie de la Beauce, but there is no telling what might have Feb. 17, 1820, ordained priest Sept. 10, been done by the legislature had the bill 1842, and consecrated Archbishop of Quebeen, according to promise, introduced this | bec March 19, 1871. He is the sixteenth successor of Mgr. de Laval, first bishop of Mgr. Louis Joseph d'Herbonez, O. M. I. in the present month a discussion took place | Quebec and sixth Archbishop of the same see. (2) Mgr. Edouard Charles Fabre, born in Montreal Feb. 28, 1827, ordained Montreal April 1, 1872, and consecrated bishop of Gratianopolis i. p. i., on the first of May following. He became bishop of the resignation of Mgr. Bourget. (3) Mgr. Louis Francois Lafleche, born at St. Anne de la Perade, Sept. 4th, 1818, ordained priest Jan. 6, 1844, consecrated bishop of Anthedon i. p. i, Feb. 25, 1867, he became bishop of Three Rivers April 30, 1870. (4) Mgr. Louis Zephirin Moreau, born at Becancour, April 1st, 1824, ordained priest Dec. 10, 1841, and consecrated bishop of St. Hyacinthe, January 16th, 1876. (5) Mgr. Joseph Thomas Duhamel, born at Contrecœur, Nov. 6, 1841, ordained priest Dec. 19, 1863, and consecrated bishop of Ottawa, Oct. 28th, 1874. (6) Mgr. Jean Pierre Francois Langevin, born at Quebec, Sept. 22, 1821, ordained priest, Sept. 12, 1844, and consecrated bishop of Rimouski, May 1st, 1868. (7) Mgr. Antoine Racine, born at Jeune Lorette, Jan. 26, 1822, ordained priest, Sept. 12, 1844, and consecrated bishop of Sherbrooke, Oct. 18, 1874. (8) Mgr. Dominique Racine, born at Jeune-Lorette, Jan. 24, 1828, ordained priest, Sept. 24, 1853, and consecrated bishop of Chicoutimi, August 4th, 1878. (9) Mgr. Narcisse Zephirin Lorrain, born at St. Martin, Aug. 4, 1842, ordained Aug. 4, 1867, and consecrated bishop of Cythera, . p. i., Sept. 21, 1882. The next day Mgr. Lorrain took possession of the Vicariate Apostolic of Pontiac, fixing his residence at Pembroke. (10) Mgr. Francois Xavier Bosse, born Sept. 6, 1838, ordained Oct. 4, 1863, and appointed Prefect Apostolic of the Gulf of St. Lawrence,

the 29th of May, 1882. The Province of Toronto comprises five dioceses with the following bishops: (1) His Grace the Most Rev. John Joseph Lynch, Archbishop of Toronto, born at Clones, Ireland, Feb. 6, 1816, ordained June 9, 1843, consecrated bishop of Aechinas, i. p. i, Nov. 20, 1859, he became bishop of Toronto, April 26, 1860, and Archbishop March 20, 1870. (2) The Right Rev. James Vincent Cleary, born Sept. 15, 1828, ordained priest Sept. 20, at parties in the House had been dis-lyed. He was opposed to the principles the bill. He hoped Mr. Waters would Nov. 21, 1880. (3) Right Rev. James Joseph Carberry of the order of Friars Preachers, preconized bishop August 26, Mr. SILLS thought the courtesy should be extended to the hon. gentleman, and the bill should pass its second reading.

Mr. ROSS (Huron) did not agree with the hon. the Commissioner of Public Works. He thought they could draw the May 23, 1830, ordained priest Nov. 1st, Works. They should give widows and unlated to Peterboro, July 11, 1882.

The Province of Halifax likewise includes five dioceses which, with their bishops, we here enumerate. (1) The Most Rev. C. O'Brien, born at New Glasgow, May 4, 1843, ordained April 8, 1871, consecrated Jan. 21, 1883. (2) Right Rev. Dr. Cameron, born at Antigonish Feb. 16, 1827, ordained July 26, 1853, consecrated bishop of Titopolis i. p. i., May 22, 1870, became bishop of Arichat, July 17, 1877. (3) Right Rev. John Sweeney, born at Clones, Ireland, in May 1812, ordained Sept. 1, 1844, consecrated bishop of St. John, April 15, 1860. (4) Right Rev. James Rogers born in Ireland, 1818, ordained priest Feb. 26, 1843, consecrated bishop August 15, 1860.

The Province of St. Boniface includes the dioceses of St. Boniface and St. Albert with the Vicariates Apostolic of Athabaska-Mackenzie and British Columat least another year. We have no fear bia. The bishops exercising jurisdiction is a credit to the country, and will be in that any such measure, while meeting over these immense territories are six in number.

(1) Mgr. Alexandre Antonin Tache. Archbishop of St. Boniface, of the congregation of the Oblates of Mary Immaculate, born July 23, 1823, at Riviere du Loup (em bas) was ordained priest Oct. 12, 1845, consecrated bishop of Arath, i. p. i., and coadjutor of St. Boniface, at Viviers, France, Nov. 23, 1851, became bishop of St. Boniface June 7, 1853, and named first Archbishop of the same see

Sept. 22, 1871. Mgr. Vital Justin Grandin, O. M. I., born Feb. 8, 1829, at Saint Pierre de la Cour, France, consecrated bishop of Satala i. p. i., Nov. 30, 1859, translated to St.

Albert, Sept. 25, 1871. Mgr. Henri-Joseph Farraud, O. M. I.,

he was consecrated bishop of Anemour i. p. i., Nov. 30, 1864, at Tours. Mgr. Farraud is Vicar Apostolic of Athabaska-MacKenzie. His coadjutor is Mgr. Isidore St. Boniface Dec. 20, 1857, and consecrated bishop of Erindel and coadjutor of Mgr. Lake Athabaska, Aug. 15, 1867.

The Vicariate of British Columbia com prises the entire province of that name with the exception of the I-land of Vancouver. The seat of this vicariate is New Westminster. The Vicar Apostolic is born January 17, 1822, at Brillon, France, ordained priest Oct. 14, 1849, and consecrated bishop of Melitopolis i. p. i., Oct. 9, priest Feb. 23, 1850, elected coadjutor of 1864. His coadjutor is Mgr. Pierre Paul ation. Durieu, O. M. I., who was born Dec. 4 1830, at St. Pal de Mons, France, ordained March 11, 1854, and consecrated bishop of Montreal on the 11th of May, 1876, on Marcopolis i. p. i., Oct. 24, 1875. The being the diocese of Vancouver is part of the ecclesiastical province of Oregon City, U. S. This diocese comprises the Island of Van-couver in Canada and the territory of prosperity may be again restored. Alaska in the United States. The bishop is the Right Rev. John Baptist Brondel who was born in 1841, ordained priest at Malines, Belgium, in 1863 and consecrated bishop of Vancouver at Victoria, Dec. 14, 1879. Bishop Brondel is also Vicar Apostolic of the territory of Montana in the United States.

> Besides the prelates just named there are other bishops resident in Canada but who fill no episcopal see in this country. There are many religious bodies through out the country possessing flourishing establishments. We need but mention the Jesuits, Dominicans, Oblates, Fathers of the Holy Cross, Trappists, Sulpicians and Christian Brothers. Of female religious, there are in every Province from Vancouver to Prince Edward, congregations and establishments to meet every want of society, aiding by word and work and example in the propagation of the gospel of Christ, through which all men are to be regenerated.

THE LEGISLATURE OF MANITOBA.

The second session of the fifth parliament of Manitoba was officially and with the usual solemnities opened on the 13th

The members of the legislature this year

are the following:	
Assiniboia	Alex. Murray
Baie St. Paul	E. L. Fairbanks
Birtle	E. P. Leacock
Brandon	J. E. Woodworth
Burnside	J. Mawhinney
Cartier	J. Lecompte
Dauphin	J. A. Davidson
Dufferin, North	Dr. D. H. Wilson
Dufferin, South	Wm. Winram
Emerson	
High Bluff	Wm. Crawford
Kildonan	Vacant
La Verandrye	L. A. Prudhomme
Minnedosa	Dr. Harrison
Morris	Henry Tennant
Mountain	Thos. Greenway
Norfolk	Chas. Hay
Portage la Prairie	Joseph Martin
Rockwood	S. J. Jackson
Springfield	J. H. Bell
St. Agathe	E. Cyr
St. Agathe St. Andrew's	John Norquay
St. Boniface	A. A. C. Lariviere
St. Clement's	John Allan
St. Francis Xavier	E. F. Gigot
Turtle Mountain	F. M. Young
Varennes	J. A. Miller
Winnipeg, North	E. G. Conklin
Winnipeg, South	A. C. Killam
Woodlands	
The logislature m	ot for the first time

The legislature met for the first time not building just erected for its merchanism. Of this building the example of this building the in the new building just erected for its accommodation. Of this building the Manitoba Free Press says :

The new building in which the Legis-Thursday is one of a very handsome design. prepared in the office of the Chief Archi-tect of the department of Public Works at Ottawa, and will cost, completed, the sum of \$100,000. It is erected on a large reserve in the vicinity of Fort Osborne, adjoining the residence of the Lieut-Gov-ernor, and at the corner of Broadway and Right Rev. James Rogers born in Fredard,
July 11, 1826, ordained at Halifax July 2,
1851, consecrated bishop of Chatham, Aug.
15, 1860. (5) Right Rev. Peter MeIntyre,
born at St. Peter's (P. E. I.) June 29,
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born at St. Peter's (P. E. I.) June 29, contract, reflects creditably upon the business energy of those gentlemen. Super-intendent Smith, acting on behalf of the Dominion Government, pronounces the material excellent and the workmanship in every line first-class.

THE EDIFICE keeping with the growing importance of one of the leading Provinces of the Dominion, to be placed ere many weeks, it is to be hoped, on the same footing as the other States of the Confederacy. The original contract was given in the fall of 1882 to Lyons & Co., of Ottawa, but only for the central portion and north wing. Shortly after getting under way they failed in their contract, and it was given to Gelley & Co. in June, 1883. It was thought the portions of the work let would ant Church. be sufficient for the purposes of the Leg-islature, but the authorities at Ottawa changed their minds, and resolved to complete the entire buildings, so that a con-tract was let about the middle of October last, to complete the south wing at a cost of \$36,000. The latter has been in course of erection during the recent severe weather and is equally substantial to that erected in the summer. The building is three storeys high with a mansard roof finish, Mgr. Henri-Joseph Farraud, O. M. 1., and presents a fine appearance from born June 17, 1823, at Gigondas, France, Kennedy street which it faces. The iron ordained priest at St. Boniface in 1846, cresting is not yet up, but when it is the desire to complain, will receive careful new and the neatest we have yet seen.

view will be greatly enhanced. There is a mammoth flag pole over the central tower and directly above the main en-trance. The basement is built of solid masonry and rests on a pile foundation. The superstructure is built of white brick and is trimmed with native limestone, giving to the whole building an exceedingly bright and pleasant appearance.

The first fight of the session took place on the address, Mr. Greenway, leader of the Opposition moving, seconded by Mr. Killam, the following addition to the address proposed by the government :

"1. Claims in behalf of this Province having frequently been urged upon the Federal Government without success, this House is of the opinion that the time has now arrived when the Legislature should be asked to give effect to the demands of our people by setting forth the dissabili-ties under which we labor as a Confeder-

"2. The delay in re adjusting the anomalous position so long occupied by the Province, has given a most serious blow to our prosperity. This Legislature being the only constitutional means through which people of Manitoba may hope for redress, the House should be asked to consider fully existing grievances

"3. The very great importance of increased railway facilities, is acknowledged on all hands to be absolutely essential to the proper and early development of our great natural, agricultural and other resources. Having this in view, as well as guarding the autonomy of the Province, and protecting our rights as a Legislature, it is most desirable to urge strongly upon the Privy Council of Canada a consideration of the policy adopted by them (in the interests of the C. P. R.), of disallowing local railway Acts within the authority of this

Legislature to pass. "4. This House would respectfully call the attention of His Honor to the very heavy contributions of the people of Manitoba to contributions of the people of Manitona to the Federal treasury, under the present tariff on agricultural implements, building material, canned goods, and other articles of daily consumption, which have been a source of very grievous complaint in this Province; and would humbly request His Honor to call the attention of the Federal authorities to the same, in order secure a modification of the existing tariff as regards its application to the Pro vince of Manitoba.

"b. A great proportion of the public

lands of the Province having been dis-posed of by the Federal authorities, this House is of the opinion that it would be advisable to urge on behalf of the Proadvisable to urge on benant of the Pro-vince that a sum in compensation for such lands sold and applied to Federal purposes, should be added to our capital account; especially as our right to lands has been

the following result:
For the amendment—Killam, Greenway, Winram, Hay, Young and Bell-6. Against-Norquay, La Riviere, Brown, Against—Aorquay, La Riviere, Brown, Miller, Wilson, Davidson, Leacock, Woodworth, Crawford, Mawhinney, Allan, Harrison, Douglas, Tennant, Prud'homme, Lecompte, Fairbanks, Cyr, Wagner, Gigot and Jackson—21.

The session promises to be one of the most interesting in the history of the "Prairie Province."

THE ORANGE ASSOCIATION.

Mr. Sexton, M. P., is doing good work in the Imperial Commons in bringing into the very fullest light the hideous character the very fullest light the hideous character of the Orange Association. On the 5th of March he put several questions to the manner provided by that act—before government in relation to this baneful association. We find him in the Dublin case was not of a party character.

character, and tendency of the Orange Society, and with power to send for per-

circumstance, have assented to a motion of so wide a character, even if they had deemed that an inquiry by select com-mittee was the best course to take, but viewing all the circumstances of the case, what they are prepared to do is this—the Executive will in the first place use the best means in its power for ascertaining exactly the facts alleged by the hon. mem-ber, and any other facts bearing upon them. When they have done that of course the result will be made known to Kennedy streets. The basement is of solid masonry, the material having been to form a judgment upon the whole sub-

ject.
Mr. Sexton—I beg to give notice that if the result of these inquiries is not satisfactory I will call the attention of the house to the facts alleged in my question and move for such a select committee as I have described (hear, hear).

And again:
Mr. Sexton—I beg to ask the Chief
Secretary to the Lord Lieutenant of Ireland whether his attention has been drawn to the following passage in the Lenten
Pas'oral addressed by the Catholic Bishop
of Elphin to the clergy of his diocese:

"We have evidence, which we deeply

deplore, that Freemason and Orang Lodges are actively at work in our midst plotting the extermination of our people fostering disunion, provoking outrages— in a word, undermining the very foundations of social order; and, what is most lamentable, those lodges are not only sanctioned but directed in their evil work by public officials, by justices of the peace—nay, even by Ministers of the Protest-

And whether the Irish Executive will have regard to this statement in their conduct of the promised investigation into the Orange Society in Ireland.

The Chief Secretary—The Lenten Pastorals of Roman Catholic bishops are not torals.

communicated to the Irish Government nor have they any means of verifying what they may be stated to contain. Any specific statement from a bishop or any documentary evidence which is submitted

but the Government cannot undertake to investigate the accuracy of general statements of opinion by any individual, however eminent.

Further on:

Mr. Sexton—I beg to ask the Chief
Secretary to the Lord Lieutenant of Ireland if his attention has been drawn to a
case of the Queen, at the prosecution of
Head-Constable John Shannon against Head-Constable John Shannon against Angus Hannan, an Orangeman, for having arms in his possession in a proclaimed district, heard at Omagh, county Tyrone, on Monday last, by the local bench of magistrates; whether the solicitor for the defendant pleaded guilty on his behalf, and said he was drunk at the time the revolver was found upon him; whether the bench on the occasion was composed the bench on the occasion was composed of six justices, five unpaid, all of whom are Protestants, and the resident stipendiary magistrates; whether the five unpaid magistrates agreed to fine the defendant five-and-twenty shillings, and overruled the resident magistrate, who was of opinion the defendant should be sent to prison, refused the request of the resident magisrefused the request of the resident magis-trate that his objection to the ruling should be entered on the order book, and should be entered on the order book, and allowed the solicitor for the defence to say to the resident magistrate, "You have no right to come here and stultify the decision of the majority of the bench;" whether under 44 and 45 Vic, c 5, s 5, the defendant was liable to be imprisoned for a term not exceeding three results at a term not exceeding three months, or to pay a penalty not exceeding twenty pounds; what notice will be taken of the language of the solicitor, and the conduct of the majority of the bench; whether three of the justices concerned, namely, A. C. Buchanan, chairman; Mayor Thomas Auchinleck, and William Janes Harvey, had previously attached their names to a public declaration condemn-

ing the Government for superseding Lord ing the Government for superseding Lord Rossmore and applauding his conduct as an Orangeman: whether, according to the last census, there are in the county Tyrone, where this case occurred, 109,564 Catholics and 87,669 persons of all other denominations; how many Catholic mag-istrates are in the county; how many Catholics have been recommended by the Catholics have been recommended by the Lord Lieutenant of Tyrone, Lord Charlemont, for appointment of the Commission of the Peace during the twenty years of his lieutenancy, and how many have been appointed; and how soon the Irish Executive will complete their arrangements to prevent the hearing of cases involving party feeling by the unpaid magistracy, as at pres

stituted.
The Chief Secretary—The facts with regard to the nearing of the case are stated in the question with substantial accuracy. The chairman of the bench informs however, that he did not refuse to allow the resident magistrate's protest to be entered, but that he refused to have it especially as our right to lands has been admitted by the recent annual grant of \$45,000 in lieu thereof.

After discussion the House divided with for the magistrates to have done so (hear). The statements with regard to the magistrates in the paragraph commencing "Whether three of the justices concerned" are, I believe, accurate, and also the question of figures as to the religious denomination of the inhabitants of Tyrone. According to a return recently presented to the house on the motion of the hon. genthem notes on the motion of the non, gen-tleman the number of Catholic magistrates in Tyrone was six. The Government have no means of ascertaining how many Roman Catholics were recommended to the Lord Chancellor for the commission of the peace during the 20 years of Lord Charlemont's Lord Lieutenancy of the county. I have on a former occasion stated the Government will consider the propriety of issuing proclamations under the Crimes Act where party disturbances resident magistrates. The charge in this Are association. We find this the basic association. We find this reported:—

Mr. Sexton—I beg to ask the First Lord of the Treasury whether he will move or assent to a motion for a select move or assent to a motion for a select with the presence of the consistency of the pattern of the consistency of the consistenc opposite side of politics

Mr. Sexton gave notice that he would ask whether it did not appear from the published reports of the Grand Orange buoisness reports of the Grand Change Lodge of Tyrone, that the prisoner was a member of that lodge; and whether he would be allowed to continue to act as locum tenens for the petty sessions clerk at Omagh (cheers from the Irish members).

Mr. T. P. O'Connor is also, in the same paper, reported as follows:

Mr. T. P. O'Connor-I beg to ask the Chief Secretary whether his attention has been officially called to the language attributed to Mr. Archdale, High Sheriff of Fermanagh, who is alleged to have on the day of his appointment employed the following words

"I am appointed Sheriff. I hope I won't have a great deal to do, but if ever I get a Parnellite at the end of a rope I will give it a very heavy tug at the other end." Whether Mr. Archdale will have to perform the duty of summoning juries during his term of office; whether it is not within the authority of the Lord Lieutenant of of the Lord Chancellor to remove this

gentleman from office, and if not, whether Mr. Archdale is a Justice of the Peace, and if so whether he will be continued in this magistracy?
The Chief Secretary said the Govern-

ment had not read nor seen the words mentioned in the question. The duty of summoning jurors devolved upon Mr. Archale, as High Sheriff, but he had no hare in selecting them, or as to the manner in which they were to be summoned. It was not intended to remove Mr. Archdale from the bench.

Orangeism is certainly the curse of Ireland.

REAL PALM.

We have on hand a supply of the real palm, for Palm Sunday. Those desirous of obtaining some will do well to call

EASTER CARDS.

A beautiful assortment of Easter Cards has been just opened out at the CATHOLIC RECORD Bookstore. The designs are all OTTAWA SHIP CANAL.

At a time when the Pacific Mudson's Bay railways, and other proje are before the public, it may not s inopportune to revive a scheme of grandest importance to the Ottawa va the city of Montreal, and to a large tion of the provinces of Ontario Quebec, which, although promine brought under notice some twenty years ago, has been allowed to sleep, w other works have secured the attentio the public. I allude to the Ottawa Canal, upon which Mr. W. Shanley Mr. Thos. C. Clarke reported most fa ably in the years 1858 and 1860. ably in the years 1838 and 1800, reports of those gentlemen show concively that the project of forming a tinuous chain of navigation for large sels between Montreal and Lake Hu sels between Montreal and Lake He via the river Ottawa, the Mattawan, I Nipissinique and French river, is entfeasible at a moderate cost, conside the long stretch of navigation involand also of extreme importance, not to the Provinces of Ontario and Quand notably to the city of Montreal, also to the yest country to the west. also to the vast country to the west and southward of Lake Superior. The Pacific railway has been now tially carried across the continent at

mous cost, but it has already dawned the minds of those who have given thought to the subject, that the blundering, crass incapacity, and shan expenditure which have resulted sincinception of the work are not likely to the condition of the work are not likely to the work ar repaid, if ever, for a quarter of a cen at least, while in the meantime the serious complications are already loor up, by which the integrity of confec n may be endangered. It is not my purpose to enter into question at the present moment; I

reverted to it, and to the much talke Hudson's Bay railroad, merely in ord pave the way to a brief discussion of Ottawa Ship Canal, which, if built, ar operation, would undoubtedly tend to ution of the great difficulties and d backs, which now, and for years to c will militate against the North Wes agriculturist.

The farmers of the British North

and the equally hard-working hust men of Dakota and Minnesota, as present borne to the ground by the monopolies, the railroads, which f upon their very vitals to such an e that the much-vaunted "freedom" o West becomes mere mockery.

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thing about the matter. We hear of months open water in the Bay and st and much nonsense of a similar n appears now and again in the daily nals. But were the Ottawa ship can operation, the great North-West pro of cheap freights to the seaboard wou All the agricultural produc the region lying to the south and w

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With a free port at Thunder free railroad thence to Manitobe competing lines to Duluth and other ded States ports, rates would be valueed, and the water transportational lake and canal so low that controlly the impressible

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Yours, North

The grand essentials of happi something to do, something to I something to hope for.—Chalmers t the Government cannot investigate the accuracy of ments of opinion by any wever eminent.

I beg to ask the Chief he Lord Lieutenant of Irene Lord Lieutenant of Ire-mution has been drawn to a leer, at the prosecution of le John Shannon against n, an Orangeman, for having at Omagh, county Tyrone, ast, by the local bench of whether the solicitor for the aded guilty on his behalf, as drunk at the time the found upon him; whether the occasion was composed s, five unpaid, all of whom s, and the resident stipendies; whether the five unpaid greed to fine the defendant ty shillings, and overruled nagistrate, who was of opin-dant should be sent to prison, quest of the resident magis-s objection to the ruling ered on the order book, and licitor for the defence to say the transfer the defence to say to magistrate, "You have no there and stultify the deci-majority of the bench;" at 44 and 45 Vic, c 5, s 5, the ar 44 and 45 Vic, c 5, s 5, the is liable to be imprisoned for exceeding three months, or to lty not exceeding twenty it notice will be taken of the he solicitor, and the conduct rity of the bench; whether justices concerned, namely, hanan, chairman; Mayor hinleck, and William James previously attached their public declaration condemnrnment for superseding Lord d applauding his conduct as nan: whether, according to us, there are in the county re this case occurred, 109,564 1 87,669 persons of all other ns; how many Catholic magin the county; how many we been recommended by the ant of Tyrone, Lord Charlepointment of the Commission during the twenty years of cy, and how many pointed; and how many of those opointed; and how soon the utive will complete their is to prevent the hearing of ring party feeling by the gistracy, as at present con-

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OTTAWA SHIP CANAL.

At a time when the Pacific and Mudson's Bay railways, and other projects, are before the public, it may not seem inopportune to revive a scheme of the grandest importance to the Ottawa valley, the city of Montreal, and to a large sec tion of the provinces of Ontario and Quebec, which, although prominently brought under notice some twenty-five years ago, has been allowed to sleep, while other works have secured the attention of the public. I allude to the Ottawa Ship the public. I allude to the Ottawa Ship Canal, upon which Mr. W. Shanley and Mr. Thos. C. Clarke reported most favorably in the years 1858 and 1860. The reports of those gentlemen show conclusively that the project of forming a continuous chain of navigation for large vessels between Montreal and Lake Huron, with the given Ottawa the Mattawan Lake sels between Montreal and Lake Huron, via the river Ottawa, the Mattawan, Lake Nipissinique and French river, is entirely feasible at a moderate cost, considering the long stretch of navigation involved, and also of extreme importance, not only to the Provinces of Ontario and Quebec, and notably to the city of Montreal, but also to the vast country to the westward and southward of Lake Superior and southward of Lake Superior.

The Pacific railway has been now par-

tially carried across the continent at enormous cost, but it has already dawned upon the minds of those who have given any thought to the subject, that the gross blundering, crass incapacity, and shameful expenditure which have resulted since the incention of the work are not likely to be ception of the work are not likely to be repaid, if ever, for a quarter of a century at least, while in the meantime the most at least, while it the meaturing the most serious complications are already looming up, by which the integrity of confedera-tion may be endangered.

It is not my purpose to enter into this constions at the present request. I have

verted to it, and to the much talked of question at the Hudson's Bay railroad, merely in order to pave the way to a brief discussion of the Ottawa Ship Canal, which, if built, and in operation, would undoubtedly tend to the ution of the great difficulties and drawbacks, which now, and for years to come, will militate against the North Western

The farmers of the British North West, and the equally hard-working husband-men of Dakota and Minnesota, are at present borne to the ground by the giant monopolies, the railroads, which fatten upon their very vitals to such an extent that the much-vaunted "freedom" of the

West becomes mere mockery.

Both are now casting longing eyes towards the arctic shores of Hudson's Bay as the means of deliverance from their thraldom, and both are likely to be vastly disappointed even should the much talked of railroad from Manitoba to York or

Churchill ever be built.

Of late there has been much glamour and buncombe in regard to the Hudson's Bay scheme. The very men who waxed enthusiastic a dozen years ago respecting the North-West and the railroad, and who have since been obliged to come down from their pedestal, are now engaged in similar work. Talk is cheap. To make false and misleading reports is not fol-lowed by serious results, and, as a consequence, we have now more than a score of writers engaged in descanting upon the merits of the Hudson's Bay outlet for

Manitoba wheat.

Very few of those individuals know anything about the matter. We hear of nine months open water in the Bay and straits, and much nonsense of a similar nature and much noisense of a similar nature appears now and again in the daily journals. But were the Ottawa ship canal in operation, the great North-West problem of cheap freights to the seaboard would be solved. All the agricultural products of the region lying to the south and west of Lake Superior, would, by it, find the cheapest and shortest route to the Eastern

seaboard at Montreal and Quebec.

The money which would be necessary to build the Hudson's Bay railroad would build the canal from Georgian Bay to Montreal. The route would be open during seven months of the year, against navigation in Hudson's Bay and straits. Instead of spending millions upon a rail-road 500 miles in length through an un-inhabitable wilderness, and upon the necessary building up of a wretched arctic necessary building up of a wrection at either York factory or Fort Churchill, the money would be advantageously spent between Georgian Bay and Montreal. Both Provinces, Ontario and Quebec, would participate in the great enefits derived from the expenditure, the cities of Montreal and Quebec would be gainers to an incalculable extent

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Were the Hudson Bay railroad in operation to day, the great bulk of the North-West wheat would, owing to the very short period between harvest and the close shore period retweet naves and the case of navigation, require to be held over for shipment in the following year. Storage, depreciation, and other unavoidable drawbacks would detract from the advantages of the route, and, joined to the high ocea freights and rates of insurance, would place the North-Western farmer in as bad

a position as he is at present.
With a free port at Thunder Bay, a free railroad thence to Manitoba, with competing lines to Duluth and other United States ports, rates would be vastly reduced, and the water transportation by a lake and canal so low that complaint

would be impossible.

To any one who will take the trouble to look at this question from an unbiassed standpoint further discussion becomes

pererogatory. Moreover, this route via the Ottawa would meet with the heartiest endorsation from the business men of Chicago and other lake ports, and it is beyond doubt that the shipping interests of these lake ports would not suffer the enterprise to fall to the ground for want of substantial aid, were Canada to take the scheme seri-

ously in hand. Let us now review the engineering fea-tures of the Ottawa ship canal, and to this end I shall place before your readers a brief synopsis of the reports of Messrs. Shanley and Clarke, which, for want of space, I shall reserve for another occasion.

Yours, NORTH WEST.

The grand essentials of happiness are something to do, something to love, and something to hope for.—Chalmers.

RIGHT REV. DR. CARBERY.

It was announced at the several Masses in all the Churches of the city of Hamilton on Sunday last that there would be a meeting of the congregations of three churches held at St. Mary's School-house after Vespers, in order to make arrangements for the reception. The large school-room was densely growned. Very Rev. room was densely crowded. Very Rev. Vicar-General Heenan read a letter from Very Rev. Vicar-General Dowling, administrator of the diocese, setting forth the arrangements for the reception, which were heartily endorsed. The various committees were appointed. A large number gave expression to the pleasure it afforded them to take part. A final meeting was held on Wednesday evening in the same place to hear the reports of the Committees. Mr. D. Smith was called to the chair, Mr.

C. Lyden secretary.

The Address Committee, through Mr.
M. Malone, submitted a draft of the
address, which was adopted, ordered to be
engrossed and signed by the chairman and secretary.
The Railway Committee reported that

arrangements were in progress with the G. T. R. for a Pullman car to convey the reception committee—which, in addition to the clergy, it is expected will number about 40. In case there is a larger number further arrangements will be made for

ber further arrangements will be made for additional cars.

Mr. J. T. Routh, on behalf of the Committee on Finance and Printing, reported a satisfactory state of funds, with promises of more if required, and that 50 badges, containing each a photographic likeness of Bishop Carbery, had been ordered for the committee. The report was adopted and a motion carried that should gentlemen of the congregation desire it a larger numof the congregation desire it a larger number would be procured and furnished to those desiring them at cost.

The splendid Band of the 13th Battal-

The splendid Band of the 13th Battalion has been engaged for the occasion.

The management of the procession from the railway station to the cathedral has been placed solely in the hands of the been placed solely in the hands of the E. B. Association, who will turn out in full regalia, banners included. A con-tingent of the E. B. Association of Dun-das is expected to join in with them. They will have all the mounted marshals The St. Vincent de Paul Society will have full charge of the cathe-

His Lordship is expected to arrive on or about Thursday next. It is the all engrossing topic of our city, even among persons not members of the R. C. Church. But the Catholics of Hamilton were never so jubilant over anything which took place here, and are loud in their expressions of gratitude to the Holy Father for the great honor conferred on us by elevating the distinguished Dominican,

Dr. Carbery, to be a Prince of the Church and sending him to rule over our diocese. Toronto, March 30.—Archbishop Lynch received a dispatch that Dr. Carbery, bishop elect of Hamilton, had arrived at New York to-day, and would leave for Hamilton Wednesday. His Grace will meet him at the Suspension Bridge on Thursday morning, accompanying him to Hamilton, and install him as Bishop in the

afternoon of Thursday. Hamilton, Sunday, March Soth-It was announced from the pulpit at Vespers in St. Mary's Cathedral this evening that a telegram was received stating that His Lordship Bishop Carbery arrived at New York and would leave for Hamilton on Wednesday evening, arriving at 10.40 on Thursday morning. A final meeting of the various committees and other members of the joint congregations assembled in the school scame in the school scane in the scho in the schoolroom immediately after Ves-pers, and reported that the final arrangements were satisfactorily completed for receiving the distinguished prelate.

FROM WALKERVILLE.

in the presence of a large concourse of people from the new parish and its surroundings, turned the first sod for the foundation on Monday, 24th inst. The work on the foundation has begun in all earnest. The church is to be complete and fit for divine service on the 1st of next November. It is hoped that the next November. It is hoped that the foundations will be ready for the laying of the corner-stone on the 1st Sunday in May. On that occasion a parchment, on which shall be inscribed the names of all benefactors, living and dead, will be deposited by the Bishop, Right Rev. Dr. Walsh, in the corner-stone. Any person sending at least 25 cts. to the Rev. Dean of Winday or will have his or her name inscribed on sor will have his or her name inscribed on that list. Any one sending 20 names at 25 cts, each, will receive a beautiful photograph, 14 by 20 inches, of the statue of Our Lady of Lake St. Clair. Address Very

Rev. DEAN WAGNER, Windsor, Ont. MISSION IN ASHFIELD.

A mission was commenced in the parish of Ashfield, of which Rev. Father Bausang is the respected pastor, on the 23rd of last month. Rev. Father Tiernan, of the Cathedral, and Rev. Father Watters, of God-erich, conducted the exercises. The Holy Sacrifice was offered up every morning at 8.30 and 10.30, and vespers and benediction of the most holy sacrament was held each afternoon at four o'clock. Two sermons were preached daily by Rev. Father Tiernan, and we have no doubt a lasting impression will be made on the minds and on the hearts of those who had the privilege of being present. The differ-ent duties of Catholics were pointed out in earnest and touching terms, and, from the anxiety evinced on the part of the people to approach the holy table, it must be very gratifying to the Rev. Father to feel that his earnest work in the cause of Christ and his Church bore such abundant fruit. Rev. Father Watters also preached a most appropriate discourse in that eloquent and impressive manner for which the Rev. Father has become so popular in Goderich. Confessions were heard from early morning until late at night, and such were the crowds who were anxious to partake of the benefits of the similar to partake of the benefits of the mission that the pastor and the two rev. gentlemen already named were kept grains on the first of the chirch and is one likely to meet with the object of approval of all the parishioners. The church wardens of Notre Dame church in the district in which they were made. This step has been rendered approval of all the parishioners. The church wardens of Notre Dame church is intolerant, If a man believes a thing to be absolutely true the church by electricity and to erect an approval of all the parishioners. The church wardens of Notre Dame church is intolerant, If a man believes a thing to be absolutely true the church by electricity and to erect an approval of all the parishioners. The church wardens of Notre Dame church is intolerant, If a man believes a thing to be absolutely true the church by electricity and to erect an approval of all the parishioners.

The Catholic Church is intolerant, If a man believes a thing to be absolutely true the church by electricity and to erect an approval of all the parishioners.

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The church wardens of Notre Dame approval of the their object of approval of all the parishioners.

The church wardens of Notre Dame approval of all the parishioners.

The catholic Church is intolerant, If a man believes at hing to be ch

busy in the confessional for the greater

part of each day.

We congratulate Rev. Father Beausang on the eminent success attending the exercises, and we doubt not it will be most pleasing to him for many a year to witness the increased piety of the good people committed to his pastoral care.

TELEGRAPHIC NEWS.

Ireland.

Patrick Kelly, who has been organizing a convention of the National League in Waterford, Ireland, has been arrested for delivering an intimidating speech. Parnell, in a communication to Irish

papers, says he has not purchased his mother's home at Bordentown, N. J., and has no intention of purchasing it.

The Irish party has passed a special vote of thanks to the Redmond brothers for

their services in Australia and America.

Parnell expects his party will carry 75 seats at the next general election. Candidates will be required to give a pledge that they will sit, act and vote with the Irish

party or resign.
Parnell thinks that if the Lords reject the Franchise Bill a dissolution of Parliament is certain. In the Commons the Government will be practically dependent on the Irish vote. The recent elections on the Irish vote. The recent elections show that the Irish people are united in supporting his policy. A plan will shortly be broached for raising a fund to provide for the exigencies of the Irish party and for payment to the poorer members of Parliament. Probably £40,–000 is needed. In Galway Parnell's candidate is Matthew Harris, an ex-suspect, and the contest there will be hot.

England.

A number of customs officers have been brought to London and instructed how to handle dynamite when found in passen-

ger's baggage.

The debate on the Franchise Bill was resumed in the House of Commons on the 27th. Chamberlain, President of the Board of Trade, declared it was the fixed and unanimous intention of the Govern-ment to include Ireland in the Bill. If the Lords reject the Bill, he said, let the nation decide between them and the Govvernment. He said he had no fear of the result.
The London Standard doubts whether

Mr. Gladstone will much longer be able to support the mental friction inseparable from his present position.

The Manchester Guardian asserts that

The Manchester Guardian asserts that negotiations are pending between England and America, with a view to adding to the extradition treaty a clause covering the authors of dynamite outrages.

The British Government shipped by steamer Grecian, which left Glasgow for Boston on the 22nd, two hundred and

boston on the 22nd, two hundred and seventy emigrants taken from workhouses of Swineford, Ireland. Prince Leopold, youngest son of Qaeen Victoria, died suddenly at Cannes on the 28th. The Prince died in a fit as he was starting for Darmstadt to attend the wedding of his niece, Princess Victoria of

The cause of the Duke's death was effusion of blood into the stomach and lungs. There were no unusual premonitions, but symptoms had long been threat ening

Leading conservatives state the Lords will allow the Franchise Bill to pass the second reading and then srrike out the portions relating to Ireland.

Egypt.

A Suakim despatch says :—The British ad vanced to Tamanieb an burned the village. The Arabs fled, and fighting is ended. Firing opened at half-past seven. It was brisk on both sides. The rebels were in larger numbers than yesterday, English cavalry and mounted infantry led the attack and drove the rebels from the

France and China.

Patenotre, the new French Minister t China, who will leave Marseilles for Pekin next week, is instructed to claim indem nity of thirty-two million dollars.

The French in Tonquin are discussing the occupation of Amoy, China.
General Millot telegraphs he will attack Hunghoa immediately.

Germany.

The Emperor of Germany on his birth day received the President of the Reich stag and expressed great displeasure at the fate of the anti-Socialist law. He recalled attempts which had been made on his own life, and said the object of the law was to ensure quiet, the means of securing which were defective.

Paul Freiderich, brother of the Grand Duke of Mecklenburg Schwerin, having been converted to the Catholic faith, has

renounced his hereditary rights in favor of his younger brothers and their off-spring. If his brothers' families are exspring. If his brothers' families are ex-tinct the throne is to revert to the family of Paul Freiderich, provided his successor ecomes a Protestant

Spain.

Four more Spanish army sergeants have been arrested, charged with conspiracy against the Government. El Progreso, of Madrid, has been seized again for having published an article insulting King Alfonso. The journal will be prosecuted. It is exed that decrees will be issued to-morrow dissolving the Cortes and fixing the date of elections.

Canada.

Father Flannery, of St. Thomas, has received a communication from the secretary of the Irish Emigration Bureau, asking how many emigrants he could place in his locality. Father Flannery answered that the section had too many of the pauper emigrants sent out last year and wanted no more of them. Rev. Canon Dumoulin, of Toronto, has

got himself into trouble with the congregation of St. James' Cathedral. The first grievance is that he bounced the musical

MR. WM. LOGUE.

Mr. Wm. Logue, who for many years held the position of Mayor of Onslow, having determined to remove to the North-West, his many friends in the County of Pontiac resolved to give expression to their high regard for him. We publish this week, with great pleasure indeed, the address presented to Mr. Logue by his friends in the village of Pontiac. We need not say that to this address Mr. Logue made an eloquent and feeling

reply: To WILLIAM LOGUE, Esq., Dear Friend,—Your numerous friends in Pontiac village having learned with

later date your extensive galena mine, all of which you conducted with admirable ability.

We beg of you to accept as a small token of our esteem this meerchaum pipe

and keep it as a souvenir from your friends of Pontiac. That you and your highly esteemed

wife and family will enjoy the choicest blessings in your new home is the wish cherished by your many friends here, Signed:—Hugh Mulligan, J. O. Riviere, O. F. O'Connor, Patrick Mulligan, John Mulligan, P. A. Mulligan.

MONTREAL LETTER.

Pontiac, March, 1884.

AN EVENTFUL WEEK. The week commencing Sunday, March 23rd, was a most eventful one in the Catholic history of Montreal.

ST. ANTOINE PARISH.

st. Antoine Parish,
which was lately erected by a decree of
His Lordship, Bishop Fabre, was enlarged
by a portion of St. Anne's parish. At
nine o'clock mass, Rev. Father Leclair,
the esteemed pastor of St. Joseph's, read
the decree of annexation.

Father Leclair while still retaining the
pastorate of St. Joseph's, has been appointed pastor of the new parish until
such time as His Lordship will have completed arrangements. Rev. Father Riley
has been appointed assistant. The free
use of the basement of St. Joseph's church
until 1st of May next has been granted to
the parishioners of St. Antoine. the parishioners of St. Antoine.

ORDINATIONS.

At ten o'clock mass, in the Church of the Gesu, Bishop Fabre conferred Holy Orders on the following gentlemen: Priests: Stanislas Laporte, Eugene Schmidt, James Donnelly and Mauvet. Sub-deacon—Gustave Leclerc. Tonsare and minor orders—Victor Campeau, Auguste Giard, Edouard Roy, Eugene Tourangeau, Leonidas Hudon, Martin Fuche, Louis Champagne, Louis Cotter, J. B. Proulx, Louis Lafortune, Louis Lalonde, Telesphore Lord, Aime Proulx, Samuel Granger, Phillippe Bourdival,

Samuel Granger, Phillippe Bourdival, and Adelard Duguay.

His Lordship was assisted by Rev. Fr. Turgeon, rector of St. Mary's College, and Fathers Moreau and Laporte were deacons of honor. The church was as usual filled to overflowing.

The first annual demonstration of the

CATHOLIC TEMPERANCE CONVENTION, The New Church of our lady of lake st. Clair.

The contract for the erection of this new church has been given to Mr. F. Drouillard, of Walkerville. Dean Wagner, in the presence of a large conceurse of

Dowd, who took his text from the epistle of St. Paul to the Romans, chap. xiii, v. 13. "Let us walk as in the day: not in rioting and drunkenness. The rev. gentleman explained the rea-

sons which prompted St. Paul to touch on the vice of intemperance, and shewed that man not only lowers himself below the brute creation by intemperance, but he also is exposed to violate all the com-mandments of God, and in the generality of cases he does violate these laws. The remedy was abstinence, and in order to persevere it was necessary for a person to have recourse to the Tribunal of Penance regularly and approach the Holy Table, where the weakness of his heart will be strengthened and supported by the price-less blood of the Lamb of God.

After the sermon there was a solemn Benediction of the Blessed Sacrament, Rev. Martin Callaghan, President of the Temperance convention, officiating. At the conclusion of the religious exer-

cises a meeting was held in the large par-lor, when over a hundred young men took lor, when over a hundred young men took
the pledge. Addresses were delivered by
Messrs. Edward Murphy, Patrick Kennedy, Tobias Butler, and P. Flannery.
On Monday, the 24th ulto., Rev. John
Donnelly, private secretary to His Lordship the Bishop of Montreal, celebrated
his first mass at St. Gabriel Parish Church.
The parents and friends of the young
priest were present in large numbers.
After mass a sermon on the dignity of the
priesthood was preached by Rev. Father
Salmon, pastor of St. Gabriel.
On Tuesday, March 25th,
THE FEAST OF THE ANNUNCIATION

THE FEAST OF THE ANNUNCIATION was celebrated in all the Catholic Churches

of this city with great solemnity.
On Wednesday evening Rev. Father Leclair was presented with an address and a magnificent gold watch and chain by the parishioners of the new parish of St. Antoine.

St. Antoine.

It is expected the Church of St. Antoine parish will be built on the northwest side of Richmond square. This site is most central and is one likely to meet with the

ST. PATRICK'S DAY IN SIMCOE.

Norfolk Reformer, March 27. Owing to the crowded condition of our columns we were unable last week to give columns we were unable last week to give more than a passing notice of the concert and dramatic entertainment given in the Music Hall, on the eve of the 17th inst., (St. Patrick's Day). It was one of the most successful from every point of view, that has graced our town in some time. The Hall was literally packed to the doors. The concert commenced with an overture by Prof. Tierney's orchestra; Mayor Wallace made a few opening remarks as chairman; then came a song and dance, in character, by Tom Reidy,

Dear Friend,—Your numerous friends in Pontiac village having learned with regret that you and your estimable family are about leaving this part of the country to settle in the North-West, cannot allow this opportunity to pass without tendering you and your family our kindest expressions of friendship.

We have time and again noticed your energy, pluck and persevering ability, especially when you carried on your extensive brick-work and tannery, and at a later date your extensive galena mine, all of which you conducted with admirable in a manner that reflects the greatest of in a manner that reflects the greatest of credit on the performers, the delighted We cannot forget the disinterested part you have taken in municipal matters during your ten years as councillor and the six years you spent in the distinguished position of Mayor; and we are well aware of the fact that you often neglected your own business to look after the peoples' interests without any remuneration.

We hear of you to accept as a small we have a small the performers, the delighted addience showing their appreciation by repeatedly applauding. The irrepressible and at the business; D. Almond made an of the fact that you often neglected your own business to look after the peoples' interests without any remuneration.

We hear of you to accept as a small the performers, the delighted addience showing their appreciation by repeatedly applauding. The irrepressible and at the business; D. Almond made an off the fact that you often neglected your own business to look after the peoples' interests without any remuneration. Henry Loftus, his voice clear and distinct; he did the conspirator justice; a better person to take the solemn part of Rev. Mahony could not have been found than Jos. Adams; M. Gallagher made a big Jos. Adams; M. Gallagher made a big strike as Tim the Penman, as did also J. H. Gallagher as John Thomas; W. Mc.-Master took to McLean in good style; P. S. Gallagher came very near eclipsing the original Piper and P. Sullivan was a perfect make-up for Peter McCann; M. O'Hearn made a dandy Sheriff and Jas. M. O'Hearn was quite at home personating McCrach. dandy Sheriii and Jas. M. O'Hearn was quite at home personating McCreagh; Jack Reidy saug "The fire in the Grate" very nicely and acted the part of Phadrig cleverly; the difficult part of Eileen Moriarty was well borne by Mrs. Jos. Adams; Miss Gallagher sustained the character of Norah O'Donnell admirably; Miss M. Manning made a steady and sage. character of Norah O'Donnell admirably;
Miss M. Manning made a steady and sagelooking and acting Mrs. O'Donnell; Miss
M. Moran came in for a big share of the
honors in the part of Bridget Maguire,
and without flattery or reflection on any
of the others she was the "Prima Donna"
of the occasion; she kept Patrick in check
and treated her rejected admirer in a ladylike manner, at the same time keeping the
andience in continuous laughter; her audience in continuous laughter; her apparent "dignity" as Bridget was good. Each of the performers had their respect-ive parts thoroughly memorised and as a consequence there was not a break during the evening's performance. Prof. Tierney's orchestra added much to the even-

ing's enjoyment, rendering some very IN A METHODIST PULPIT.

FATHER LAMBERT'S ABLE LECTURE.

Father Lambert, whose little work on Ingersoll gained for him well deserved celebrity among both Protestants and Catholics, recently lectured on "Popular Objections against the Catholic Church," in the course of which he related the folowing occurrence:
"A few years ago," said Father Lam

bert, "while riding through southern Illi-nois, I was overtaken by night while re-mote from any town, and was compelled to solicit the hospitality of a good Metho-dist family. My clerical dress having been discarded for the ordinary citizen's office, and accordingly after supper I was invited to accompany them to a revival meeting at the school-house. Having informed my entertainer that I sometimes preached and the regular minister have formed my entertainer that I sometimes preached and the regular minister being absent, I was introduced to the deacon and invited to address the congregation.

I preached a good Catholic sermon and the large transfer of the marist congregation recently said Mass at Brixham, in the diocese of Plymouth, England,—the first that has been offered there since the so-called Reformation. The day will long deacon responded 'amen' to almost every sentence, while a chorus of 'amens' came from every part of the house. Finally I informed them I was a priest of the Catholic Church, but had refrained from telling them so at the outset because I had no wish to arouse opposition. From this incident, since they were good Methodists, and I claimed to be a sincere Catholic, I concluded that on many of the essential points of our respective creeds we are not so far apart as most persons sup-

Father Lambert then proceeded to answer the usual objections to the Catholic Church as follows: 1. The Catholic church is opposed to Pro-

"Progress signifies an advancement from a less perfect state to a more perfect state. To assert that a thing progresses is to admit that it is imperfect. church may be as unprogressive as God himself. To say that the Church has pro-gressed since the time of Christ is to say that human beings have advanced on Christ. If the Catholic Church be perfect it can no more progress than mathematics. There is progress of individuals in in-telligence, morality and piety, and in this respect the Catholic Church is not behind

her sister denominations.

2. The Church is opposed to liberty. For three centuries despots persecuted the Church and shed the blood of her children. Church and shed the blood of her children.
They looked upon the Church of Christ
as an enemy of their power. We cannot
then speak of the Church as in favor of
despotism, and that which is opposed to
despotism is in favor of liberty. When the despotism is in layor of liberty. When the Church arose to ascendancy in the Roman provinces she liberated millions of slaves. Every free republic which arose in Europe for twelve centuries was a Catholic republic and every free city a Catholic city. The magna charta, which is the first document declaring the great principles of liberty, emanated from a Catholic source. Charles Carroll, the signer of the declaration of Independence, John Barry, the founder of the American navy, and Lafayette were all Catholics. So were William Tell and the great Daniel O'Con-

possibly be six is the tolerance of an idiot. Those who shout "universal toleration" loudest, cry "Down with the Mormons" oftenest. Those who cheered for "universal toleration" before the war, cried versal toleration" before the war, cried "Down with slavery" in the next breath. No man is tolerated whose ideas interfere with the highest good of society. The Church of Rome is intolerant only so far as others attempt to interfere with her institutions and rights, in her refusal to endorse or acknowledge that which she does not believe.

does not believe.

4. The Catholic Church is opposed to Education. Education is a power for good or evil. The Catholic church believes that religious principles should be systematically instilled into the minds and characters of children. cally instilled into the minds and charac-ters of children as a safeguard against infidelity, hence they take their children from the godless schools and teach them according to their own ideas of propriety. The infidel knows that the free schools are the missives of infidelity, hence his extravagant praise of these institutions. Better far a Presbyterian or Methodist than an

infidel school.

5. A Catholic must confess his sins to a priest. The priest is the representative or agent of God. The priest is necessary in the confession of sin. A conductor of a the confession of sin. A conductor of a railroad train is for all practical purposes the president of the company so far as a passenger is concerned, and it would be a monetrous folly for a passenger to refuse to pay his fare save to the president of the road. The good Catholic, who recognizes his print of Code and the conductor of the conductor of the road. his priest as God's authorized agent, must go to him for those offices which are dele-

go to him for those offices which are delegated to his charge.

6. Priests grant Indulgences. The popular idea of indulgences—priestly licences to commit crimes—is entirely erroneous. The significance of an indulgence is not the forgiveness of sins, but the remission of temporal punishment for sins forgiven.

7. Catholics believe in Purgatory. "Purgatory" means a place of cleansing or purification, where those who have com-

gatory" means a place of cleansing or purification, where those who have committed slight sins suffer the temporary penalty of their misdeeds and become prepared for Heaven. No person whose sins are so great as to deserve eternal punishment goes to purgatory, and no one who is sent to purgatory ever goes to hell.

8. The Catholic Church forbids the reading of the Scriptures. Twenty American Catholic publishing houses are issuing Bibles every day, and millions of Catholics are

every day, and millions of Catholics are reading them, through the influence of the Church. Any man may read the law, but the court undertakes to decide all vexed or disputed questions in which he may be concerned, and settles the matter without regard for his individual opinion, and the Supreme Court is for all practical purposes regarded as infallible. The Church is the infallible ecclesiastical court, and settles all scriptural questions for the

worshippers at her shrine. 9. Catholics worship images and pictures.
This is untrue. The Catholics reverence
the memories which images and pictures recall, just as a patriot respects the por-trait of Washington, a widowed husband cherishes the image of his dead wife, or bereaved parents tenderly preserve the clothing of their little one gone to join the

The speaker closed with an urgent ap-The speaker closed with an urgent appeal for more charity between denominations, a broader spirit of friendliness despite diverse opinion and a more cordial co-operation against the inroad of infidel-

CATHOLIC NOTES.

At a consistory at Rome on the 27th, the Pope appointed Right Rev. F. X. Lerac Archbishop of New Orleans, and Right Rev. D. Manucy, now at Corpus Christi, Bishop of Mobile.

Archbishop Ryan says that the measure nearest the Pope's heart, and the one he hopes to make the historic event of his pontificate is the reunion of the Greek

be held in grateful remembrance by the Catholics of Brixham .- Ave Maria.

The Vatican gardens in their greatest extent are only 350 yards by 400, less that thirty acres, and are much smaller than if reduced to a rectanglar form. However, by doubling and twisting, the Pope can get a drive out of these gardens, hidden away under the northern walls of St. Peter's and the western side of the Vatican.

The Pope in his last allocution to the cardinals denounced the Italian violation of the rights of the church and demander of the rights of the church and demanded the restoration of temporal power. He uttered a strong protest against the judg-ment of the Italian courts, and said he foresaw fresh attacks upon the Papacy were imminent, but he declared he would firmly uphold the rights of the Holy See.

Dr. Charles E. Casgrain, of Windsor, has received a very high dignity for marked services rendered for over thirty years to his Church. Bishop Walsh, as a mark of peculiar esteem, obtained for him the dignity of "Knight of the high Sangalana" a restained for him the dignity of "Knight of the high Sangalana" a restained for him the dignity of "Knight of the high Sangalana" a restained for him the dignity of "Knight of the high Sangalana" a restained for him the dignity of "Knight of the high Sangalana" and the high Sangalana and the high Sangalan of the Holy Sepulchre," a most ancient order, dating from the crusades. Diplomas, sent by the Patriarch of Jerusalem, were received by Dean Wagner, who was de-legated by His Lordship the Bishop of legated by His Lordship the Bishop of London to confer on Dr. Casgrain the dignity of Knight of the Holy Sepulchre. The ceremony of investiture, which was most imposing, took place in the chapel of the St. Mary Academy, Windsor, in the presence of the family of the doctor and a number of friends.

His Grace Archbishop Lynch was recently interviewed in regard to the report that all legacies and donations report that all legacies and donations given to the propaganda will henceforth be received in foreign branch establishments, and that branches are to be established in the principal European capitals, and New York, (San Francisco, Quebec, and Toronto. His Grace says the report is quite correct, and that gifts or legacies. is quite correct, and that gifts or legacies to the propaganda would hereafter be received in trust by the chief officer of the church in the district in which they were made. This step has been rendered necessary by the proposal of the Italian Government to purchase the property of

To Sensible People-A

It is sometimes the ca ployer thinks he wants th

The St. Patrick's Cross. E. A. SUTTON.

Come, raise me up, alannah! Lift me up a little more, And let the sunshine touch my bed, and stream upon the floor; Draw back the curtain farther yet—let enter ev'ry ray
And make the place look cheerful, child, for
this is Patrick's Day.

Once more I bid it welcome—'tis the last for me, I fear,
I've had a long, long journey, but the end is drawing near;
Thank God, I've seen my share of years, but, somehow, child, to-day.
My heart grows warm and youthful and my thoughts are far away.

You know my old brown chest, asthore, go now and lift the lid.
And bring me what you'll find there, in the bottom corner hid.
A little colored pasteboard cross...'tis faded, quaint and old.
And yet I prize it dearer far, than if 'twere solid gold.

Long years ago I carried it across the rolling And Time, with all its chazges, has not stolen it from me,

Just as you read the other day—and I believe

it true,

That ev'rywhere we Irish go, God's Cross will
follow, too.

And there are twined around it. child, what you can't understand.

Old memories of other days—of youth and native land;
As dry and withered rose leaves speak of summers past and gone.

So life's bright early spring-time in this little cross lives on.

It tells me of the first time that I wore it, Pinned here, upon my shoulder, ah! but Pinned here, upon my shoulder, ah! but How grand I felt that morning, with my cross and ribbon green; God and country bound together—I was prouder than a queen.

How light and gay my spirits, as we children climbed the hill climbed the hilf
To seek for four-leaved shamrock* whilst the
dew was sparkling still.
Whilst the blackbird sung his welcome—the
primrose showed her face,
And violets were nodding from each cozy
hiding-place.

My little cross! around you, oh how many mem'ries cling!
Old times, old scenes, old faces to my mind this day you bring;
Come, pin it on my shoulder, child, in spite of age and pain.
For Ireland and St. Patrick let me wear it

The weight of years may bend me, but my soul will ever pray,
May God be with the good old land, and bless her honored Day.
And round the Cross entwined may her Shamrocks e're be met,
That as she bore the burden she may share the triumph yet.
Quebee, March 1, 1884.
—..dontreal True Witness, March 12.

NEWS FROM IRELAND.

Dublin.
The remarkable action for libel instituted by Mr. French, inspector of the Detective Department of the Royal Irish Constabulary, against Mr. O'Brien, M. P., editor of United Ireland, in which the defendant threatened to make disclosures of a revolting character implicating the plaintiff, has been suddenly terminated by the circumstance that Mr. French has become insane, and is now a lunatic under protection in Cork. United Ireland contains an article urging the Lord Lieutenant of Ireland to force Mr. French to bring the action to a speedy hearing, and stated that, in compliance with a recent order of the Judges, Mr o'Brien had forwarded particulars of the abominable charges preferred against him. It is supposed the perusal of these particulars turned his brain.

Louth. Mr. Parnell has arranged to attend in Drogheda on Tuesday, 15th April, in order to receive from the Corporation the freedom of the borough. An influential committee has been appointed to take charge of the precessory are not as the charge of the precessor are not as the charge of the precessory are not as the charge of the precessor are not as the precessor are not to take charge of the necessary arrangements for the occasion.

At all previous assize-opening ceremonies the chief personages about the bench and grand jury boxes were as a rule ascendancy partisans. This year there is a pleasant departure from the long-established practice. The sheriffs are in many places the nominees of the people, and as a consequence there is some appearance of fair play on the jury lists. There was something refreshing as well as novel in the appearance of the Nationalist Mayor of Drogheda, Alderman Connolly, on Baron Dowse's dexter hand, while Mr. Forster's whilom prey, Alderman Mangan, sat bearing his blushing shrievalty honors thick upon him, on his lordship's sinister one. In the grand jury box were visible men with whose appearance the public have been more familiar on National platforms than in places of official honor. It is one of these strange revenges which the whirligig of time does sometimes bring manacles were forged now wearing all over the country the chains of the high sheriff, and the people elevating them, whenever opportunity offers, into the places of honor so long monopolized by the arrogant and plundering cloths of society. White gloves, it should be noted, was the omen with which the same assizes opened. There was not a single criminal case to go before the juries at Drogheda, and the learned Baron had no heavier task than to congratulate the court upon the profoundly tranquil state of the place.
Plunkett Pasha has succeeded admir

ably in silencing the horn of chase in the county Cork. The horn is now blown not by the hunters, but by the men who are determined there shall be no hunt so long as there is a one-sided Crimes' Act to warrant the doings of such men a Plunkett. Occasionally the Nimrods try to steal a march upon the farmers; but the anticipated day's fun ends in a very maudlin way. Such was the case recently in the neighborhood of Oldrecently in the neighborhood of Orderestle. The gallant sportsmen of the 20th Hussars, together with a squad of the coercion gentry, turned out by silent pre-arrangement, avoiding all usual public notification of their intention to hunt. But the little ruse was entirely unsuccessful. Their movements were observed by some of the sturdy young fellows of the locality. A few blasts of the horn, which has now become a recognized political instrument, soon recognized political instrument, soon summoned a large concourse. The farmers left their teams in the field; and from every quarter men hurried in at the well-known sound. A fox had been started, but the people, surging across the country, threw themselves right in

the path of the chase, and put an effect-ual stop to the sport.

ual stop to the sport.

Kerry.

On March 28th, an evicted tenant by the name of Daniel McMahon, 45 years of age, died at Gurnane, near Farranfore. McMahon was evicted over a year ago, from the Osborne property, for which Mr. S. M. Hussey is the agent. He was imprisoned for taking shelter in the house from which he had been evicted and subsequently chased out of a hut he had improvised in a borheen by a farm. A improvised in a borheen by a farm. A neighbor, named Cronin, gave shelter to himself, his wife, and their four children. McMahon and his helpless family have endured much hardship for the past year, and his death is attributed to the effects of his hard life and insufficient

The Assizes of the County Clare were The Assizes of the County Clare were opened, on March 4th, at Ennis, by Justice Lawson. In addressing the Grand Jury, his Lordship said, with regard to the county of Clare, he found by the return given to him by the county authorities that there has been a diminution of offences in the regird between nution of offences in the period between this and the last Assizes, as compared with the corresponding period last year, which, of course, was satisfactory.

The Chief Baron opened the Nenagh Assizes, on March 4. The grand jury were re-sworn, and he addressed them briefly, to the effect that the cases to be sent up Tipperary. for their consideration were but four-on was for firing at, two for assault, and one

was for firing at, two for assault, and one for larceny.

Arrangements for a county convention have been initiated by the Thurles Branch of the Irish National League, and the circular issued by the respected secretaries of the Thurles Branch, Rev. Thomas Office and Mr. Edward Kirwan. O'Dwyer, C. C., and Mr. Edward Kirwan has elicited unanimous and influentia opinion in favor of a convention. The mportant work has been most auspiciously

Sergeant McKowen, of Bilbao station, has made another seizure of an illicit still, in full working order, on the lands of a farmer named Quigley. This is the fourth seizure of the kind which has recently been made in the district. seizure of the kind which has recently been made in the district, which seems to have been doing a thriving business in the manufacture of illicit whiskey. Very heavy penalties have been imposed by the magistrates, but, it would appear, without producing a deterrent effect.

Waterford. The Nationalists of the county Waterford will hold a grand demonstration and county convention on Tuesday, March 25th, at Tramore.

The announcement of the Franchise file announcement of the Franchise Bill has utterly paralyzed the ascendancy faction of the North, whose political con-dition might be described as one of ghastly despair. The Belfast Newsletter, of March 1, says:—"Just now a few Parnellites can do much as they please in the House, and should their number ever be house, and should their number ever be brought up to ninety, they are sure to control public business, and virtually occupy the position of governors of the empire." Quite so! Evidently these anti-Irish factionists feel their political doom is nigh. The people of Ulster will hail the occasion as the dawn that succeeds a long and terrible night.

The intolerance of the landlords is growing somewhat more indiscriminate. At least the people of county Down are coming to experience their tyranny in a new form. We learn from a Northern Whig journal that Ministers of the Presbyterian Church are being now boycotted for advocating "tenant-right principles." "In fact," says a Northern contemporary, "the crusade against Presbyterians is bitter and marked." "Against Presbyterians!" Why, it used to be against "Papist rebels!" But times are altered much. But times are altered much.

Tyrone.

Mr. Sexton, M. P., has brought another Rossmoreite to his knees, Mr. Jas. Greer, a magistrate in the county Tyrone, and Crown Solicitor for the county Antrim. That gentleman attached his name to a public document, offering Lord Rossmore hearty thanks for his conduct at Rosslea, and Jacking that the Commissioners of and declaring that the Commissioners of the Great Seal had no valid justification for removing Lord Rossmore from the Commission of the Peace. The Chief Secretary, on being questioned by Mr. Sexton as to whether any notice would be taken of his conduct, replied in the affirmative, but added that Mr. Greer had "expressed his regret, said he acted hastily, and promised to avoid any such misconduct in the future." If there is anything more contemptible than the cheap mouth-ing loyalty of the men of the Greer and Johnston kidney, it is the miserable whine they make when confronted with personal responsibility, and the nervous readiness with which they are prepared to eat their sentiments that they may pocket their

The Loughrea priests and people have refused to pay the police tax, and the authorities are to put the full power vested in them for its collection in force. A largely-attended public meeting was seld at Loughrea, on March 5th, for the double purpose of forwarding the National League programme, and advocating the return of Nationalist poor law guardians

the locality.

How far-reaching is the crack of the Ministerial Whip! It is a far cry from the House to Algiers, but, devoted partyman that he is, Mr. Mitchell-Henry, M.P., braved all the inconvenience of the journey to vote for Mr. Gladstone in the late great division. The hon, member has now returned to the Land of the Bey, but

ST. PATRICK'S DAY IN MONTREAL.

the rights refused them at home, they had gone forward, planting wherever they went that lively faith, the only thing of which tyranny and riches could not deprive them. The speaker then proceeded to show the number of Irish Catholics in different parts of this continent and declared that by this dispersion, the children of St. Patrick had become apostles of that faith, and the persecutions against them had been only a As announced in a previous edition, Rev. Father Quinlevan preached the sermon. He took as his text the words of St. Paul to the Romans, 1st Chap., Sth verse, "Your faith is spoken of in the whole world." Love and veneration for that grand old Apostle, St. Patrick, he said, had caused them to assemble in such large numbers to-day. Not only was this remarkable here especially, but come aposties of that faith, and the per-secutions against them had been only a means of scattering it abroad to the four winds of heaven. In concluding the lecturer said: "Let us ask God to renew in our souls a practical love for that faith, preserved to us by our forefathers through was this remarkable here especially, but over the broad surface of the entire earth wherever an Irishman was to be found, be it under the burning sun of the tropics, on the snow-clad hills of the North or in the sun-parched valleys of the South, he considered it his duty on this day todo honor to St. Patrick. This so much suffering For if we are in its pale at present we owe it after God to St. Patrick and to our ancestors. Let us not betray this sacred trust, let us cherish and trust let us cherish this day to do honor to St. Patrick. This affection of the Irish people for their beloved apostle sprang not alone from a sense of gratitude to him but also from that gift of faith which they had received from a higher power and which they had so carefully retained. Other countries had fought great battles and won great glory, but Ireland's glory lay in the fact that she had fought not so much in thein terest of temporal affairs but in support of her faith. Through days of prosperity and long nights of adversity she had retained unsullied that faith given her by the great Patriarch. Hence and practice what it teaches, then and only then will we be good children of our ancestors, and thus and only thus will we recall the words of God: 'Be faithful unto death and I will give thee the crown that is not one for the state. that is in store for thee. THE DECORATIONS.
All along the route the decorations were most striking, and the gay bunting flying from the tops of the principal buildings and across the streets formed a buildings and across the streets formed a pleasing spectacle. On Craig street Mr. B. Tansey had a fine string of flags reaching across to the "Lowe" price tea store, representing Canada, Ireland. England, America and France. On the opposite side the Kingston House had not forgotten to do honor to St. Patrick and had its due compliment of decorations. sne had retained unsulined that faith given her by the great Patriarch. Hence the faith of the Irish people was declared to be proverbial and was "spoken of in the whole world." For sgee the world had looked with wonder on a nation e misfortunes were unparalleled in ry, but whose undying faith came forward each time more steadfast than before. God had only intended riches and power for his enemies, but an enlivened faith had always been the especial heritage of his elect. The life of

made with them. To this cause of faith must be attributed, also, the lamentable

yoke under which the people of Ireland at present labor. There could be but little doubt, that had the Irish chieftains

remained true to their country in times gone by history would have told a differ-

ent story: however, this only tended to show their inseparable unity to that faith.
The Irish had suffered much from dis-

union in temporal matters, but not so in spiritual affairs. Worldly-wise they

might not have been, but their wisdom always lay hold of eternity. When

severing

there was a question of severin the Irish church from the roc of Peter, neither the demon of

war, nor the gaunt spectre of famine, nor

faith of the Irish people. In England and other countries, when the demon of heresy laid hold of the stronghold of

finally he was compelled to withdraw from the impregnable bulwarks of the Irish faith. Whatever had been the

shortcomings of the Irish people they had remained even under the severest

trials true to God and His Holy Church.

The lecturer then quoted the opinion of Dr. Doyle on the sufferings of the Irish people for three centuries. Not only were they robbed of their lands, but

they were compelled even to cultivate them for their despoilers. The com-

passion which elsewhere was not denied

the brute had been refused them. The un-fortunate Irish, deemed less worthy of

pity, were doomed to die beside their fruit trees, while the fruit itself was sold

in a foreign land to satisfy the avarice of some unfeeling landlord. It was a

notorious fact that during the famine

large quantities of food of every kind were

being exported from Ireland, while the

food on which the Irish themselves sub-

sisted was unworthy the name of food.
This had been only one of their suffer-

advisers, to see their own priests hunted

to see their monasteries and nunneries

The industry of the priest-hunter had been indeed a lucrative one; priests

and in consequence they could be hunted

with less danger and equal profit. To appreciate the fidelity of the Irish peo-ple, the speaker declared, it was not

sufficient to consider their sufferings alone, but the unmanly offers which had

been set before them while suffering. Fathers had denied their children bread

sooner than give up their religion, and

fathers and mothers had even seen their

starvation, and then had died themselves,

All these inflictions and persecution

offspring die before their eyes from sheer

wolves

were much less ferocious than

ten to do honor to St. Patrick and had its due compliment of decorations, Mr. A. Truteau's restaurant, at the corner of Chenneville and Craig streets, was very prettily decorated with banners and evergreens. At the Queen's Sample rooms the decorations were very gay and the banners of Ireland, Canada and the United States were wafted to the breeze. especial heritage of his elect. The life of the Irish people, the speaker said, had been especially similar to that of the Saviour whose life had been one of priva-tion, want and persecution. What had the Irish people not suffered, what hun-ger, want and misery? Was it idleness or improvidence that had reduced them The Irish flag here was particularly hand-some and on a dark green ground the golden harp and "Erin Go Bragh" showed well up. Opposite St. Mary's Church, on the corner of Craig and Panet streets, a the corner of Craig and Panet streets, a very beautiful arch of evergreens had been erected, the design doing much credit to the architect. It was of the Gothic style, the pillars each side being about 30 feet high. On one side of the arch "Home Rule" and "Union" greeted the pressession and on the other side. to such want? No, and even those who had fattened themselves by the toil and industry of the Irish race, would have to bear testimony to this. All must admit that the Irish alone enjoy this inestimable gift of an undying faith. God had willed that the Irish people should be willed that the Irish people should be lowly, for had they retained the riches of this world they might not have appreciated this faith, and as riches and power, the greatest of all obstacles might not Religion and Country, ware insential. to such want? No, and even those who mitre and staff. Around the Saint "Erin-go-bragh," "God save Ireland," "Religion and Country," were inscribed and framed pictures of Irishmen of disthe greatest of all obstacles, might not estrange them, he removed them and kept before their eyes continually the words of the Scriptures: "What doth it profit a man if he gain the whole world and lose his own soul?" In considering the singular providence of God towards the Irish people continued the greatest and framed pictures of frishmen of dis-tinction, prominently those of Marshal McMahon and Danl. O'Connell, were im-bedded in the foliage. The arch was surmounted by numerous small flags, and a cross in evergreens, and along St. Mary's street the decorations were par-ticularly striking and at the corner of Campeau street another very excellent. the singular providence of God towards the Irish people, continued the speaker, the attentive observer would not fail to notice (1) their unity of faith, (2) their unparalleled suffering for that faith, and (3) their providential dispersion throughout the entire world. The extraordinary unity of faith was the more remarkable, when one took into consideration the fact that mutual agreements had been Campeau street another very excellently designed arch attracted much notice. Is was something in the same style as the one above referred to, but above the centre was the Geltic greeting "Caed mille failthe," over which, in the left fact that mutual agreements had been made in other matters where none was

hand corner, was a portrait of Parnell, and in the other corner the ubiquitous, emblem of the day—the shamrock, the whole surmounted by the flag of Ireland and the cross. In the immediate vicinity of this arch the decorations were pro-fuse, prominently those of Mr. James Cuddy, dry goods, on the corner of Jacques Cartier and St. Mary streets. The front of the store was tastefully arranged and in the centre was an Irish harp about three feet high, modelled in reen Moiree silk and artificial flowers

green Moiree silk and artificial flowers by one of the young ladies of his estab-lishment. The pains always taken by the inhabitants to do honor to the day, is a proof that Ireland will always have its National Saint's day well celebrated in

threats, nor promises, nor privations of any kind, could break the unflinching

Justice Andrews opened the Cavan Assizes, on March 5th, and the Grand Jury having been re-sworn, he said he had the honor of informing them that the bills to go before them were but few in new than the bills to go before them were but few in new than the bills to go before them were but few in new than the bills to go before them were but few in new than the bills to go before them were but few in new than the demon of the stronghold of faith, they succumbed, for poverty, persecution and death were more than they could endure. For centuries had this demon of here were nore than they could endure the demon of large and the large and outside assistance, and a lecture by Rev. W. R. Harris, P. P., B. T., of Newmarket, on the subject, "The Irish at Home and Abroad." The concert was highly successful, and the singing of Miss Wynn, who had kindly lent her assistance to the choir, was particularly admired. Mr. Robinson also gave some acceptable solos, and the playing of Miss Cooke, the organist, was of a high order. The principal feature of the evening, however was cipal feature of the evening, however, was THE LECTURE,
which was one of the best efforts of the

kind that we have heard in Goderich. The rev. lecturer is a stalwart young Irish-

almost debarred from education in the old land, they had not become cultured; and hatred of England by the descendants of the men and women who had been driven from the land of their fathers by the hand of oppression.

man, over six feet in height, of powerful frame and good presence. His lecture showed that the possession of brawn and brain were not incompatible. After in-troducing his subject in a clear and suceasily. cinct manner, he asked the question, "How fare it in Ireland, to-day?" and answered it by reading a letter from the London Times, written by General Gordon ("Chinese Gordon,") in 1883. The letter showed that the Irish people were suffering under so cruel a system of land laws and other disabiliings, a greater one and one harder to bear was to be deprived of their religious status did not sink below that of the Indian, the Negro, the Turk or the Hindoo. Had the letter to the Times been to see their monasteries and numeries destroyed, their altars desecrated and all transformed into temples of heresy.

The industry of the priest hunter had written from a partizan standpoint, but no one would presume to say that the accredited agent of England in the Soudan would write against the manner in which Ireland was misgoverned, if there were no strong grounds for complaint. Unfortunately every writer on the condition of Ireland and the Irish was not as honest as General Gordon. There were three things that militated much against the oettering of Ireland's state, viz representations, prejudice and hatred.
M srepresentation of the Irish people on
the part of a certain portion of the press,
and misrepresentation in the stage Irishinan—who was always portrayed as a loud-mouthed, ignorant blusterer; prejudice against the Irish because of their "brogue," and the fact that having been almost debarred from education in the old

After referring to the penal code and other enactments against Catholics in the olden time; to the present obnoxious land laws; to the baneful system of landlordism; to the evils consequent upon the selecting of placemen, time-servers, castle-hacks and informers to override the people, and the consequent unfortunate condition of the Irish at home; the rev condition of the Irish at home; the rev. lecturer gave to his audience a view of the Irish abroad. In France, in the United States, in Australia and in Canada, the Irish, although at first looked upon with suspicion, were gradually winning for themselves places in the history of the respective countries, were surely gaining positions superior to the hewers of wood and drawers of water, and were making their influence felt in the legislation of whatever country in which their lot was cast. What was wanted in Ireland at the present time was a parliament in Dublin for purposes of

was wanted in Ireland at the present time was a parliament inDublin for purposes of local legislation, similar to that with which we in Ontario were blessed. Then with the spreading of education, the inculcation of temperance, the establishment of manufacturing enterprises to give work to the surplus agricultural population, the fostering of the industrious habits which the Irish possess, and, above all, the beneficent blessing of Almighty God, good days would yet be in store for dear-old Ireland. At the close of the lecture Rev. B. J. Watters, pastor of St. Peter's, on behalf of those present, thanked the lecturer for his admirable discourse. He felt sure that all present had been instructed and edified by the discourse which had fallen from the lips of the rev. gentleman. A pleasing feature of the lecture had been that solid truths were told in an entertaining manner, and he hoped that it taining manner, and he hoped that it would be his privilege to listen to the rev. gentleman again at no distant date upon a Goderich platform. The pastor also thanked the large number of separated brethren who were present, and who had come out to night to listen to a typical Irishman, possessed of intelligence and vigorous frame, deliver a lecture upon the "Irish at Home and Abroad."

The meeting was brought to a close by the playing of "St. Patrick's Day," on the DON'T.

AT TABLE. Don't, as an invited guest, be late to dinner. This is a wrong to your host, to

other guests, and to the dinner. Don't be late at the domestic table, as this is a wrong to your family, and is not calculated to promote harmony and good feeling.

Don't seat yourself until the ladies are

bon't seat yourself, until your host or hostess gives the signal.

Don't sit a foot off from the table, nor

Don't sit a foot off from the table, nor sit jammed up against it.

Don't tuck your hapkin under your chin, nor spread it upon your breast. Bibs and tuckers are for the nursery. Don't spread your napkin over your lap; let it fall over your knee.

Don't eat soup from the end of the spoon, but from the side. Don't gurgle, nor draw in your breath, nor make other noises when eating soup. Don't ask for a

noises when eating soup. Don't ask for a second service of soup.

Don't bend over your plate, nor drop your head to get each mouthful. Keep an upright attitude as nearly as you can

without being stiff.

Don't bite your bread. Break it off.

Don't bite your bread. Break it off. Don't break your bread into your soup.

Don't eat with your knife. Never put your knife into your mouth. (Is this advice unnecessary? Go into any restaurant and observe.) Cut with your knife; take up food with your fork. Don't load up the fork with food with your knife, and then cart it, as it were, to your mouth. Take up on the fork what it can easily carry, and no more.

Don't use a steel knife with fish. A silver knife is now placed by the side of

silver knife is now placed by the side of each plate for the fish course.

Don't handle fork or knife awkwardly. How to handle knife and fork well can be acquired only by observation and practice. it were a dagger. Always carry food to the mouth with an inward curve of the

fork or spoon.

Don't eat fast, or gorge. Take always plenty of time. Haste is vulgar.

Don't fill your mouth with too much food, nor masticate audibly. Eat gently and quietly and easily.

Don't spread out your elbows when you

are cutting your meat. Keep your elbows close to your side. Don't, when you drink, elevate your glass as if you were going to stand it inverted on your nose, as some do. Bring the glass perpendicularly to the lips, and then lift it to a slight angle. Do this

That slight cold you think so little of may prove the forerunner of a complaint that may be fatal. Avoid the result by taking Ayer's Cherry Pectoral, the best of known remedies for colds, coughs, catarrhs, bronchitis, incipient consump-tion, and all other throat and lung dis-

a great city, and scans with intelligent eye the colorless faces of more than fity per cent. of the people he meets, can easily agree with us in the statement, that this age, which makes such drafts upon the working energies of the greater part of men in the intense pursuit of business, has destroyed in a proportionate degree their animal health and robust constitution. Nature, in this stage of exhaustion, can-not be restored of itself, but requires some stimulating tonic, to strengthen and keep the system in regular order, and in North rop & Lyman's Quinine Wine we have the exact remedy required. The peculiar operation of this medicine, in cases of general debility and nervous prostration, has undergone long and close observation, and it is believed it will never fail, if properly nd judiciously administered. Prepared by Northrop & Lyman, Toronto, and sold by all druggists.

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boy or young man, wh really wants a girl, and For some kinds of clerica more serviceable and n than boys. Boys are ve places, and we are ever that they are, as a rule, than girls; that is, they c into more positions and the more severity and greate body thinks it a very ser body thinks it a very ser knock a boy about in a expect to meet with re Some people think it is Perhaps it is. Girls have little more tenderly; and be. They not only deservare of the right sort, they and other people get the and other people get the are certain things that gas well as boys; while to other things that they better. Ist. They make e uenses, and those of the stand short hand, and h good English education, n good English education, no of getting married merely of. They can take care
2nd. They are good cashiful and honest, and ha
taste for order and neather
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	7 00				6 30	
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		9 90				
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	5 00				2 45	
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Advertising Cheats!!! ginning of an article in an elegant, inter

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

ossine,
"To induce people
"To give them one trial, which so proves
heir value, that they will never use any-

THE RDMEDY so favorably noticed in all the papers,
"Religious and secular, is
"Having a large sale, and is supplanting

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"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bit-ters have shown great shrewdness "And ability "And ability
"In , compounding a medicine whose virtues are so palpable to every one's ob-

Did She die ?

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

"How thankful we should be for that

A Daughter's Misery.

A Daughter's Misery.

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

"From a complication of kidney, liver, rheumatic trouble and Nervous debility,

"Under the care of the best physicians,

"Who gave her disease various names,

"But no relief,

"And now she is restored to us in good health by as simple a remedy as Hop Bit. health by as simple a remedy as Hop Bitters, that we had shunned for years before seeing it."—The Parents.

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

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STRONG'S 184 DUNDAS STREET, LONDON. Patent Medicines at Reduced Prices.
Physicians' Prescriptions & Family Re-

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After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure. AVER'S PILLS are sugar-coated and purely vegetable - a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use.

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It contains neither alum, lime, nor ammonia,
and may be used by the most delicate constitutions with perfect safety. Its great success,
arising from its being intrinsically THE
BEST VALUE N. THE MARKET, as well
as thoroughly adapted to the wants of the
kitchen, has excited envious imitations of
its name and appearance. Beware of such.
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COOK'S FRIEND

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To The Clergy.

An authorized translation of the Prayers redered to be said at the end of Low Masses, and also the "Divine Praises," which are ordered to be recited, have been printed at this Office, in neat form, and may be had at



discussed, as several branches have already passed resolutions thereon, instructing their representatives how to act. At present there is certainly a very strong feeling among our Canadian branches in favor of separation, financially, from the United States. Our correspondents say they "can see no reason why the social or fraternal feeling between the C. M. B. A. members in Canada and the C. M. B. A. members in the Luited States, cannot remove the condition of the Most Holy Sacrament, assisted by his fellow-students Fathers We must congratulate the family of Father Gearin, (of whom this is the second member given to the Church, the other being Sister Irene, of Cobourg,) on his wonderful success and rapid advancement to his exalted dignity, and while the people of Thorold may all be proud that members in the United States, cannot remain as at present, even if we do separate." We do not desire to express in ate." We do not desire to express in public our own views on this matter, but the following are among the chief reasons in favor of separation advanced by those who have written us articles for publica-

"The average age of members of some Branches in the United States is now 50

years,—the death rate in the United States must therefore increase rapidly."

"The average age of members in Canada is much lower than in the United States."

"When the C. M. B. A. was instituted men were taken into its ranks up to 60 years of aga; this we in Canada did not learn until lately."

to the Supreme Council since the forma-tion of our Grand Council in Canada, we would have, after paying our death-claims, about \$16,000 to the good; in other words, about \$16,000 have been taken from our members in Canada above what was required for Canada."

"We would pay our death-claims in Canada within 30 days, instead of three months after proof of death, as at pre-

"Were we incorporated in Canada, and and our membership would, therefore, increase much more rapidly."
"It would take from 10 to 15 years be-

unless our United States friends so de ired it, which we cannot imagine would be the case."

Should we immediately separate, a double assessment could be issued (as is sometimes now done) when a death occurred, until our membership arrived at 2,000. At present over \$1,100 can be col-

2,000. At present over \$1,100 can be collected at a single assessment in Canada."
"Some think that if an epidemic took place, we in Canada could not stand the probably high assessments; but this is a strong argument in favor of separation, as an epidemic is far more likely to occur in certain parts of the United States than in Canada at the states than in Canada; we would run at least no greater risk in this respect, were we separate, than if we remained as we are." It would, perhaps, be well for all our branches in Canada to instruct, by resolu-tion, their representatives how to vote on question of separation when presented at the coming session of the Grand Coun-

ORDINATION AT THOROLD.

Thorold Post, March 28th. At eight o'clock on Tuesday morning last the Church of the Holy Rosary was, in spite of the early hour, crowded with an audience in which were blended both Roman Catholics and Protestants, to witness the imposing ceremony of the raising to the priesthood of the Rev. Michael Gearin, who has been brought up almost in our midst, and who is so well and favourably known to nearly all our cit-

Before proceeding to give a brief report of the ceremony we might state that Father Gearin began his studies at Thorold in the fall of 1878, and then pro-ceeded to Toronto, and thence to the sem-inary at Montreal, and in two-thirds of the usual time given to preparation for the priesthood, he completed his classical, philosophical, and theological course. He was ordained sub-deacon in Montreal last

aw them.

At 8.20 the voices chanting in the distance denoted the approach of the Archiepiscopal procession, which was headed by the crucifix, and the school children

immediately following, who opened ranks to allow the remaining portion of the procession to advance to the altar. Archbishop Lynch was arrayed in the handsome robes presented to him by the late Prelate of Tuam, Archbishop McHale. The Archbishop was assisted in the ceremony by the Ven. Archdeacon Cassidy, of Toronto, Ven. Dean Mulligan, of St. Catharines, and Rev. Fathers Finnan, Sullivan, Eagan, Kiernan, Harold, McMahon, Hand, Jeffeot and Shanahan.

The ceremony, which was conducted partly in English and partly in Latin, was very solemn, especially that part where the candidate presented himself before the altar in token of abject submission to God and the church, and it was most touching to witness the imposing of the hands, and

Mr. T. P. Tansey, of Branch 28, Montreal, is prepared to furnish very fine C. M. B. A. gold pins at \$1.35 each. Orders entrusted to Mr. Tansey will be promptly attended to.

OFFICIAL.

Notice is hereby given to all Grand Council officers, Representatives and Branches, that the regular se-sion of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in the hall of Branch No. 5.

SAM R. Brown, Grand Secretary.
Many correspondents have asked us if it is the intention of the Grand Council of Canada to discuss the "separation" question at the coming c nvention? There is no doubt but that the question will be discussed, as several branches have already passed resolutions thereon, instructing their representatives how to act. At present there is certainly a very strong

one of their number has reflected honor on them—honour won by diligent and severe study and virtuous demeanor—we heartily wish that Father Gearin may live long and happily in the difficult state of life he has cho

Father Gearin leaves to-morrow for the scene of his first labors as assistant priest to Rev. J. J. McCann, at Brockton, Ont.

TERRIBLE RIOT IN CINCINNATI.

Cincinnati, March 28.—Wm. Berner, found guilty of manslaughter, was, on Friday, sentenced to penitentiary for twenty years. The verdict gave great "For 3 or 4 years after the C. M. B. A. was instituted, the medical examinations were merely nominal. It is only within the past 3 years that the present strict medical examination of applicants was enforced. Hence the members in Canada are on an average better risks than those in the United States."

"Were we separate and paid into a treasury of our own as much as we have to the Supreme Council since the forma." doors.

At 11.30 the First Regiment Ohio National Guard entered the jail. About midnight 30 shots with muskets were fired by the militia for the purpose of scaring the mob. Glancing balls struck at least four persons, inflicting injuries which may prove fatal in some cases. The volley checked the movement of the mob, which made no effort to retaliate.

Berner, after sentence, was disguised and taken to Lovel. It became known thereby responsible to our members, our Bishops and Rev. Fathers would give our Association a much more hearty support, Berner with an officer went to board it, the crowd made a rush for Berner. He ran through the car, escaped, and is still

"It would take from 10 to 15 years before our death rate in Canada would be so high as to cause so many assessments as we have had annually."

"Our assessments would never be so high as if we remain under the U. S. incorporation."

"We would arrange our own time for wolding our Council biennial sessions, and is still at large. Cincinnati, March 28—At 12:45 the jail was fired by the mob, and the crowd on the streets say they will cut the hose and prevent the fire department from extinguishing it.

Cincinnati, March 29.—The mass meeting at the Music Hall last evening to give

effect a great saving by having our supplies printed in Canada."

"Separation need not in the least destroy the social feeling between the members of the United States and those of Canada, unless our United States friends as a social feeling between the members of the United States friends as a social feeling between the members of the United States friends as a social feeling between the members of the United States friends as a social feeling between the members of the United States friends as a social feeling to give expression to public sentiment regarding the Errner verdict was attended by over 10,000 persons. Many could not get into the hall. The audience was greatly worked up, and made all sorts of outcries and demonstrations.

After the meeting adjourned the vast crowd moved, as if by one impulse, towards the jail. At 9:40 o'clock the riot alarm was sounded, summoning the entire police force of the city to that point, where the crowd had begun an attack on the front doors. The police ordered the crowd to move. They refused, and the police then fired a volley into the air. One or two shots were then fired from the jail, but the crowd refused to retreat. In

ten minutes the GATES WERE BROKEN DOWN enough to let in three men abreast. Meantime Sheriff Hawkins had sent for 40 soldiers from the armory, and had admitted them to the jail. Just as the crowd pushed through the broken gates the soldiers opened fire and several were wounded. The soldiers and policemen then picked up the wounded and carried them out through the tunnel and court-house. Foiled at the Sycamore street en-trance, about 300 marched around to the

courthouse on Main street,
FORCED A WIDE ENTRANCE and passed down stairs to the entrance to the tunnel. Here they were confronted by closed rolled iron doors. These were quickly battered down by a large beam used as a battering ram. The door was no sooner destroyed than the crowd discovsooner destroyed than the crowd discovered in the passage in front of them, lighted by gas jets, an array of soldiers with loaded muskets pointed at them. In another second came the command "Fire," and 40 guns were discharged with deadly aim into the packed mass of men in the tunnel, which is not more than six

feet wide. At least 30 fell and SEVERAL WERE KILLED AND WOUNDED. There was a scattering fire of revolvers in reply, and two or three soldiers were wounded. Meantime the mob had forced again the Sycamore street entrance, had set fire to two barrels of petroleum stored in the cellar, and had made their way was ordained sub-deacon in Montreal last Christmas and deacon on the 19th of this month in Toronto.

The altars and sanctuary in the church were beautifully and tastefully decorated by the sisters of St. Joseph for the occasion, and were much admired by all who saw them.

was to smoke the soldiers and prisoners

The latest accounts place the number of killed and wounded at seventy-five. Quiet has now been restored.

Interview with Father Ryan.

Last night I spent about three hours with Father Ryan, the poet priest, who lectured here to-night on the subject "The Mission of the Mother in the Kingdom of Her Son." He is a very genial man, full of anecdote and illustration, and of broad sympathies without one jut of bigotry. He knows every Southerner of distinction, and relates pleasant things of Lee, Davis and Jackson, and others of less fame, each one flavored with his own individuality. "When Lee surrendered," said he, "my heart was broken, and, in my misery and tears, I wrote 'The Sword of Lee,' on a piece of brown paper, in fifteen minutes—I've not made any correction of it since, preferring to retain it as it was born with its evidences of haste." He contemplates a dirge to John Howard Payne, with "Home Sweet Home" as the refrain. Wittier and Holmes have both declined the request of Miss Raddy, of BY A PROTESTANT. declined the request of Miss Ruddy, of Lancaster, Pa., to write it, and so he will. He gave me an exhibition of dramatic talent, in a recitation of a portion of Hamlet's soliloquy. It came, in telling of a criticism, at McCullough's request, on McCullough's perfermance of Hamlet; on McCullough's perfermance of Hamlet; he (Fr. Ryan) pronouncing the performance a failure. His conception was very fine. He is pious almost to austerity, knowing nothing of business, gentle in manner, with good modulation, and sings Mass effectively. Mary and I attended his Mass this morning. He seemed gratified to know that we had been to the University of Virginia last summer and had heard him, but was uneasy as to his want of preparation then. He, I think, has no parish, and being, as he says, a born gypsy, he goes anywhere and everywhere lecturing and preaching. His personal appearance indicates sixty, but he is only forty-four years of age.

DIED
At his late residence, North Oxford, March
25, 1884, James Henderson, native of Newry,
County Down, Ireland, aged 103 years.

MARKET REPORT.

OTTAWA.

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

Spring wheat, \$1 10 to 1 15 bush.; Oats, 40c to 42c bsh; Peas, 70c to 00c bsh; Beans 1.25 to 60 bsh; Peas, 70c to 00c bsh; Beans 1.25 to 60c bsh; Peas, 10c to 55c bsh; Turnips, 40 to 40c bsh; Carrotts, 30 to 40c bsh; Carpsnips, 50 to 60c bsh; Genson, 50c bsh; Cabbage, per doz., \$1 c00c; Onions, per peck, 25 to 30c; Potatoes, per bag, 50 to 50c. Dressed hogs, per 100 lbs., 90 to 9 50; Beef, per 100 lbs., 70 to 8 50. Butter, pails per lb., 18 to 20c; firkins, 18 to 20c; fresh print, 22 to 25c. Hams, 15 to 16c. Eggs, fresh per doz., 24 to 30c. Chickens, per pair, 4v. 504 [Powls, per pair, 60c. Ducks, wild, per pair, 55c. Geese, ech 75 to 00c. Turkeys, ech, 85 to \$175. Hides 600 to 800. Hay, per ton, 8 50 to 10 00; Straw, per ton, 6 to 7 00. Lard, per lb., 15 to 60c. Apples, per bbl. 000 to 600. Sheep, 4 0. to 6 00 each. Lambs, 500 to 6,00 each. Veal 10 to 12c, Mutton 8c to 10c. OTTAWA.

LONDON.

Wheat—Spring, 1 75 to 1 99; Deihl, \$\psi\$ 100 lbs.

170 to 1 89; Treadwell, 1 70 to 1 10; Clawson,
150 to 1 70; Red, 1 60 to 1 78. Oats, 1 19 to 1 13;
Corn, 1 30 to 1 49. Barley, 1 95 to 1 15. Peas,
1 30 to 1 40. Rye, 1 05 to 1 10. Beans, perbush, 1 25 to 1 75. Flour—Pastry, per cwt,
3 00 to 3 25 Family, 2 75 to 3 60. Oatmeal Fine,
2 25 to 2 50; Granulated, 2 50 to 2 75. Cornmeal, 2 00 to 2 50. Shorts, ton, 20 00 to 22 00.
Bran, 18 00 to 20 00. Hay, 8 00 to 10 00. Straw,
per load, 2 00 to 2 50. Shorts, ton, 20 00 to 22 00.
Bran, 18 00 to 20 00. Hay, 8 00 to 10 00. Straw,
per load, 2 00 to 2 20; Ubs, 14 to 18c. Eggs
retail, 22 to 24c. Cheese, lb. 14 to 15c. Lard,
11 to 12c. Turnips, 30 to 49c. Turkeys, 75 to
200. Chickens, per pair, 50 to 75c. Ducks,
per pair, 70 to 8 5c. Potatoes, per bag, 90 to
1 10. Apples, per bag, 75 to 1 25. Onions, per
bushel, 90 to 80. Dressed Hogs, per cwt,
775 to 8 50. Beef, per cwt, 8 00 to 10 00. Mutton, per lb, 11 to 12c. Lamb, per lb, 11 to 12c.
Hops, per 100 lbs, 00 to 00c. Wood, per cord,
5 00 to 5 50. MONTREAL.

FLOUR—Receipts 1 110 bbls. Ouotations LONDON.

Hops, per 100 lbs, 00 to 00c. Wood, per cord, 5 00 to 5 50.

FLOUR—Receipts 1,110 bbis. Quotations are as follows: Superior, \$5 50 to \$5 55; extra \$5 30 to \$5 35; superfine, \$4 00 to \$1 25; strong bakers, \$5 25 to \$5 75; fine, \$3 00 to \$3 70; middlings, \$3 40 to \$5 75; fine, \$3 00 to \$3 70; middlings, \$3 40 to \$5 75; fine, \$3 00 to \$3 70; middlings, \$3 40 to \$5 75; fine, \$3 00 to \$3 25; Ontarto bags, \$2 10 to \$2 50; city bags, \$2 25 to \$2 90 GRAIN—Wheat, No. 2 white winter, \$1 lb to 1 18; Can. red winter, 1 ls to 1 21; No. 2 spring, 1 17 to 1 20. Corn, 72 to 75c. Peas, 90 to 91c. Oats, 39 to 40c. Rye of to 62c. Barley, 55 to 75c. PROVISIONS—Butter, cresmery, 25 to 26c; Eastern Townships, 18 to 20c; B. & M. 18 to 20c; Western, 15 to 18c. Cheese, 12 to 14c. Pork, 21 00 to \$22 00. Lard, 12 to 13c. Bacon, 13 to 14c; hams, 13 Lard, 12 to 13c. Bacon, 13 to 14c; hams, 1 to 14c.

TORONTO. TORONTO.

Toronto, Mar. 31.—Wheat—Fall, No. 2,167 to 107; No. 3, 104 to 104; spring, No. 1, 110 to 11; No. 2, 108 to 108; No. 3, 105 to 105. Barley, No. 1, 73 to 73c; No. 2, 69 to 70c; No. 3, extra, 64 to 65c; No. 3, 53 to 56c. Peas, No. 1, 75 to 73c No. 2, 74 to 74. Oats, No. 1, 35j to 37c; No. 2, 31c; Corn, 00 to 60c. Wool, 00 to 60c. Flour, 150 to 75 to 155 to



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and the United States
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watchfulners exercised over them by the
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Canada that it is sure of a fair average mortality, which cannot be affected by epidemics, while its Reserve Fund is a guarantee
of its permanence.

ics, while its Reserve Fund is a guarantee of its permanence. It furnishes protection to its members at absolute cost.

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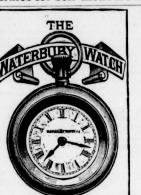
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known that it seems hardly necessary to call our patrons attention to it. Yet we know that his is the best time to place your orders, as with the approaching Spring this department will be so busy with orders that some may be disappointed in getting their goods promptly.

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N. Wil 136 DU SERMON BY

THE CHOICE

His Lordship preached in the evening last on Jesus and Barabl crowded to the were unable to o following is but of the sermon, re but neither the the right reveren "And the gove them: Which

to be released u Barabbas. Pil shall I do, then, Christ? They a fied. The gover what evil hath l out the more, sa was caused : hav his hands before innocent of the look you to it. swering, said : I upon our childr One of the m incidents, dear tory of the pass described in the

The chiefs of

Saviour bound

They accused hi

the state, and death. Pilate l that led to the ar scripture decla from envy they saw that the and wicked he endeavored But Pilate was man. He had convictions, and easing his prise quences, he hit he hoped to creating tumult east of the Pasc celebrating, a that time in prisoner—a ro Pilate with our Lord p murderer and t Son of God. H the clamour of the crowd: release to you?" us Barabbas." do with Jesus? him," they c: "What evil ha multitude agair Pilate yielded. with his conscie his conscience his hands, sayi blood of this cried out, "His our children," invoked that d

turies rested u are to-day th cuted of socie just man has their children. must have been of God on an know from exp others preferre position in sociequal, or if you ingit is to have But in this was a notorio and a murde crimes, and on God, come her the world. W the world. Wifeelings of the titude cried ou unto us the m How terrible is how easily led bigotry. Most yourselves on would you hav crowd in the st

journey through sarily have madhave helped it. sity of doing so. is Satan; the These two hav world nearly King; each a all must have the devil or Christ on the