# Catholic Record.

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

OLUME 9.

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NICHOLAS WILSON & CO 186 Dundas Street, Tailors and Gents' Furnishers,

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INSPECTION INVITED.



PASTORAL LETTER.

John,—By the Grace of God. and the appointment of the Holy See, Bishop of London. To the Clergy, Religious Communities and Laity of our Diocese, Health and Bene-diction in the Lord.

diction in the Lord.

DEARLY BELOVED BRETHREN, — Our Holy Mother, the Church, ever animated, like her Divine Spouse, with love for souls, ever solicitous for the spiritual welfere and salvation of her children, has set aside the holy season of Lent, which now approaches, as a time which should be specially consecrated to works of penance, mortification and prayer. During this time, she calls upon us in a special manner to return to God by a sincere repentance, to do penance for our grievous sine, to mortify our flesh with its vices and concupiscences, and to enter by the marrow gate and on the straight way of

repentance, to do penance for our grievous sine, to mortify our flesh with its vices and concupiscences, and to enter by the narrow gate and on the straight way of Christian virtue which leads to an everlasting life of happiness.

We have been created for a glorious and immortal destiny. This world is for us a place of probation and of exile; it is a valley ever moistened with tears, ever darkened with sorrows, "a place of weepers;" it is but a passage to an eternal world, and time is but the threshold of our real existence. "We have not here," says St. Paul, "a lesting city, but we look for one that is to come."—(Hebrews, chap. 13, v. 14.) "We are but strangers and pilgrims on the earth," and should as such desire a better, that is, a heavenly country.—(Hebrews, chap. 11, v. 16). Our great and paramount work here is to save our immortal souls. "Seek ye first the Kingdom of God, and His justice," says our Divine Lord, "for what doth it profit a man to gain the whole world and lose his soul; or what exchange shall a man make for his soul?"—(Matt., chap. 16, v. 26) This world, with all its wealth and treasures, shall perish and crumble into nothingness; but the inmortal soul must live on through the everlasting ages, either in the Heaven for which it was created, or in the fires of Hell, prepared for the Devil and his angels.

Now to this Kingdom of God, for the cltizenship of which two have been created

but also external works of satisfaction, is necessary for salvation, and is a matter of Divine precept. It is a fixed rule of Divine justice that sin must be punished. "All iniquity, whether it be small or great," says St. Augustin, "must necessarily be punished, either by the man penitent or an avenging God; for he who repents truly will chastise himself. Absolutely either you punish yourself or God punishes. Would you that he should not punish? then punish yourself." Hence the necessity of doing penance is enforced by God Himself in the most emphatic language in various parts of Holy Writ. language in various parts of Holy Writ.
"Be converted, and do penance for all your infquittes, and iniquity shall not be your ruin."—(Ezechiel, c. 18, v. 30). "Now, therefore," saith the Lord, "be converted to me with all your heart, in fasting in recent fasting, in weeping, and in mourning. l, c. 2, v. 12.) When St. John Baptist came forth from the desert, and appeared on the banks of the Jordan to fulfil his mission as precursor to our Lord, he preached the baptism of penance for the preached the baptism of penance for the remission of sins, and, in the burning remission of sins, and, in the burning words of a prophet, proclaimed the absolute necessity of doing penance:—"Ye offspring of vipers, who hath shown you to flee from the wrath to come! bring forth, therefore, fruits worthy of penance."—(Luke, c. 3, v. 7.) Our Blessed Lord, our Teacher, our Guide, commenced Hispublic life by preaching and saying:—"Do penance, for the Kingdom of Heaven is at hand."—(Matt., c. 4, v. 17). He openly declares that for all who have sinned, penance is the only plank that can save enance is the only plank that can save them from an eternal shipwreck:-"I say to you, unless you do penance, you shall all perish."—(Luke, c. 13. v. 5) St. Paul, in his immortal discourse to the Athenians, proclaims aloud:—"God now declareth to

men that all should everywhere do pen-ance."—(Acts, c. 17, v. 30) The law of penence, then, has God for

its author, and must be observed as a necessary condition of salvation by all who by ain have forfeited their right to Hawren. And surely, dearly beduced brethren, if, on the other hand, we consider the infinite perfections of God, and an out-control and Redeemer; and, on the other, the infinite malice of mortal sin, the incorpressible oursages we have offered to His Soverigm Mejesty, the wounds we have inflicted on the adorable heart of Jesus by our numberless transgressions, we will most eagerly and hearthed beart of Jesus by our numberless transgressions, we will most eagerly and hearthed beart of Jesus by our numberless transgressions, we will most eagerly and heart beduced of God, of winning back His favor, and of blotting out from the Book of James and Protestantiam denies the necessity of penitential works, and even their utility, but we know that in this, as well as in other respects, Protestantiam is a protest against the Christian religion itself. Saif denial and mortification are the very essence of Christianity, Luther and Henry VIII, and Knor, such me as were described by St. Paul who der at this! Were not the founders of the Gospel, the doctrine of the cross; and Protestanties, in repudiating them he said: "For many walk, of whom I have told you often (and now tell) you weeping), that they are enemies of the Cross of Christ, whose God is their belief, and whose glory is in their shame."

[Philippians, c. 3, v. 18 & 19 Christ of Constantial of Christ, was delivered to us by the schooling weeping), that they are enemies of the penitential works must pleasing to God and most salutary to our souls; and it is for this reason, as well as in instruction of our redemption, the passion and commemoration of our Lord's forty days' fast in the desert, that the flow of the protest and commemoration of our lord's forty days' fast in the desert, that the flow of the protest and commemoration of our lord's forty characteristic protest and the protest of the protest and commemoration of our lord's forty days of th

and concupiscences."—(Gal., c. 5, v. 24.)

Now fast and abstinence are amongst the penitential works most pleasing to God and most salutary to our souls; and it is for this reason, as well as in imutation and commemoration of our Lord's forty days' fast in the desert, that the Holy Catholic Church proclaims the fast of Lent, and commands it to be observed by her children. Fasting is of Divine as well as of Ecclesiastical institution, and is admirably adapted to the wants of poor, fallen nature. St. Paul, who was a profound philosopher, as well as an inspired Apostle, states that there are two laws within us, struggling one against the other, and striving for the mastery—the law of the spirit, directing us towards God and the eternal world; and the law of the fleeb, dragging us down towards in and sensual pleasures. "For I am delighted with the law of God according to the inward man; but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin, that is, in my,members."—(Romans, c. 7, v. 22 & 23.) And in another place he describes the constant struggle that is waged within us by these antagonistic law:—"For the flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary maks for his soul I — (Matt., chap, 10, v. 26) This world, with all its wealth and treasures, shall perish and cramble in nothlingnes; but the himoratis soul mustive on through the everlating ages, either in the Heaven for which it was created, or in he fires of Hell, prepared for the Devil and his augels.

Now to this Kingdom of God, for the cliticanhip of which we have been created and redeemed, their lie but two path through this world, viz. —The path of innocence and the path of penance. All since the path of innocence and the path of penance, his world with a subject of great price. But for us, destruction in the innocence should do penance, say the best means of preserving that pearl of great price. But for us, dear brethren, who have sinned for us who, by actual transgressions, have loot our barborism and which alone will conduct us to the happiness of fleaven.

Penance, then, which is here embloyed to mean not only internal repentance, but also external work of stiffs and weare trading this procept. It is a fixed rule of means and only internal repentance, but also external world in the punished. "All living procept." It is a fixed rule of means and only internal repentance, but also external world with the punished. "It is a fixed rule of means and only internal repentance, but also external world with the contraction, and is a matter of Divine procept. It is a fixed rule of many penalts of the punished, without the heap of the punished, with the world of the works of the path of the Father who is in secret, and thy Fathe who seeth in secret will reward thee." who seeth in secret will reward thee."—
(Matt., c. 3, v. 17) Man fell originally
from his allegiance to God by the gratification of his taste, and he must return to
Him by fasting. Thus the law of fast
comes recommended to us by the doctrine
and example of the Prophets and Saints,
and penitents of the Old Testament, as
Moses, Elias, Joel, Daniel, the Ninivites,
&c. and in the New Dispensation it is &c., and in the New Dispensation it is sanctioned by the doctrine and example of sanctioned by the doctrine and example of our Saviour Himself; of His precursor, St. John the Baptist, of His Apostles, of whom he foretold that they would fast when the Bridegroom was taken from them, and thereforward by the example of all the boly servants of God. Our Lord has commanded it; the Scripture recommends it pentitute and savint has example of the strength of the service of the ser

> now appoints the times and seasons for its The fast of Lent is of Apostolical institution, and has doubtless been ordained in imitation of the forty days' fast observed by our blessed Lord in the desert before eginning his public life. It was observed by the Primitive Church as a tradition from the Apostles This we may see in the writings of the holy fathers, whose sermons on fasting are still extant, and in which they positively affirm that the faithful in their times did all fast from flesh meat in Lent. We find a fast of forty days recommended by the example saketh the Spirit of God, "whose father mons on fasting are still extant, and in

mends it, penitents and saints have recon

mended and practised it, and the Church

in the hearts of all Christians from the very beginning."

Let all, therefore, who are able, observe this great fast of Lent, and let those who are not bound to fast observe the precept of abstinence, and chastise their bodies, and mortify their flesh by other penitential works. "Behold now is the acceptable time, and now is the day of salvation."—(2nd Cor., 6, v. 2) "Let the wicked man forsake his way, and the unjust man his thoughts, and let and the unjust man his thoughts, and le him return to the Lord, and then He will have mercy upon him."—(Isaias, c, 55, v. 7.) "Let us cast off the works of

from reading bad books and journals, from drunkenness and rioting; in fine, from every thought, word and action that would offend God and transgress His Divine law. And whilst fasting from all such wickedness, we must apply ourselves to good works and acts of mercy. "Is not this," saith the Lord, "the fast that I have chosen!" "Loose the bands of wickedness and break asunder every burden. Deal thy break at the hungry, and bring the needy and harborless into thine house; when thou shalt see one nsked, over him, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face. Then shalt thou call and the Lord shall hear."—(Isaias, c.

go before thy face. Then shalt thou call and the Lord shall hear."—(Isaias, c.

And in this connection let us exhor And in this connection let us exhort you, dearly beloved brethren, to practice the virtue of temperance, and to avoid and to detest the sin of drunkenness, which is opposed to it. This fearful sin of drunkenness spreads its ravages all around, and like a deadly plague brings sorrow, desolation and death unto numberless families. It brings a curse upon berless families. It brings a curse upor all who are guilty of it; it maculates and defaces the image of God stamped upon our souls; it dethrones reason and man to the the brute creation; it darken the intellect, weakens the will, blunts the conscience, and smoothes the way to an impenitent death. It quanders the savings of years of toil; it plunges multitudes in misery and want and sor row; it wastes the energies of the mind and the body; shatters the constitution, and drags its victims' bodies into a pre-

and drags its victims bodies into a pre-mature and dishonored grave, and casts their souls into the everlasting flames of hell. Woe to the world because of this wide-spread and hateful sin! "Woe to

hath woe? Who hath contention? Who falleth into pits? Who hath wounds without cause? Who hath redness of eyes? out cause? Who hath wounds without cause? Who hath redness of eyes?
Surely they who pass their time in wine,
and study to drink off their cups."—
(Proverbs, c. 23, v. 29.) "Be not deceived." says St. Paul, "neither
fornicators nor drunkards shall
possess the Kingdom of Heaven."—
(I Cor., c. 6, v. 9) And sgain—"The
works of the flesh are manifest, which are
fornication and drunkenness, and such
like, of which I foretell you, as I have
foretold to you, that they who do such
things shall not obtain the Kingdom of
Heaven." (Gal., c. 5, v. 19.)
O, dearly beloved brethren, let us conjure you to shun this gigantic evil which
deluges the world with a tide of miseries,
which is offensive to God, and so destructive of our happiness, both here and
hereafter.

Let us again most asynctil sequent beto

hereafter.

Let us again most earnestly request both Let us again most earnestly request both priests and people to do all in their power to promote the cause of Catholic education, to render the Catholic schools as efficient as possible, and to see that, besides a sound secular education, religious instruction be regularly and efficiently imparted therein. An awful responsibility rests on the souls of both pastor and people in this matter. If any of the little ones of Christ should be lost to God and the Church by the criminal neglect and indolence of those who have charge of them, the blood of these lost children will be required at their hands by the Supreme Judge. The law establishing the separate school system is, indeed, most defective, but yet if our people be unanimous and generous in support of Catholic schools, as we know they are and will continue to be, it can be made the source of untold blessings to the children of this Diocese. And here let us remind the Trustees of the Catholic Schools, that they should never employ a teacher without the express approval of the Pastor, as he is the legitimate guardian of the schools in their moral and religious aspects.

religious aspects.
The Church commands all her children religious aspects.

The Church commands all her children, who have arrived at the full use of reason, so as to be capable of properly receiving the Sacraments, to go to confession at least one in the year, and to receive the Blessed Eucharist at Easter or thereabouts. This precept is contained in a Canon of the Fourth Council of Lateran, has been confirmed by the Council of Trent, and binds as under the gravest penalties. The Sacrament of Penauce is an institution of God's unfathomable mercy for sinners. When worthily received it remits the most grievous sins, saves the soul from eternal perdition, and restores it to the favor of God, and to its right to Heaven which it had forfeited. It is a Divine Probatica, whose waters stirred by the angel of God's mercy, reatore souls enfeebled and paralyzed by sin, to heslth and vigor. And yet some of our beloved children of the Laity cannot be persuaded to approach this Divine Sacrament; nay, cannot even be induced to do so by the solicitations and menaces of the Church herself! The Blessed Eucharist is the fountain of the spiritual life of the sou; if any man eat of it he shall live for ever for it is the flesh spiritual life of the soul; if any man eat of it he shall live for ever, for it is the flesh of Christ, which He hath given for the life of the world. Our Saviour tells us life of the world. Our Saviour tells us also that, "unless we eat the flesh of the Son of Man, and drink His blood, we shall not have life in us."—(John, c. 6, v. 54.) And yet, notwithstanding the fact that our Lord and the Church, His spouse, invite us to this marriage feast of the soul, there are some Catholics who stubbornly and persistently refuse the invitation! The knowledge of this fact grieves us to the heart. It is to be feared that for such obstinate and self blinded sinners, unless they repent, "It will be that for such obstinate and self blinded inners, unless they repent, "It will be better for Sodom and Gomowah in the day of judgment than for them." We beseech them not thus to abuse the grace an seech them not thus to abuse the grace and mercy of God, not thus to trample under foot the precious blood of Jesus, shed on the Cross for them. We conjure them to "delay not to be converted to the Lord, and not to put it off from day to day, lest His wrath should come on a sudden, and in the day of vergeance He should destroy them."—(Eccl., c. 5, v. 8.)

Let us therefore spend this holy and penitential season of Lent in accordance with the spirit and requirements of the

with the spirit and requirements of the Church. Let all perform their Easter duty by worthly receiving the Sacraments of Penance and the Blessed Eucharist, as we are commanded to do by the Church under the gravest penalties! Let us sinunder the gravest penatice! Let us sincerely repent of our sins, bewailing them in the bitterness of our souls; let our cry ascend daily to God for mercy and forgiveness, beseeching him to look upon the face of His Christ, and for the sake of His bitter passion and death to have com-His bitter passion and He has redeemed in passion on us whom He has redeemed in His precious blood. Let family prayers he punctually said in and the Rosary be punctually said in every household; let the public devotion of the Church be faithfully attended; let the passion and death of Christ be the subject of frequent thought and reflection and in this way we shall spend Lent in a manner pleasing to God, and fruitful in blessings to ourselver; and we shall emerge from the gloom of Lent into Easter joy happy in the consciousness of having nor estly endeavored to promote God's glory

The following are the Lenten regula

The following are the Lenten regulations to be observed in this Diocese:—
1st. All days of Lent, Sundays excepted, are fasting days.
2nd. By a special dispensation from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuerdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.
3rd. The use of flesh and fish at the same time is not allowed in Lent.

3rd. The use of nean and new same time is not allowed in Lent.

The following persons are exempted from abstinence, viz:—Children under The following persons are exempted from abstinence, viz:—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labors, or some other legitimate cause, cannot observe the

Lard may be used in preparing fasting food during the season of Lent, as also on all days of abstinence throughout the Then came the chief secretary for Ireland, year by those who cannot easily procure butter.

The season within which all who have

The season within which all who have attained the proper age are obliged to make the Paschal Communion commences on Ash Wednesday and terminates on Trinity Sunday.

Clergymen will do well, during Lent, to appoint, in their respective Churches, some spiritual exercises and instructions, once or twice in the week, inviting their people so attend. They are hereby on these occasions, authorized to give the benediction of the Blessed Sacrament.

The Grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all—(II Cor., c. 13, v. 13)

This Pastoral shall be read in all the churches and chapels of the Diocese, at the earliest convenience of the Clergy.

Given from St. Peter's Palace, London, on this 18th day of February, A. D. 1887, under our hand earliest desired.

on this 18th day of February, A. D. 1887, under our hand and seal, and the counter signature of our Secretary.

† John Walsh, Bishop of London. By order of his Lord-hip, L A. DUNPHY, Secretary.

SIR THOMAS ESMONDE

Declares that "Speed the Plan" is now Ireland's Watchword.

EXTRACTS FROM A POWERFUL ORATION BY GRATTAN'S GRANDSON-STUBBORNNESS TO BE MET WITH INFLEXIBLE RESIST-ANCE-IRISHMEN NOT DESTINED TO BE SERFS-THE CASTLE FOREIGNERS AND FLUNKEYS MUST DEPART.

FLUNKEYS MUST DEPART.

Among such men as John Dillon, the two Redmonds and others of maturer years, Sir Thomas Esmonde proved himself their worthy peer, as orator and patriot, at a monster meeting held lately at Enniscorthy, Wexford. In the course of his speech, which met with tempestrous cheers, the brilliant young baronet said: The very best answer we can make to the gage of battle our oppressors have thrown down to us is supplied by gatherings such as this. We shall not separate to-day without hurling a bold and uncompromising defiance in the teeth of the band of foreigners and flunkeys who mismanage our national concerns from Downing street and Dublin Castle. I trust we shall thereby succeed to some extent in making more thorny and more difficult the path of a government we loathe and despise, a government foisted upon us without our consent and maintained among us in antagonism to our sentiments, a government that will soon reap the reward it so richly deserves—the reward of incompetency—disgrace and destruction, and give place to an soon reap the reward it so richly deserves
—the reward of incompetency—disgrace
and destruction, and give place to an
administration, if not an Irich one, at any
rate the forerunner of a government absolutely and radically Irish. All this will be
brought about before many months are
over if we set ourselves to do it, if we have
the course of our convictors if the courage of our convictions, if we show that what we say we mean. And, after all, the bringing of this about is not such a very difficult matter. What have our present rulers done

which we live, and for the which we live, and for the high and mighty personages who direct and control the workings of that system? In the course of last week certain events have taken place not without political interest and significance. They have a direct relation to the husbers of the affection. tion to the business of this afternoon the refore I make no apology for referring to them. First in importance come the late state trials? What has been the result of those trials? Consider for what purposes they were instituted. They were instituted, as we were given to understand, to vindicate the outraged majesty of the law, and to extinguish once for all that most immoral proceeding known as the plan of campaign. How did these that most immoral proceeding known as the plan of campaign. How did these trials vindicate the majesty of the law? At best, in the negative fashion, if we are to judge by the reports that reached the public. Justice in this country has ever worn a sorry ga b; she has ever borne a forbidding, a repulsive aspect; but she came out of the late ordeal in Green street court house with her threadbare robes more soiled, more tattered, more bedrag-gled, if that is possible, than when she entered upon it. These trials will be for-ever memorable as

A BARE FACED TRAVESTY OF LAW. and as a sample of how justice is meted out in Ireland to patrictic Irishmen. We had, in the first place, the presiding func-tionary proclaiming that no matter what evidence was laid before him his decision ould be given against the traversers. Now let me put to you a simple question. What, think you, would be the feeling in England were an English judge to declare at the outset of a case that his judgment would be given in a certain sense quite irrespective of what could be urged in favor of the opposite view? How long would English public sentiment tolerate such an interpretation of the duties of judge? Just so long as Irish public opinion would, were Irishmen free to act as Englishmen undoubtedly would under such circumstances. But let that pass; it was a mere trifle to what followed. We have heard of strange evidence given in have heard of strange evidence given in Green street court house, of hard and reckless swearing, of callous disregard of the sanctity of oaths—of perjury, gross, palpable, unblushing, perpetrated there. Thanks to the zeal of members of hermajesty's government in Ireland, Green majesty's government in Ireland, Green street upheld in this respect its high record. First an English general was placed in the witness box. He, indeed ac-

quitted himself fairly and creditably, but unfortunately he remembered nothing. Then came the chief secretary for Ireland, who intimidates rackrenting landlords within legal limits. He, strange to say, had forgotten everything. Next we had THE FITTFUL SPECTACLE

had forgotten everything. Next we had

THE PITIFUL SPECTACLE

of an inconsistent policeman from the
wilds of Kerry, who, in spite of the able
assistance of the defendant's counsel, remembered nothing he wished to forget.
Finally, we had that legal thunderbolt,
that sapient deliverer of ill timed optinions, her majesty's Irish attorney-general,
who, after the fashion of his kind, had forgotten everything he did not wish to remember. And these gentlemen were examined upon oath. They were sworn to
tell the truth, the whole truth, and nething but the truth, in the evidence they
were called on to give. But they hold,
indeed, a weak supposal of our
perspicuity if they imagine that
we fail to estimate their evidence at its
proper worth. Fielding says there is nothning so dangerous as a question which
comes by surprise on a man whose business it is to conceal the truth or to defend
falsehood. Evidently these ascendency
champions were fully impressed with the
truth of this remark when they went into
court. They certainly succeeded in establishing its correctness before the close of
their cross-examination. And it is thus
that our masters seek to inspire us with
confidence in the administration of justice
in this country. These are the modes and
these the methods by which the majesty in this country. These are the modes and these the methods by which the majesty of the law is vindicated in Ireland. But of the law is vindicated in Ireland. Dur-how has the plan of campaign been effected by these proceedings, so well calculated to strike terror into our rebellious hearts? Has it been extinguished? Has its pro-gress even been temporarily checked? Quite the contrary. These trials have

they have increased its stability, and have shown that it is invulnerable. Speed the plan is now the watchword of the Irish tenant farmer, and not only of the Irish tenant farmer, and not only of the Irish tenant farmer, but of every man who has set his heart upon making Ireland free. Your are alive to the efficacy of the plan and to the advantages it confers upon those who seek its protection. Consider, on the other hand, how matters stand where it has not been put into force. I shall cite but one instance—as ad and instructive one. The name of Glenbeigh is ringing in our ears. That name has been carried ere this to the four quarters of the globe, wherever Irishmen are to be found. The narration of the fiendish atrocities there has set many an Irish heart throbbing, and has turned the blood of many an Irishman to flame. Would those dastardly outrages have been attempted were these poor victims of the cupidity of absentee Shylocks organized and united in self defence? With us such enormities would not be attempted, or if attempted they would never be carried out, or else the descendants of the '98 pikemen would know the reason why. But they were attempted and they were weak and unprotected. It was because they were defenceless that their rooftrees were burned over their heads and their houses razed to the ground. It was because they were AN ADDITIONAL IMPETUS, UNABLE TO PROTECT THEMSELVES

that weak women, tender children and feeble old men, the sick, the helplers, the aged were cast out on the roadside in the dreary winter time to shiver, to starva, to die. Let their fate be a warning to the lrish people of what they may expect if their foes find them unprepared. Let the their foes find them unprepared. Let the memory of Glenbeigh remain with them to stimulate them to guard themselves while yet they may. In years gone by at Fontenoy the war cry of our fathers was "Remember Limerick." Under the influence of the memories that cry awakened in them they washed out many an insult and many a wrong in the blood of their hereditary enemies. We are not now fighting as they fought—we have no chance of winning by such means. But we are engaged in a similar struggle, and the issues involved are practically the same. Where our downtrodden people are driven to fight I bid them remember Glenbeigh, and may the tragic association attaching to that name nerve them to bear themselves like men. They are struggling not merely that name nerve them to bear themselves like men. They are struggling not merely for mercenary considerations—not merely for sordid pecuniary gain. They fight for fair rents, it is true; they fight for the possession of their properties, no doubt; but they also fight for the lives and the happiness of those that are near sad dear to them, and above all they fight for the liberties of Ireland. Men of Wexford, the thought alleys upperment in my mind in thought always uppermest in my mind in presence of great assemblies of my fellow-countrymen such as I have the pleasure of addressing to-day is, that men of the stamp I see around me are

stamp I see around me are

NOT DESTINED BY NATURE
to be slaves. And the conviction which
forces itself upon me is that a nation that
can boast of such citizens, a land that can
produce such sons, is not destined by Providence to remain forever an oppressed
and degraded dependency. The destiny and degraded dependency. The destiny of Ireland and of Irishmen is that of a free nation of men. Though this destiny may have remained for centuries unful-filled, though at times it may have seemed as if fated never to be realized, it shall be fulfilled, it shall be realized, and in our own times if we are brave enough to work out its realization. We shall yet breathe the air of freedom in this old land of ours, we shall yet direct our national course unfettered, unconfined, if we correspond with the spirit we claim to have inherited, if we are true to the traditions left us by the heroes and the martyrs that have gone before; and here in this sacred spot, upon ground hallowed by the sacrifices nobly made in the cause of Irish freedom, under the shadow of that hill which will

# PATHER RYAN.

BY THE REV. BEVERLY D. TUCKER.

was never a voice to utter as grief and the pain of the land, his music awoke responsive the tender touch of his hand.

She bowed in her desolate silence,
And mourned by the grave of her dead
And she longed for the consolation
That comes when the tears are shed.

Till his strains, as they fell, awakened In the soul that bent o'er the sod, New faith in the gracious designing, In the hidden purpose of God,

He'd learned, as he knelt at his altars, To trust in Omnipotent love;

And his song had an inspiration

Which echoed the music above.

He took all our idle complainings, And lo! in their stead, in our mouth His song, as a low supplication, Walled up from the heart of the South

His strains, full of pathos and glory, And heard by a listening world, Entwined, as a wreath of immortelles, The flag that we wearily furled.

There is never a grave so humble, In all the desolate land, But his verse has inscribed upon it An epitaph stately and grand.

One more, by the beds of the dying, In the homes of the pestilent West His song, like a low Miserere, Goes up from his pitying breast!

A wail for the woe of his people,
A plea that God's mercy would spare,
And we take up its lowly burden,
And change all our murmurs to prayer

Ah! the South is striken and anguished

But never a heart can forget—
The solace his music has brought us
And its echo lingereth yet! BEN HUR; THE DAYS OF THE MESSIAH

BOOK FOURTH. CHAPTED YIV

ILDERIM'S SUPPER. If the reader will return now to the repast of the wise men at their meeting in the desert, he will understand the preparations for the supper in Ilderim's tent. The differences were chiefly such as were incident to ampler means and better services.

Three rugs were spread on the carpe within the space so nearly enclosed by the divar; a table not more than a foot in height was brought and set within the same place, and covered with a cloth. Off to one side a portable earthenware oven was established under the presidency of a woman whose duty it was to keep of a woman whose duty it was to keep the company in bread, or more precisely in hot cakes of flour from the handmilk nding with constant sound in a neigh-

bouring tent.

Meanwhile Balthasar was conducted to the divan, where Ilderim and Ben-Hur received him standing. A loose black gown covered his person; his step was feeble, and his whole movement slow and cautious, apparently upon a long staff and the arm of a servant.

the arm of a servant.

"Peace to you, my friend," said Ilderim respectfully. "Peace and welcome."

The Egyptian raised his head and replied, "And to thee, good sheik—to thee and thine, peace and the blessing of the One God—God, the true and loving."

The manner was goatle and deposited.

The manner was gentle and devout, and impressed Ben-Hur with a feeling of awe; besides which the blessing included in the answering salutation had been partly addressed to him, and while that was being spoken, the eyes of the aged guest, hollow yet luminous, rested upon his face long enough to stir an emotion new face long enough to sur an emotion new and mysterious, and so strong that he again and again during the repast scanned the much-wrinkled and bloodless face for its meaning; but always there was the ex-pression bland, placid, and trustful as a child's. A little later he found that

expression habitual.

'This is he, O Balthasar," said the sheik, laying his hand on Ben-Hur's arm, "who will break bread with us this evening."

The Eyptian glanced at the young man, and looked again surprised and doubting; seeing which the sheik continued, "I have promised him my horses for trial to morrow; and if all goes well, he will drive them in the Circus."

Balthasar continued his gaze.

Balthasar continued his gaze.

"He came well recommended," Ilderim pursued, much puzzled. "You may know him as the son of Arrius, who was a noble Roman sailor, though"—the sheik hesitated, then resumed with a laugh—"though he declares himself an Israelite of the tribe of Judah; and, by the splendour of God, I believe that he tells me!"

Balthasar could no longer withhold explanation.

Balthasar could no longer withhold explanation.

"To-day, O most generous sheik, my life was in peril, and would have been lost had not a youth, the counterpart of this one—if, indeed, he be not the very same—intervened when all others fied, and saved me." Then he addressed Ben Hur directly, "Art thou not he?"

"I cannot answer so far." Ben Hur "I cannot answer so far."

"I cannot answer so far," Ben Hur replied with m dest deference. "I am he who stopped the horses of the insolent Roman when they were rushing upon thy camel at the Fountain of Castalia. Thy

daughter left a cup with me."

From the bosom of his tunic he produced the cup, and gave it to Baithasar.

A glow lighted the faded countenance of the Egyptian.

"The Lord sent thee to me at the Fountain to day," he said in a tremulous voice, stretching his hand towards Ben-Hur; "and He sends thee to me now. I give Him thanks; and praise Him thou, for of His favour I have wherewith to give thee

His voice at the end of the speech rose to cutting shrillness.

"Good sheik, spare me, I pray. I came not for reward, great or small; and that I may be acquitted of the thought, I say the help I gave this excellent man would have been given as well to thy humblest servant."

"But he is my friend, my guest—not my servant; and seest thou not in the difference the favour of Fortune?" Then to Balthasar the sheik subjoined, "Ah, by the splendour of God! I tell thee again he is

"Were, saids thousing?"
The question was subtle as well as simple; but Ilderim saved Ben Hur from reply,
"Come," he said to them, "the meal is

"Come," he said to them, "the meal is ready."

Ben-Hur gave his arm to Balthasar, and conducted him to the table, where shortly they were sil seated on their rugs Eastern fashion. The lavers were brought them, and they washed and dried their hands; then the sheik made a sign, the servants stopped, and the voice of the Egyptian arose tremulous with holy feeling.

"Father of All—God! What we have is of Thee; take our thanks, and bless us, that we may continue to do Thy will."

It was the grace the good man had said simultaneously with his brethren Gaspat the Greek and Melchior the Hindoo, the utterance in diverse tongues out of which had come the miracle attesting the Divine Presence at the meal in the desert years

Presence at the meal in the desert years

before.

The table to which they immediately addressed themselves was, as may be thought, rich in the substantials and delicacies favourite in the East—in cakes hot cacies favourite in the East—in cakes hot from the oven, vegetables from the gardens, meats singly, compounds of meats and vegetables, milk of kine, and honey and butter—all eaten or drunk, it should be remarked, without any of the modern accessories—knives, forks, epoons, cups, or plates; and in this part of the repast but little was said, for they were hungry. But when the dessert was in course it was otherwise. They laved their hands again, had the lapcloths shaken out, and with a renewed table and the sharp edge of their appetites gone they were

and with a renewed table and the sharp edge of their appetites gone they were disposed to talk and listen.

With such a company—an Arab, a Jew, and an Egyptian, all believers alike in one God—there could be at that age but one subject of conversation; and of the three, which should be speaker but he to whom the Deity had been so nearly a personal appearance, who had seen him in a star, had heard his voice in direction, had been led so far and so miraculously by His led so far and so miraculously by His Spirit; and of what should he talk but that of which he had been called to testify!

# CHAPTER XV. BEN-HUR'S WONDER.

The shadows cast over the Orchard o Palms by the mountains at set of sun left no sweet margin time of violet sky and drowsing earth between the day and night. The latter came early and swift; and against its glooming in the tent this evening the servants brought four candlesticks of brass, and set them by the corand set them by the cor ners of the table. To each candlestick there were four branches, and on each branch a lighted silver lamp and a supply cup of olive oil. In light ample, even brilliant, the group of dessert continued their conversation, speaking in the Syriac dialect, familiar to all peoples in that part of the world.

world.
The Egyptian told his story of the meeting of the three in the desert, and agreed with the sheik that it was in December, with the shelk that it was in December, twenty-seven years before, when he and his companions fleeing from Herod arrived at the tent praying shelter. The narrative was heard with intense interest; even the servants lingering when they could to catch its details. Ben-Hur received it as became a man listening to a reveletion of caten its details. Ben-Hur received it as became a man listening to a revelation of deep concern to all humanity, and to none of more concern than the people of Israel. In his mind, as we shall presently see, there was crystallizing an idea which was to change his course of life, if not absorb it absolutely.

to change his course of life, if not absorb it absolutely.

As the recital proceeded, the impression made by Balthasar upon the young Jew increased; at its conclusion, his feeling was too profound to permit a doubt of its truth; indeed, there was nothing left him desirable in the connection but assurances, if such were to be had, pertaining exclus-ively to the consequences of the amazing event.

event.

And now there is wanting an explana-And now there is wanting an explanation which the very discerning may have heretofore demanded; certainly it can be no longer delayed. Our tale begins, in point of date not less than fact, to trench close upon the opening of the ministry of the Son of Mary, whom we have seen but once since this same Balthasar left Him worshipfully in His mother's lap in the cave by Bethlehem. Henceforth to the end the mysterious Child will be a subject of continual reference; and slowly though surely the current of events with which we are dealing will bring us nearer and "The Lord sent thee to me at the Foun tain to day," he said in a tremulous yoing," he said in a tremulous yoing, whe said in a tremulous yoing, whe said in a tremulous yoing, whe said in a tremulous yoing, when the sends these to me now. I give a most seen but once alince this send the to me now. I give a mother's line in the case the sends these to me now. I give a mother's line in the gave himself up to the same ballihear. He most of the same the same thing, and he gave himself up to the same than t

indispensability was to the whole race, and for all time—a respect in which it is unique, solitary, divine.

To Sheak Ilderim the story was not new. He had heard it from the three new. To Sheik Ilderim the story was not new. He had heard it from the three wise men together under circumstances which left no room for doubt; he had acted upon it seriously, for the helping a fugitive escape from the anger of the first Herod was dangerous. Now one of the three sat at his table again, a welcome guest and revered friend. Sheik Ilderim certainly believed the story; yet, in the nature of things, its mighty central fact could not come home to him with the force and absorbing effect it came to Ben. Hur. He was an Arab, whose interest in the consequences was but general; on the other hand, Ben. Hur was an Israelite and a Jew, with more than a special interest in—if the solecism can be pardoned—the truth of the fact. He laid hold of the circumstance with a purely Jewish mind.

Balthasar the shaik subjoined, "Ah, by the splendour of God! I tell thee again he is not a Roman."

With that he turned away, and gave attention to the servants, whose preparations for the supper were about complete. The reader who recollects the history of Balthasar as given by himself at the meeting in the desert, will understand the effect of Ben-Hur's assertion of dialnterestedness upon that worthy. In his devotion to men there had been, it will be remembered, no distinctions; while the redemption which had been promised him in the way of reward—the redemption for which he was waiting—was universal. To him, therefore, the assertion sounded somewhat like an echo of himself. He took a step nearer Ben-Hur, and spoke to him in a childlike way.

"How did the sheik say I should call you? It was a Roman name, I think."

"Arrius, the son of Arrius."

"Yet thou art not a Roman."

"All my people were Jews."

"Were, saidst thou? Are they not living?"

The question was subtle as well as simple; but Ilderim saved Ben-Hur from reply.

"Come," he said to them, "the meal is

Doubtless, it will be understood from this that there was much argument among the Jews themselves about the dississh, and so there was; but the disputation was all limited to one point, and one only—when would He come?

Disquisition is for the preacher; where as the writer is but telling a tale, and that he may not lose his character, the explanation he is making requires notice merely of a point connected with the Messiah about which the unanimity among the chosen people was matter of marvellous astonishment: He was to be, when come, the KING OF THE JEWS—their political King, their Casar. By their instrumentality He was to make armed conquest of the earth, and then, their instrumentality He was to make armed conquest of the earth, and then, for their profit and in the name of God, hold it down forever. On this faith, dear reader, the Pharisees or Separatists—the latter being rather a political term—in the cloisters and around the altars of the Temple, built an edifice of hope far overtopping the dream of the Macedonian. His but covered the earth; theirs covered the earth and filled the skies.

Returning directly to Ben-Hur, it is to be observed now that there were two circumstances in his life the result of which had been to keep him in a state comparatively free from the influence and hard effects of the audacious faith of his Separatist countrymen.

Separatist countrymen.

In the first place, his father followed the faith of the Sadducees, who may, in a general way, be termed the Liberals of their time. They had some loose opinions in denial of the soul. They were ions in denial of the soul. They were strict constructionists and rigorous observers of the law as found in the books of Moses; but they held the vast mass of rabbinical addenda to those books in derisive contempt. They were unquestionably a sect, yet their religion was more a philosophy than a creed; they did not deny themselves the enjoyments of life, and saw many admirable methods life, and saw many admirable methods and productions among the Gentile divisions of the race. In politics they were the active opposition of the Separ-atists. In the natural order of things, atists. In the natural order of things, these circumstances and conditions, opinions and peculiarities, would have descended to the son as certainly and really as any portion of his father's estate; and, as we have seen, he was actually in course of acquiring them, when the second saving event overtook him.

city was then, in fact, the meeting place of the nations—their meeting place of the nations—their meeting place politically and commercially, as well as for the indulgence of pleasure without restraint. Round and round the golden milestone in front of the Forum—now in gloom of eclipse, now in unapproachable splendour—flowed all the active currents of humanity. If excellences of manner, refinements of society, attainments of intellect, and glory of achievement made intellect, and glory of achievement made no impression upon him, how could he, as the son of Arrius, pass day after day, through a period so long, from the beautiful villa near Misenum into the receptions of Casar, and be wholly uninfluenced by what he saw there of kings, princes, ambassadors, hostages, and delegates, suitors all of them from every known land, waiting humbly the yes or no which was to make or unmake them? As mere assemblages, to be sure, there was As mere assemblages, to be sure, there was nothing to compare with the gatherings at Jerusalem in calebration of the Passover; yet when he sat under the purple velaria of the Circus Maximus one of the three hundred and fifty thousand maximus one. velaria of the Circus Maximus one of the three hundred and fifty thousand spectators he must have been visited by the thought that possibly there might be some branches of the family of man worthy divine consideration, if not mercy, though they were of the uncircumcised—some, by their sorrows, and yet worse, by their hopelessness in the midst of sorrows, fitted for brotherhood in the promises to his countrymen.

the promises to his countrymen.

That he should have had such a thought under such circumstances was but natural; we think so much, at least, will be admitted; but when the reflection came

coopby, ctill cang the heroic gods of Homer; while in Rome nothing was so common and cheep as gods. According to whim, the masters of the world, because they were masters carried their worship and offerings indifferently from altar to altar, delighted in the pandemonium they had erected. Their discontent, if they were discontented, was with the number of gods; for, after borrowing all the divinities of the carth, they proceeded to delify their Carars, and vote them altars and holy service. No, the unhappy condition was not from religion, but misgovernment and usurpations and countless tyrannies. The Avernus men had been tumbled into, and were praying to be relieved from, was terribly tut essentially political. The supplication—everywhere

relieved from, was terribly but essentially political. The supplication—everywhere alike, in Lodinum, Alexandria, Athens, Jerusalem—was for a king to conquer with, not a god to worship.

Studying the situation after two thousand years, we can see and say that religiously there was no relief from the universal confusion exceptsome God could prove himself a true dod, and a materful one, and come to the rescue; but the people of the time, even the discerning and philosophical, discovered no hope except in crushing Rome; that done, the relief would follow in restorations and reorganizations; therefore they prayed, conspired, rebelled, fought, and died, drenching the soil to day with blood, to morrow with tears—and always with the same result.

same result.

It remains to be said now that Ben Hur was in agreement with the men of his time not Romans. The five years' residence in the capital served him with opportunity to see and study the miseries of the subjugated world; and in full belief that the evils which sfilicted it were political, and to be cured only by the sword, he was going forth to fit himself for a part in the day of resort to the heroic remedy. heroic remedy. By practice of arms he was a perfect soldier; but war has its highest fields, and he who would move successfully in them must know more than to defend with shield and thrust with

The feelings with which he listened to Balthasar can be now understood. The story touched two of the most sensitive points of his being so, they rang within him. His heart beat fast—and faster still when searching himself, he found not a doubt either that the recital was true in out either that the recital was true in every particular, or that the Child so miraculously found was the Messiah. Marvelling much that Israel rested so dead to the revelation, and that he had never heard of it before that day, two questions presented the meetves to him as centreing all it was at this moment further desirable to know:

Where was the Child then?

And what was His mission?

And what was His mission?
With apologies for the interruptions, he proceeded to draw out the opinions of Baltbasar, who was in nowise loath to

# CHAPTER XVI. BALTHASAR'S TEACHING.

"If I could answer you," Balthasar said in his simple, earnest, devout way—
"oh, if I knew where He is, how quickly I would go to Hum! The seas should not stay me, nor the mountains."
"You have tried to find Him, then?"

asked Ben-Hur.
A smile flitted across the face of the

Egyotian.
The first task I charged myself with and, as we have seen, he was actually in course of acquiring them, when the second saving event overtook him,

Upon a youth of Ben Hur's mind and temperament the influence of five years of affluent life in Rome can be appreciated best by recalling that the great minded as ever. In Egypt, upon my return, there were a few friends to believe the wonderful things I told them of what I had seen and heard—a few who rejoiced with me that a Redeemer was born—a few who never tired of the story. born—a few who never tired of the story. Some of them came up for me looking after the Child. They went first to Bethlehem, and found there the khan and the cave; but the steward—he who sat at the gate the night of the birth, and the night we came following the star—was gone. The king had taken him away, and he was no more seen."

"But they found some proofs surely."

"But they found some proofs, surely," said Ben Hur eagerly.
"Yes, proofs written in blood—a vil-"Yes, proofs written in blood—a vil-lage in mourning; mothers yet crying for their little ones. You must know, when Herod heard of our flight, he went down and slew the youngest born of the chil-dren of Bethlehem. Not one escaped. The faith of my messengers was con-firmed; but they came to me saying the Child was dead, slain with the other innocents."

innocents."
"Dead!" exclaimed Ben-Hur, aghast. "Dead; "Dead; sayest thou?"
"Dead, sayest thou?"
"Nay, my son, I did not say so. I said
"Nay, my son, I did me the Child "Nay, my son, I did not say so. I said they, my messengers, told me the Child was dead. I did not believe the report then; I do not believe it now." "I see—thou hast some special knowl-

will tell you why I believe the Child is living."

living."

Both Ilderim and Ben Hur looked assent, and appeared to summon their faculties that they might understand as well as hear. The interest reached the servants, who drew near to the divan, and stood listening. Throughout the tent there was the profoundest silence, "We three believe in God."

Balthasar bowed his head as he spoke, "And He is the Truth," he resumed. "His word is God. The hills may turn to dust, and the seas be drunk dry by

to dust, and the seas be drunk dry by the south winds; but His word shall stand, because it is the Truth."

The utterance was in a manner inex-

The utterance was in a manner inexpressibly solemn.

'The voice, which was His, speaking to me by the lake, said, 'Blessed art thou, O son of Mizraim! The Redemption cometh. With two others from the remotenesses of the earth, thou shalt see the Saviour.' I have seen the Saviour—biessed be His name!—but the Redemption, which was the second part of the promise, is yet to come. Seest thou now? If the Child be dead, there is no agent to bring the Redemption about. agent to bring the Redemption about, and the word is naught, and God-nay, I dare not say it!

I dare not say it!"

He turew up both hands in horror.

"Ine Redemption was the work for which the Child was born; and so long watch the Child was born; and so long as the promise abides, not even death can separate Him from His work until it is fuifilled, or at least in the way of fulfilment. Take you that now as that one reason for my belief; then give me further attention." ther attention.

The good man paused,
"Witt thou not taste the wine? Is it
at thy hand—see," said Ilderim respectfully.

Balthasar drank, and, seeming re

reshed, continued:
"The Saviour I saw was born of woman, in nature like us, and subject to all our ills—even death. Let that stand as the first proposition. Consider next the work set apart to Him. Was it not then to defend with shield and thrust with spear. In those fields the general finds his tasks, the greatest of which is the reduction of the many into one, and that one himself; the consummate captain is a fighting man armed with an army. This conception entered into the scheme of life to which he was further swayed by the reflection that the vengeance he dreamed of, in connection with his individual wrongs, would be more surely found in some of the ways of war than in any pursuit of peace.

the work set apart to Him. Was it not a performance for which only a man is fitted?—a man wise, firm, discrect—a man, not a child? To become such He had to grow as we grow. Bethink you now of the dangers His life was subject to in the interval—the long interval between childhood and maturity. The existing powers were His enemies; therod was His enemy; and what would he should not be accepted by Israel was the motive for cutting Him off. See you He should not be accepted by Israel—that the motive for cutting Him off. See you now. What better way was there to take care of His life in the helpless growing time than by passing Him into obscurity Wherefore I say to myself, and to m listening faith, which is never moved except by yearning of love—I say He is not dead, but lost; and, His work re-

not dead, but lost; and, his work re-maining undone, He will come again. There you have the reasons for my belief. Are they not good?"

Ilderim's small Arab eyes were bright with understanding, and Ben-Hur, lifted from his dejection, sad heartily, "I at least, may not gaineay them. What further,

least, may not gainsay them. What further, pray?"

"Hast thou not enough, my son? Well," he began in calmer tone, "seeing that the reasons were good—more plainly, seeing it was God's will that the Child should not be found—I settled my faith into the keeping of patience, and took to waiting." He raised his eyes, full of holy trust, and broke off abstractedly—"I am waiting now. He lives, keeping well His mighty secret. What though I cannot go to Him, or name the hill or the vale of His abid ing place? He lives—it may be as the fruit in blossom, it may be as the fruit just ripening; but by the certainty there

fruit in blossom, it may be as the fruit just ripening; but by the certainty there is in the promise and reason of God, I know He lives."

A thrill of awe struck Ben Hur—a thrill which was but the dying of his half formed dcubt.

"Where thinkest thou He is?" he asked

"In my house on the Nile, so close to "In my house on the Nile, so close to the river that the passers by in boats see it and its reflection in the water at the same time—in my house, a few weeks ago, I sat thinking. A man thirty years old, I said to myself, should have his field of life all ploughed, and his planting well done; for after that it is summer-time, with space scarce enough to ripen his sowing. The Child, I said further, is now twenty-assen—his time to plant must be with space scarce enough to ripen his sowing. The Child, I said further, is now twenty-seven—his time to plant must be at hand. I asked myself, as you here asked me, my son, and answered by coming hither, as to a good resting-place close by the land thy fathers had from God. Where else should he appear, if not in Judea? In what city should he begin his work, if not in Jerusalem? Who should be first to receive the blessings He is to bring, if not the children of Abraham, Isaac, and Jacob; in love, at least, the children of the Lord? If I were bidden go seek Him. I would search well the hamlets and villages on the slopes of the mountains of Judea and Gaillee falling eastwardly into the valley of the Jordan. He is there now. Standing in a door or on a hill top, only this even ing He saw the sun set one day nearer the time when He Himself shall become the light of the world."

Balthasar ceased, with his hand raised and finger pointing as if at Judea. All the listeners, even the dull servants outside the divan, affected by his fervour, were startled as if by a majestic presents and denly apparent; it

"I see—thou hast some special knowledge."

"Not so, not so," said Balthasar, dropping his gaze. "The Spirit was to go with us no farther than to the Child. When we came out of the cave, after our presents were given and we had seen the Babe, we looked first thing for the star; but it was gone, and we knew we were left to ourselves. The last inspiration of the Holy One—the last I can recall—was that which sent us to Ilderim for safety."

"Yes," said the sheik, fingering his beard nervously. "You told me you were sent to me by a Spirit—I remember it."

"I have no special knowledge," Balthasar continued, observing the dejection which had fallen upon Ben-Hur; "I have no special knowledge," Balthasar continued, observing the dejection which had fallen upon Ben-Hur; "Wut, my son, I have given the matter much thought—thought continuing through years, inspired by faith, which, I assure you, calling God for witness, is as a

were in answer. Shall we refer to them

were in answer. Shall we refer to them easing?"

"Thou art the teacher."

"The cause of my disquiet," Balthasar began calmly—"that which made me a preacher in Alexandria and in the villages of the Nile; that which drove me at last into the solitude where the Spirit found me—was the fallen condition of men, occasioned, as I believed, by loss of the knowledge of God. I sorrowed for the sorrows of my kind—not of one class, but all of them. So utterly were they fallen, it seemed to me there could be no Redemption unless God Himself would make it His work; and I prayed Him to come, and that I might see Him. "Thy good works have conquered. The Redemption cometh; thou shalt see the Saviour"—thus the Voice spake; and with the answer I went up to Jerualem rejoicing: Now, to whom is the Redemption? To all the world. And how shall it be? Strengthen thy faith, my son! Men say, I know, that there will be no happiness until Rome is rezed from her hills. That is to say, the thy faith, my son! Men say, I know, that there will be no happiness until Rome is rezed from her hills. That is to say, the ills of the time are not, as I thought them, from ignorance of God, but from the misgovernment of rulers. Do we need to be told that human governments are never for the sake of religion? How many kings have you heard of who were better than their subjects? Oh no, no! The Redemption cannot be for a political purpose—to pull down rulers and powers, and vacate their places merely that others may take and ebjoy them. If that were all of it, the wisdom of God would cease to be surpassing. I tell you, though it be but the saying of blind to blind, He that comes is to be a Saviour of souls; and the Redemption means God once more on earth, demption means God once more on earth, and rightsousness, that His stay here may be tolerable to Himself."

be tolerable to Himself."

Disappointment showed plainly on Ben-Hur's face—his head drooped; and if he was not convinced, he yet felt himself incapable that moment of disputing the opinion of the Egyptian. Not so Ilderim.

"By the splendor of God!" he cried impulsively, "the judgment does away with all custom. The ways of the world are fixed, and cannot be changed. There must be a leader in every community clothed with power, else there is no reform."

reform."

Balthasar received the burst gravely.

"Thy wisdom, good sheik, is of the world; and thou dost forget that it is from the ways of the world we are to be redeemed. Man as a subject is the redeemed. Man as a subject is the ambition of a king; the soul of a man for Ilderim, though silenced, shook his head, unwilling to believe. Ben-Hur

took up the argument for him.

"Father—I call thee such by permission," he said—"for whom wert thou required to ask at the gates of Jerusalem?"

The sheik threw him a grateful look, "I was to ask of the people," said Bal-thasar quietly, 'Where is He that is born King of the Jews?"

"And you saw Him in the cave by

Bethlehem?

Bethlehem?"

"We saw and worshipped Him, and gave Him presents—Melchior, gold; Gaeper, frankincense; and I, myrrh."

"When thou dost speak of fact, O father, to hear thee is to believe," said Ben-Hur; "but in the matter of opinion, I cannot understand the kind of king thou wouldst make of the Child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him t

cannot separate the ruler from his powers and duties."

"Son," said Balthasar, "we have the habit of studying closely the things which chance to lie at our feet, giving but a look at the greater objects in the distance. Thou, sees that the title tance. Thou seest now but the title

-King of the Jews; wilt thou lift thine
eyes to the mystery beyond it, the
stumbling-block will disappear. Of the
title, a word. Thy Israel hath seen
better days—days in which God called half formed dcubt.

"Where thinkest thou He is?" he asked in a low voice, and hesitating, like one who feels upon his lips the pressure of a sacred silence.

Balthasar looked at him kindly, and replied, his mind not entirely freed from its abstraction: of my question at the gate!—thou seest, and I will no more of it, but pass on. It may be, next, thou art regarding the dignity of the Child; if so, bethink thee —what is it to be a successor of Herod?—by the world's standard of honor, what? Could not God better by His honorad? If they count think of the beloved? If thou canst think of the Almighty Father in want of a title, and stooping to borrow the inventions of men, why was I not bidden to ask for a Casar at once? Oh, for the substa of that whereof we speak, look higher, I pray thee! Ask rather of what He whom we await shall be King; for I do tell, my son, that is the key to the mystery, which no man shall understand

teil, my son, that is the key to the mystery, which no man shall understand without the key."

Balthasar raised his eyes devoutly.

"There is a kingdom on the earth, though it is not of it—a kingdom of wider bounds than the earth—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers, its evistence is a fact, as our heavy a re-Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor birth to death without seeing it; nor shall any man see it until he hath first known his own soul; for the kingdom is not for him, but for his soul. And in its dominion there is glory such as hath not

dominion there is glory such as hath not entered imagination—original, incomparable, impossible of increase."

"What thou sayest, father, is a riddle to me," said Ben-Hur. "I never heard of such a kingdom."

"Nor did I," said Ilderim.

"And I may not tell more of it," Balthasar added, humbly dropping his eyes.

"What it is, what it is for, how it may be reached, none can know until the Child comes to take possession of it as His own.

after the Egyptian until he was
ducted out of the tent.

"Sheik Ilderim," said Ben-Hur
"I have heard strange things to
Give me leave, I pray, to walk b
lake that I may think of them."

"Go; and I will come after you."
They washed their hands again;
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CHAPTER XVII.

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Up a little way from the dowar was a cluster of palms, which thre shade half in the water, half on the A bulbul sang from the branches s of invitation. Ben Hur stopped be to listen. At any other time the not the bird would have driven the way; but the story of the Egyptia a burden of wonder, and he was a le carrying it, and, like other laborers, was to him no muste in the swe music until mind and body were he attuned by rest.

The night was quiet. Not a broke upon the shore. The old at the old East were all out, each accustomed place; and there was mer everywhere—on land, on latthe sky.

Ben. Hur's imagination was heate feelings aroused, his will all unsettle So the palms, the sky, the air, set to him of the far south zone into sate, was a suggestion of the Norther by which the good man.

men; the take, with its motionies face, was a suggestion of the N mother by which the good man praying when the Spirit made its ra praying when the Spirit made its ra appearance. Had all these ances of the miracle come to Ben-Hur? o he been transferred to them? And if the miracle should be repeated-to him? He feared, yet wished, even waited for the vision. Whe last his feverish mood was cooled, mitting him to become himself, he able to think.

mitting him to become himself, hable to think.

His scheme of life has been explain all reflection about it heretofore had been one hiatus which he habeen sble to bridge or fill up—obroad he could see but vaguely to ther side of it. When, finally, higraduated a captain as well as a so to what object should he addresefforts? Revolution he contemplof course; but the processe revolution have always been same, and to lead men into there have always been required, ficause or pretence to enlist adher second, an end, or something as a tical achievement. As a rule he well who has wrongs to redress; vastly better fights he who, with was a spur, has also steadily before higher glorious result in prospect—a resewhich he can discern balm for worcompensation for valour, remembrand gratitude in the event of death.

To determine the sufficiency of e the cause or the end, it was needful Ben Hur should study the adheren whom he looked when all was read action. Very naturally, they were countrymen. The wrongs of Israel to every son of Abraham, and each was a cause vastly holy, vastly inspired Ay, the cause was there; but the what should it be?

The hours and days he had given branch of his scheme were past cal tion—all with the same conclusied dim, uncertain, general idea of nat liberty. Was it sufficient? He can the say no, for that would have been

dim, uncertain, general idea of nat liberty. Was it sufficient? He ont say no, for that would have beet death of his hope; he shrank from syes, because his judgment taught better. He could not assure his even that Israel was able single-hat to successfully combat Rome. He is the resources of that great enemy knew her art was superior to he sources. A universal alliance musifice, but, alas! that was imposs except—and upon the exception long and earnestly he had dwelt!cept a hero would come from one of suffering nations, and by martial succeomplish a renown to fill the vearth. What glory to Judea could prove the Macedonia of the new hander! Alas, again! Under the real valour was possible, but not discip And then the taunt of Messals in the den of Herod—"All you couquer is ix days, you lose on the seventh."

So it happened he never approache chasm thinking to surmount it, but he beaten back; and so incessantly ha failed in the object that he had given it over, except as a thing of ch.

failed in the object that he had given it over, except as a thing of ch The hero might be discovered in his or he might not. God only knew, his state of mind, there need be no ling upon the effect of Malluch's she recital of the story of Balthasar, heard it with a bewildering satisfact a feeling that here was the solution of trouble—here was the requisite hero f at last; and he a son of the Lion tribe King of the Jews! Behind the here the world in arms.

the world in arms.

The King implied a kingdom; Ho

The King implied a kingdom; He to be a warrior glorious as David, a lawise and magnificent as Solomon kingdom was to be a power against a Rome was to dash itself to pieces. Would be corossal war, and the agond death and birth—then peace, meanir course, Judean dominion for ever.

Ben Hur's heart beat hard as fo instant he had a vision of Jerusaler capital of the world, and Zion, the sithet throne of the Universal Master.

It seemed to the enthusiast rare for that the man who had seen the Kin at the tent to which he was going, could see him there, and hear him learn of him all he knew of the cochange, especially all he knew of the of its happening. If it were at hand campaign with Maxentius should be doned; and he would go and set organizing and arming the tribes, Israel might be ready when the grea of the restoration began to break.

Now, as we have seen, from Balt himself, Ben Hur had the marvellous was he satisfied?

Was he satisfied?

TO BE CONTINUED.

It is a good rule to accept only medicines as, after long trial, have pu worthy of confidence. This is a where other people's experience m of service, and it has been the experience thousands that Ayer's Cherry Peis the best cough medicine ever used

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after the Egyptian until he was conducted out of the tent.

"Sheik Ilderim," said Ben-Hur then,
"I have heard strange things to night. Give me leave, I pray, to walk by the lake that I may think of them."

"Go; and I will come after you."

They washed their hands again; after which, at a sign from the master, a servant brought Ben-Hur his shoes, and directly he went out.

# CHAPTER XVII.

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A REVERIE.

Up a little way from the dowar there was a cluster of palms, which threw its shade half in the water, half on the land. A bulbul sang from the branches a song of invitation. Ben Hur stopped beneath to listen. At any other time the notes of the bird would have driven thought away; but the story of the Egyptian was a burden of wonder, and he was a laborer carrying it, and, like other laborers, there was to him no music in the sweetest music until mind and body were happily attuned by rest.

music until mind and body were happily attuned by rest.

The night was quiet. Not a ripple broke upon the shore. The old stars of the old East were all out, each in its accustomed place; and there was summer everywhere—on land, on lake, in the sky

mer everywhere—on land, on lake, in the sky.

Ben-Hur's imagination was heated, his feelings aroused, his will all unsettled.

So the palms, the sky, the air, seemed to him of the far south zone into which Balthasar had been driven by despair for men; the lake, with its motionless surface, was a suggestion of the Nilotic mother by which the good man stood praying when the Spirit made its radiant appearance. Had all these ancessories of the miracle come to Ben-Hur? or had he been transferred to them? And what if the miracle should be repeated—and to him? He feared, yet wished, and even waited for the vision. When at last his feverish mood was cooled, permitting him to become himself, he was able to think.

His scheme of life has been explained.

mitting him to become himself, he was able to think.

His scheme of life has been explained. In all reflection about it heretofore there had been one hiatus which he had not been able to bridge or fill up—one so broad he could see but vaguely to the other side of it. When, finally, he was graduated a captain as well as a soldier, to what object should he address his efforts? Revolution he contemplated, of course; but the processes of revolution have always been the same, and to lead men into them there have always been required, first, a cause or pretence to enlist adherents; second, an end, or something as a practical achievement. As a rule he fights well who has wrongs to redress; but vastly better fights he who, with wrongs as a spur, has also steadily before him a glorious result in prospect—a result in which he can discern balm for wounds, compensation for valour, remembrance and gratitude in the event of death.

To determine the sufficiency of either

and gratitude in the event of death.

To determine the sufficiency of either the cause or the end, it was needful that Ben-Hur should study the adherents to whom he looked when all was ready for action. Very naturally, they were his countrymen. The wrongs of Israel were to every son of Abraham, and each one was a cause vastly holy, vastly inspiring. Ay, the cause was there; but the end—what should it be?

The hours and days he had given this branch of his scheme were past calculation—all with the same conclusion—a dim, uncertain, general idea of national liberty. Was it sufficient? He could not say no, for that would have been the

at last; and he a son of the Lion tribe, and King of the Jews! Behind the hero, lo! the world in arms.

The King implied a kingdom: He was to be a warrior glorious as David, a Ruler wise and magnificent as Solomon; the kingdom was to be a power against which Rome was to dash itself to pieces. There would be corossal war, and the agonies of death and birth—then peace, meaning, of course, Judean dominion for ever.

Ben Hur's heart beat hard as for an instant he had a vision of Jerusalem the capital of the world, and Zion, the site of the throne of the Universal Master.

It seemed to the enthusiast rare fortune that the man who had seen the King was at the tent to which he was going. He could see him there, and hear him, and learn of him all he knew of the coming change, especially all he knew of the time of its happening. If it were at hand, the campaign with Maxentius should be abandoned; and he would go and set about organizing and arming the tribes, that Israel might be ready when the great day of the restoration began to break.

Now, as we have seen, from Balthasar himself, Ben Hur had the marvellous story. Was he satisfied?

Was he satisfied?

# TO BE CONTINUED.

It is a good rule to accept only such medicines as, after long trial, have proved worthy of confidence. This is a case where other people's experience may be of service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

# WHAT SHOULD BE DONE.

IN AND FOR IRELAND -- A LONDON EDI-

TOR'S PLAIN SPOKEN OPINIONS. I admit to the full all that may be urged

against the right of any Englishman to say what should be done in Ireland, avers the Fall Mall Guzette special commissioner, now studying the Irish problem on Irish soil. No Englishman would venture to set forth what should be done in Scotland—although in Scotland he would be prescribing for a people who far more closely resemble his own folk than do the Catholic Celts of Ireland. If asked what should be done, he replies: "that is a matter for the Scotch to settle. What should be done in Scotland is what the Scotch want to be done." If Englishmen had been equally modest in their prescriptions for Ireland, there would be no question to day of that home rule which our long and inveterate persistence in governing Ireland in our own fashion has now rendered inevitable. Hence the true answer to the question. "What should be done in Ireland." is, that which the Irish wish to be done in Ireland. The Irish may be deceived in the choice of an object, but as, Burke said long ago, we could "scarcely conceive any choice they could make to be so mischievous as the existence of any human force capable of resisting it." In endeavoring to interpret the wishes of the Irish people to the English public, I am fortunate in possessing

ONE SUPREME QUALIFICATION.

Twelve months ago to-day, I was released from one of her majesty's prisons to which I had been sentenced as a criminal convict some two or three months before, for an inadvertent illegality committed in an attempt to amend the law of my country. Until you have been sent to jail in what you believe to be a good cause, you find it difficult fully to understand the Irish question, or entirely to sympathize with the Irish people. Englishmen for centuries have lived under laws of their own making, have been tried by juries of their own choosing and sentenced by judges of their own appointment, It is only by a great effort of the imagination that an Englishman can conceive the existence of a state of things in which the whole improving machinery of the law, from the scarlet-robe

and imposed by military conquest. The Irishman has been tried by packed juries and sentenced

BY JUDICIAL HIRELINGS,
who were the mere creatures of the crown. As a natural and inevitable result he is disposed to regard all offenders against the law as innocent victims of legalized oppression, and his sympathies go out not to the judge, but to the prisoner. This order of ideas is so complete an inversion of all the normal conceptions of law and order that fill the English mind, that it is to most of us simply incomprehensible. An Englishman cannot realize the mental atmosphere in which an Irishman lives—it is the atmosphere of a jail. Hence the key that locked me in my solitary cell at Coldbath Fields, my plank bed, my oakum and my skilly opened for me a free entrance into the region in which generation after generation of Irishmen have been doomed to live and to die. No one who has not belonged to the brotherhood of the plank bed can understand the revolution that is effected in all one's conceptions of government and police when, instead of regarding them.

whose name is cherished
as a household word in Ireland who has
not been the victim of a government prosecution, and this not because judged by
the light of our present English wisdom
they did anything wrong, but because they
struggled for rights to which we had not
then discovered they were entitled, and
against laws which we only recently dis
covered were unjust. The most reactionary Englishman now admits that the Irish
were but struggling for common justice
and for the natural birthright of every selfgoverning people when they got up the agitations and concocted the conspiracies for
which we sent them to the hulks and to
the gallows. We were in the wrong, and
we know it. They were in the right, but
we crushed them by the strong arm of our
superior might, and now we are confronted with the consequences. Do not let us
imagine that this relates only to the bad

Our hearts must be in unison with our
bodies. A contrite and humble heart,
O God! Thou will not despise. We must to
offer the only atonement we can make,
His own most precious blood, shed for our
slans; and a most fitting time is when the
with the Blessed Sacrament. S. S. M.

Napoleon the Great
(there was only one great Napoleon)
wished the word impossible banished from
the dictionary. In many a case where
leading physicians have pronounced a cure
impossible, consumptives and victims of
other fell diseases have been restored to
health by using Dr. R. V. Pierce's
"Golden Medical Discovery." Soothing
and healing in its nature its power over
superior might, and now we are confronted with the consequences. Do not let us
imagine that this relates only to the bad WHOSE NAME IS CHERISHED

old times of the penal laws—it is equally true to-day. There is hardly a chosen leader of the Irish race, from Mr. Parnell downwards, who has been at least once in jail. Only last assizes packed juries condemned and a ruthless judge sentenced to eighteen months' imprisonment peasants whose only fault was a theatrical protest against wholesale rob bery committed in the name of the law. A government prosecution is at this moment pending against the only men in Ireland who had the courage to step into the breach and save the luckless tenants from that ruin of which our Legislature was forewarned, but against which our Legislature, being

ALIEN AND IGNORANT, and prejudiced withal, refused, to provide. The Irishman is therefore necessarily and properly "agin the government," because whenever he tries to exercise any of those rights and liberties which are as common to us as the air we breathe, some constable has him by the throat. The Irish are an imaginative race and the horrer of a single unjust sentence haunts the minds of the dwellers in a whole countryside. I can never forget the chill which struck me when first I read the Irish national anthem—you hear it everywhere—it is the marching music of the Irish race. But how few are familiar with the words? It is founded on the death cry of the men whom we hanged at Manchester. Mr. Stead then quotes two stanzas of "God Save Ireland," and proceeds: That is Ireland all over—there rings the true note of Irish sentiment, a grussome note, as if they had made a tuning fork from a link of their fetters—a note that reverberates over sea and land aye, and that will never cease to reverberate until Ireland is like Scotland, a mistress in her own house, instead of being a prisoner in bonds in an imperial jail. What should be done in Ireland? The first thing, surely, that should be done is to open the prison doors, to cease to require late Ireland from without and above as if first thing, surely, that should be done is to open the prison doors, to cease to regu-late Ireland from without and above as if we were some celestially commissioned turnkey regulating some criminal convict committed to our safe keeping.

# THE BLESSED SACRAMENT.

THE HOUR OF BENEDICTION A TIME FOR AN ACT OF REPARATION. Catholic Columbian.

Catholic Columbian.

How often do we think of the happiness of those living at the time our Lord took upon Himself human nature, and dwelt among men. We think of those whom He blessed, and of the consoling words addressed to them that received and believed what He said. We would like to be of that crowd which followed our Lord in His public ministry.

This thought occupies, at some time or other, the minds of those who serieusly consider eternity. We turn (for consolation) from the dread which eternity awakens, to the charity of Jesus Christ towards penitent sinners. Magdalen at the feet of Jesus tells us what His love will do for us. Ah! we wish the voice to break in upon our sighs: "Thy sins are forgiven thee." St. Luke vii, 4%.

Again, we think of the centurion, his faith, his charity, and of how our Lord rewarded his appeal for the cure of the sick servant, "I will come and heal him."
The answer of the centurion: "Lord, I am not worthy that Thou shouldst enter under my roof; say only the word, and my servant shall be healed." The word was said, and the servant was healed at that hour.

We thick of Jesus coming into the

this blessing.
Our hearts must be in unison with our odies. A contrite and humble heart, O God! Thou wilt not despise. We must offer the only atonement we can make, His own most precious blood, shed for our sins; and a most fitting time is when the priest makes the sign of the cross over us with the Blessed Sacrament. S. S. M.

# CATHOLICITY AND CATHOLICS.

Catholic Review.

"By that sin fell the angels," said Shakespeare, speaking of the sin of pride. Shakespeare was a Catholic. England was mainly Catholic when Shakespeare wrote his plays. What is now called Protestantism—a convenient word to-day to cover a multitude of heresies against Christian doctrine—was in Shakespeare's time in embryo. A bad king exerted all his power and his power was very great, to get the Pope, the head of the Catholic Church, the Vicar of the Divine Founder of Christianity and of the Christian Church, to divorce him from his good wife, in order that he might be able, with the sanction of the Church of God, through its infallible voice, refused to consent to such an infamy, the English State—not the English people—broke away from the centre of Christendom and Protestantized itself. What became of the king and of his appetites English history tells. Through pride and lower passions he fell, and dragged down with him a great State. The Chancellor of the Kingdom and the foremost Churchman of the Kingdom, were beheaded for refusing to consent to the heresy of the monarch, however much they might blink at other weaknesses in his character. Many other Churchmen and women were put to death on the ground of denying royal supremacy—the supremacy of Henry VIII. c—Queen Victoria—in matters of conscience, of faith, and spiritual doctrine. Their faith was Catholic, not Catholic Review

conscience, of faith, and spiritual doctrine. Their faith was Catholic, not national. They would fight to death for their country. They would give to it their hearts, their minds, their whole being. But their religion they did not and would not take from any passing monarch, but from the undying head of the undying Church, from the successor of the fisherman of Galilee, from Peter, whom Christ made the Rock on which He built His Church. In the worst and declining days of pagan Rome, while the arenas were recking with the blood of Christian martyrs, Catholics like Sebastian, like the famous "thundering legion," were fighting most loyally and nobly for the preservation of the State. If that great State went down, as it did in corruption and blood, and utter disaster and disappearance, it was not for lack of Catholic soldiers and Catholic loyalty. It was impregnated with the sin of pride. "Roma Æterna"—Eternal Rome—was on its banners and in the hearts of its people. Where is eternal Rome to day? Devoted archæologists now and then interest the literary and artistic world by discovering some stray fragment of a ruin of that mightiest of powers and peoples. Eternal Rome, with its pomp and power and circumstance, has gone down into the dust of ages, after having refused the gift of knowledge and of faith that was offered it at the hands of the first Vicar of Christ. It crucified Peter, as the Jews, with the combined sanction of Pilate and of Herod, crucified Him who made Peter the fisherman the first Pope. And is it not a standing miracle, a sign appealing to all honest eyes, that after the disappearance of all the dynasties and empires which have played their part for better or worse in the world, the everlasting Rock should still stand, complete as ever, the seamless garment of Christ, with the successor of Peter at its head? Pilot and Herod may watch him, persecute him, and wash their hands over him to day as they did over the Son of Man, whom they condemned to be crucified. They have repeated the performance often

To sit down solemnly and pronounce upon every crack-brained or feather-brained theorist or writer who happens to turn up, like Aladdin and his wonderful lamp, selling "old lamps for new" is not the office of the Catholic Church. The Catholic Church

> take much pride in our corns, but they are corns all the same. Horsford's Acid Phosphate

olic Church did not wait until to-day for its doctrine, its morals, and its order. Now and then the leaden foot may press heavily upon somebody's pet corn. The

heavily upon somebody's pet corn. The effect is painful for the moment, but to a sensible man it is very wholesome. It is a hint to get rid of the corn. Some of us

FOR DYSPEPSIA. Dr. J. C. WEBSTER, Chicago, says: "I consider it valuable in many forms of dyspepsia."

Dr. Low's Worm Syrup will remove Worms and Cause, quicker than any other Medicine.

POEMS BY THE REV. ENEAS M'DONELL DAWSON, LL D., F. R. S., OTTAWA.

DAWSON, LL D, F. R. S, OTTAWA.

The Free Press of Ottawa, anne uncing the above named poems, says: "The Rev. Father Æ seas McDonell Dawson has done a service by gathering together in one volume his three poems entitled "Dominion Day," "Caractacus," and "Malcolm and Margaret." The two last-named poems were much admired at the time of their being read before the Royal Society of Canada, and the same may be said of that on Dominion Day, which has obtained considerable publicity. The merits of those three poems are generally recognized, and though Canadian in their origin, rank high when judged by the standard of literature. The volume is an addition to Canadian literature which should be treasured and obtain wide circulation." The "Dumfries and G-lilaway Standard and Adverticer," of Scotland, speaking of the well known cde "Dominion Day," says: 'This is a spirited little poem written by Rev. Æ McD. Dawson, LL. D., F. R. S., Ottawa, to celebrate Dominion Day,' says: 'This is a spirited little poem written by Rev. Æ. McD. Dawson, LL. D., F. R. S., Ottawa, to celebrate Dominion Day, the honored anniversary of our Canadian fellow-subjects. He has obviously taken Collins for his model, though treating his theme with originality and freshness. At the opening, the genius of Canada is seen mourning in her primeval solitudes, and then a representative red man tenders consolation to her, and at his instance a council of Chiefs is held, from which beneficial results are expected to flow. But, these tribal warriors are dominated by turbulent passions. With the view of subduing them the tuneful muse it invoked with success. Not, however, until the white man makes his appearance on the scene is peace restored, and the aspiration of the guardian spirit realized. She rejoices beyond measure on at length beholding the general prosperity of the Dominior, the harmony of its races and the steady development of its industry and enterprise." and enterprise."

When the storm of passion is at its height, it is resolved to invoke the sooth-

ing power harmony:

"Let music's sound
Aloud resound!
It conquered saul
And soothed his soul,
When flew the dart
In fury to the shepherd's heart.

Soft pity to infuse,
Invoke the tuneful muse.
The Persian Victor owned its power,
To sorrows moved, his fury o'er,
Stern fortune's fickle mood he mourned,
His burning rage to sighs he turned,
And grieving o'er man's lis below,
The gushing tears began to flow.

Sing, Peri, sing, Sweet peace and hope and mercy's Sweet peace and hope and no power,
Let forests ring,
And o'er the boiling wave
Diffuse the soothing strain.
The song of hope shall save,
When powerless all beside
To stem wild passion's tide.

To stem wild passion's tide.

O, for Timotheus' strain!
Or.:hine, Cecilis divine!
In holiest rapture's vein,
In harmony sublime,
Let both combline,
The spheres conjoin,
As echo to the cascade's chime
Thy tones, divinest maid,
That "drew an angel down;"
Or thine, upon the sounding lyre that made
Those master lays that mortals bore
In costacy to Heaven!
In songs all new be given,
On hill and plain,
Hope's cheering strain!
Lo! in ecstatic measures,
Tells she of promised pleasures!
Touched by her magic hand the chords resound,

Touched by her magic hand the chords resound.
Louder and louder still she pours along
Her sweetest notes; the cavern's echo round;
The charmed dryade warble to the song.
Earth's loveliest scenes the entrancing
music hail,
And vocal are the woods, the hills, the vale.
Now as her softest, hollest themes she chose,
Were heard responsive, murmuring at each
close,
Celestial volees round the listening shore:
"Let joy prevail! be hate and war no more!
The choral naisds sang. The red man
smiled,
His soul with pleasure thrilled and he threw
down
His gory tomahawk! No more defiled

down
His gory tomahawk! No more defiled
Shall be his hand to seek in blood the
victor crown. There is now a complete change of scene, and an idea is given of the pleasure which it affords to the cultivated traveller:

Seeks choice delight
A traveller wight.
From distant clime
Earnest he roams
Charmed with the chime
Of the rushing tide that foams
Through varied scenes and new.
By Ottawa's shelving shore,
Bursts on his gladdened view,
Men's happiest homes before
The wigwam's curing smoke.
What rapture to his soul she scene.
Is this the conquered red man's yoke
Free as the winds to roam through forests
green?

The poem concluded, the Dumfries' paper adde, with a glowing tribute to the power that watches over and protects this happy state of things.

CARACTACUS.

The British hero, after a nine year's struggle, together with his warlike Britons, in defence of national independence, against the conquering legions of Rome, is defeated at last, and led captive on board the fleet of the victorious Proconsul, Octorius Scapula. The haughty Roman official, although flushed with victory, disdains not to converse with his captive enemy. As is to be expected, the Roman defends the religion and social customs of his country. The Briton, on the other hand, insists that everything at Rome is more barbarous than the practices of the people whom they styled "barbarians." The Proconsul endeavors to console the vanquished Briton by promising him the advantages and happiness of Roman civilization. The latter can see nothing good in such civilization. The Religion of Rome is an irrational and degrading superstition. Egypt, even, whose idolatry was sufficienty gross, did The Religion of Rome is an irrational and degrading superstition. Egypt, even, whose idolatry was sufficienty gross, did not descend so low as ancient Rome. There was some show of reason in its creed and worship. The Briton, addressing the Proconsul, thus contrasts the theology of Egypt with that of Rome:

"Ægypt your jest, gods in whose gardens where'er a germ of life this earth can show, As Azypt deems, divinity there dwells.

More strange the myriad crowd that endless The Roman Heaven. Like noxious vermin swarm Rome's deities; lost virtues hath no charm; Reigns vice triumphant, crime the Roman's pride, His glory all that mortals seek to hide,"

"DOMINION DAY," "CARACTACU"," appear in a very odious light. Its social customs are alike condemned:

customs are alike condemned:

"Such crooked ways you dare refinement name,
Whilst others deem you glory in your shame.
Your social system is a slavish state;
The like to us would be a direful fate.
Liberty our glory, free rule our pride,
Rome's slavishness we never could abide.
The noblest of your nobles is a slave.
Abject, indeed, though bravest of the brave.
What though Patrician he be proudly named,
And conqueror in fields of war wide-famed,
Both life and liberty are at the feet of tyrant power.

Both life and fiberty are at the feet of tyrant power.

The slave pest in each homestead ever dwells,
The writhing slave, in vain, the Master quells.
Ne'or peace can be, where robbed of all that's dear.
Crushed mortals must a rigid tyrant fear.
Padon, great Roman, if so foul a blot with you to share it never be our lot."

With you to share it never be our lot."

The games and sports of the Romans are equally detestable in the eyes of the simple Briton:
To us are odious even the Roman's games. Beasts of the forest studiously he tames. That in the arena he behold them fight, Each other tear, their pain the crowd's delight.
"Tis passing strange that pleasure sheuld afford Such scenes of wild beast strife, such mad discord Of cruel mind the people we must deem Who see with joy the fatal goy stream, As maddened tigers furiously rush, Or elephants their forest foes to crush."

This is not all. Roman cruelty goes

"Nor yet suffice such fights the thirst for

"Nor yet suffice such fights the thirst for blood in Rome to quench; must flow a richer flood; Such free bestow the gladiato, shows: A victim felled by fratricidal blows, There falls the warrior, born for honor's fight, the field, the country's fame to shield. His desilay the country's fame to shield. To certain death each swordsman is consigned, whilst o'er his ruin thrills the cruel mind Witn mad delight. No hope to soothe his fame, the country is sooned by the field of the cruel mind witn mad delight. No hope to soothe his fame, the country of the state, the cruel mind with mad delight. No hope to soothe his fame, the country of the state, the cruel mind with mad delight. No hope to soothe his fame, the country of the state, the cruel had been death laid low, creas he halls and waits the fateful blow. Creas he halls and waits the fateful blow. Such ways the free-born British mind appall; Roman's meanwhile civilization call This berbarous social state from which recoils

Humanity. Wonder not warlike toils we've gladly met, the mighty power to stay, Such lils could bring our liberty away."

The Romans cling with blind and

The Romans cling with blind and bigoted obstinacy to their superstitious practices and have no tolerance for any-thing of a more rational and exalted nature.

Rome born for war, its lot I'll not gainsay; But, why, on earth, such cruel narrow way That Rome no generous tolerance can show To those who cannot superstitions bow To all the feebled deitles that crowd The Roman heaven? Such nation brings a

of cloud of the control of the control of gods all new, your gates are open thrown and superstitious worship promptly shown. Some people reasoning more, one God supreme Make bold to honor: too sublime the theme; The grand philosophy you treat with scorp, As if mankind your gods to own wereborn."

In consequence of this intolerance, the Jewish people and the christians, although Roman citizens, together with some of the best philosophers of Rome, such as Senece, were cruelly persecuted and put to death. The Briton contrasts this barbarity with the milder and more enlightened practice of his fellow-countrymen.

"Britannia's boast,—a purer worship ours
Than rites that jealous guard the Roman
powers.
To our convictions true, we fear not change:
Let God be worshipped, forms, however
strange,
We tolerate. The Christian we allow,
And dread not other sects that misst us

And dread not other sects that misses us grown of the one Delty, as God alone, By all within our land is honor shown. The rites, though varied, have no other aim Than high to glorify the soverign Name. Our brethren of the North, with sage fore-

Our brethren of the Notes, which sight,
Have welcomed to their land the Christian light;
And Druid temples wisely have been given That Northerns all may seek the Christian's Heaven."

The Briton marvels greatly at the blindness and obstinacy of the Roman people:

'Tis strange you have not learned opinion's May not be crushed, it reigns the Empire By force and torture long you've tried to stay The Christian thought, yet wider spread its sway.

In Rome scarce yet its half a century old,
And, you must own, both firm and sure its

hold, To root it from the land all power is vain. The rushing tide to stem the more you strain. The more it speeds, like the wild ocean's swell as onward driven by some resistless spell.

As they converse, a sudden storm arises and disperses the fleet. On the return of calm weather and whilat the Proconsul and his captive are reposing on the Island, now known as Malta, the British hero is favored with a vision which greatly con-

"Came, as he calmly slept, a vision bright Our hero's soul to cheer, a glorious sight. Britannia, in grand triumphal mood, Before the astonished dazzied Briton stood. In her right hand a trident huge she bore That seemed to nod o'er the surrounding well hast thou fought, my noblest patriot

in days to come for Britain's battle done, Will live thy warrior name, nor e're will cease
Thy well won praise; thy valor will increase
of Britain's sons the warlike fire; thy fame
Incite them as they onward to renown
And Empire spring. By this great trident
shows shown
All round the midland sea, her mighty will
Shall give command, and passions all bestill."

TO BE CONTINUED.

# Our Brave Volunteers

Our Brave Volunteers

Endured the severe marching of the
North-west campaign with admirable fortitude. The Government should have
supplied them with a quantity of the celebrated Putnam's Painless Corn Extractor,
It never fails to remove corns painlessly,
and the volunteers and everybody else
should have it. Beware of substitutes.
Get Putnam's Extractor and take no
other.

THE SORT OF BLOOD from which the THE SORT OF BLOOD from which the constituents of vigorous bone, brain and muscle are derived is not manufactured by a stomach which is bilious or weak. Uninterrupted, thorough digestion may be insured, the secretive activity of the liver restored, and the system efficiently nourished by the aid of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, It is the greatest blood purifier ever introduced into Canada.

Do not delay in cetting relief for the

As the Druidical system which admitted only the belief and worship of one God, prevalled in Britain, the gross superstition of Rome could not but suffer when a remedy is so near at hand?

THE CATHOLIC RECORD SICHMOND ANTIN

# TEGS. COPPEY, PUB. AND PROP. Catholic Record

MBOR, SATURDAY, FEB. 26, 1887. THE ELECTIONS

The returns at hand as we go to preare too incomplete and conflicting to give an exact statement of the gains and losses an exact statement of the gains and losses made by the two parties. A Montreal telegraphic summary of the result says:

80 far the Conservatives elect 119; Liberals 32; in Ontario the Conservatives gain 13; Liberals 9; in Quebec the Conservatives gain 3, Liberals 93 in Manitoba the Conservatives gain 1; in Nova Scotia the Conservatives gain 3; Liberals 6; in Now Brunswick the Conservatives gain 3; in Prince Edward Island the Liberals gain 3 seats. This gives the Government a majority of 37.

BISHOP OOXE AND THE ANGLICAN

In our last issue we had some remark on Bishop Coxe's lectures delivered in nto on the 3rd and 4th inst. Some other statements contained in the same

octures call for our attention.

The Right Reverend Doctor, in support his position that Christian England was always Protestant, claims that An-"tinged the Reformation theology" and that in consequence "the English

The Illustrious Anselm flourished at the end of the 11th century and died in 1109. Before his elevation to the Archiepiscopal See of Canterbury, he was a Monk of St. Benedict in Normandy, of which order he was abbot from 1078 till he became Archbishop in 1093. This fact alone accords badly with his supposed Protestantism.

It is the custom of the clergy of the Parliament-created Church to laud the kings of England in all their contests with the Pope, on the mistaken notion that the Church and her rights depend upon the civil powers; and Bishop Coxe hold the same view. On this amusingly abourd opinion he bases his assertion which we refuted last week, that the Church cannot be Catholic and Roman at the same time. Thus be maintains that for a Catholic and Roman Church to exist, it is necessary that there should be a great international Empire The Bishop does not inform us on what passages of Scripture his system of philoso-phy is formed which makes the constitution and government of Christ's fabric depend so entirely on the whims of earthly sovereigns. At all events we may justly draw the inference that if the Bishop is right in saying that Anselm was a Protestent, he should have been on the side of kings William Rufus and Henry Beauclerc their disputes with the Pope on the subject of investitures. Not only in England, but on the continent, the sovereigns claimed a controlling authority in the appointment of Bishops, and everywhere this claim was the origin of most foul abuses, leading to the most gross oppression and most open ny. The tyranny of William Rufus and Henry I. is known to all readers of history; but the firmness of the Popes merely that of honorary precedence among community, the necessity of order in succeeded in ending these abuses. The part taken by Anselm during these disputes was foreshadowed by his answer to Villam Rufus when urged to accept the

"I hegitate still, my Lord and Sire, to accept the Pontificate. In any case I cannot do so unless you restore to the Church of Canterbury at once all the lands which she possessed in the time of Archbishop Lanfranc of blessed memory, and of which she was unjustly despoiled. In all that concerns God and religion I shall insist that you follow my counsels. In matters tem-poral I will hold you as my Lord and

poral I will hold you as my Lord and protector; but in things spiritual you must regard me as the father of your soul.

"The lawful Pope Urban the Second, whose obedience you have not yet recognised, is for me the true Apostolic successor. To him you must render the homage and respect due to him, and must cause others to do the same."

Anselm was firm in this, despite the unwillingness of the king to yield, but at last he gained his point by the king's acquiescence, in appearance at least.

Afterwards, when the king did not carry out his promises, at a council of Bishops he thus spoke of the Pope's authority :

"I, your primate, will give the example of consulting the Supreme Pastor,
the Prince of all Bishops, the angel of
the great council, the successor of St.
Peter and the inheritor of his divine Peter and the innertor of his divine privilege. Our Saviour said: 'Thou art Peter and upon this rock I will build my Church.' He spoke not thus to an emperor, a king, a duke, or an earl, but to the Prince of the Apostles, and in his person to all his lawful successors."

The result was that England acknowledged the authority of Urban.

It is unnecessary to quote further the words of this holy prelate. They are recorded by Eadmer, who was his disciple and his companion on the occasion of his visit afterwards to Rome; and the historian relates that when Anselm was to this request, the historian says, "Anselm, always ready to ebey the commands of the Apostolic See, even at peril of his life, did not hesitate a moment and we departed at once."

Does this look like the conduct of a

From all this we may judge what credit s to be placed in the assertions of Bishop Coxe. The cause which has to be bole-tered in such a way must be weak beyond

bject of the Bishop's shafts. His theory events every nationality forms an inde-pendent church which is not to be controlled by any Supreme authority of Bishop, Pope or Council—a theory totally subversive of the unity which Christ gave to his Church, and which He meant it to Council of Trent of making the Pope the only Bishop. The truth is there are over 1100 Bishops, but one Pope, one Supreme head. This could not be otherwise if the Church is to preserve the body of doctrine which Christ delivered, the sacraments He instituted, and the form of Government whims. If therefore every diocese were an independent Church, as time rolled on one article of faith after another would be changed, or added to, or subtracted from the body of doctrine originally entrusted to the Church, until in different localities there would be no recognizing these inde-pendent Churches as members of the same nousehold. The American Episcopal Church, though young in years, has already tried its hand at this kind of tinkering and at this moment it has not the same doctrines as are taught in the English Church prayer-book. This fact is enough to prove that independent National Churche are as great an absurdity as individua diocesan Churches : though in the Na tional Churches there would be some restraint, and the changes would be slower. Still they would arise, and in time the differences would become very consider. able. But which ever way we look at the theory of independent Churches, the absurdity is the same, the difference only in degree. This independent theory has no foundation either in Holy Writ or in the practice of the Church in all ages It is opposed to both; for no doctrine t more clearly inculcated in Holy Scripture and tradition than the unchanging unity of the Church in doctrine and govern-

Church constantly speak. Thus St. Ignatius in his Epistle to the Philadelnians : "They are not with Christ whe are not in the unity of the Church with their bishop; and they who follow a schism maker inherit not the kingdom of God." Bishops, but of real authority to preserv unity of faith. This is the necessary consequence of Christ's words addressed to St. Peter, commanding him to feed his whole flock, lambs and sheep. Call it primacy, or call it supremacy, as you

please, it must be a real and not a mock

ment. We need only indicate a fer

passages which prove a doctrine so wel

known to our readers. Teach all nation

"to observe all things whatsoever I have

commanded you." (St. Matt. xxviii , 20)

Unity of Church government is essential to preserve unity of doctrine here insisted on: And even without diversity of doc-

trine, schism of itself is a sin which the

Apostles cannot tolerate. "Now, I be-

seech you, brethren, by the name of our

Lord Jesus Christ, that you all speak the

same thing, and that there be no schisms

among you." (I. Cor. i., 10). To the

same purport the ancient Fathers of the

authority. The Bishop further says: "A new canon of scripture was formed" by the Council of Trent. He knows very well that this is false. The Church held the same canon of Scripture before the Council of Trent as we hold to day. The same Canon is expressly declared by the 3rd Council of Carthage, at which St. Augustine assisted, as one of the 404 Bishops present, A. D. 397, and the Greek Church, which separated from the Western Church nearly 1000 years ago holds precisely the same canon which

Catholics acknowledge. Dr. Coxe's account of the case with which the Bishops of the Universal Church were gulled and manipulated by the Jesuit Laynes bears absurdity on its face. He says: "This council sat from time to time during 17 years, being adjourned whenever a vote that might be dangerous was likely to be taken and in order to give time for bishops to die and others to succeed. The power moving the council was Laynez of the Jesuits. The design of this manager was to take all the Churches of Western Christendom and make them dependent on the Paparchy, and then to make the Paparchy dependent upon the Society of Jesus." Of the learning, the zeal, the energy of Laynez there is no doubt, and that the Jesuits have labored earnestly in their maintenance of Catholic truth, and with great success is a matter of history. But to make them detained by sickness at Lyons, he wrote the chief factor of the church to the Pope to receive his resignation of which teaches the world is preposterous his See and to dispense him from finish- at any time. Especially is this the is it for Catholics to have the sure

of Trest, which was held when the Seefety was merely in its infancy. The Council was called in 1542 and met in 1545, only b years after the issuing of the built which established the society of Jesus, originally composed of 10 members. To say that lates, from every quarter of the globe, and the ablest theologians and jurisconsults, the ablest theologians and jurisconsults, is an insult to the intelligence of the learned audience before whom his lecture was delivered. The adjournments of the Council arose from various causes, prominent among which were the obstacles placed in the way by Charles V. Bishop Coxe, however, makes the sole object to be to have bishops die and be succeeded by others, as if it were in the hands of the Pope or the Jesuits to arrange the periods when Bishops should die so as

to meet their views ! The Bishop moreover renews against the Jesuits the exploded umny that "the end justifies the means," according to their casuistry; or rather out of this apophthegm he constructs his platitude ustifies the means." This mere assertion, after the readiness he has shown to malign and misrepresent, will not suffice to destroy the credit of an order which has rendered to the Church and to mankind so many services, by its missions in savage countries, by its sacerdotal work, by its direction of souls in the way of salvation, by its learning, by the libraries it has furnished with pious and scientific books, and by its seal in the education of the youth of

THE RIGHTS OF PROPERTY.

The Bishop of Vincennes, in a pasto etter that has not received the attention its importance or learning deserves, has dealt with one of the vital questions of the day, viz., the rights of property, in a manner so convincingly Catholic, so thor-oughly overwhelming in sound theological reasoning power, as to delight the lovers of order, who are of course, the opponent of innovation and disorder. The bishop begins by saying that there looms up, in way to alarm, the threatening cloud of socialism and anarchy that may burst upon the country. Conservative non-Catholics are looking, he adds, to the Catholic Church for protection and safety—she being the only Church that car teach with authority and having influence with the masses. Her principles being fixed, she does not deny her past. The Bishop then proceeds to say: "In the weighty question of the ownership of land her great theologians have spoken. The greatest of these, St. Thomas Aquinas Doctor of the Church, tells us in exac words: 'Ownership of property follows from the nature of the thing itself.' He says the ownership of property is deduction of reason, and to the positive natural law-the jus gentium, or law of nations and this law, quoting from the words o the Jurisconsult Calus, he says, 'is wha natural reason has constituted among all men.' He gives also practical motives for this judgment regarding the ownermaker inherit not the kingdom of God."

ship of land:—the greater interest a man takes in working for himself than for the taking care of and using things finally peace among men requires it. Thus speaks the teacher whom our Most Holy Father, Pope Leo. XIII., has named in these days of cloudy ideas, the Theologian of the Church. You see, therefore, Dearly Beloved Brethren, what you are to hold as correct with regard to this right of individual ownership of land."

Bishop Chatard then points out to hi people that when in addition to such categoric teaching they hear the Sovereign Pontiff speak as he does in his Encyclical letters on the question of socialism-th cardinal principle of which is community of goods, the denial of the right to own property, and the assertion that land is common property, they have sure guidance to keep them from erring. In his Ency-clical Letter, so indorsed, of December 28, 1878, beginning Quod Apostolici muneris, he speaks of Socialists, Communists and Nihilists, condemns them, and goes on to say : 'Allured by cupidity of the goods of the present, which is the root of all evil, which some seeking have erred from the faith (1 Tim. vi., 10) they attack the right of owning property, which right the natural law sanc tions; and by an enormous crime, while they seem to consult the needs and desires of all men, they strive to seize and hold in common whatever has been acquired by title of legitimate inheritance, by mental or manual labor. or by frugality of life." Such grave words need no comment; they are, too, the words of the Vicar of Christ instructing His flock. Not only should you be grateful for such admonition, but society everywhere owes the Sovereign Pontiff a debt of gratitude, thus speaking to the faithful throughout the world words of sound principle that strengthen the foundations of social order, and make the State possible and permanent,"

Very consoling as well as instructive

olies in countries of mixed populations like those of North America, where men of every class and training are permitted to speak in the most dogmatic fashion upon questions of every character and every import, cannot keep too closely to the teachers of truth. Hence we commend these views to the attention of all our readers, but especially those who in our readers, but especially those who in the centres of population are so often forced to hear enunciated unsound teach-ings on the land and labor questions.

IRELAND AND ROME.

We read with not a little interest in the Michigan Catholic of a few weeks ago an article touching on the relations between Ireland and Rome that at the time attracted our attention and has not since passed from memory. The Catholic said: very attachment which is so dear to the "The Connecticut Catholic of the 1:t inst. Irish heart in every age, clime and consays the Nation 'grows wrathy over the dition. proposition of prominent English Catho-lice regarding the establishment of diplomatic relations between the English government and the Holy See,' and that that the day that sees the influence of the Holy See extended by the reception of a British envoy at the Papal court will also witness the almost complete annihilation of the political influence of the Church over the Catholics of the British Empire.' If the Nation has spoken in this way we must say that we are very much surprised and very much regret it. To 'warn the authorites of the Vatican' is a pretty high position for any paper to take; but to threaten the Holy See with the annihilation of 'the political influence of the Church over the Catholics of the British Empire' is a very strange position for the Dublin Nation to take. aware that the Church had any political influence over the Catholics of the Britisl Empire; but if she had, we would think it would be of a character that the Nation should not wish to annihilate "

We feel that our contemporary is rathe

unnecessarily severe upon the Nation.
The Nation speaks, we think, the almost unanimous sentiment of the Irish people all over the world when it views with suspicion and alarm "the proposition of prominent English Catholics regarding the establishment of diplomatic relations between the English government and the Holy See." We decline to believe that the Nation assumed any such disrespectful course as to "warn" the Vatican. That would be neither Irish nor Catholic, and the Nation is not accustomed to be either un-Irish or un-Catholic. What the Irish and on learning her resolution of going to Lourdes, har physician, one of renowned skill declared that if she returned well, he relations were established the government of Britain would insist upon Rome's receiving no information concerning ecclesiastical affairs, even concerning the Church of Ireland, but through English channels. When, by means of back-door diplomacy, the English authorities did so much to misinform the Vatican on Irish matters, what, it may not be reasonably expected, would they not do in the case of the renewal of regular diplomatic relations? The real remedy for the difficulty is the granting of Home Rule to Ireland, whereby Ireland might have for herself a people dread, and dread justly, as experiregular diplomatic agent in Rome last September. look after Irish interests, To the Catholic Committee, Toronto leaving their English Catholic brethren to whatever channel of communication may be found best for their interests and their circumstances. It is pleasing in this connection to note the friendly tone of Le Moniteur de Rome towards Ireland and the cause of the Irish. In a late remarkable article on the Irish question, that journal, amongst other notable things, said: "In asking for Home Rale the people of Ireland are asking only for the right of managing those affairs that are exclusively their own. The chief plea relied upon in England for withholding it is that if Home Rule were established in Ireland it would be made use of to effect a total separation between the two countries. The answer to this is that the geographical situation of Ireland forbids separation; that under the new state of things friendly relations with England would be the best safeguard for Irish prosperity; that England would continue to be as that country at present is, the best and practically the only market for Irish products; and, in fine, that Irishmen have not that hatred of England

ideas or of interests." Le Moniteur further was pleased to say of and above all this, their self-interests alone content, and Ireland discontented, irritated a source of danger to England if she were ing his journey. The Pope, not yielding case of the date of the Council guidance of their pastors enlightening free would be to England a loyal and a ment with the truest liberty.

faithful friend. The past is here the best index to the future. As Lord Aberdeen reminded his hearers a few days ago at Glasgow, one of the first acts of the Irish Parliament in the days of its freedom was a vote of men and money in aid of Eng-land at a time when she was engaged in a great continental war."

It is truly pleasing to a Catholic jour nalist to reproduce words of such intelli-gent friendliness from so high a source relating to a people long misrepresented at Rome and traduced elsewhere. No, the Irish do not hate the English, whether the Irish do not hate the Erglish, whether the latter be Catholic or Protestant. All that they object to is—and this they will ever strenuously oppose—that they should be belied to their spiritual Father or his ministers by an insolant handful or an intolerant majority of a people who have shown in the one instance a mere fragmentary portion of their attachment to the Holy See, and in the other persecuted the Irish people for that very attachment which is so dear to the Irish heart in every age, clime and condition.

\*\*EDITORIAL NOTES.\*\*

Archbishop Walsh has donated £10 to the traversers' indemnity fund. In a letter accompanying the donation he expresses sympathy for the traversers, who, he says, are not getting a fair trial by reason of jury packing.

Holy Saturday.

4—Fish and flesh are not allowed at the same meal.

5.—The use of milk, butter, cheese and eggs, is allowed on all days.

6.—The use of dripping or lard (not eggs, is allowed on all days.

7.—Those exempted from fasting are: all persons under twenty-one, and over aixty years of age, the sick and infurm, women carrying or nursing infants, all employed at hard labour.

8—Ail who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the want of corporal mortification.

N. B.—Further dispensations, when occasion requires, can be obtained from the respective Pastors who are hereby empowered to grant them.

Given at our Episcopal Residence, Hamilton, on this bith day of February, being the Feast of S. Agatha V. M. 1887.

JAMES JOSEPH,

Bishop of Hamilton. the latter be Catholic or Protestant. All that they object to is—and this they

son of jury packing.

WE have the pleasure of receiving the first number of the Catholic Week'y Review,

ul handbook of Catholic art, "Christian as it well deserves—a great and permanent popularity in Catholic homes and Catho-

Lourdes, her physician, one of renowned skill declared that if she returned well, he

whereby Ireland might have for herself a ated address during his visit to Toronto

To the Catholic Committee, Toronto.

GENTLEMEN,—On my return to Rome I had the honor of showing to our Holy Father the address which you presented to me as his ablegate. His Holineas ad mired the illuminations and received with paternal affection your expressions of attachment to his person and of fidelity to his sacred cause, He desiree me to write and thank you in his name and He sends you and your families and all those you represented on that occasion his special Apostolic Benediction.

Allow me on my own part again to return you my most heartfelt thanks for all the good will and affection shown to me by the Catholics of Toronto.

Yours ever faithfully,

which is so often ascribed to them, the real object of their aversion being the monstrous and cruel government of their visible head on earth; like children of a country by an administration between common Father, all kneel at the feet of which and the people over whom it is the successor of the fisherman. A feeble placed there is no bond, no community of old man in Rome raises his voice in admonition, in warning or in supplication, and in every country in the world millions the Irish people : "Their loyalty and their of devout souls listen with reverential sense of honor are proverbial. But over attention. No subjects are so loyal. Her mandates are obeyed with filial devotion. are sufficient to shut out the thought of Her revenues are collected, without taxaseparation. Most unquestionably Ireland tion, from the voluntary contributions of at the present moment is in a state of dis. her children. Admirable harmony and perfect discipline are evident throughout by injustice and misgovernment, would be the Church government. And all this is effected without coercion. There is to become involved in war with any other strength without tyranny and government Power. But Ireland self-governed and without violence; the strongest governDIOCESE OF HABILTON.

REGULATIONS FOR LEWY. 1.—All days in Lent, Sundays excepted, are fasting days—one meal and a colla-

are reating days—one meal and a colla-tion.

2—All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.

3.—By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the one meal on all Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week, 5th March and Holy Saturday. Holy Saturday.

4 —Fish and flesh are not allowed at the

CATHOLIC PRESS.

first number of the Catholic Weck'y Review, published in Toronto. The articles are creditable, and the mechanical get up is in good style. We welcome our confers to the field of Catholic journalism, and wish it every success.

WE ARE glad to note the favorable reception so widely accorded to that beautiful handbook of Catholic art, "Christian Samuhal and at heart. The atrongest man in ful handbook of Catholic art, "Christian Symbols and Stories of the Saints," by Clara Frekine Clement and Katherine E Conway, published a few months ago by the Mesers. Ticknor & Co., of Boston, Mass. It is already in use in a number of Catholic academies as a text-book and reference-book, and bids fair to enjoy—as it well deserves—a great and new change of an ever-changing map.

as it well deserves—a great and permanent popularity in Catholic homes and Catholic schools.

A LADY who had been cured at Lourdes thirteen years ago of a fearful cancer in the breast, recently submitted to a fresh examination by Dr. de St. Maclon, the physician stationed at the Grotto. He found no trace of the malady save a large scar. In 1873 her condition was such that it was judged useless to employ remedies; and on learning her resolution of going to Lourdes, her physician one of renormed.

Western Watchman.

Four men were hanged at Forth Smith last week, of whom three were received into the Church by baptism. It is often asked why so many become Catholics before execution. It is because men before being hanged give up human respect, worldly ambition and dissimulation, and having lost fortune and name in this world, try honestly to better their lot in the next. If the heretics of the world were all hanged, seventy-five per cent. of them would become Catholics, and among the converts would be nearly all the preachers. Protestantism is a good enough religion for a pan that does not want any.

Morley laughed in his aleeve at the pro-posal, declaring that neither the Parnel-lites nor the Gladstonian Liberals would inter nor the Gladstonian Liberals would for a moment consider such a scheme. Mr. Chamberlain and all others concerned should know once for all that the Glad-stone measure which was rejected con-tained the very minimum of Irish accept-

and mired the illuminations and received with paternal affection your expressions of attachment to his person and of fidelity to his sacred cause. He desires me to write and thank you in his name and He sends you and your families and all those you approached on that occasion his special Apostolic Benediction.

Allow me on my own part again to return you my most heartfelt thanks for all the good will and affection shown to me by the Catholics of Toronto.

Yours ever faithfully, Henner H. O'Bryen, D. D. Private Chamberlain to His Holiness, Leo XIII.

Rome, Dec. 13, 1886.

The address was the work of Mr. J. G. Owen, the well-known illuminator of Toronto.

The Chicago Home says: The strongest Government in the world to-day is the Catholic Church. No temporal power is so united. Separated by continents, by the confusion of languages, the rivalry of nations, the differences of elimatic influence, all are united in one fold, under one visible head on earth; like children of a common Father, all kneel at the fide.

# OBITUARY.

Edward Lawrence O'Dwyer. We deeply regret to announce eath, in Watford, on the 11th inst death, in Watford, on the 11th instant, of Edward Lawrence, son of Mr. Stephen O'Dwyer, in the 16th year of his age. The funeral took place on the 14th from the family residence to the Church, where a requiem mass was celebrated, thence to the cemetery. We tender the parents our sincere sympathy in their sad affliction.

We shall each stand alone and apart be We shall each stand alone and apart before 'the great white throne' when the
books are opened; and as Christ died for
each one of us as completely as if He had
no one else to die for, so we shall be
judged each by himself, as if he were the
only one to be judged.—Father Faber. SERMON BY BISHOP WALSH

The following is a full report of sermon delivered in St. Peter's Ca dral, in this city, by His Lordship Bu Walsh, on Sunday, 13th inst.:
"The Lord God thou shalt add
The 4th chapter of St. Luke, part of

Sth verse.

The subject of this evening's lect dearest brethren, is Catholic Worsend the Fine Arts. Of course it wil impossible within the narrow limits lecture to treat the subject excep impossible within the narrow limits lecture to treat the subject excepthe most brief and cursory manner. thing is certain in the religious his of mankind, and it is this, that not ethose of them who were blessed illuminated by the true religiou, those also who were enveloped enshrouded in the mists and dark of religious errors, always felt it a o and an obligation to adore the Diviby sacrifice. The promptings of their hearts as well as the teachings of reion told them that God, being infinite perfection, being besides their Crei and Sovereign Lord, had an inalient claim on the highest form of adoration of their hearts and minds, the souls and bodies.

Sacrifice was the highest and in perfect act of worship which men offer to God. Exterior sacrifice, of wiwe are here speaking, consists in make an oblation to God by a lawfully app ted minister of something sensibilitangible to the senses, of some viscoutward substance to be destro

outward substance to be destro or to undergo some change. Sacrifice offered to God, 1st, In acknowledgm or to undergo some change. Sacrifice offered to God, 1st, In acknowledgm of His supreme dominion and soverrights over all created things. In expiation of guilt. From antiquity man had the intimate eviction that he was a guilty being, the lived under the hand of offen Omnipotence, and that his guilt could effaced and God appeased only by sifice, and therefore the thing offered sacrifice was changed or destroyed acknowledge that by his guilt man forfeited the right to his life and by contrite acknowledgment implied embodied in sacrifice he sought appease the anger of his offended (3rd. In thanksgiving. Men felt twere indebted to God for good things they possessed, therefore offered sacrifice to Hin thanksgiving; and 4th. They felt the nof the constant helps and protectio God, and hence they offered Him sefice to beseech of Him a continuance His blessings and benefits. Sacrific of divine institution and it dates for the Little Econol 1 the constant the sacrification of the Little Econol 2 the constant the sacrification and it dates for the Little Econol 2 the constant the sacrification and the Little Econol 2 the constant the sacrification and the Little Econol 2 the constant the sacrification and the Little Econol 2 the constant the sacrification and the sac

fice to beseech of Him a continuance His blessings and benefits. Sacrific of divine institution and it dates the Fall. From all antiquity the relip of mankind was a religion of sacrification and Abel, right at the very gate Paradise, worshipped God by sacrifice one, as we read, offered the sacrifice of the firstlings of his flock, and other of the first fruits of the earth. Nosh, after coming out of the offered a holocaust to God. Extending the first fruits of the earth. Nosh, after coming out of the offered a holocaust to God. Extending the first fruits of the earth. I dod, in the book of Leviticus, proof to the various sacrifices by which all sought to honor God and thank I God, in the book of Leviticus, prout the various sacrifices by which wished to be adored and worshippet the olden dispensation. But not a amongst God's chosen people in olden dispensation did the doctrine practice of sacrifice obtain and flou Pagan peoples, the most rude and sa sa well as the most enlightened civilized, worshipped the deity by a fice. In imperial Rome and cl. Athens, in Alexandria, in Anticot Europe, Asia, Africa and America, a were erected, the smoke of sacrifice obtains flowed. Such a universal mof divine worship, prevailing amongsitions so diverse in manners, langer of divine worship, prevailing amongstions so diverse in manners, langulaws, and religion, and so far separ by distance and by time, could not have arisen from an original diteaching and a tradition of it as of the world and as universal as mank. The sacrifice of Our Blessed Lord or tree of the cross was the completion fulfilment of the bloody sacrifices o olden dispensation. It was it that them a meaning and a value and olden dispensation. It was it that them a meaning and a value and rendered them acceptable to God profitable to man. That Precious E shed on Calvary overflowed the vin its saving tide and in pot washed away the guilt of all and all nations. It ascended is redeeming effects up through all rivers of time, up through all the conels and currents of human histor the very gates of Paradise, and it continue to flow down in its as powers even unto the consummation the world. But the Redeemer of the world without an acceptable sact to offer to His heavenly Father wit a great central act of worship by and through which it would be abadore and worship the living Gothank Him for His benefits, to depread and through which it would be abadore and worship to the information of the control of Mele edech. (109 Ps.) He instituted the sacrifice of the mass, which is the sin substance as that of the cross.

sacrifice of the mass, which is the s in substance as that of the cross, w would show forth the death of C until His second coming, which w give God honor and glory, which w plead with irresistible power before give God honor and glory, which we plead with irresistible power before Divine mercy seat for the redemy of human guilt and alleviation of hu sorrow, and would convey to mens' of forever the merits and pardoning poof the atonement of Calvary. This is clean oblation which, according to prophecy of Malachy, would be offer in the worship of God in every Chria Age and in every clime from the riai the setting sun. This holy sacrifice is great central act of worship of the Calic Church. It is Jesus Christ our deemer offering Himself up to His. lic Church. It is Jesus Christ our deemer offering Himself up to His Inal Father by the hands of His pries an unbloody manner for all the end purposes of sacrifice. St. John in Apocalypse tells us that he be and he heard "the voice of many a round about the throne, and the livest through through the livest through t

creatures and the Ancients: and the r ber of them was thousands of thous saying in a loud voice: The Lamb tha

slain is worthy to receive power, divinity, and wisdom, and strength, honor, and glory, and benediction:

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—in He

Sth verse.

The subject of this evening's lecture, dearest brethren, is Catholic Worship and the Fine Arts. Of course it will be impossible within the narrow limits of a lecture to treat the subject except in the most brief and cursory manner. One thing is certain in the religious history of mankind, and it is this, that not only those of them who were blessed and illuminated by the true religion, but those also who were enveloped and enshrouded in the mists and darkness of religious errors, always felt it a duty and an obligation to adore the Divinity by sacrifice. The promptings of their own hearts as well as the teachings of religion told them that God, being infinite in perfection, being besides their Creator and Sovereign Lord, had an inalienable claim on the highest form of adoration and worship of which they were capable, that He had a supreme right to the adoration of their hearts and minds, their souls and bodies.

Sacrifice was the highest and most perfect act of worship which men could offer to God. Exterior sacrifice, of which we are here speaking, consists in making an oblation to God by a lawfully appointed minister of something sensible or tangible to the senses, of some visible outward substance to be destroyed or to undergo some change. Sacrifice was offered to God, 1st, In acknowledgment of His supreme dominion and sover-ign rights over all created things. 2nd, In expiation of guilt. From all antiquity man had the intimate conviction that he was a guilty being, that he lived under the hand of offended Omnipotence, and that his guilt could be effaced and God appeased only by sacrifice, and therefore the thing offered in sacrifice was changed or destroyed to acknowledge that by his guilt man had forfeited the right to his life and by this contrite acknowledgment implied and embodied in sacrifice he sought to appease the anger of his offended God, 3rd. In thanksgiving. Men felt they were indebted to God for all thanksgiving; and 4th. They felt the need of the constant helps and protection of God,

of the firstlings of his flock, and the other of the first fruits of the earth.

Noah, after coming out of the ark, offered a holocaust to God. Exterior sacrifice was the means by which all men sought to honer God and thank Him. God, in the book of Levitious, points out the various sacrifices by which He wished to be adored and worshipped in the olden dispensation. But not alone amongst God's chosen people in the olden dispensation did the doctrine and practice of sacrifice obtain and flourish. Pagan peoples, the most rude and savage as well as the most enlightened and civilized, worshipped the deity by sacrifice. In imperial Rome and classic Athens, in Alexandria, in Antioch, in Europe, Asia, Africa and America, altars were erected, the smoke of sacrifice ascended heavenwards, and the blood of victims flowed. Such a universal mode of divine worship, prevailing amongst nations and durares in manage has of divine worship, prevailing amongst nations so diverse in manners, language, laws, and religion, and so far separated by distance and by time, could not but have arisen from an original divine teaching and a tradition of it as old as the world and as universal as mankind. The sacrifice of Our Blessed Lord on the The sacrifice of Our Blessed Lord on the tree of the cross was the completion and fulfilment of the bloody sacrifices of the olden dispensation. It was it that gave them a meaning and a value and that rendered them acceptable to God and profitable to man. That Precious Blood shed on Calvary overflowed the world in its saving tide and in potency washed away the guilt of all ages and all nations. It ascended in its redeeming effects up through all the rivers of time, up through all the channels and currents of human history, to the very gates of Paradiae, and it will continue to flow down in its saving powers even unto the consummation of the world. But the Redeemer of mankind after His Ascension would not leave the world without an acceptable sacrifice see but the natural expressions of the recentered them acceptable to Ged and profitable to man. That Precious Blood and Carry overfored the world and the control of the seed of the control of the contr

SEREON BY BISHOP WALSH.

The following is a full report of the search, and under the searth, and ends restrance delivered in St. Peters' Cathedral, in this city, by His Lordenip Bishop Walsh, on Sunday, 13th inat:

"The Lord God thou shalt addra," and to the Lanh, benediction, and donor, and glory, and power for ever the chapter of St. Lake, part of the constitution of the control of the even of the constitution of the control of the even of the even of the control of the even of the

was slain—to the Holy Sacrifice. But not alone is all the material creation made subsidiary to her purpose in this respect, but all the greatest gits of human genius; all that is good and beautiful and great and glorious in the products of the human mind have been employed by her for this great and holy work. Poetry, sculpture, architecture, painting and music have been inspired by her, have been perfected and sublimated and im mortalized by her, that they might, like willing servants, be worthy to minister to the altar and to do honor to the great Eucharistic Sacrifice.

the altar and to do honor to the great Eucharistic Sacrifice,

And this brings us to the consideration of the subject of the evening.

The church that christianized and civilized the world created new types of beauty in all things which she employed in her service. This is markedly the case with architecture. Pagan architecture, whether Greek or Roman, was beautiful and perfect of its kind, but it was of the earth, earthly. Its lines were case with architecture. Pagan architecture, whether Greek or Roman, was beautiful and perfect of its kind, but it was of the earth, earthly. Its lines were horizontal and not perpendicular, as if the men who invented it never raised their eyes towards heaven. It hugged the earth and weighed and pressed upon it. In its heavy solidity, its perfect symmetry, the precision of its lines and the harmony of its proportions, it satisfied the eye and was but the expression of earthly contentment of satisfaction with earthly well being and happiness, and of rest and repose in the enjoyment, of the visible material world and its interests. The same is true of Egyptain architecture. The imperishable pyramids were built by men who sought to make this world a permanent home. And the sphinx with its stony gase has been looking for centuries in expectancy into the mysterious desert, waiting for someone who willnever come. That was the type of Paganism, with its unfulfilled promises. If it had been made by a Christian its eyes would have been turned upwards, as David said, "I will raise my eyes to the mountains, whence help will come to me." But Christian architecture is Christian though built in brick and stone. Its lines are perpendicular and pointing heavenwards. It seems impatient of the earth and hardly presses upon it. Its lofty towers and spires that lose themselves in the air, its clustered columns and turrets and shafts and pointed arch and vaulted roofs seem to fly upwards, and despising the earth which they barely touch seem to be in flight to their home in anothor world. They preach detachment from and contempt of the world. They are but the natural expressions of the yearnings, aspirations and immortal hopes of the Christian soul. Gothic churches are built in the form of a cross, because, says St. Thomas, the cross is "The generative principle of science and the most fruitful type of art." and

Under the genius of christian faith and the christian church the same transformation took place in sculpture and painting as in architecture. In Pagan civilization sculpture and painting had for their object the representation in mar ble or on the canvas, of the beauty and strength of the human form, the deeds of human prowess or of sinful human passions and lusts embodied in the Gods and Godesses.

The greatest triumphs of ancient sculpture were the faultless form and

The greatest triumphs of ancient sculpture were the faultless form and beauty of a Venus or a Mars, an Apollo or of some renowned glatiator. It was the same case with the art of painting. It also was employed in representing mere physical beauty or in glorifying base sensual passions with the halo of artistic genius.

These sister arts, instead of being employed to make men nobler, better and

These sister arts, instead of being employed to make men nobler, better and more virtuous, were prostituted to the vilest purposes; at best they were but faithful imitations of nature. But the Christian religion changed the whole current of human thought and gave a condition to amount one content of the c new direction to aspirations, emotions and hopes of the soul and revealed to mankind the very architype of beauty in all its forms. It revealed God in his perfections and thus gave new types of beauty in infinite and fadeless perfection. It revealed to man his surereperfections and thus gave new types of beauty in infinite and fadeless perfection. It revealed to man his supernatural destiny and opened up to his enraptured gaze the beauty and the happiness of heaven. Christianity thus opened up whole worlds of beauty and exhibited the highest types of moral excellence and religious perfection to be expressed in marble and on the canvas by the sculptor and the painter. Indeed, during the ages of faith these sister arts were almost exclusively devoted to religious subjects and reached a beauty and a perfection never before attained, and which remain in peerless excellence and as models for all time. The great masters of painting were all devoted children of the Catholic Church. They were not only inspired by her teachings and by the beauty of holiness which she exhibited in her saintly members and which they sought to express on canvas, but they found in her their constant and generous patron. The mighty works of the great masters, says Wiseman, are inseparably fixed on the vaults or walls of large churches or of cloisters walls of large churches or of cloisters or of religious halls. You go to the deep mysterious grottoes of Asisi or Subiaco to admire the solemn frescoss of early art, you visit the churches of Florence and you visit the churches of Florence and Perugis for the second period of sacred art: you wander for hours in the halls of the Vatican for the purpose of knowing it in its perfection. All that has been preserved of the grand conceptions of revived and perfected art consists of what it has left grandly imprinted upon the Church's hospitable home.

The Church has assigned to music

The Church has assigned to music, both vocal and instrumental, a prominent place in her liturgical services, and especially during the oblation of the Holy Sacrifice. It is impossible to estimate the power of music over the mind and heart of man. It lifts the soul above things of earth and reminds it of its immortal destinies. It speaks to man of a time when all was harmony in God's creation, ere sin came to disturb the moral order of the world—of the time when as the new born creation.

consectation of Churches throughout the Roman Empire in the reign of Constantine, says: "There was one common consent in chanting forth the praises of God; the performance of the service was exact and there was a place appointed for those who sang psalms—youths and virgins, old men and young." About the end of the fourth century St. Ambrose, Bishop of Milan, undertook to systematize the music of the church and established a method of singing known afterwards as the Ambrosian chant. This chant was founded on the musical system of the Greeks and was brought by that great prelate from the east, probably from Antioch where he had long resided. St. Augustine, who heard the Ambrosian chant resound through the aisles of the Milan cathedral, speaks with rapture of the emotions of his soul when listening to its notes. "As the voices," he says, "flowed into my soul, truth was instilled into my heart and the affections of piety overthowed in tears of joy." of joy."
This great bishop and great saint was

This great bishop and great saint was a convert of St. Ambrose, and it is said that it was on the occasion of his reception into the Church St. Ambrose composed the sublime and immortal hymn, the "Te Deum." This great hymn has been ever since in the use of the Catholic Church and is intimately associated with her history and her triumphs. At the termination of her great councils which have made a track of light athwart the ages, in commemoration of her

At the termination of her great councils which have made a track of light athwart the ages, in commemoration of her divide mission, the "Te Deum" resounded through the ailes of her great cathedrals, the stained glass windows, the were in excellent voice and will empty the ailes of her great cathedrals, the stained glass windows, the peal of organ, the sublime musio, the smoke of incense, the officiating priests, and the adoring multitude—all form anner that deserved and received the hards of organ, the sublime musio, the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the smoke of incense, the officiating priests, and the laws indows, the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the present of organ, the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the proper of organ, the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on the present canner.

THE PLAN.

THE PLAN.

United Ireland.

An immense gathering of people took the success of the concert, when the present canners to being to such a picture for the concert was none of the concert was managed to the first private that a sort of florid music, borrowed in the he ity of the Ambrosian chant, whilst he extended its limits and added to its variety. The chant, thus reformed and improved, is called Gregorian, after its author, and has been in use in the Catholic Church down to the present day. Speaking of the character of the Gregorian chant, Rousseau, the well-known infidel, reruarks: "Such of the melodies of the Gregorian chant as have been faithfully preserved, afford real judges valuable specimens of ancient music and its modes. These modes, in the manner in which they have been retained in the ancient ecclesiastical chants have still a beauty and a variety of expression which

smiting sinful hearts with awful words and sounds of divine menaces and warnings, and raising the soul above worldly desires that degrade and shackle it, and litting it up in holy transports and emotions to the very gates of psradise. All things human may change and deterior ate, and so it was with the venerable song of the Church. In the lapse of time the spirit of the world invaded church choirs and strangely altered, corrupted and perverted church music. To such a degree had this process of deterioration and corruption arrived in the 16th century that the Council of Trent seriously deliberated on the advisability of altogether abolishing church music and ecclesiastical chant. That venerable council passed a degree prohibiting the use of music in divine service. The Pope appointed a commission of Cardinals to see to the execution of the decrees of Trent, especially of this one. St. Charles Borromeo was a member of this commission and knowing the great musical stilities of Palestrina he commissioned him to compose a mass which would breathe the spirit of the church and would not be unworthy of its sacred purpose. At the end of three months he appeared with three new masses before the commission. The Cardinals were so pleased and edified by his sublime compositions that they decreed the continuation of sacred music. It was in the shadows of her temples that the great composers were inspired and that their genius took wing and soared into the highest flights of the divine art. It was in her choirs that their mighty compositions were performed. Haydn, Mozart, Beethoven, Von Weber, Cherubinia and a host of others were her children and would have never attained to fame if not encouraged, protected and patronized by her Batt I Mozart, Beethoven, Von Weber, Cherubini and a host of others were her children and would have never attained to fame if not encouraged, protected and patronized by her. But I fear I have detained you to long by this inviting theme, and yet I have merely glanced at it; to treat it adequately would require volumes. The greatest gifts of genius as well as the richest products of nature were made use of by the Church as handmaids to the cause of religion and were used as adornments of her divine worship. This worship and its surroundings are the grandest and most sublime ever used in the service of God "The Lamb that was slain, says St. John, is worthy to receive honor and power and glory and all living creatures on the face of the earth, as in the voice of many waters, give honor and glory and benediction for ever to him that sitteth on the throne and to the Lamb." The Lamb of God is offered up in mystic manner an unbloody sacrifice to God on the Catholic altar, and the Church makes use of the choicest gifts of nature makes use of the choicest gifts of nature.

| Gramme, a copy of which we subjuin: March—Hero's: March—Her

ever to him that sitteth on the throne and to the Lamb." The Lamb of God is offered up in mystic manner an unbloody sacrifice to God on the Catholic altar, and the Church makes use of the choicest gifts of nature and the immortal products of human genius inspired by faith, to give Him honor and to sing His praise as in the voice of many waters, and the result is the grandest, the most sublime, and the most holy worship that ever pleased God or blessed man. The many turretted cathedral, the stained glass windows, the peal of organ, the sublime music, the smoke of incense, the officiating priests, and the adoring multitude—all form a picture that has not its counterpart on earth, and has its prototype only amid the hierarchies of heaven.

to the chair, delivered a stirring speech, in the course of which he said:—We have met here to-day in a special manner to offer our sympathy and support to the men of Luggacurran, who are making such a galiant stand under the Plan of Campaign (cheers). When a country sends an army into the field they are bound to stand by that army, to cheer them on, and support them with the sinews of war. The men of Luggacurran are soldiers in the field. It is our business in the whole country, and everywhere an Irishman lives at home and abroad, to support them by every means in our power (cheers). Lord Salibury said the tenants ought to pay or quit (groans). I tell him that we have had enough of that policy in the Queen's County (cheers). Under its operation one-half the population has disappeared in the last forty years. Its action has been sorely felt on this very property at Luggacurran, I have walked frequently over the lands at Luggacurran, and in surveying the richness of its soil and the beauty of its scenery there was one fact that always saddened my heart—it was that there were hundreds and hundreds of acres where there was not a human habitation.

acres where there was not a human habitation.

A DECIMATED DISTRIOT.

Before the famine there were many happy families in this favoured spot. What has become of them? There is a book written by the late John Francis Maguire called "The Irish in America." There is not, I venture to say, in the whole range of English literature a more touching picture of human suffering than is given in that book of the fever ships and fever sheds were to be found the starved-out and evicted tenants of Lord Lansdowne, and so numerous were his victims that there was a ward set apart for them, called the Lansdowne Ward. The late Dr. Magee, of Stradbally, said on one occasion that one Trench would drain a whole country. I fear this Trench at Luggacurran has so drained the pockets of the tenants for the past eight years that they have nothing left to support their farms in the coming spring.

A FAIR RENT REFUSED.

No, we shall have no more of this emigration—this draining of the heart's blood of the country. When honest, industrious tenants offer to pay as much rent as they are able; when they have offered to pay in a block, as m.

Wet with the rain, the Bue; Wet with the rain, the Bue; Wet with the rain, the Gray.

No braver battle was done; In the storm of the years that is given in that book with the rain, the Gray. In the storm of the years that they say done in that one of English the work. Under the blossoms, the Blue; Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment day—Under the sod and the dew, Waiting the judgment

Luggacurran on the same scale as that laid down by Lord Landowne himself for his tenants in Kerry; when the priests of the parish have failed to induce the agents his tenants in Kerry; when the priests of the parish have failed to induce the agents to accept this fair offer; when all has failed and sides have to be taken, the priests of Luggecurean would not be worthy of their high vocation—they would not be walking in the footsteps of their Divine Master—they would be false to the glorious traditions of the Irish priesthood (applause) if they were not found at the side of the poor and oppressed—if they were not prepared to share in the daugers with their people, and willing to bless their banners as they march into the battlefield (renewed applause). The Archbishop of Dublin (cheers) is a profound theologian. He has written the ablest tract that ever was written on human acts and consciences. He ought to be as good a judge of the morality of an act as Lord Salisbury; and yet he is reported to have said that, under all the surrounding circumstances, he could find nothing to condemn as immoral in a number of tenants combining openly to defend themselves, as labourers and artisans do in England (cheers). A rural parish priest and his curates must be execused if they have such an opinion as this to follow (great cheering).

# A CHARITY CONCERT.

A very successful concert took place on Wednesday last in the Victoria Hall, in this city. It was held under the auspices of the Children of Mary and the object was to raise funds to aid them in their noble work among the poor of the city. The audience was large and evinced the liveliest appreciation of the excellent programme, a copy of which we subjoin:

We must not forget to mention what was perhaps the most enjoyable feature of the concert, the singing and acting of the little Misses Cruickshanks, Maude Hod-gins and Grace Grigg. Mrs. Cruickshanks deserves special thanks for the manner in which the concert was managed through-out. Over \$100 will be realized.

# THE BLUE AND THE GRAY.

Whence the fleets of iron have fled, Where the blades of the grave-grass quiver Asleen are the ranks of the dead.
Under the sod and the dew,
Waiting the judgment day—
Under the one the Blue;
Under the other the Gray.

These in the robings of glory,
Those in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet.
Under the sod and the dew,
Waiting the judgment day—
Under the laure it ne Bine;
Under the willow the Gray.

From the silence of sorrowfal hours
The desolate mourners go,
Lovingly laden with flowers,
Alike for the friend and foe.
Under the sod and the dew,
Waiting the judgment day—
Under the roses the Blue;
Under the lillies the Gray.

So with an equal splendor
The morning sun rays fall,
With a touch, impartially tender,
On the blossoms blooming for all.
Under the sod and the day,
Waiting the judgment day—
Broidered with gold, the Sine;
Mellowed with gold, the Gray.

So, when the summer calleth
On forest and field of grain,
With an equal murmur faileth
The cooling drip of the rain.
Under the soc and the dew,
Waiting the judgment day—
Wet with rain, the Bine;
Wet with rain, the Gray.

# NEWS FROM IRELAND.

Bublin.

His Holiness the Pope has conferred the dignity of the Roman Prelacy of the first rank upon the Dean and Chanceller of the Dublin Cathedral Chapter, Dean Lee and Monsignor Kennedy.

On Jan. 27 a meeting of the Irish Parliamentary Party was held in a committee room of the House of Commons. There were about 45 members present. The meeting was called to decide upon the bills to be introduced this session by the Irish party. The following resolutions were unanimously carried:—(1). "That we take this, the earliest opportunity, of recording our sense of the loss which the party and the country have sustained by the death of Mr. Bernard Kally, M. P. for South Donegal, and our deep sympathy with his family in their bereavement, and that the secretaries of the party be instructed to send a copy of this resolution to Mr. Kelly's family." (2). "That we earnestly request Meesra, William O'Brien and T. M. Healy to allow themselves to be put in nomination for the two vacancies now existing in the Irish representation, we being of opinion that their services in Parliament are resentially necessary to the party and the country at the present crisis."

Kildare.

The de Panthony O'Kally's teants.

The de Penthony O'Kelly's tenants, near Newbridge, having adopted the "Plan of Campaign," their landlord took the course against them which is exactly what the tenants would have wished. Eviction is the most powerful weapon which the landlord can now employ—where the tenants have adopted the "Plan of Campaign." The support of the tenants comes out of the landlord's rents, and will reduce his swag by so much, when he comes to settle up by and bye. Mr. O'Kelly, evidently, sw the unwisdom of the course he had taken, Out of sixty of his tenants, he has taken proceedings against only ten. The decrees against those ten are in his hands, and he hesitates to execute them.

The decrees against those ten are in his hands, and he hesitates to execute them.

Mr. John Coffee, his wife and five children, were evicted, at Rathangan, on Jan. 15th, by the Sub-Sheriff of King's County, two bailiffs, and two policemen. Edward Cuthbert, clerk of the petty sessions, postmaster of Kildare and Tinkler, the process server and his son, represented the landlord. After breaking in the door and putting out the occupants, the bailiffs proceeded to throw out what furniture and clothing was inside. This was immediately seized for last year's county cess. Mr. Dawson, who lives convenient, took in the whole family until a suitable place is procured for them in Rathangan, commanding a good view of their late home. Mr. Coffee could not get any abatement from the landlords, Messrs. Fitagerald and Harley; the land is idle for the last twelve months. It contains 105 acres; rent valuation, £132, the land was leased. Mr. Coffee paid £1,700 in 1877 to the out-going tenant (Mr. Dunne) for his interest.

Wicklew.

A tenant named Wm, Halpin has been evicted on the property of Mr. Brown Brady, of Clare notoriety, near Blessington, Joseph Eager, of that village, acting as Deputy. Many more evictions are, it is rumored, threatened in the district, Under the circumstances, the apathy, if not indifference, displayed by the leaders of the parishes of Blessington and

Wicklew.

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On Jan. 22, on the Portloman property, near Mullingar, was witnessed one of the most heartless evictions which, happily, are of rare occurrence in this part of the county Westmeath. The tenant was Mr. P. Molloy, and the landlord Mr. Stephenson, of Londonderry. The rent due was only for one year, exclusive of the hang. John Creagh Scott says that nothing willing gale. The Rev. E. J. O'Reilly, C. C. representing the Mullingar Branch of demand for a reduction of 35 per cent. Ing gale. The Rev. E. J. O'Relly, C.
C., representing the Mullingar Branch of
the National League, was present on the
occasion, and did everything in his power
to effect a settlement. The tenant has
met with serious losses, arising from the
death of sheep and cattle, and the holding is a steep hill-side. Molloy, his wife,
and six children, the youngest scarcely a
year old, were cast out on the wayside.

Induce him to accede to the tenants

demand for a reduction of 35 per cent.
The tenants have resolved to fight out to
the end. They are receiving letters
daily from all quarters, congratulating
them on the self-sacrificing stand they
have taken against their landlord. A
few days ago the tenants'
the tenant's
the tenant's
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the tenant's
the end. They are receiving letters
daily from all quarters, congratulating
them on the self-sacrificing stand they
have taken against their landlord. A
few days ago the tenants disposed of all
their stock at the fair.

Waterferd.

Longferd.

On Jan. 23rd, a large and enthusiastic demonstration in support of the national cause was held at Ballinalee, Co. Longford, Messra, John O'Connor, M. P.; P. J. O'Brien, M. P., and Connolly, M. P., arrived at Longford on the previous night, when the town was illuminated and tar barrels were set alight. Next morning each of the three gentlemen drove off in different directions from the town to the place of meeting, and they were followed by carloads of police. The triumphal arches spanned the streets at intervals, and contingents with bands and banners, attended from Longford, Killoe, Ballinamuck, Granard, Clonbroney, Edgeworthstown, Clongish, and Columbkill. The enthusiasm of the people during the meeting was unbounded, and Lord Granard's tenantry, with whom the meeting had special reference, were present in full force. A Government note-taker reported the proceedings. On the motion of Mr. Ed. Longford. ence, were present in full force, A Gov-ernment note-taker reported the pro-ceedings. On the motion of Mr. Ed. Brady, seconded by Mr. John Mahon, the chair was taken by Mr. Daniel Far-

The tenants of Lord Massareene at Colon, county Louth, being refused a rent reduction, have adopted the 'Plan of Campaign' against rack-rents. They propose holding a popular fair, at which they intend selling all their stock. Messrs. Dudgeon & Emerson, the lately appointed agents of Lord Massareene, have taken steps to counteract, to some extent, the action of the tenants.

Cork. On Jan. 27th, there died in Cork, at an advanced age, an humble, but honest and consistent patriot—Daniel Reardon. In '48 "he ran the outlaw's bold career,"

country's cause. He died as he lived—hoping and praying for Ireland's freedom. His funeral took place from his daughter's (Mrs. J. McNamara's) residence, 29 Sullivan's Quay, on Jan. 30.

At a meeting of the Cork Town Council, on Jan. 28, a very warm discussion took place in reference to a communication received from the Prince of Wales asking the Mayor to appoint a committee to receive subscriptions in aid of the Imperial Institute to be erected in honor of the Queen's Jubilee. A proposition was moved that the letter be allowed to lie on the table, but this was withdrawn in favor of one by Mr. Atkins, that a reply be sent to the Prince's communication intimiting that it would be more in accordance with the fitness of things if his Royal Highness were to collect subscriptions for the relief of the distress in this country, caused by harsh and unjust laws. Alderman Scott and Mr. Fosier strongly opposed the proposition, but ultimately it was carried, there being only these two gentlemen dissenting.

only these two gentlemen dissenting.

Tipperary.

The Widow Kelly, of Allen, near Limerick Junction, who was evicted from her holding in April last, by the agent (Mr. Horance Townsend), and who subsequently, with her daughter, underwent six weeks in a Limerick Jail for retaking forcible possession, has just been reinstated by the landlord (Mr. Vincent Scully), who has interposed between the agent and the tenant. Mrs. Kelly was evicted for one year's rent, £26, but the agent refused, saying he would take three quarters with security for the remainder. Mr Scully visited the evicted lands, wiped out the debt, and re-established the tenant.

The people of the Killenaule locality were startled at an early hour on Jan, 25th, by a cavalcade of bailiffs and police proceeding to an eviction in the parish of Ballingarry. The party evicted was Michael Ryan, and the landlord is Mr. George Langley. Mr. Quinn, deputy-sheriff, did all in his power to prevail on the landlord for a settlement, but could not succeed. The tenant refused to become a caretaker, so he had to seek shelter among his friends in the neighborhood.

Limerick.

The tenants on the property of Lord

Clare. The tenants on the Ballycar estate of Mrs. Stoll and Miss Abbott, of Plymouth, have paid their rents into the hand of

The Duke of Devonshire has issued a circular to his tenantry in the counties of Cork and Waterford, stating that he will allow 25 per cent, off the half-year's rent. Notwithstanding this reduction, the greater number of the tenants have not paid their rents as yet, and it is thought the tenants will adopt the "Plan of Campaign" on the property. Down.

Down.

On January 21st, at Newry, John Mc-Elroy was charged with having, on the 2nd of January, seriously assaulted the Rev. D. Magennis, O. P., of Newry, Father Magennis, who was confined to his bed almost ever since the occurrence, was able to attend. He is still weak, and a glance at the right side of the head would bear ample proof to the assault committed on him as one of the most dastardly and fiendish nature. The prisoner was sent for trial to the County Armah Assizes. Shortly afterwards the prisoner was taken to the Dublin Bridge station on a car in custody of three constables. Outside the jail, and at the rail way station, large crowds assembled, and groaned and hissed the prisoner very loudly. On the arrival of the train by which the prisoner was conveyed to Armah Jail the crowd indulged in angry demonstrations, and but for the presence of the constabulary the prisoner might have received rough treatment at their hands.

Donegal.

Mr. Parnell, writing on January 22d., on the vacancy in South Donegal, said:—
"I desire to say that after consultation with my principal colleagues, it has been decided to ask Mr. Swift MacNell to On Jan. 27th, there died in Cork, at an advanced age, an humble, but honest and consistent patriot—Daniel Reardon. In '48 'he ran the outlaw's bold career," and in '65 he took a prominent part in the Fenian movement. Warner, the informer, swore against him; he was tried before Judge Norbury Keogh, and accommendation with the abortive rising in connection with the constant upholder of the principle of Irish legislative independence on wo for many years. As a distance in the came across an Indian who was taken the head to we he had there is no more effectual medicance of consistent upholder of the principle of Irish legislative independence on work of consistent upholder of the principle of Irish legislative independence on work of consistent upholder

hearty praise of Mr. Gladstone himself.
Mr. MacNeill's return now, as a Protestant Nationalists, by the Catholic constituency of Scuth Donegal, will have a great effect in dispelling the fears and prejudices of Northern Protestants, affording as it will, to Ulster a signal example of that love of toleration and absence of bigotry so remarkable among the Catholics of Ireland."

The recent evictions in Gweedore were marked by scenes quite as exciting as those of Glenbeigh, and the sheriff and the police were obstructed much more effectively than in Kerry. Roads leading to the scene of the evictions were rendered impassable, and every available obstacle thrown in the way of the evictors. In one of the houses to be evicted the balliffs found the tenant—a corpse. Owing to various causes only one eviction was actually completed, and when the sheriff had looked the doors the crowd burst them open and replaced the tenant and his family in the house. Some conflicts took place between the police and the people, and some persons were injured, but a general and deadly combat was averted through the exertions of the Catholic clergymen who were present.

Galway.

On Jan. 25th, Dr. Tuily was visited in Galway Jail by his professional adviser, Mr. G. G. Bowler, Ballinasloe. Dr. Tully has been attacked with a very serious chest affection, which confines him to his bed. So serious is the allacent that the prison doctor did not consider it prudent for him to be at all visited by any person. There was only a fortnight of his time to expire, and though he was very bad he refused to give bail.

Haye.

The Castlebar Telegraph of Jan. 29th,

The Castlebar Telegraph of Jan. 29th, says:—"During the past week, Stoney, the well known vile bird of Roesturk, has been at his usual foul business of eviction. On Thursday, he left four families homeless—one of those being a man 103 years. It was at a place between Achill and Mulranny, and the sterling men of the former and latter place assembled with their musical instruments to hoot the exterminator and his assistants. Leitrim.

On Jan. 25, over a hundred ejectment decrees for non-payment of rent were granted at the suit of Lord Massy, Mr. Owen Wynne, Colonel Clements, and other landlords. The amount of rent due from each person ranges from one to four years. Many respectable farmers were amongst those against whom ejectment decrees have been obtained. The rent in most cases was only due in November on Lord Massy's estate but when the agent got one hundred originating notices for the tenants to have fair rents fixed he immediately issued processes for all rent and arrears, in order to deter the tenants from going into court, where, according to recent precedents, they would get large reductions.

On Mr. Wynne's estate about £300 have been collected under the "Plan of Campaign," and the tenants express themselves determined to go to the workhouse rather than yield. On Jan. 25, over a hundred ejectment

A King's Observance of Lent.

Louis XVI. was twenty years of age when he ascended the throne of France. At the end of the first Lent that he passed as king, he remarked: "I have passed this Lent easily enough, but shall have more merit next year." "How so, sire?" asked a courtier. "Because," answered the king, "this year I have had only the merit of abstinence, and next year I shall have that of fasting, for I shall then be twentyone."

one."
"Fasting, sire! This is incompatible

with your occupations and your dignity.
After attending to business you will go hunting, and how can you fast without

"Hunting," replied the pious monarch,
"is only an amusement. I can change
my recreation, if necessary. Pleasure
should always yield to duty."
During the following Lent, though the
king joined in the chase, he also fasted.
But Louis XVI, showed that if his sub-

But louis XVI. showed that if his submission to the laws of the Church was
humble, it was also enlightened.

An old officer, arguing that what entered the mouth did not defile the soul,
maintained that on this principle there
was no need of fasting.

"Sire," answered the sovereign, somewhat sharply, "It is not simply eating
meat that defiles the soul and constitutes
the sin, but it is the disobedience of lawful
authority, and the breaking of a formal
commandment. The whole question
simply is, whether Jesus Christ gave to
His ,Church the power to command, and
impose on her children the obligation to
obey. The Catechism answers in the
affirmative; but since you read the Gospel, you may remember to have seen that
Christ said: 'He that will not hear the
Church, let him be unto thee as the heathen and the publican.'"

Ayer's Sarsaparilla is the best medicine for every one in the spring. Emigrants and travelers will find it an effectual ours for the eruptions, boils, pimples, ezemas, etc., that break out on the akin—the effects of disorders in the blood, caused by see diet and life on board ship.

Unable to sleep in bed, unable to work, unable to take ordinary exercise from the effects of Asthma until using Southern Asthma Cure. A sample package relieved, three packages permanently cured.

He Feared No Foc.

Nero fiddled when Rome was burning. Many now-a-days seem equally indifferent to danger by the manner in which they neglect ill-health. If taken in time, there is scarcely a chronic disease which Burdock Blood Bitters will not eradicate by its purifying, regulating powers. Among the Indians.

# M. THE LEGEND OF CHRIST CHURCH.

Near the southern coast of England, Rising dark from hills of green, An ancient church with Norman towers By the sailor's eye is seen.

Seven centuries have written
Strangest stories on each sto ne,
Making thus a vast palimpeest
With rank ivy overgrown.

In the time of William Rufus, Norman monks both brave and good, Laid with seal its strong foundation— For its timbers hewed the wood.

Day by day there labored with them One who from the forest came; No one knew his home or nation, No one ever asked his name.

As wild violets on the hillside
Bloom when southern winds have blown,
By the deft blows of his chisel
Flowers sprang from solid stone. And the woods felt all the magic

Of his gentle artist hand— Yielded shapes that filled with wonder All the skilful Norman band. When at eventide the master Paid the wages of the day, Heeding not, the wondrous stra Wended to the hills his way.

Then the puzzled workmen queried:
"Who is this, who asks no hire,
Yet whose perfect skill leaves nothing
Truest art could e'er desire?"

None gave answer to their question, But as whirling mountain snows Heap great drifts among the gorges, Steadily the church arose.

Till the heur came for placing
The great beem which spans the nave;
For its length the cak tree bowing,
All his mighty fibre gave.

No oak on the hills of England Towered so far above his kin As this monarch, strong, sound hearted, Fit church walls to enter in. Ah! we all fall short of something, Measured by the law's demand, And the oak beam failed in inches By the distance of a hand.

Then despair possessed the workmen; When that toilsome day was done, Mournfully they plodded homeward; Lingered there the Silent One.

How he isbored in the starlight,
While cool night winds round him stirre
While the world in silence slumbered,
There is no recorded word.

But the first faint flush of sunrise

Showed the beam set in its place, While the stranger met the workmen With a smile upon his face. Speaking low, in accents gentle, Like some distant anthem's strain: "Unless the Lord doth aid in building,

As the mists drift from a landscape, Swept the dimness from their sight: Knew they then 'twas Christ, the Master Who had labored through the night.

OUR CATHOLIC SERVANTS.

Did it ever occur to you that the humble, patient, and hard-worked servant girl, who attends regularly to the duties of the Church, is sometimes the cause of many a conversion? Did it ever occur to you what a great sacrifice of personal comfort she makes to hear divine service? There are makes to hear divine service? There are many things happening about us with daily repetition that are signal proofs of devotion and character, and their great frequency is apt to lull attention and hide the merit of the act.

In our great cities the servant girl begins her daily task at six in the morning and sometimes earlier, and it is no easy matter to manage to hear Mass.

But we have seen them flock in thou-

ter to manage to hear Mass.

But we have seen them flock in thousands to the early Masses, in neat and trim appearance, with prayer-book in hand, hurrying to spend an hour with their Creator. We have yet to find a few not of our faith who would rise at five o'clock in the morning and hurry off without breakfast to attend religious services. Indeed, we fear there are many weak Catholics who would not make the sacrifice. And when we hear thoughtless persons speak contemptuously of the "ignorant Irish servant girl," we grow indignant, and very justly so; for we remember her heroic self-denial and her loyal devotion to her religious duties.

When we recall the many disadvantages under which she labors, for lack of opportunity to improve the mind, her narrow training, her poverty, her arduous labors, her loneliness in the great world, we can not fail to admire her natural generosity and self-denial and her intense loyalty and strength of character. I have discovered many cases of conversion where the convert was first awakened to a sense of the beauty and truth of the Catholic Ohurch by observing the integrity and intense religious fervor of the Catholic servant. Every vocation, every walk in life has its particular way of bringing nobility to the front; and there are nature's noblemen and women in every occupation, however humble it may be.—From the Working Girls' Advocate.

Nine-tenths of the disease denominated Catarrh is the result of protracted or of-repeated colds in the head. Nasat Balm will give immediate relief and permanently

M. A. St. Mars. St. Boniface, Manitoba, mit A. St. mars. St. Bonirace, manitoba, writes: Dr. Thomas' Electric Oil is a public benefit. It has done wonders here, and has cured myself of a bad cold in one day. Can be relied upon to remove pain, head sores of various kinds, and benefit any inflamed portion of the body to which it is applied. A Good Name.

A Good Name.

The best recommendation of anything is its popularity where it has been longest known. Throughout the Dominion of Canada there is no more effectual medicine for coughs, colds, hoarseness, sore throat, bronchitis and asthma, than Hagyard's Pectoral Balsam, for sale by drug-

# AYER'S PILLS

Headaches are usually induced by costiveness, indigestion, foul stomach, or other derangements of the digestive system, and may be easily cured by the use of Ayer's Pills. Mrs. Mary A. Scott, Portland, Mc., writes: "I had suffered dreadfully from Sick Headache, and thought myself incurable. Disorder of the stomach caused it. Ayer's Pills cured me entirely."

Rheumatism is among the most painful the disorders arising from vitiated blood and derangement of the digestive and biliary organs. Ayer's Pills relieve and cure Rheumatism when other remedies fail. S. M. Spencer, Syracuse, N. Y., dwrites: "I was confined to my bed, with Rheumatism, three months, but, after using a few boxes of Ayer's Pills, became a well man."

John C. Pattison, Lowell, Nebr., writes:

"I was attacked with Bilious Fever, which was followed by Jaundice. I was so dangerously ill, that my friends despaired of my recovery. I commenced taking Ayer's Cathartic Pills, and soon regained my customary strength and vigor. I feel certain that I owe my recovery to your invaluable Pills."

S. Lansing, Yonkers, N. Y., writes:

"Recommended to me as a cure for chronic Costiveness, Ayer's Pills have relieved me not only from that trouble, but also from Gout. If every victim of the disease would heed only three words of mine, I could banish Gout from the land. Those words would be, 'Try Ayer's Pills.'" CURE INDICESTION. CURE PILES.

Ayer's Pills act directly on the digestive and assimilative organs, influencing healthful action, imparting strength, and eradicating disease. G. W. Mooney, Walla Walla, W. T., writes: "I have suffered from Dyspepsia and Liver troubles for years past. I found no permanent relief, until I commenced taking Ayer's Pills, which have effected a complete cure."

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CURE GOUT.

Bell ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. The Princess Louise, after testing all the exhibits in Canadian Court. purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras. Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

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Purity the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable
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aged they are priceless.

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Is an infallible remedy for Bed Legs, Bed Breasts, Old Wounds, Sores and Ulcers.
It is famous for Gout and Rheumatiam. For disorders of the Cheet it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS,
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and stiff joints it acts like a charm.

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Persons wishing to borrow money will consult their own interests by applying personally or by letter to the principal of the princ

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FIVE-MINUTE SI

FOR EARLY MA By the Paulist Fa

"To you it is given to knoof the Kingdom of God: bu parables: That seeing, the and hearing, they may not Gospel for sexagesima Sund

These are very important we should lay deeply to meaning opens out the meaning opens on the condemnation of the meaning of the meaning opens. Let me try to assist you meaning the meaning opens of the meaning opens o Our Lord was a person

constantly surrounded by and women who were imp. Him by many and various fame had spread through try, and He was regarde try, and He was regarde great man, but all were in pressed as to the kind an greatness. Hence it we came out of pure curiosit ceive a favor, while a few lieve, were led to Him I learn from His lips a h than any they had hithert Now, with such a mo always around Him, our labut speak cautiously on s but speak cautiously on a and difficult to be understo ers. He was only carryin command, "Give not that to dogs: neither cast ye fore swine." Our Lord only did what was reasons iful. He acted reaso would have been the hei Him to use words above Him to use words above to derstanding of the major estimate His teaching as one not wholly in his mi mercifully because he their from the penalty attache fulfilment of their duty le discoveries, for not plainly the control of the c discoveries, for not plainl will of God, they could no account for any neglect out. Our Lord says "To to know the mystery of t God: but to the rest in pa we have the antithesis "yo The "you" refers directly and indirectly to all who By the "rest" are to be un who are either antagonist word or who are too stee gnorance of anything nedering to the wants of the demands of the passions to receive the revelation of Himself and of our obl Yes, brethren, the heart a must be in a suitable con may expect to benefit fro God makes known regard

ourselves.

Man of his own natureffect nothing. In order to the supernatural here ance of the Holy Spirit, to fill our minds with the thoughts and desires, ar dividual co operation to whatever God has design nity. The Apostle St. that "every best gift an gift is from above," and a be no more best and per-divine whisperings of the This is the reason why mankind in general an particular seem to have with the things pertaini They seldom or never their minds for a clearer of the truth of our he always appear to be stupi on any subject not havin ence to the things of brethren, betrays a sic by the waters of regene ished by the other Sac Catholic Church, and po Catholic Church, and po-helps for attaining to sanctity, should, if we and persistingly, rise of clearer and fuller pe-divire mysteries, till death, to the perfect an-of God in Paradise. To for us. If we do not co grace of God then we s f those of whom it is a

Are You Makin There is no reason when make large sums of mone work. All you need is employment or business. 4 Co., Portland, Maine, you, tree, full informatio you can do, and live at are located, earning the per day, and upwards. Cyou are started free. El Better not delay.

From Mani In a letter from Jan Creek, Manitoba, he s ill last summer with a my back. By using of yard's Yellow Oil I cured," Yellow Oil a rheumatism and all ex pains, Prohibition an

The anti-liquor que plank in the political safe to lay hold of. beverages are safest whin medicine. Burdock not a bar beverage, I medicine, reliable for stomach, liver, bowels, and will not aid in mail

Mr. H. McCaw, Cu onto, writes: "My wife Dyspepsia and Rheur time; she tried many but did not get any re Northrop & Lyman's V and Dyspeptic Cure. bottles of it, and now ter health than she has

FOR NETTLE RASH, I worm Eruptions, and a Prof. Low's Sulphur S There are a number Holloway's Corn Cure hem. Call on your ottle at once. S

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ia, B. C.

eached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

"To you it is given to know the mystery of the Kingdom of God: but to the rest, in parables: That seeing, they may not see, and hearing, they may not understand."— Gospel for sexagesims Sunday.

Gospel for sexagealms Sunday,
These are very important words which
we should lay deeply to heart. Their
meaning opens out the more we study
them, and we would do well to spend a
little time in finding out whether we
come under the conneumation or not,
Let me try to assist you in your avenue. Let me try to assist you in your examin-

Let me try to assist you in your examination.

Our Lord was a personage that was constantly surrounded by crowds of meu and women who were impelled towards. Him by many and various motives. His fame had spread throughout the country, and He was regarded by all as a great man, but all were not equally impressed as to the kind and extent of His greatness. Hence it was that some came out of pure curiosity, some to receive a favor, while a few, we may believe, were led to Him by a desire to learn from His lips a higher docurine than any they had hitherto been taught. Now, with such a motley gathering always around Him, our Lord could not but speak cautiously on subjects so new but speak cautiously on subjects so new and difficult to be understood by His hear ers. He was only carrying out His own command, "Give not that which is holy to dogs: neither cast ye your pearls be-fore swine." Our Lord in thus acting fore swine." Our Lord in thus acting only did what was reasonable as well as merciful. He acted reasonably in that it would have been the height of folly for Him to use words above the native unwould have been the height of forly of this to use words above the native understanding of the majority, who would estimate His teaching as the babbling of one not wholly in his mind. He acted mercifully because he thereby freed them from the penalty attached to the nonfulfilment of their duty learned in these discoveries, for not plainly being told the will of God, they could not be brought to account for any neglect in its carrying out. Our Lord says "To you it is given to know the mystery of the Kingdom of God: but to the rest in parables." Here we have the antithesis "you" and "rest." The "you" refers directly to the Aposties, and indirectly to all who are in the same condition of mind and heart as theirs. By the "rest" are to be understood those who are either antagonistic to the divine who are either antagonistic to the divine word or who are too steeped in sin and word or who are too steeped in sin and ignorance of anything nobler than pandering to the wants of the body and the demands of the passions to be prepared to receive the revelation that God makes of Himself and of our obligations to Him. Yes, brethren, the heart and the intellect must be in a suitable condition before we may expect to benefit from anything that God makes known regarding Himself or ourselves.

God makes known regarding Himself or ourselves.

Man of his own natural powers can effect nothing. In order for him to rise to the supernatural he needs the assistance of the Holy Spirit, whose work it is to fill our minds with the supernatural thoughts and desires, and with our individual co operation to accomplish us in whatever God has designed from all eternity. The Apostle St. James tells us that "every best gift and every perfect gift is from above," and surely there can be no more best and perfect gift than the divine whisperings of the Spirit of God. This is the reason why the vast mass of mankind in general and Christians in particular seem to have so little concern with the things pertaining to the soul. They seldom or never hear the voice of God or conscience instructing them as to blamed for bribery; nothing could move mankind in general and Christians in particular seem to have so little concern with the things pertaining to the soul. They seldom or never hear the voice of God or conscience instructing them as to the means of salvation or illuminating their minds for a clearer and larger grasp of the truth of our holy faith. They always appear to be stupid and indifferent on any subject not having a direct reference to the things of this life. This, brethren, betrays a sickly state of our spiritual nature. We who are born again by the waters of regeneration and nourished by the other Sacraments of the Catholic Church, and possessing so many helps for attaining to a high degree of sanctity, should, if we use them rightly and persistingly, rise day by day to a clearer and fuller perception of the divine mysteries, till we come, after death, to the perfect and complete vision of God in Paradise. There is no excuss for us. If we do not co-operate with the grace of God then we shall share the lot of those of whom it is said, "But he that hath not, from him shall be taken away even that which he hath."

Are You Making Money?

There is no reason why you should not make large umns of money if you are ablets own, from him shall be taken away own are icotted entrained. Capitain or required you are started free. Either sex; all ages. Better not delay.

From Manitoba,

In a letter from James Irwin, Beaver Creek, Manitoba, he easy, "I was taken illust aummer with a very severe pain in my back. By using one bottle of Hagy and's Yellow Oil I was completely are also between the lashes myself. We might as well give the case up."

A Catholic Scientist.

From Manitoba,

In a letter from James Irwin, Beave<sup>2</sup>
Creek, Manitoba, he says, "I was taken
ill last summer with a very severe pain in
my back. By using one bottle of Hagyard's Yellow Oil I was completely
cured." Yellow Oil also cures lumbago,
rheumatism and all external and internal

# CHILDREN'S CORNER.

The Dear Old Days. One of the great masters had studied long, And laid his soul upon the canvas wide, Of course it was a sonnet or a song Set out in oil which long ago had dried.

The thing seemed mainly rough, yet one could tell
A subtle spirit lurked in every touch.
One saw, but knew not how such life could dwell In work so old, but it was so and such.

I stood too near, but when I backward moved
The little mounds of color softened down, And beauty came therefrom, which only proved
How time or place may make a smile or frown.

Then to my heart I took his lesson close:
Here stand I worshipping the days of old,
The dear old days of childhood with their And airy fretwork of true virgin gold.

As with this picture, in the distance set, Do not their keen asperities become The very points where beauty, jet on jet, Springs forth, and to our weary hearts comes nome?

'Pis even so my heart, the truth confess; Yet here ends not the simile. Truth says, As with this picture—we shall claim no less. They had a soul in them, those dear old days. - WILLIAM LYLE.

## Angry Letters.

Aaron Burr used to say, "Talk as much as you please, where there are no witnessess present, but don't put anything in black and white," The cunning lawyer acted on the Latin maxim, Litera a scripta manet (What is written remains), and never allowed himself to write that which

could be used against him.

Burr's practice may be cited to empha-

Burr's practice may be cited to emphasize a necessary caution to those tempted to write an angry epistle. The hasty word may be recalled, but anger in black and white may embitter a litetime. An English essayist tells this anecdote:

An old gentleman, with a most benevolent look, but evidently of an irascible temper, begged the postmaster to return to him a letter which he had dropped into the box. The postmaster at first retused, as compliance would be illegal; but at last, being won over by the gentleman's importunity, he returned the letter, having satisfied himself by comparing the address with a specimen of the old man's writing, that he really wrote the epistle. On receiving the letter the gentleman's face beamed. Tearing into fragments and showering Tearing into fragments and showering them down, he exciaimed, "I have pre-

them down, he exclaimed, "I have pre-erved my friend!"
While in a state of irritation, he had written his friend a letter which would have ruptured their friendship. In his calmer mood he asked to recall it, and, therefor s, sought the postmaster. Mr. Saunders, who tells the story in Pasttime Papers, adds the advice, never to write in your anger, or at any rate, keep your in your anger, or at any rate, keep your letter till you are cool.

Lincoln's Scorn of a Lie.

From the St. Louis Globe-Democrat.

Mr. A. H. Chapman, a step-nephew by marriage of Mr. Lincoln, has this to say of him as to why he was called "Honest Abe;"

"In his law practice on the Wabash Circuit he was noted for his unswerving honesty. People learned to love him ardently, devotedly, and juries listened intently, earnestly, receptively to the sad-faced, earnest man. He was never blamed for bribery; nothing could move him when once his resolutions were formed. There was nothing scholarly in

# A Catholic Scientist.

my back. By using one bottle of Hagyard's Yellow Oil I was completely cured." Yellow Oil also cures lumbago, rheumatism and all external and internal pains.

Prohibition and Politics:

The anti-liquor question is a strong plank in the political platform, and one safe to lay hold of. All intoxicating beverages are safest when let alone, even in medicine. Burdock Blood Bitters is not a bar beverage, but a strictly pure medicine, reliable for diseases of the stomach, liver, bowels, kidneys and blood, and will not aid in making drunkards.

Mr. H. McCaw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years."

For Nettle Rash, Itching Piles, Ringworm Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.

There are a number of varieties of corns. Holloway's Corn Cure will remove any of hem. Call on your druggist and get a ottle at once.

through life by one devouring passion—the love of truth. Descartes and Spinczs, the latter his personal friend, gradually led him by their writings to doubt, and doubt led him to investigation. From anatomy he pa-sed to mathematics and then to geology. His passionate love of truth carried him even further forward. In 1665 the sight of the Corpus Christi procession at Leghorn, and the fatth and devotion of the people in the streets, first turned his investigation towards religion, and a period of five or six years sincere study succeeded. It ended in his conversion in Rome and his oromation as a priest, Not only that, but he was consecrated a Not only that, but he was consecrated a Bishop to Northern Europe He went on foot all the way from Rome to Hanover, but was very soon expelled from that place. Next we find him in Hamburg, as Vicar Apostolic of the North German and Scandinavian mission. This period of his life was one of great suffering and of his life was one of great suffering and want. All that he pos-essed he gave to the peor; even the pastonal crozier and his splending epscopal his were sold to relieve the necessitions. Somewhat later the Pope sent him to work at Schwerin a no less hard and solltary post. And here, at the age of only forty eight, worm out, with work and suffering history. out with work and suffering, Bishop Steno died in 1686. So ended this remarkable eventful life. Certainly the name of Neil Stensen, anatomist and geologist, mission ary and Bishop, deserves to be held in veneration by all Catholics.

A Cure for Drunkenness.

A Cure for Drunkenness.

The Cure of drunkenness is a task withwhich the regular practitioner has been unable to cope. Nine-tentias of mawkind look upon drunkenness as a social vice, which a man may overcome by force of will. Drunkenness is a oad nabit, we all admit, in the moderate drinker. In the condition of units and a system. The medical treatment of this disease consists in the employment of remedies that act directly upon times portions of the nervous system which, when disease, cause innacy, dementia, and the drinking habit. Remedies must be employed that will cure the appetite, for strong drink, steedy the tremoling hand, revive the lagging spirit, balance the mind, etc. The nervous system of the drain drinker being all wastrung or shastered, must be given a nutriment that will take the place of the accustomed fluor, and prevent the physical and moral prostration that often tolows a sadden oreaking eff from the use of aic-sholle drinks, Lubon's mediches may be given in tea or coffee, without the knowledge of the person taking it, if so desired. Those of our reaking eff from the use of aic-sholled drinks, Lubon's mediches may be given in tea or coffee, without the knowledge of the person taking it, if so desired. Those of our reasies, in book form, on drunkness, oplina, morphine and kindred habits, which will be mailed free to any address, when stamps is inclosed for postage. Address, in the content of the cost, Torono, Old. Mention this paper.

Catarrh, Catarrhai Deafness, and Hay Fever.

A NEW TREATMENT, Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal destroys and has favor, are consed in been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. To patient a presention themselves. when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can aaa, who have the sole control of this new remedy, and who send a pamohlet exolainremedy, and who send a pamphlet explaining this new trea tment, free on receipt of stamp.—Scientific American.

High Living.

High living is unquestionably bad for the liver, but whether from that or other causes, the liver becomes deranged, the best cure for liver complaint or biliousness, is that standard medicine for sale by all druggists, Burdock Blood Bitters. Remember B. B. B. is the special trade mark of this medicine.

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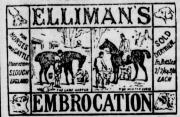
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requested to attend punctually. MARTIR
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Resolution of Condelence.

Kingston, Feb. 16, 1887.

At a meeting of Branch 9, C. M. B. A., be following resolution was adopted:

Resolved, that it is with deep sorrow hat the members of this Branch heard of be each bereavement of Brother Louis lourdier by the death of his daughter.

Resolved, that the members of Branch 9 mader Brother Louis Gourdier their heart lit sympathy in their each bereavement and we pray Almighty God to grant him if and family grace to bear with fortinade their each officien.

Resolved, that copies of this resolution a sent to local papers and Catholic iscord.

Sec. Branch 9, C. M. B. A. Resolution of Condole

HELPING THE HELPLESS.

TRIRTY-FOURTH ANNUAL PERTIVAL Hamilton Times, Feb. 18.

There was never except once before street a large crowd in the Grand Opera House as assembled last evening on the occasion of the thirty fourth annual featival of St. Mary's Orphan Asylum. Not only were all the seats in the body of the only were all the seats in the body of the house and galleries occupied, but hundreds of extra seats were placed in the aisles, and even then the audience was not accommodated, and scores of people had to be content with standing room. Mr. Thos Reche, the manager, who was at the front of the house during the evening, says that the audience numbered between sixteen and seventeen hundred. The programme provided was more than ordinarily attractive, and to Rev. Father Craven belongs the credit of getting ordinarily attractive, and to Rev. Father Craven belongs the credit of getting tegether such an array of favorite talented vocalists and musicians. The guests and elergymen occupied the front row of seats. The entrance of Dr. Burns and Mr. Walter was the signal for hearty cheers from the audience. Major Moore performed the duties of master of ceremonies gallantly and gracefully. The following is the

VOCAL AND MUSICAL PROGRAMME.

VOCAL AND MUSICAL PROGRAMME.
Gavotte—Heimitche Liebe. Johann Resch
Mr. J. B. Nelligan's Family.
Scie—The Unliden's Home. ... Hutchison
Violin obligato—Mr. J. W. Baumann.
Dest—I Live and Love Thee..... Campana
Miss Addie Robbins and Mr. E. G. Payne.
Solo—Flower Girl. .... Bevigani
Violin solo—Souvenir de Bade. .. Leonard
Master George Fox.
Solo—Carnival de Venice .... Benedict
Solo—Polly. .... Milloy

Solo-Polly Miss Hose Braidf.

Solo-Polly Miss Hose Braidf.

Solo-O' Dublin Bay.

Piano solo-Iriab selection ... Smith
Miss Besia Marks. [Mozart
Airand variations from clarionet quintet.
Mr. C. L. M. Harris and Mr. Littichales'
Solo-Queen of the Earth ... Pinsuti
Mr. George Ulark.

Solo-Meeting of the Waters. ... Moore
Mrs. Fenwick.

Solo-Will o' the Wisp ... Cherry
Solo-Dermot Ashore. ...

Mrs. Petley.

First movement, concerto in C..... Mczart Mrs. Wigmore, R. A. M., and Mr. Little-hales (amil)

numbers too long. But it was so well arranged and all the performers acquitted themselves so splendidly that from beginning to end the interest on the part of the audience was unflagging. Mrs. Petley and Miss Rose Braniff, of Toronto, sang charmingly. The former lady in "O' Dublin Bay" won the hearts of all, and many handkerchiefs were raised to weeping eyes. She gave "The Arrow" in response to an encore. Miss Braniff has a bure, awert sourano voice. In response response to an encore. Miss Braniff has a pure, sweet soprano voice. In response to a hearty encore she rendered "Old Folks at Home" exquisitely. The concerted instrumental pieces were all rare performances, and the Littlehales and Nelligan families won golden opinions for their musical skill. Mr. George Fox's violin solos were simply perfect, and held the people spellbound. Mr. J. F. Egan is always a favorite with a Hamilton audience. In the singing of "Polly" last night is always a favorite with a Hamilton audience. In the singing of "Polly" last night he was all himself. It was rapturously encored. The comic songs of Mr. P. D. Sherrin fairly convulsed all present. He will always be greeted warmly by Hamiltonians. Mrs. Fenwick's solo, "The Children's Home," was an accomplished performance. The other numbers in the programme were all rendered in capital style.

When the curtain rose on the second

When the curtain rose on the second part of the entertainment a murmur of part of the entertainment a murmur of sympathetic admiration swept through the house. Ranged according to their height—the little ones occupying positions in front—were one hundred and sixty male and female orphans, all neatly dressed and "as clean as a new pin." All the juveniles looked rosy, well and contented. They cheerfully obeyed those having charge of them. The comicalities of one little fellow almost convulsed the audience. They greeted their patrons the audience. They greeted their patrons with a beautiful selection, after which a manly little fellow with an admirable voice delivered the following

ADDRESS: My Lord, Rev. Fathers, Ladies and Gentle-men: My Lord, Rev. Fathers, Ladies and Gentlemen:

we are told that one of the most pleasing traits of "America's sweetest poet" was the power he possessed of presenting the ordinary of the human heart in languages so new and beautiful as almost to charm his readers into believing he had given expression to some sentiment never before heard of. Would that, for to-night at least, this power were ours, so that while pleading the cause of the homeless, the fatherless and the mothers, we might begulle you into thinking you had never heard us do so before; but, children as we are, such a gift is not source, with fall conducted in our noble benefactors from whom we feel we shall receive the same generous response as ever, we once more tell in our own simple words.

\$10; Dr. Burns, \$10; Mejor Moore, \$10; Ald. Doran, \$5; Geo. Barton, \$5; John Proctor, \$5; Chas. Cameron, \$5; T. H.

Macpherson, \$5; Chas. Cameron, \$5; T. H.

Macpherson, \$5; T. H.

Harte, \$1; James O'Brien, \$1; a friend, \$5; do., \$5.

NOTES.

Quite a number of people were turned away, not being able to get standing room.

Canon Curran and Rev. Dr. Mockridge were before heard us do so before; but, children as we are, such a gift is not source, such as the fatherless and the mother of people were turned away, not being able to get standing room.

Canon Curran and Rev. Dr. Mockridge were seminal receive the same generous response as ever, we amongst the invited guests.

List of clergymen present: His assortment in the city. Children's pictures assortment in the city. Children's pictures assortment in the city. Children's pictures assortment in the city.

our sad, sad story, which, though old as time, will be new to each succeeding generation while the world lasts, for has not our Divine Redeemer said. "The puor you have aways with you" and w-o has wer sounded the depins of poverty if not the homeless orphans? Orphans! only two been reduced to that condition in childhoud can ever realize what a world of serrow and loneliness of heart is comprised in that one word! Doumed never again to be the objects of the tenderest, most enduring and nolicate of all human effect ions—a mo her's love! Nay, many of us nave not even the memory of such to cheer us along the recky gath of life. Time, the softens all other griefs, adds to the orphan's; for, as years pass by, and the means y of his good, wise lather and gentle, loving mother faded by degrees from the hearts of their nearest and deanest friends, titl at last they are scarcely missed at the hearts of their orphan children their loss is felt more sout ly day by day and hour by hour; for daily and hourly they are making rapid stride—in that know ledge—the saddest of all—what it is to have no mother. And now what prayer can the little orphane offer up for their dear bone.

blessings, and conduct you all safely into that happy home waten He has prepared for His children.

THE BISHOF'S REMARKS.

The Right Rev. Bishop Carbery then rose from his seat in the box on the north side of the stege and delivered a brief address. He said: Ladies and gentlemen,—On behalf of the orphans I beg to thank you most sincerely for the magnificent attendance here to-night. Of course the presence of each of you here is an evidence of the interest you take in this most interesting of all interesting works, the taking care of the helpless orphan. Hamilton prides herself in her noble deeds, and I think I am safe in saving that she is the only city in Canada which comes forward with such magnificent and spontaneous generosity to support the helpless ones. When we come to know the amount of that charity it will be a balm in every heart. At this season it is usual to render an account of our steward-hip and it is a pleasant duty to do so. During the year sixty-three destitute female orphans have been received into the institution; thirty-one have been provided with situations or adopted into Christian families. One hundred and thirty-six female children destitute of all earthly help have been received; 53 have been so located that they can earn an honest living, or been adopted. The total number cared for in the Orphanage here and at Dundas has been 274 during the year. Towards the maintenance of those orphane the State contributed only 1½ cents each per day; the rest of the great expenditure has been covered by the spontaneous generosity of you dear, good people of Hamilton. I do not wish to trespess on your patience. Our programme to-night is large and attractive, and I think it would be more scoeptable to you to be listening to the sweet strains of music and the enchanting tones of song. I will sgain thank you on behalf of these destinate children. How they are cared for, their applause tells.

The Bishop's remarks were heartily applauded.

THE MAYON'S SPECCH.

Applauded.

THE MAYOR'S SPEECH.

Mayor McKay then spoke in substance as follows: I can assure you that it gives me great pleasure to be here to night. I appreciate the good work of the noble ladies who are engaged in caring for the orphans, and I am sure that no one who looks at the little ones on the stage tonight will begrudge what they have conight will begrudge what they have on looks at the little ones on the stage tonight will begradge what they have conributed during the year to assist in their
education and maintenance. I have had
the pleasure of visiting the orphansge,
and can say that it is well and excellently
managed. Everything is in perfect order.
I hope that the patronage hitherto bestowed on this excellent institution will
be continued and increased from year to
year as its necessities increase. (Applause.)

Mrs. Wigmore, R. A. M. and Mr. Littiehales 'family.

If any fault could be found it would be that the programme was just a few remarks. He offered congratulations on the found in the fact that he had attended these anni-

the overflowing audience, and mentioned the fact that he had attended these anniversary feativals for the last thirty-three years consecutively. He made a brief allusion to the political contest now raging, and said that it was a relief to get on a common platform the single plank in which was succor to helpless humanity.

Loud cries of "Dr. Burne!" "Dr. Burns!" "Dr. Burns!" were heard from all parts of the hall. The doctor was sitting in the front seat with Mr. Walter. Major Moore at once stepped out and introduced His Lordship Bisnop Dowling, of Peterboro, a gentleman he had no doubt they would all like to hear.

BISHOP DOWLING STEAKS.

Bishop Dowling made a neat little speech, in the course of which he humorously referred to his early days and long residence in Hamilton. His elevation to the blahopric was briefly touched upon, as well as the warm affection which he holds for his friends in the Hamilton Diocees. He highly commended the charitableness of our citizens and the noble Protestant clergymen who by their presence and means had assisted in keeping up the praisewothy work. He congratulated Bishop Carbery on the success of the entertainment and the evidence of interest shown by the audience in the welfare of the young people. It was indeed pleasing, as Mr. Barton said, to meet on the com-

the young people. It was indeed pleasing, as Mr. Barton said, to meet on the common platform of charity.

The children then sang in excellent style "A Cheer for Canada."

LIST OF DONATIONS.

The following is a list of the donations The following is a list of the donations to the St. Mary's orphans' festival: Revs. P. Lennon, Brantford, \$5; J. F. Lennon, Elora, \$5; J. Keough, Dundaa, \$5; P. McCann, Hamilton, \$5; B. J. O'Connel, Galt, \$5; P. J. Doherty, Arthur \$5; M. S. Halm, Hamilton, \$5; P. Cosgrove, do., \$5; J. Craven, do., \$5; Clerical friend, \$10; do., \$2; do., \$2; do., \$2; Mr. J. M. Gibson, M. P. P. \$10; Mayor McKay, \$10; Messrs. Donald Smith, \$10; Adam Brown, \$10; Dr. Burns, \$10; Major Moore, \$10; Ald. Doran, \$5; Geo. Barton, \$5; John Proctor, \$5; Chas. Cameron, \$5; T. H. Macpherson, \$5; W. E. Sanford, \$5; P. Harte, \$1; James O'Brien, \$1; a friend, \$5; do., \$5.

J. Dowling, Bishop of Peterbore; Very Rev. Fathers Medigan, Dundas; J. F. Lennon, Elora; J. J. Murphy, Brantford; P. McCann, M. S. Halm, R. Bergmann, St. Marv's Cathedral; P. Congreve, J. J. Oraven, St. Parrick's, and Brother Dominick.

The entertainment occupied until nearly midnight. It would have been later had not encores been discountenanced. The audience seemed disposed to make a night of it.

The festival matinee in the afternoon was even more largely attended than the entertainment last night. The programme was a grand one, and the wast number of school children who took part and were spectators were delighted.

MARVELOUS CHANGES.

WHAT THE FUTURE WILL BE TO THOSE WHO REPUSE TO BELIEVE

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

Those that see the changes early avail themselves early, and thereby receive benefit.

benefit.

The shrewd iron man sees the iron interest transferred from Pittsburg and Pennsylvania to Birmingham, Alabams, and in his far sightedness sees the turns.

and in his far sightedness sees the turna ces in Pennsylvania torn down and deserted for this new and prolific field. It is claimed by the iron men of Alabama that the low price at which iron can be produced there will revolutionize the iron interests of the world.

We have seen the grain-growing centers of this country shifted to the West, We have seen the pork-packing industry fit from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills underseli New England and American markets, and challenge the world.

Challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies only required as we behold them. Ten years ago the insurance companies only required an analysis of the fluids when they were taking insurance for very large amounts. Today no first class company will insure any amount unless they have a rigid analysis of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every 100 people in this country, is due sitter show that the death of sixty of every 100 people in this country, is due either directly or indirectly to such disorders. The Brompton Hospital for Consumptives, Loudon, England, reports that sixty of every 100 victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed:

discussed:
"Is not this disorder the real cause of

consumption?"

Ten years ago the mycroscope was something seldom found in a physician's office; now every physician of standing has one and seldom visits his patients without calling for a sample of fluids for examination; Why is all this? Is it possible that

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the effects? It is established beyond a doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their specific for this terrible disorderupon public attention. We are continually hearing its praises sounded.

This means wonders!
Cannot the proprietors of this great
remedy, who have been warning us of the

remedy, who have been warning us of the danger; tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our re.

against hope, and wait without our reward?

The moet significant of all changes, however, that we of to-day can note is this radical change of view to which the public has been educated: It was formerly sthought that the kidneys were of very small importance; to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

School Examination.—An examination took place in the Catholic Separate School, Hibbert, School Sec. No. 3, on Wednesday, the ninth inst. There was a good attendance of visitors. The higher classes examined in grammar, geography, arithmetic, reading and writing, showed themselves proficient in those subjects. As this school-house was built last May a great number of the smaller children had not previously attended any school and the manner in which they read and write is remarkably good for the time they have attended school. The various classes in cateohism were examined and showed by their answers that much attention has been given to this subject. On the whole the

given to this subject. On the whole the examination was highly creditable to Miss Alice O'Brien, their teacher.

A young man wants to know why some people take off their gloves at the Canon of the Mass. In preparation for the advent of the King. One does not keep on one's gloves in the presence of royalty.

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EN JOSEPH LYNCH, BY THE GRACE OF GOD AND APPOINTMENT OF THE HOLY SEE, ARCHBISHOP OF TORONTO, ASSIST-ANT AT THE PONTIFICAL THEONE, ETC.

the Venerable Clergy, Religious Communi-ities, and Beloved Laity of our Archdiocese, Health and Benediction in the Lord. Health and Benediction in the Lord.

By the inspiration of the Holy Spirit ent by our Divine Redeemer, about one enth part of the year was allotted to all rue Christians to halt on the way of life and to think and prepare for their last some in heaven, for which they were rested and placed in the world. Alas! so many Christians live as if there were to hereafter, indulging in illicit amuseants, amassing riches, pursuing the esires of the flesh, unmindful of the ords of St. Paul, that those who live becording to the flesh shall die the death the sinner, which, the Holy Spirit eclares, is the most degrading. You will, therefore, most beloved children in thrist, ponder over these things and also been the sins of the year by fasts,

rist, ponder over these things and also deem the sins of the year by fasts, stinence, alms deeds, pious reading, d by assisting at the particular devoms of the Church. Every morning you no offer to God—and renew this offering the day—all your

toquently during the day—all your boughts, words, and actions; also your bigues and labors; for such is the lot the children of earth. the children of earth.

We most earnestly recommend during this holy season the pious devotions of the Way of the Cross. For the spiritual confort of such persons as cannot conveniently go to the church to perform them, we have received from Rome extraordinary faculties of attaching all the indulgences of the Way of the Cross to crosses blessed by us. Persons therefore in their private houses can gain these indulgences by reciting fourteen Our Fathers, and fourteen Hail Marys in honor of the fourteen Stations of the Cross. five in honor of the five adorable wands of Christ, and one for the intention of our Holy Father the Pope, hedding at the same time the cross in their hands; and by another singular faver all who answer to the prayers will gain the same indulgences. All must, however, meditate for a short time on the sufferings of Christ. We also recommend that the indulgences attached to the Stations of the Cross be offered up for the most neglected of the souls in Paratory as well as for your own friends. This devotion can be performed in less than a quarter of an hour, and should be practiced, especially on Friday and Sundays. Blessed is the family that unites in the evening in these devotions. These crosses can be procured through your Rev. Pastors. All these

through your Rev. Pastors. All these god works may be accomplished withor interfering with the ordinary duties o'your state of life, and will draw upon purselves and families immense bless-The holy time of Lent is ushered in

The holy time of Lent is ushered in ty placing blessed ashes in the form of a ross on the foreheads of the faithful, with the words, "Remember man thought the words, "Remember man thought the words, "Remember man thought the words in the foreheads of the faithful, with the words, "Remember man thought the words in the foreheads of the faithful, with the words, "Remember man thought the words in the foreheads of the faithful, with the words in the foreheads of the solid is divine or supernatural assistance from by which we are sanctified and thened to lead a Christian life and the commandments of God and the commandments of God and the commandments of God and the commandments have the countries. When the Church is of the commandments have the power, even if he were an enemy. The live of our neight induce us to do him all the good the power, even if he were an enemy. The in pagan lands as well as in Christian countries. When the Church is of leave the power, even if he were an enemy. The interpolation of the countries has been martyrs in every of if she enjoys peace and liberty to have had recently ndreds of martyrs in Asia and Africa, to will no doubt be raised to the honor our Altars as were Cardinal Fisher, exampled the heir lives rather than swear than any VIII. Or any other was head of a Carch except the successor of St. test, the Pope of Rome. We heartily ignatulate our English brethern on this new that heir lives rather than swear than any VIII. Or any other was head of a Carch except the successor of St. test, the Pope of Rome. We heartily ignatulate our English brethern on this new the heartily ignatulate our Englis

of martyrs.
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led off into the paths of infidelity
tice by evil associates and by the