

# The Catholic Record.

"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 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 momentous doctrine. It is one of the foundation 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 meaning to the altar, to the architecture of the cathedral, to the sacred music chanted in the choir and to all the adjuncts of Catholic 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 to the truth of that institution.

It was a promise 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 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. Our Lord 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 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 life. Your fathers did eat of manna in the desert and are dead. This is the bread which cometh down from heaven that if any man eat of it he may not die. I am 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 of our blessed Lord, were startled at the strangeness of the doctrine unfolded.

"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 mean 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 of a literal one, he would have certainly corrected their mistake. On all other occasions when the words of our Saviour were misunderstood by his hearers He invariably explained His meaning, in order to do away with all

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 Saviour 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 kingdom 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 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 viii. 57-58 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 unfolded 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, therefore, that the Catholic doctrine regarding the Eucharist is the real and true meaning of Christ'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, but 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 veracity." He, therefore, proceeded to inculcate in the most emphatic terms the doctrine 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 you."  
"Whosoever eateth my flesh and drinketh 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."  
"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 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 this bread shall live forever."

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.

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 upon earth this greatest institution of His infinite goodness and love. He was about to make his last will and testament, about to leave a precious legacy to His church, and His words will therefore be plain and concise. 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. "Taking 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 xxvi c. 26 v.) In those creative words omnipotent as were the words of God in the creation 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 is 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 reformation in Germany a celebrated painter was asked by a friend what he

understood to be the meaning of Christ's words, "This is My body," and whether he understood them in a literal or figurative 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 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 stood entranced before the beautiful tableau the painter significantly asked him "which of these three tells the truth?"

St. Paul, referring to the institution of the Blessed 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. xli, 23-24, 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 ye as oft as ye drink it in remembrance of me.'

"For as often as ye 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 unworthily shall be guilty of the body and blood of the Lord."

But let a man examine himself and so let him eat of that bread and drink of that cup.

For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, 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 symbols. Such is the strength of St. Paul's language that 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 discerning 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 drinking unworthily the body of the Lord must be an exceedingly wicked one. But this extraordinary degree of guilt cannot possibly be incurred in profaning 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 unworthily 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 testimonies of several of the Christian fathers, not only as interpreters of the meaning of the holy scripture on the subject 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 aspirations 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 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 with God—it ever craves to live of His life—it ever yearns to be incorporated with the plenty of God's house, and to drink of the torrent of His pleasure; because "with him is the fountain of life." (3-Psalms 35.) As the flame tends upwards—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

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 furnished with a hunger that nothing but the possession of God can satisfy—it is parched with a consuming thirst that cannot 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 he 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 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 Eucharist nourishes the soul and the bread of angels has become the food of Christians. The food of angels in heaven is the divine Word—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, feel 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 by 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. Augustine, "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 destroying 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 unhurt. So 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 upon those who are not so guarded and protected.

The manna was also a lively figure of the Blessed Eucharist. It fed the children of God in the desert—it fed and nourished them amid the wastes and desolations of the wilderness, and strengthened them to gain the most complete victories over the numerous and hostile hordes 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 God. "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 Eucharist—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 seeds 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 arise in 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 our spiritual life, hence our Saviour said, (John vi. 56.) "My flesh is meat indeed and my blood is drink indeed." "Whosoever," says St. Cyril, "He left us his flesh to eat, and His blood to drink, in order to nourish our souls."

The second is, that by virtue thereof, we may be united to Christ, and made as it were one with Him, therefore our Saviour says, John vi. 67, "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

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 corporal 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. Wherefore, St. Ambrose says, that the Eucharist is often received for a remedy against our daily infirmities, and that it makes us beware of mortal sin. Hence the Council of Trent declares (sess. 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. Sermon de Coena Dom. "If any one," says he, "does not find so frequent, or so violent motions of anger, envy, inanity, or of other like passions, let him give thanks to the body and blood of our Lord, for it is the virtue of this Sacrament 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. 51-54.) "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 which we encounter in this life and particularly when we draw near death, whence the 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 cheerless gloom of the catacombs, it supported and sustained the courage of the martyrs in the presence of the wild beasts that raved 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 corruptions of the world—it sustains them amidst the great trials and sorrows of life—it makes their death-bed 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 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 now, to approach the King's supper-table, and to partake of the living bread of Christ's body, which impart 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 solemn decree of their endless fate, when countless thousands will arise from the corruption of the grave only to begin the undying death of the damned, your lives, once sanctified and purified by the worthy reception of the body and blood of Christ, and vivified 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 glorified souls will reign forever with Christ in the infinite happiness of heaven. "Amen, I say to you, he that eateth 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 21st, Mr. James Cheevers was instantly killed while working at the hospital. He was engaged taking out a cellar wall, and to do so quickly undermined part of it, when suddenly a large section of it fell upon him, and he was dead when taken out. Deceased was about 55 years of age, and for years has resided near Cainsville, a little east of the city, but for some time back lived in this city. All his neighbors speak 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 husband and three daughters survive her. On the 24th also Mrs. Martin Clawsey died, after a brief illness, of inflammation.

She leaves a young family and a husband in poor health.

Requiem mass was sung here a couple of weeks ago for Mrs. Garey 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 Hamilton 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—congestion 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 parish of Castlerahan, 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 beloved Bishop Ormonde 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 scene 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 charitable 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 Ormonde. He was sent as Curate to Rev. Chancellor Kehoe, the pastor of Walkerton mission, and at the end of a year was appointed pastor of Oakville mission, where he labored with zeal and success 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 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 last health. His funeral took place on 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 Crimmon, curate, Brantford, sub-deacon. Among the clergy present were Very Rev. Dean O'Reilly, 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 companion 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 brought 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 pace.

### EXCOMMUNICATED.

PETER W. MOORE AND HIS NEWLY WEDDED WIFE DECLARED OUTSIDE THE WALLS OF THE CHURCH.

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 violation 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 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 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. 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 Catholic and the groom has attended regularly, it is thought they will live together outside of the church.—From the Chicago Tribune.

M. Mother.

JAMES BERRY BENNEL. And I said, "She is dead, I could not brook again that marvelous face to look."

THEY WERE A GREAT PEOPLE, SIR.

A Contribution to Some Vexed Questions in Ireland.

BY LIEUT.-COL. W. F. BUTLER, C. B.

Any person leaving Enniskillen 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.

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 pulls and blows up the steep grades that lead from "Shannon's 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.

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 greet each other after the manner of friends who have not met for years, and may not meet again for life.

"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 Ardullins, down she gives great value entirely. But shure it's better for her," he goes on, "to take her coarse 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."

to the platform—this done, the guard turns fiercely upon some idle urchins who are standing in suspicious proximity to the station bell. "Which of yez," he demands, "was it that started 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 separate 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 Ardullins down, a remunerative proceeding solely due to a steep down grade which "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 traps are neatly and expeditiously packed "on the well," the driver takes his reins on the 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.

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—just-less, 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 lilies, 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

drooping oats through which the poppies show their scarlet 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 roofless church rises near the roadside—the former 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 entertainment 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 famine. He informs us that the country through which we are passing, and the ruined towers on the green slopes, "they 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."

"There did they go?" we ask. "Devil a one," he knows, your honor. It's likely they handed some, and transported more, and maybe them that was neither hanged nor transported drank themselves 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; "there's S. and S. and S. and S. and S. and a lot more."

The road now begins to ascend a low incline; we alight to walk the hill. Before we are half way to the top the driver has forgotten the MacMahons, and is enlightening us as to how he had never got married, "though there was a girl of the Malloys," he says, "about two miles off the road on the left, that was even then breaking her heart for him."

ing his enemy with his left hand, Murrough first shook him out of his armor, and then killed him with his axe; but it is said that the Dane, in his last moment, snatched his opponent's knife from his belt, and plunged it into his side. Tordleback, 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 Clonmacnoise" tell us that his body was found after the battle floating in the tide-way of the Folka river, with both his hands twisted in the hair of a Dane whom 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 of the name 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 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 hair-twister.

We may pass over the twelfth and thirteenth centuries in a few words, and Corca Basca lay a long way off. Unless its chieftains made themselves conspicuous by seeking their enemies, their enemies were not likely to go looking for them. Thus the MacMahons, and their cousins, the O'Brians, distinguished themselves in 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.

All through their wars, whether against the Danes, Norman, or rival Celtic chieftains they appear to have shown considerable knowledge of the distinction between 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, his brother-in-law to O'Brian of Thomond.

When King Richard the Second made his first attempt to conciliate the Irish chiefs after two hundred years of fruitless 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 of the seven years of age, they said, "our sons receive knighthood, we assemble in an open space, the boys, mounted on horse-back, run tilts against shields hung in the centre of the plain; the boy who breaks the largest number 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 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 Mahomud of Ghizni, might regard the insignificance of an order which he held in common 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 MacMahons. Corca Basca lay beyond Thomond. Thomond was itself a long way from every place—shut in between the great ocean, a large river, a lake, and trackless swamps.

Prominent Butter Makers.

There is no dissent from the decision of candid and capable dairymen, that the Improved Butter Color of Wells, Richardson & Co., Burlington, Vt., is the best in the world. Such men as W. 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 application of Hagar'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' Electric Oil commands a large and increasing sale, which it richly merits. I have always found it exceedingly helpful; I use it in all cases of rheumatism, as well 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 falsely of the weather, leaves off his flannels and over-shoes, and catches cold, is indeed unworthy. If you follow this false prophet your rescue lies in taking Hagar's Pectoral Balsam. 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' Electric 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 known, that the millions of sufferers throughout the world may benefit by its providential discovery."

An Unprotected Family.

Is one that has not that valuable remedy, Hagar'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 infirmit.

HOUSE OF COMMONS.

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORATION BILL.

CONTINUED.

The effect of that this, that the by-laws 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 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 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 institution 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 Association of British America has, by its petition, prayed for an Act of incorporation to enable it to hold property as a corporation, and for other purposes in connection 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; but I do not speak of what it is elsewhere; but I say that in the Province 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 oppose it. 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 party, and for the benefit of a political party.

Some hon. MEMBERS. No, I do not 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 a Liberal candidate.

Some hon. MEMBERS. 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 Province I say the Orange institution is largely a political institution and is in the interest of one political party. I 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 a 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 statements are correct; but I oppose the bill principally because it is improper for Parliament to deal with it on the four grounds I have set forth. I do not understand that hon. gentlemen have intended that it is a political institution, because if so, it will go into the question and continue my remarks.

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 I have made. Mr. CAMERON (Victoria). You are only talking against time. Mr. CAMERON (Huron). I hope hon. gentlemen will not object to hearing statements read which come from the 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 observation made by a man who belongs to the Orange order. I have said that the association, when 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 a delegate from this country to England, and was supposed to be the mouth-piece of the Orange association. He had a big man in the institution, he had a dozen letters after his name, indicating his title and position, he was a Knight of the Red Sash. He went to the Old Country and there he made use of the following language: "It was true they did not discuss politics in their lodges in Canada but when they came to vote, they all voted one way."

Now what is that one way? Is it in favor of the Liberal candidates? No, Sir, not in my Province at all. 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 lodges 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 placarded around the riding is in the following words: "MASS MEETING OF THE ORANGEMEN of South Ontario." "A meeting of all the members of the several lodges in the County will be held at Brooklin on Friday, 30th August, 1873, 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. Every Orangeman is particularly requested to attend. By order, "Wm. ROBINSON, "Wm. STEPHENSON, "Co. Secretary," "Co. Master."

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 purpose 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 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: "I 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 William' was being defeated; and since last election, upwards of twenty-eight seats had been won 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 "orangemen," 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 now, that this lodge 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 reported which a newspaper makes of it. "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."

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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 Orangemen in the Mother Country. Let me now give the House what the Grand Master 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 matters 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 stated: "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 Ontario county, South Simcoe, which for half a century has stood true as steel to the Conservative principles of our order, but I have to repeat what I said in my address last year, that there 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, we must be by union among ourselves, 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 Ontario, 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 a 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 upon 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 you, not from the present, but from a past organ of the Orange institution upon this question, to show that it is antagonistic to all who do not think as they do, to those who entertain more liberal sentiments in politics or are opposed to them

in religion, that 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 every 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 1818, in paying them their losses when our people placed the same rebels in power; the suppressing of all institutions they regarded as loyal, or 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 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 accordingly, and beware of the two smoking fire-brands—the Grits and their allies, the Papists. This is the language which is used towards the Grits and their allies, the Papists; you 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 seeking 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. Reverend 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 divide the 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 language: "A few years ago, in Ontario, the very expression of Grit Orangemen, 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 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 to 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 name of a Radical as an applicant for admission into the fraternity. We are glad to see that several of the city lodges are taking steps in the right direction, in order to leave the Grits, like their old 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."

The sneaking Grits can readily be known by their clamour, and we may add, by their gross ignorance. We only wish the Tylers were directed to lead them, or rather forward them, to where they could be treated according to their merits. To call them brothers we never shall. We regard them as intruding 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 a loyal institution against both Radical Jesuits and Grit plotters."

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 hood 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 the Grits! watch the vile traitors ere they are near. By the dread recollection of horrors long past; By the Bickel 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;

"Unswerving and to the Mother Connection. "No grants of purses for sectarian. "No separate laws, education for all. "Taxation for property held by its fair assessment. "The opening of the land, and to public inspection. "That it shall County Master in the event of a general election take the Local or Dominion submit the platform candidates, to accept them or not, and if neither of the port the said platform. "What is that show a religious spirit? It shows spirit that could be class of the community. "The spirit of hostility towards the Roman Catholic ample occasion to during the last few well the bitter desire in the press on a with respect to a in our common schism. The Catholic Toronto objected Minister of Education cause it was objection and important both men who have divisions from his, opinion and are respected in the act. Education, said: "It was an outrageous Minister of Education has made this condition for any reason Protestant submit to Arch other Romish priests shall not be used almost entirely by Protestants."

"The Orange Sent the hand of our public school

By base superstitious Grits and Papists. Watch, Orangemen! watch! drive the traitors away. By the dread recollection of horrors long past; By the Bickel 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 base superstition, and priestcraft and crime. Watch, Orangemen! watch! 'tis the crisis of time.

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 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 presented to the Grand Lodge of British America, praying that the constitution of our association be so amended as to prevent members of our association voting at any municipal or parliamentary election for any person or persons belonging 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, and every member of the order was instructed to vote against him. And yet this is a religious and benevolent institution. Further it was moved by another brother and seconded by another brother of the same Grand Lodge:—

That inasmuch as it is reported that brethren of the Royal Orange Institution at the recent Parliamentary election, voted for a Fenian sympathizer, in preference 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 best interests of our institution.

The sound Protestant who was running against him was Mr. John O'Donohoe, the present Senator; and the members of the order were called upon to do what? 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 benevolent 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 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 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 expulsion from the organization. At a meeting of the Grand Lodge of Ontario, held in 1875, the following resolutions were passed:—

Resolved—That in the opinion of the Right Worshipful Grand Lodge, the time has arrived when the Orangemen of Canada, without reference to political or party 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 adopted:—

Unswerving and untiring allegiance to the Mother Country and British connection. No grants of money from the public purse for sectarian purposes. No separate schools, but free secular education for all. Taxation for all; taxation for all property held by religious bodies upon its fair assessment value. The opening of all public institutions in the land, religious or otherwise, to public inspection by Government officials. 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 or candidates, to ascertain if they will support them or not, and then to call a county meeting before the day of polling, and if neither of the candidates will support the said platform, 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 intolerant spirit 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 Marston. The Catholic Archbishop of Toronto objected to that book, and the Minister of Education withdrew it, because it was objectionable to a large and important body of his fellow countrymen who have different religious opinions from his, opinions which ought to be and are respected by every right-thinking man. The Orange Sentinel, commenting 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-

ant public are sick of this political pandering to Romanism, which, if continued, will end in the destruction of our dearest liberties. \* \* \* Because Archbishop Lynch does not want the book interdicted on account of its immorality, but because it exposes the lewdness 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 something more than a religious and benevolent institution. At a demonstration of Orangemen held not very long ago, in my own town, another reverend gentleman 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 their children to the school of the political stripe they desired, to allow a member of any other political party, if a Protestant, to represent them rather than a Roman Catholic."

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. It is a good deal more than that. You will find that an Orangeman is not at liberty to send his child to a convent, though there may be no other schools for miles 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 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 good deal of the following:—"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 movement 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. This order has no right to ask incorporation on the ground of its being a religious and benevolent institution, if these extracts, which I have taken from the reports 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 association, and is kept alive, to a large extent, for that purpose. Why should we keep this institution alive by giving it corporate existence and parliamentary recognition? What does it do every twelfth of July, but stir up old stories, old reminiscences, 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 leading Orangeman at one time; I know that he was a Knight of the Royal Sash, and I remember reading an able speech of his powerful speech—a speech more noble than I have ever heard him make in Parliament—delivered by 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 are falling over 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 vote.

Mr. 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, incorporating a body to hold property, because that was a matter entirely within the jurisdiction of the Provincial Legislature. But we have already, during the Session, incorporated two or three rather important bodies to hold property throughout this Dominion: we have incorporated 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, and giving to the body the right to change them by a certain process afterwards, if they think proper. We have this afternoon created two corporations, so far as this branch of the Legislature is concerned, with authority to hold property. I 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, but notwithstanding that point was raised, this Legislature, without any serious objection, at any rate, has created those corporate bodies. It is quite true that the property of those powers will undoubtedly be held subject to the laws of the several Provinces, but so far as we are concerned, we simply create the corporation. 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 to Parliament from Orange Lodges complaining that they are about to have their property placed at the mercy of the Grand Lodge. If there is such objection,

it will undoubtedly come before the Private Bills Committee, where this matter 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 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 property 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, 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 his question on a former occasion, to point out the great inconvenience which would arise if in questions of incorporation of public bodies 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, on the other, quite as strong as anything he has given us here this evening.

Mr. CAMERON (Huron). Yes. Mr. WHITE. Do I understand hon. gentleman to say no? Mr. CAMERON. 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 pulpits? I am not aware that we ever heard those expressions used in Parliament as reasons why they should not be incorporated. Then we had read a platform, 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 votes of Orangemen in the old Parliament of Canada which gave the extension 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 cry.

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

Mr. WHITE. It was put in force, if I mistake not, as far back as 1852, under the Government of Mr. Hincks, with determined opposition of the late Hon. George 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 principles 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. Scott brought in his Bill, when Mr. Sandfield Macdonald was at the head of the Government.

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 of 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 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 public Treasury ought to be open to inspection by the Government 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 favour of that principle. And so on with all these principles embodied in that platform, which was said to be offered to candidates for their acceptance. All these were the principles which for years governed the Liberal party in this Province. One cannot but look back at the history of that period. I can remember very well, and all those who were well when broad Protestant principles were the basis and foundation of the 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. gentleman 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 presentation of a gold watch by the Orangemen of Toronto, those who were disposed to go with the Liberal party at that time, headed by the late Mr. Robert Mooly, 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—in regard to their strength, as compared with the speeches of the leaders of the Liberal party in this Province then.

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 Ontario, that in their tactical acts, when candidates were put in the field, the liberality has been on the part of the Orangemen and the illiberality on the part of the clear Grit Protestants of these 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 Orangemen are wise or unwise, whether it is good, bad or indifferent, or whether it would be better if there were no Orangemen in the country. Extreme Protestants would say it would be better if we were all Protestants and there were no Roman Catholics, Extreme Roman Catholics would say it would be better if we were all Roman 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, in this particular case, that there are to-day in Canada at least 250,000 people 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 incorporation, 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, forsooth, the politics do not suit the politics of hon. gentlemen opposite who happen to be Protestants, and who, upon that ground, at any rate, cannot object to them; if we are to take that ground, we are laying down a principle of legislation which, in its practical effects, would prove exceedingly injurious 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 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 bees, 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 social intercourse is of its greatest value. By granting this Act of incorporation, instead of increasing Orangemen, 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 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 BE CONTINUED.

ST. PATRICK'S DAY IN ENNISMORE.

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 Kelly, 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 Kelly preached a sermon on the life and works of the Saint of the day. He said that Irishmen and the sons of Irishmen were deservedly proud of their spiritual ancestry and it behooved them always to act according to the glorious ideal left by their forefathers in the faith.

CONCERT.—In the evening a largely attended concert was held in the Town Hall. Recitations under the supervision of the teachers interspersed with music and singing under the supervision of Miss Williams reflected the greatest credit on all concerned. A brief address was then delivered by Father Kelly 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. 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 British 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—happy to meet, sorry to part, happy to meet again.

FASHION 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 druggists, Wells, Richardson, & Co., Burlington, Vt.

CARDINAL MANNING ON THE HOLY FAMILY.

London Universe, March 15.

A numerous attendance of the men belonging to the Congregation of the Holy Family greeted His Eminence the Cardinal Archbishop of Westminster on Sunday afternoon when he visited St. Charles's, Ogle Street, to address them specially. On His Eminence entering the church, preceded by cross-bearer and acolytes, the choir and congregation sang the *Ecco Sacerdos Magnus*. This concluded, His Eminence ascended the missionary platform and said it was but the other day he came there to address the women of the Congregation of the Holy Family, and he was glad to find that they were now to say a few words to them in the course of the mission that was then being conducted in their church. That Mission, 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 cause that so many of our poor Catholic children are being lost to the faith is because of the frightful state of the homes 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 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 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 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 comply with your duty. Is it not terrible for you and me to think that there are in London 200,000 Catholics, and that year after year the greatest number that come to their Confession and Holy Communion is about 72,000? I will take off 50,000 for children and those who from sickness are unable to go, and that will leave as many who never come to the Sacraments as there are who attend regularly to their duties. I am told 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 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 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 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 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 society—the more the better—now, I will tell you what the League is. The difference between it and the Holy Family is this: the Holy Family is a confraternity 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 a confraternity of reclaimed drunkards.

MYSELF, AND FORTY OF MY PREDECESSORS, ARE MEMBERS OF IT, AND I THINK WE MAY CLEAR THE LEAGUE OF THAT CHARGE.

Drunkenness is the root of all deadly sins. As 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 sober there is not a sin that he will not commit. As I know that the real cause of the sin that destroys 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 matters 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 bring them to the good priests who will give them the pledge. I ask you then to use your 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. 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 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 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 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 neighbors 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 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 life.

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, Testing now on tower and turret, Now on roof and now on wall.

I was sitting at my window, With a heart by cure oppressed, 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, Pointing upward, pointing Heavenward, Bathed in moonbeams soft and bright.

And its arms, outstretched so loving, Stretched a blessing to impart, And a holy hush descending, Calmed the tumult 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 sorrow."

"Should He bitter sorrow send thee, Meekly bow to His dear will, For His love that passeth knowledge With sweet joy thy grief shall fill."

Pointing upward, pointing Heavenward, Stood the Cross, all bathed in light, And the city softly slumbered In the silent hush of night.

And beside my open window Kneel 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 above, They are only richest blessings And sweet tokens of His love.

For the precious love of Jesus Lightens every grief and sorrow, 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 Burdock Blood Bitters which tend directly to purify the blood and regulate the stomach, liver and kidneys.

A HURT WOUND HEALS.—Life loses half its zest when digestion is permanently impaired. Surely then a speedy means of restoring this essential of bodily 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 Dyspeptic 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? We are all run down, tired out before it begins." So say many a farmer's family. We 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.

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 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 interests. The bribing of a private individual is at any time a serious offence, but the 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 guilty.

**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 exercised 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 character of the prisoner. The letter had an effect on the judge, whereas the Pharisees of Renfrew grew wrathful. Judge Rose is too well known and too highly respected to be injured by statements having no other basis than malevolence 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 less 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 journal 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:

For.	Against.	
Ontario.....	45	34
Quebec.....	1	50
Nova Scotia.....	7	9
New Brunswick.....	7	6
Prince Edward Island.....	1	5
Manitoba.....	2	1
British Columbia.....	5	0

The political complexion of the vote is thus stated for the second reading:

Conservatives.....	58
Liberals.....	10
Against the second reading.....	57
Conservatives.....	57
Liberals.....	48

**FRANCHISE TO WOMEN.**

It is decidedly cold weather for the advocates of woman franchise. The dominion franchise Bill is shelved for at least another session, and Mr. Mowat's promise bill on the same subject certain not to see the light of day for at least a twelve month. It is not likely in any case that the Ontario Premier would have committed the government to an extension of the Parliamentary franchise to women, but there is no telling what might have been done by the legislature had the bill been, according to promise, introduced this session. From the *Globe* we learn that early in the present month a discussion took place on a proposed extension of the municipal franchise to widowed unmarried women. The discussion is thus reported:

Mr. WATERS moved the second reading of his bill to enable widows and unmarried 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 municipality. The reason they were so debarred was simply the question of sex. He held that since divorce was 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 gave women the franchise, as suggested, he could not see why women should not become municipal councillors. Was there 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. There were men with property in municipalities who were not entitled to vote at municipal elections. Once they crossed the threshold he did not know where they would take their stand. He intended to take his stand just where he was. (Hear, hear.) If they brought women into the municipal councils 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 nothing at all. The women did not petition for this, but it was an easy matter to get printed petitions signed by councils. He did not think but an emphatic "no" 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 hon. member for 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 in the same course which he followed eight years ago. He was opposed to the principles involved in the bill.

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

Mr. MERRIDITH was inclined to think that parties in the House had been dissolved. He was opposed to the principles of the bill. He hoped Mr. Waters would withdraw his bill.

Mr. SILLIS 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 line. They should give widows and unmarried the right to vote at municipal elections without the Parliamentary franchise. Women had the right to vote when they paid taxes on property. He believed that this was one of the principal reasons why women had not before been admitted to the university. They had been without the franchise.

Mr. FRENCH moved in amendment, seconded by Mr. WHITE, that the bill be read this day three months hence.

Mr. MITCHELL favoured the bill. Mr. FRENCH consented to withdraw his amendment and the division was taken on the bill ("shall the bill be read a second time?") as follows:

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

NAYS.—Awey, Blezard, Broder, Cascaden, Fraser, French, Gibson (Hamilton), Gibson (Huron), Laidlaw, Lyon, McIntyre, McChee, McLaughlin, McMahon, Master, Meredith, Merrick, Monk, Morris, Pardee, Phelps, Prenton, Robillard, Ross (Cornwall), Solder, White—35.

Though the second reading was carried by so large a majority, we do not expect that anything more will be heard of it for at least another year. We have no fear that any such measure, while meeting 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.

**THE CATHOLIC HIERARCHY IN CANADA.**

There are four ecclesiastical Provinces in the Dominion of Canada, viz., those of Quebec, Halifax, Toronto, and St. Boniface. The Province of Quebec comprises eight episcopal sees, one Vicariate and one Prefecture Apostolic. The prelates having jurisdiction in this Province are: (1) Mgr. Elzéar Alexandre Tacheur, who was born at Ste. Marie de la Beauce, Feb. 17, 1829, ordained priest Sept. 10, 1842, and consecrated Archbishop of Quebec March 19, 1871. He is the sixteenth successor of Mgr. de Laval, first bishop of Quebec and sixth Archbishop of the same see. (2) Mgr. Edouard Charles Fabre, born in Montreal Feb. 28, 1827, ordained priest Feb. 23, 1850, elected coadjutor of Montreal April 1, 1872, and consecrated bishop of Gratianopolis p. i., on the first of May following. He became bishop of Montreal on the 11th of May, 1876, on the resignation of Mgr. Bourget. (3) Mgr. Louis Francois Lalleche, born at St. Anne de la Perade, Sept. 4th, 1818, ordained priest Jan. 6, 1844, consecrated bishop of Antiochene p. i., Feb. 25, 1867, became bishop of Three Rivers April 30, 1870. (4) Mgr. Louis Zephirin Mercan, born at Beauceville, April 1st, 1824, ordained priest Dec. 10, 1841, and consecrated bishop of St. Hyacinthe, January 16th, 1876. (5) Mgr. Joseph Thomas Duhamel, born at Contrecoeur, Nov. 6, 1841, ordained priest Dec. 19, 1863, and consecrated bishop of Ottawa, Oct. 28th, 1874. (6) Mgr. Jea 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 Jeanne Lorette, Jan. 26, 1822, ordained priest, Sept. 12, 1844, and consecrated bishop of Sherbrooke, Oct. 18, 1874. (8) Mgr. Dominique Racine, born at Jeanne 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 Cythra, p. i., 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 Achnacina, p. i., Nov. 20, 1859, 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. 29, 1851, consecrated bishop of Kingston, Nov. 21, 1880. (3) Right Rev. James Joseph Carberry of the order of Friars Preachers, preconized bishop August 26, 1883, and consecrated in Rome Nov. 11, 1883. (4) Right Rev. John Walsh, born May 23, 1830, ordained priest Nov. 1st, 1854, consecrated Nov. 10, 1867. (5) Right Rev. John Francis Jamot, born at Chateaufort, France, June 23, 1828, ordained priest Oct. 9, 1853, consecrated bishop of Sarepta, p. i., Feb. 24, 1874, and translated 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 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, July 11, 1826, ordained at Halifax July 2, 1851, consecrated bishop of Chatham, Aug. 15, 1860. (5) Right Rev. Peter McIntyre, born at St. Peter's (P. E. I.) June 29, 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 Columbia. The bishops exercising jurisdiction 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 (*en bas*), was ordained priest Oct. 12, 1845, consecrated bishop of Arath, p. 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 p. i., p. i., Nov. 30, 1859, translated to St. Albert, Sept. 25, 1871.

Mgr. Henri-Joseph Farrand, O. M. I., born June 17, 1823, at Gigondas, France, ordained priest at St. Boniface in 1846,

he was consecrated bishop of Anemour p. i., p. i., Nov. 30, 1864, at Tours. Mgr. Farrand is Vicar Apostolic of Athabaska-Mackenzie. His coadjutor is Mgr. Edouard Clut, O. M. I., who was born on Feb. 11, 1834, at St. Rambert, France, ordained at St. Boniface Dec. 30, 1857, and consecrated bishop of Erindal and coadjutor of Mgr. Farrand at Our Lady of the Nativity, Lake Athabaska, Aug. 15, 1867.

The Vicariate of British Columbia comprises the entire province of that name with the exception of the Island of Vancouver. The seat of this vicariate is New Westminster. The Vicar Apostolic is Mgr. Louis Joseph d'Herbomez, O. M. I., born January 17, 1822, at Brillon, France, ordained priest Oct. 14, 1849, and consecrated bishop of Melitopolis p. i., Oct. 9, 1864. His coadjutor is Mgr. Pierre Paul Durieu, O. M. I., who was born Dec. 4, 1830, at St. Pal de Mons, France, ordained March 11, 1854, and consecrated bishop of Marcopolis p. i., Oct. 24, 1875. The diocese of Vancouver is part of the ecclesiastical province of Oregon City, U. S. This diocese comprises the Island of Vancouver in Canada and the territory of 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.

**THE LEGISLATURE OF MANITOBA.**

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

The members of the legislature this year are the following:

- Alex. Murray
- Ed. Fairbank
- E. P. Leacock
- J. E. Woodworth
- J. L. Macpherson
- J. Leconte
- A. Davidson
- Dr. D. H. Wilson
- Wm. Winram
- C. S. Crawford
- Wm. Crowl
- Wm. Kildonan
- A. A. Fruithomme
- Dr. Harrison
- Henry Tennant
- Thos. Greenway
- Chas. Hay
- Joseph Martin
- S. J. Jackson
- J. H. Bell
- Henry Tennant
- John Norquay
- A. A. C. Lariviere
- John Allan
- E. F. Gigot
- E. M. Young
- E. G. C. Brown
- E. G. Conklin
- A. C. Killam
- W. Wagner

The legislature met for the first time in the new building just erected for its accommodation. Of this building the *Manitoba Free Press* says:

The new building in which the Legislative Assembly met for the first time on Thursday is one of a very handsome design, prepared in the office of the Chief Architect, the Hon. the Minister 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-Governor, and at the corner of Broadway and Kennedy streets. The basement is of solid masonry, the material having been obtained from the native limestone quarries at Stony Mountain and Selkirk. The contractors were Mr. J. E. Gellay & Co., and the expeditious way in which the work has been completed, nine months in advance of the time required by the contract, reflects creditably upon the business energy of those gentlemen. Superintendent Smith, acting on behalf of the Dominion Government, pronounces the material excellent and the workmanship in every line first-class.

The building is a credit to the country, and will be in keeping with the growing importance of one of the leading Provinces of the Dominion, to be placed ere many weeks, if 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 Gellay & Co. in June, 1883. It was thought the portions of the work let would be sufficient for the purposes of the Legislature, but the authorities at Ottawa changed their minds, and resolved to complete the entire buildings so that a contract 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, and presents a fine appearance from Kennedy street which it faces. The iron cresting is not yet up, but when it is the

view will be greatly enhanced. There is a mammoth flag pole over the central tower and directly above the main entrance. 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 disabilities under which we labor as a Confederation."

"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 with a view to their early removal, that prosperity may be again restored."

"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 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 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 to secure a modification of the existing tariff as regards its application to the Province of Manitoba."

"5. A great proportion of the public lands of the Province having been disposed of by the Federal authorities, this House is of the opinion that it would be advisable to urge on behalf of the Province that a sum in compensation for such lands sold and applied to Federal purposes, should be added to our capital account, and 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 the following result:

For the amendment—Killam, Greenway, Winram, Hay, Young and Bell—6.  
 Against—Norquay, La Riviere, Brown, Miller, Wilson, Davidson, Leacock, Woodworth, Crawford, Macpherson, Allan, Harrison, Douglas, Tennant, Pradhomme, Leconte, 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 of the Orange Association. On the 5th of March he put several questions to the government in relation to this baneful association. We find him in the *Dublin Freeman's Journal* 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 committee to enquire into the nature, character, and tendency of the Orange Society, and with power to send for persons, papers, and records?

Mr. Gladstone—Sir, Her Majesty's Government could not, I think, under any circumstance, have assented to a motion of so wide a character, even if they had deemed that an inquiry by select committee was the best course to take, but viewing all the circumstances of the case, they are prepared to do it this—The Executive will in the first place use the best means in its power for ascertaining exactly the facts alleged by the hon. member, and any other facts bearing upon them. When they have done that of course the result will be made known to the house, and hon. members will be able to form a judgment upon the whole subject.

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 Pastoral addressed by the Catholic Bishop of Elphin to the clergy of his diocese:—"We have evidence, which we deeply deplore, that Freemason and Orange Lodges are actively at work in our midst, plotting the extermination of our people, fostering disunion, provoking outrage—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 Protestant Church."

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 Pastors of Roman Catholic bishops are not 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 bearing on the operations of the Orange Society in his diocese, of which he may desire to complain, will receive careful

attention, 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 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 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 magistrate that his objection to the ruling should be entered on the order book, and allowed the solicitor to take the defence to the resident magistrate, to the effect that he had 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 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, J. C. Buchannan, chairman; Mayor Thomas Archibald, and William James Harvey, had previously attached their names to a public declaration condemning 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, 108,364 Catholics and 87,669 persons of all other denominations; how many Catholic magistrates are in the county; how many Catholics have been recommended by the Lord Lieutenant of Tyrone, Lord Charlemont, for appointment to the Commission of the Peace during the twenty years of his lieutenancy; and how many of those 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 present constituted.

The Chief Secretary—The facts with regard to the hearing of the case are stated in the question with substantial accuracy. The chairman of the bench informs me, however, that he did not refuse to allow the resident magistrate's protest to be entered, but that he refused to have it written on the face of the order itself. The Government cannot take any notice of the language of the solicitor. It was for the magistracy 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. gentleman the number of Catholic magistrates in Tyrone was six. The Government have no means of ascertaining how many Roman Catholics were recommended by the Lord Chancellor for the commissions 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 with respect to disturbances are likely to occur, so as to secure that cases arising out of them shall be heard in the manner provided by that act—before resident magistrates. The charge in this case was not of a party character. It was for carrying arms, and for disturbing the peace, and for assaulting a sentry. The chairman did not know that the prisoner was an Orangeman, and I understand that a witness examined on his behalf belonged to the 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 Lodge of Tyrone, that the prisoner was a member of that lodge; and whether he would be allowed to continue to act as *formator* 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 farnelle 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 or 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 Government had not read nor seen the work mentioned in the question. The duty of summoning juries devolved upon Mr. Archdale, as High Sheriff, but he had no share 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 early.

**EASTER CARDS.**

A beautiful assortment of Easter Cards has been just opened out at the CATHOLIC RECORD Bookstore. The designs are all new and the neatest we have yet seen.

**OTTAWA SHIP CANAL.**

At a time when the Pacific Hudson's Bay railway, and other projects are before the public, it may not seem inopportune to revive a scheme of grandest importance to the Ottawa valley, the city of Montreal, and to a large portion of the provinces of Ontario, Quebec, which, although prominent brought under notice some twenty years ago, has been allowed to sleep, while other works have secured the attention of the public. I allude to the Ottawa Ship Canal, upon which Mr. W. Shanley, Mr. Thos. C. Clarke reported most favorably the years 1858 and 1859. Reports of those gentlemen show conclusively that the project of forming a continuous chain of navigation for large vessels between Montreal and Lake Huron via the river Ottawa, the Mattawan, the Nipissine 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, also to the vast country to the westward and southward of Lake Superior.

The Pacific railway has been now totally carried across the continent at a cost not less than \$100,000,000, and the minds of those who have given thought to the subject of the Ottawa Ship Canal, which, if built, at a moderate cost, would solve 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, also to the vast country to the westward and southward of Lake Superior.

The farmers of the British North West and the equally hard-working husbandmen of Dakota and Minnesota, are present borne to the ground by the heavy charges of delivery from the West upon their vital needs such as wheat, the much-vaunted "freedom" of West becomes mere mockery.

Both are now casting longing glances towards the arctic shores of Hudson's Bay as the means of delivering from the thralldom, and both are likely to be disappointed even should the much-talked-of railroad from Manitoba to York Churchville ever be built.

Of late there has been much talk of a Hudson's Bay railway to the Hudson's Bay. The very men who were enthusiastic a dozen years ago respecting the North-West and the railroad, and have since been obliged to come down from their pedestal, are now engaged in similar work in regard to the Hudson's Bay. The money which would be necessary to build the Hudson's Bay railroad would be during several months of the year, as the very problematical four months of navigation in Hudson's Bay and St. Lawrence of spending millions upon a road 500 miles in length through an inhospitable wilderness, and upon necessary buildings to Duluth and other way stations at either York Factory or Churchill, the money would be advanced by the Hudson's Bay outlet.

Very few of those individuals know anything about the matter. We hear of months open water in the Bay and St. Lawrence and much nonsense of a similar nature appears now and again in the daily press. But were the Ottawa Ship Canal operation, the great North-West port 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 seaboard at Montreal and Quebec.

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Quebec, would participate in the benefits derived from the Hudson's Bay outlet, and would be gainers to an incalculable extent.

Were the Hudson's Bay railroad in operation to-day, the great bulk of the West wheat would, owing to the short period between harvest and the season of navigation, require to be held over in the following

the Government cannot investigate the accuracy of reports of opinion by any member eminent.

I beg to ask the Chief of the Lord Lieutenant of Ireland has been drawn to a keen, at the prosecution of the John Shannon against...

The fact that the Government cannot investigate the accuracy of reports of opinion by any member eminent.

Secretary—The facts with reference to the case are stated in substance with accuracy.

Both are now casting longing eyes towards the arctic shores of Hudson's Bay as the means of deliverance from their thralldom, and both are likely to be vastly disappointed.

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 appears now and again in the daily journals.

The money which would be necessary to build the Hudson's Bay railroad would build the canal from Georgian Bay to Montreal.

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 unbiased standpoint further discussion becomes supererogatory.

Moreover, this route via the Ottawa would meet with the heartiest endorsement 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 seriously in hand.

Let us now review the engineering features 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.

OTTAWA SHIP CANAL.

At a time when the Pacific and Hudson's Bay railways, and other projects, are before the public, it may not seem inopportune to revive a scheme of the greatest importance to the Ottawa valley, the city of Montreal, and to a large section 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.

The Pacific railway has been now partially 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 burden of the railway, and the enormous expenditures which have resulted since the inception 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 serious complications are already looming up, by which the integrity of confederation may be endangered.

It is not my purpose to enter into this question at the present moment; I have reverted to it, and to the much talked of 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 solution of the great difficulties and drawbacks, which now, and for years to come, will militate against the North Western agriculturist.

The farmers of the British North West, and the equally hard-working husbandmen of Dakota and Minnesota, are at present borne to the ground by the giant monopolies, the railroads, which fetter upon their vital life to such an extent that the much-vaulted "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 thralldom, 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 followed by serious results, and, as a consequence, we have now more than a score of writers engaged in decanting upon the merits of the Hudson's Bay outlet for Manitoba.

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 appears now and again in the daily journals. But were the Ottawa ship canal in operation, the great North-West problem of cheap freight 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 the very problematical four months of navigation in Hudson's Bay and straits. Instead of spending millions upon a railroad 500 miles in length through an uninhabitable wilderness, and upon the necessary building up of a wretched artificial way station 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 benefits derived from the expenditure, while the cities of Montreal and Quebec would be gainers to an incalculable extent eventually.

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 of navigation, require to be held over for shipment to the seaboard. Storage, depreciation, and other unavoidable drawbacks would detract from the advantages of the route, and, joined to the high ocean freights and rates of insurance, would place the North-Western farmer in as bad a position as he is at present.

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To any one who will take the trouble to look at this question from an unbiased standpoint further discussion becomes supererogatory. Moreover, this route via the Ottawa would meet with the heartiest endorsement 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 seriously in hand.

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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 crowded.

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 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 a larger number would be procured and furnished to those desiring them at cost.

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 E. B. Association, who will turn out in full regalia, banners included. A contingent of the E. B. Association of Dundas is expected to join in with them. They will have all the mounted marshals possible. The St. Vincent de Paul Society will have full charge of the cathedral.

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 Dominick, 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 30th.—It was announced from the pulpit at Vespers in St. Mary's Cathedral this evening 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-room immediately after Vespers, and reported that the final arrangements were satisfactorily completed for receiving the distinguished prelate.

FROM WALKERVILLE.

The contract for the erection of this new church has been given to Mr. E. Drouillard, of Walkerville. Dean Wagner, 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 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 cents to the Rev. Dean of Windsor will have his or her name inscribed on that list. Any one sending 20 names at 25 cents 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 Tierman, of the Cathedral, and Rev. Father Waters, of Goderich, 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 Tierman, 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 different 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 Waters 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 mission that the pastor and the two reverend gentlemen already named were kept busy in the confessional for the greater part of each day.

We congratulate Rev. Father Bausang 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 Bandon, 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 not 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 show that the Irish people are united in supporting a Franchise Bill. 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-spect, and the contest there will be hot.

MR. WM. LOGUE.

Mr. Wm. Logue, who for many years held the position of Mayor of Oshawa, 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 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 ability.

We cannot forget the disinterested part you have taken in municipal matters during your ten years as Mayor of Oshawa. 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 people's interests without any remuneration.

We beg of you to accept as a small token of our esteem this meager 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. P. O'Connor, Patrick Mulligan, John Mulligan, P. A. Mulligan, Pontiac, March, 1884.

MONTREAL LETTER.

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

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 May next has been granted to the parishioners of St. Antoine.

At ten o'clock mass, in the Church of the Gesù, Bishop Fabre conferred Holy Orders on the following gentlemen: Priests: Stanislas Laporte, Eugene Schmidt, James Donnelly and Maurice Sabadeaux—Gustave Laroche and Toncure and minor orders—Victor Campeau, Auguste Giard, Edouard Roy, Eugene Torranceau, Leonidas Hudon, Martin Fuchs, Louis Champagne, Louis Cotter, J. B. Proulx, Louis Lafontaine, Louis LaLonde, Telephone Loul, Aime Proulx, Simeon Grandjean, Phillippe Bourdival, and Adalard 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, comprising St. Patrick's, St. Ann's, St. Bridget's, and St. Gabriel's T. A. & B. societies, was held in St. Patrick's church on Sunday evening at half past seven. Notwithstanding the unpleasant weather the church was well filled. A most impressive sermon was preached by Rev. Fr. 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 reverend gentleman explained the reasons which prompted St. Paul to touch on the vice of intemperance, and showed that man not only lowers himself below the brute creation by intemperance, but he also is exposed to violate all the commandments of God, and in the generality of cases he degrades these laws. The reverend gentleman explained the reasons which prompted St. Paul to touch on the vice of intemperance, and showed that man not only lowers himself below the brute creation by intemperance, but he also is exposed to violate all the commandments of God, and in the generality of cases he degrades these laws.

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 exercises a meeting was held in the large parlor, 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 ult., 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 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.

His Lordship 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 approval of all the parishioners.

The church wardens of Notre Dame church are considering a proposal to light the church by electricity and to erect an elevator in the eastern tower which contains the "Gros Bourdon," the largest bell on this continent.

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 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, "Whoe Melanis" drives up to the "door," which was well received; "Norine Maurine," was well received and received well merited applause; "Mary's gone with a Coon," by M. O'Hearn brought down the house, and after a tremendous encore the O'Hearn Bros. gave a song and dance in good old plantation style; the rendering of "Eileen Og" by the Emmett Dramatic Club was executed in a manner that reflects the greatest credit on the performers, the delighted audience showing their appreciation by repeatedly applauding. The irrepressible Tom Reidy took the part of Bryan O'Farrell as natural and easy as if he was an old hand at the business; D. Almond made an exceeding good Patrick O'Donnell; W. Gallagher as Moriarty was not an inch in the rear; John O'Hearn made an admirable 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 bad strike as Tim the Penman, as did also J. H. Gallagher as John Thomas; W. McMaster took to McLean in good style; P. S. Gallagher came very near edging 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 quiet at home personating McCreagh; Jack Reidy sang "The Fire in the Grate" very nicely and acted the part of Phaidrigh cleverly; the difficult part of Eileen Moriarty was well borne by Mrs. Jos. Adams; Miss Gallagher sustained the character of Nora O'Donnell admirably; Miss M. Manning made a steady and sage-looking 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 lady-like manner, at the same time keeping the audience in continuous laughter; her apparent "dignity" as Bridget was good. Each of the performers had their respective parts thoroughly memorized and as a consequence she was a break during the evening's performance. Prof. Tierney's orchestra added much to the eventful night's enjoyment, rendering some very efficient music.

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 following occurrence: "A few years ago," said Father Lambert, "while riding through southern Illinois, I was overtaken by night while remote from any town, and was compelled to solicit the hospitality of a good Methodist family. My clerical dress having been discarded for the ordinary citizen's suit the family did not suspect my priestly 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 being absent, I was introduced to the deacon and invited to address the congregation. I preached a good Catholic sermon and the deacon responded to me 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 the 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 supposed."

Father Lambert then proceeded to answer the usual objections to the Catholic Church as follows: 1. The Catholic church is opposed to Progress. "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. A perfect church may be as unprogressive as God himself. To say that the Church has progressed 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 intelligence, morality and piety, and in this respect the Catholic Church is not behind her sister denominations. 2. The Catholic church is opposed to liberty. For three centuries despots persecuted the 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 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'Connell. 3. The Catholic church is intolerant. If a man believes a thing to be absolutely true he must necessarily disbelieve all opposing things. To believe that two and two are four and acknowledge that the sum may

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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 "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.

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 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 nurseries 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 railroad train for the purpose of purposes the president of the company as far as a passenger is concerned, and it would be a monstrous folly for a passenger to refuse to pay his fare to the president of the road. The good Catholic, who recognizes his priest as God's authorized agent, must go to him for those offences which are delegated to his charge.

6. Priests grant Indulgences. The popular idea of indulgences—priestly licenses 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 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 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 portrait 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 angels.

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 infidelity.

CATHOLIC NOTES.

At a consistory at Rome on the 27th, the Pope appointed Right Rev. F. X. Lerec Archbishop of New Orleans, and Right Rev. D. Manney, 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 restoration of the Holy See and Latin Churches. Many circumstances point to such a blessed consummation in the near future.

A priest of the Marxist 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 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 than thirty acres, and are much smaller than if reduced to a rectangular 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 violations of the rights of the church and demanded the restoration of temporal power. He uttered a strong protest against the judgment 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 Holy Sepulchre," a most ancient order, dating from the crusades. Diplomats, sent by the Patriarch of Jerusalem, were received by Dean Wagner, who was delegated 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 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 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 the propaganda on terms that would render the act little less than one of confiscation.

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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 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, "Whoe Melanis" drives up to the "door," which was well received; "Norine Maurine," was well received and received well merited applause; "Mary's gone with a Coon," by M. O'Hearn brought down the house, and after a tremendous encore the O'Hearn Bros. gave a song and dance in good old plantation style; the rendering of "Eileen Og" by the Emmett Dramatic Club was executed in a manner that reflects the greatest credit on the performers, the delighted audience showing their appreciation by repeatedly applauding. The irrepressible Tom Reidy took the part of Bryan O

The St. Patrick's Cross.

Come, raise me up, slannah! Lift me up a little more... 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 young and youthful and my thoughts are far away.

ST. PATRICK'S DAY IN MONTREAL.

As announced in a previous edition, Rev. Father Quinlan preached the sermon. He took as his text the words of St. Paul to the Romans, 1st Chap., 8th 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.

ST. PATRICK'S DAY IN MONTREAL.

After referring to the penal code and other enactments against Catholics in the olden time; to the present obnoxious land laws; to the baseless 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 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.

ST. PATRICK'S DAY IN MONTREAL.

All along the route the decorations were most striking, and the English flying from the tops of the principal 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 "Lower" price tea store, representing Canada, the United States, America and France. On the opposite side the Kingston House had not forgotten to do honor to St. Patrick and had its due complement of decorations.

HOUSEHOLD LIBRARY!

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

NEWS FROM IRELAND.

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 his 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.

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The universal praise bestowed upon Kidney-Wort as an invaluable remedy for all disorders of the Kidneys, Liver and Bowels, is well merited. Its virtues are universally known and its cures are reported on all sides. Many obstinate cases have succumbed to it after they had been given up by the doctors, and a thorough treatment will never fail to cure. Sold by all druggists. See ad't.

ST. PATRICK'S DAY IN MONTREAL.

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 robbers 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 a people that faith, and the persecutions against them had been only 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 the centuries, and thus only thus will we recall the words of God: 'Be faithful unto death and I will give thee the crown that is in store for thee.'"

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"The following so favorably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines.'"

"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness."

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"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 this simple remedy as Hop Bitters, that we had shunned for years before seeing it.'—The Parents."

