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> PASTORAL LETTER. OF THE

Most Reverend Archbishop of Ottawa Announcing the foundation of a monastery of the "Bisters of the Precious Blood."

JOSEPH THOMAS DUHAMEL Ey the grace of God and the favor of the Boly Apostolic Ses, Archbishop of Ottawa, Assistant at the Pontifical Throne, &c.

To the Secular and Regular Clergy, to the Religious Communities and the Faith-ful of the diocese of Ottawa, Greeting and Benediction in Our Lord.

Most Dear Brethern,—Among the many fertile institutions which the spirit of God has raised up in the bosom of the Church, the Religious Communities hold a principal place, so much do they contribute to promote the worship of God, to give him glory and draw down in abundance, his benedictions on the faithful, in whose favor they exercise, besides, a most salutary influence.

Led before the judge who will unjustly condemn Him to death, Christ undergoes the torture of flagellation and His blood infinite value, flows in abundance from the cretime of infinite value, flows in abundance from the order.

In mock recognition of His royal rights the Divine Master receives a crown of the Divine Master receives a crown of the order.

In mock recognition of His sacred head is pierced and His blood is made so copiously to flow, as to empurple the holy face of the most beautiful of the children of men.

whose tavor they extense, bestes, a most salutary influence.

Hence at all times, wherever the kingdom of Jesus Christ has been established and advanced, religious societies have ariren, increased and multiplied. This fact, so continuous and universal, makes it apparent how such communities become the crown of christian society.

This state of things, no less consoling than it is glorious, we behold gaining ground with great splendour and astonishing rapidity, in Canada. And, it is our happines to say here that the religious communities have rendered and continue to render to us innumerable services. The members of religious communities of men, devoted fellow-laborers of our admirable Secular Clerry, preach to us sound catho-And this blood which vivifies souls, will continue to be for them a source of grace, for, on the eve of His death, our children and our youth that are, in every way, so highly gifted; Sisters full of zeal and practicing self-denial attend our sick, educate our orphans, take care of our aged, or devote their time to the instruction and education of the day He renews for our salvation, the ineffable offering of His precious blood.

"Oh! The day He renews for our salvation, the ineffable offering of His precious blood.

still wanting to it, not so much as regards external works, as in order to increase amongst us the worship rendered to God, our Saviour, from whom come down to us all good things and all true progress.

For these and many other reasons which Faith, Hope and Charity enable us which Faith, Hope and Charity enable us to see very clearly, we have concluded that a community devoted to contemplation would no longer be out of place in our Archiepiscopal City. And in order to establish such a Community, we have applied to the Monastery of the "Precious Blood" which was founded five and twenty years ago in the City of St. Hyacinth, and which has already originated two additional foundations,—one at Toronto and the other in the neighborhood of Montreal.

In forwarding the growth of this Institution it is our purpose at the same time, to promote an increase of the life of prayer and meditation.

Our Lord who came from Heaven to be

Our Lord who came from Heaven to be our model, spent the greater part of his life in prayer. The blessed Virgin Mary, co-operated in the work of saving the world, chiefly by her unceasing supplications. St. Joseph, head of the Holy family, is in the highest ranks of Heaven, because following the example of Jesus and Mary, he led a contemplative life.

After the first preaching of the Gospel, souls attracted by the spirit of God to

After the next preaching of the despet, souls attracted by the spirit of God to the consideration of eternity, began to withdraw in great numbers, to the desert and led there the life of angels, sacrificing themselves in order to extend the kingdom of God and promote the salvation of

them to monastic life.

in the countries of Asia and Africa, as well as in every region of Europe.

Naturally, the social demands for instruction and for the alleviation of the numerous miseries of mankind, have led to the development of communities devoted to works of charity in their various forms. But, the latent movement which, as the blessed flowering of all the others, brings the contemplative orders, commenced many years ago, and at the present time it is already causing to spring up at divers points several kindred institutions.

In calling to the Capital of Canada "the Sisters of the Precious Blood" we are only following, we conceive, this supernatural impulse at the favorable moment at which

And if any ructive were wanting to fix our choice and determine our preference, does it not abundantly exist in the special object proposed to the worship of those Religious, as well as to that of all Chris-

"Jesus Christ hath loved us," says John, (Apoc. 1, 5) "and has washed us from our sins in His blood." It is by His blood that He has opened Heaven to us, according to the great apostle; and was not our Lord Himself the first to say to us: "This is My blood which shall be shed for you al!"?

Jesus Christ has loved us to such a degree, as to shed His blood for us not only once, but seven times.

He sheds this redeeming blood under the knife of circumcision, eight days after His birth.

His birth.

Thirty-three years later, the blood which circulates in the veins of Jesus escapes at every pore of His divine body, so great is the sadness of His soul in the garden of Gethsemani.

Led before the judge who will unjustly condemn Him to death, Christ undergoes the torture of flagellation and His blood of infinite value, flows in abundance from the severed veins.

In mock recognition of His royal rights

of men.

Every step of the Man-God, bearing His cross on the way to Calvary, is marked with His blood.

Scarcely has He reached the place of His last suffering, when His cruel murderers drive nails into His adorable feet and hands and the blood of the Divine

son flows for the sixth time.

Nevertheless, there still remain in the sacred heart of Jesus some drops of blood; a soldier armed with a lance, approaches and inflicts a wound by which this most loving blood is made anew to

surrounds us. Through it come to us all graces and all favors as waters well from the spring.......It is the Heavenly bath in which we recover the holiness of innocence and renew the vigor of spiritual life. From it the sacraments derive their all-powerful virtue......sinners are purified by its flow, while saints in crease their ardour in order to sanctify

crease their ardour in order to sanctify themselves still more.

What worship does it not behoove us, therefore, to pay to this Divine blood, which is the source for us of so many heavenly blessings? And are we suffi-ciently careful to offer this worship in as

Flous souls, consecrated to this worship by the grace of their vocation, will, henceforth, adore in our name, and in a manner perfectly pleasing to manner perfectly pleasing to God and most efficacious for our souls. Thus you have a new motive, beloved brethren, for welcoming with delight, the arrival amongst you of those contemplative Religious, whose special object as to pay countless acts of loving homage to the adorable blood of the God made man, to adorable blood of the God made man, to selves continually Jesus Christ in the Sacrament of the altar, and to offer themes selves continually to the Lord through the merits of the blood of Christ for the conversion of sinners.

merits of the blood of Christ for the conversion of sinners.

Another motive which has induced us to select the good Sisters is that they also glorify and honor in a special manner the august Patroness of this Archdioccs, the blessed Virgin Mary Immaculate, together with whom those devout religious adore the blood of our Divine Saviour.

The Sisters of the Precious Blood will have their Monastery in that same if house which was the cradle of the Grey Sisters of the Cross, on St. Patrick's Street, quite close to the Archiepiscopal Palace. They will be conducted to it in procession on the 23rd day of this month after the first vespers of the feast of our

their brethren.

Ever since the early ages, the same heavenly inspiration has never ceased to guide to the seclusion of the cloister a whole army of the favored victims of Divine love.

The countries which beheld the birth of Christianity were the first where Monasteries abounded. From those Eastern lands monastic institutions soon proceeded to Western christendom; and their numbers, their prosperity and their virtues have been in proportion to the numbers, the prosperity and the virtues of the faithful.

In the trightest days of the ages that In the trightest days of the ages that former, whose life is continuous contemare gone, it was the glory of the Christian plation and unceasing prayer. The nations to afford an honored place amongst adorers of the Divine blood will offer their worship to the God of the Euchar them to monastic life.

Our young America and our dear Canada, together with all their progress, both
civil and religious, behold produced amongst them, to-day, as regards religious

Jesus Christ will dwell once more in the communities, all that took place, of old,

LAYING OF THE CORNER STONE OF ST. MARK'S CHURCH.

Sunday, the 22nd day of May, was a day of rejoicing for the Catholics of the Parish of Prescott. That day will ever be retained in the memory of the good people of the parish as one of the red-letter days in the annals of the construction of the beautiful edifice which is to replace the old building, that has, for such a long time, served them as a house wherein to worship God. Scarcely a year ago the Catholics of Prescott, at the instigation of His Lordship Bishop Cleary, resolved on building a new already reached the height of the construction of the served them as a house wherein to worship God. Scarcely a year ago the Catholics of Prescott, at the instigation of His Lordship Bishop Cleary, resolved on building a new already reached the height of the catholics of the served them as a house wherein to worship God. Scarcely a year ago the Catholics of Prescott, at the instigation of His Lordship here dwelt on the grief Cleary, resolved on building a new of the came in contact. It was at that time that the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the ends of the red control of the came in contact. It was at that time that the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the ends of the red control of the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the ends of the red control of the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the ends of the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the that the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the control of the project of erecting a new church was proposed by his Lordship and most cheerfully accepted by the project of erecting a new church was proposed by his Lordship Cleary, resolved on building a new church. At that time His Lordship officiated at the ceremony of turning the first sod. On the 22nd he was again with them, to assist at a ceremony beautiful to the vision and gratifying to the Cathto the vision and gratifying to the Cath-olic heart. On that day the second mile-stone on the road to success in their grand undertaking was reached. The laying of the corner-stone is, perhaps, one of the most imposing ceremonies of which the Catholic Church, and she alone, can boast. It is by ceremonies such as these that the impressive heavites such as these that the impressive beauties of our holy religion shine forth with

of our holy religion shine forth with brilliant lustre.

On the morning of the 22nd large crowds of people, Catholics and Protestants alike, wended their way towards the Catholic Church. Excursions, from different sections, brought many who were anxious to assist in person at the pleasing ceremony. Never before in the annals of the old church has such a concourse of people gathered within its sacred walls. At eleven o'clock a procession formed by the clergy, composed of His Lordship Bishop Cleary, and his Secretary, Father Kelly, His Lordship Bishop Walsh of London, Right Rev. Dean'Gauthier of Brockville, Father Ke'lty of Ennismore, Father McDonald of Kemptville, and Father Masterson, Parlsh Priest of St Marks, proceeded to the Church, and entered the Sanctuary, which willing hands had decorated in a tasty and becoming manner. Low mass was then accounted father Method. willing hands had decorated in a tasty and becoming manner. Low mass was then celebrated, Father Keilty officiating. During mass the choir rendered, in an able manner, the Asperges and the Regima Ceali After Mass, His Lordship Bishop Cleary, having donned his episcopal robes, ascended to the throne, where he received with courtesy the members of the Committee of St. Mark's church, composed of the following gentlemen: Dr. Buckley and Messrs. D. McDermott, J. McCarthy, T. Kavanagh, T. Keilty, P. McCrea, H. T. Kavanagh, T. Kelity, P. McOrea, H. DeRouville, B. White, and P. McAuley. Dr. Buckley in an able manner presented him with the following address, beautifully illuminated.

To His Lordship, Right Reverend James
Vincent Cleary, Bishop of Kingston:

MAY IT PLEASE YOUR LORDSHIP:—That we, the congregation of St. Mark's Church, should take this opportunity to repeat those expressions of love and fealty which, on the occasion of your first visit to Prescott, we had the happiness

to offer to you.
Your Lordship then came as our spirit-

has been so long preserved, has always appeared to us a striking proof that it was the will of God that He should be still honored and adored there by deal wout souls. Bleased the His holy name, since it is given us to reopen this child be His holy name, since it is given us to reopen this child be His holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is gue under the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy name, since the Holy Sacril is the Hill holy the Holy Sacril is t be a man of duty, and a worker of ardent zeal in the cause of religion. Since his advent to this parish, he has endeared himself, by his natural capacity and genial disposition, not only to his own congregation, but also to the people of all creeds and denominations with whom he came in contact. It was at that time n building a new and loss in the decease of two of the

committee, and pronounced a well deserved panygeric on the memory of Mr. P. Moran and M. E. O'Brien. They P. Moran and M. E. O'Brien. They could but mourn the loss of those men of sterling worth, but they must resign themselves to the will of the Great Author of all. If He had deprived them of the moral and physical assistance of two such able members, He would, in the future, grant them all aid, necessary for the completion of such a superb work. The present aspect of stairs was very encouraging and to-day for the completion of such a superb work. The present aspect of shairs was very encouraging, and to-day they were greatly favored, at this august ceremony, by His Lordship Bishop Walsh, of London, who was pleased to grace our comely edifice by his presence. In return for such an especial favor, the name of Bishop Walsh would be handed down to generations to come in the building now in course of construction. Bishop Cleary dwelt at length on the character of the Catholic temple as the

Bishop Cleary dwelt at length on the character of the Catholic temple as the House of God, in urging on the people the excellence of the work in which they the excellence of the work in which they were now engaged. It was the House of God, the Tabernacle of the Holy Ghost, the dwelling place of Jesus Christ, the Audience-chamber of the great King, the Propitiatory of the New Testament, in fact, the temple wherein we, in a more intimate manner, converse with the Most High. What a contrast there is between the Catholic and Protestant churches. Both rival each other in the beauty of structure and elegance of design. On the one hand we have massive houses of prayer consecrated to God and wherein we come daily in more direct communion with the Great Creator; on the other hand we find temples built, no doubt in honor of God, but, in fact, nothing more than mere meeting houses of prayer and scriptural reading, exactly similar to the syna-gogues of the Jews. His Lordship then applied the lesson of the successful petition of the deputation that went to meet our Blessed Lord, in behalf of the Centurion, whose servant was mor-tally sick with fever, to the work before them in erecting, not a Synagogue for the furtherance of a moribund religion, but an everlasting temple for Chr eternal religion; a house for his own dwelling, for the true sacrifice and grace-giving sacraments. In conclusion, he again thanked them for their good wishes for his future welfare, and asked

God's grace and blessing for the success of their noble undertaking.

His Lordship Bishop Walsh briefly addressed the congregation, lauding them for their meritorious work and recalling for their consideration the declaration of Solomon, that he was engaged in a great work because, "a house is built for God, not for man." In order to encourage the Jewish people to push forward the building of the second Temple of Solomon, the Prophet Aggacus predicted that the new temple would have more glory than the old one, for Christ himself would dwell therein. This was His Lordship's prediction with regard to the building now in course of erection, not, by any means, that the old one had not been the Temple of His Supreme Majesty, but that the new one would be more pleasing to Him, as showing the Majesty, but that the new one would be more pleasing to Him, as showing the respect and awe they entertained towards His Omnipotence. In concluding he encouraged the Catholics of Prescott to continue to manifest their love for God, and urged on them the necessity of persevering in their good work, and wished them God speed on their road to success.

The clergy and people then repaired to the church yard, where the ceremony of laying the corner-stone took place. Bishop Cleary officiated, and after blessing the stone, and depositing the parchment in the cavity, the great stone was placed in the position it will occupy for centuries to come.

The following is the inscription written

The following is the inscription written on the parchment:
Laudetur Jesus Christus in Sæcula.

Laudetur Jesus Christus in Secula.

Dominica infra octavam Ascensionis
D. N. Jesu Christi vigesima secunda
scilicet die mensis mayi anno 1887.
Leone Papa XIII. Romano Pontifice
Ecclesiam feliciter regente, ac sacerdotii sui Jubileam Auream proximo mense Decembri, laetantibus
universis gentibus, celebraturo, Victoria
item Majnae Brittanniae et Hibernæ
Regina quinqua gesimum sceptri adepti
diem annivers arium festivo splendore
nost biduum peratura. Huusse Ecclediem annivers arium festivo splendore post biduum peractura. Hujusce Ecclesiae S. Marci Evang, titulo excitandae lapidem primarium, Rev do Dom, Joanne Masterson, Rectore Missionis et clero populo que frequenti assistensibus posuit. Rev mus Dom, D. Jacobus Vincentius Cleary, Episcopus Kingstoniensis loci ordinarius, Rev mo Dom, D. Joanne Walsh Epo Londinensi benigne comitatus.

tatus.

The legend carved on the south side

The legend carved on the south side of the stone is as follows:

"XI Ral, jun. an. MDCCCLXXXVII., angul in hunc Ecclae S. Marci Ev. titulo excitandae capidi, Jne masterson past, gregeg ejus assist, posuit Rev. mo Dom. D. Jac. Vinc. Cleary, S. I. D. Epus Rejiopol, loci ordinarius Rev. mo Dom. D. Joanne Walsh Epo London benijne comitatus."

comitatus."

After the ceremony was over, and the Bishop had bestowed his benediction on all present, the people of all creeds placed their offerings on the cornerstone, and in such a liberal manner that the dynation aggregated the magnificent

stone, and in such a liberal manner that the donation aggregated the magnificent sum of eight hundred dollars.

The building, when completed, will be one of the most beautiful churches in the Dominion, both for solidity of structure, as well as beauty of design; and one of which the Catholics of the good old town of Prescott may well feel proud.

The plans and specifications of the building were prepared by Mr. Joseph Connolly, R. C. A., the well known architect of Toronto.

DIOCESE OF LONDON.

FIRST COMMUNION AND CONFIRMATION IN

Sunday, the 29th ultimo, the feast of Pentecost, was a day of peculiar solemnity to Ingersoll. For several weeks previous the rev. clergy were engaged in preparing the children of the parish for the important occasion of their first Communion and Confirmation. On the feast of Pentecost Confirmation. On the feast of Pentecost these two Sacraments were administered. First Mass was celebrated by Rev. Father Molphy, P. P., and the children received for the first time the sacred Body and Blood of our Divine Savicur. The Rev. Father Northgraves gave a brief but impressive instruction on the importance of the duty which they were about to fulfil, and the dispositions necessary to do so worthily.

High Mass was sung by the Rev. Father Northgraves, his Lordship the Right Reverend Dr. Walsh, Bishop of the Diocese, assisting at the Pontifical throne. Before Mass was celebrated his Lordship examined the candidates on their knowledge of thed the candidates on their knowledge of Christian doctrine. Young as they were, being nearly all from 10 to 12 years of age, their knowledge of Christian Doc-trine was remarkable. After Mass his trine was remarkable. After Mass his Lordship preached a most eloquent and instructive sermon on the Mission of the Holy Ghost to the Church on earth, which, as our Divine Saviour declared, was to teach all truth, and to abide with the Church foreyer. Hence our duty is to hold the doctrines of the Church with a lively faith, inasmuch as they are the

to hold the doctrines of the Church with a lively faith, inasmuch as they are the teachings of the Holy Spirit. Sixty-six candidates received Confir-mation, a few of whom were adults, the

mation, a few of whom were adults, the large majority being children of 10 years of age and upwards.

The choir of the Church, under the leadership of the organist, Mrs. McInnis, rendered Farmer's beautiful Mass in excellent style. They were assisted most effectively by Mr. Drumgole, and the Misses Roach and Dibbs of London.

Versers were sung in the evening by

Vespers were sung in the evening by Rev. M. Brady, P. P., of Woodstock, and Rev. M. J. Tiernan, Rector of St. Peter's Cathedral, delivered an instructive discourse on the mystery commemorated by the Church on that day, the descent of the Holy Ghost; after which was given Solemn Benediction of the Blessed SacraTHE EVICTORS AT WORK.

As the Jubilee Day Approaches the Landlords Become More Brutal.

As the Jubilee Day Approaches the Landlords Become More Brutal. Dublin, June 3.—The evictions at Bodyke, County Clare, continue. The tenants are offering all the opposition in their power to the Sheriff and his guard of police and troops, and find various means of seriously annoying the officers. In some of the houses from which the occupants were to be evicted cayenne pepper was burned, the fumes of which nearly choked the bailiff. Boiling water was also thrown from the windows upon the evicting force, At two houses where evictions were effected collisions occurred between the police and the people and a number of arrests were made. When the Sheriff's force arrived at the house of tenant Liddy and ordered the family to leave, a daughter of Mr. Liddy threw an iron hoop at the bailiff, but struck a police Inspector. The girl was also arrested for inciting the crowd to violence. Another daughter of the tenant, who denounced the treatment her family were receiving, was struck by a policeman and felled to the ground. This maddened the crowd, and they advanced for the purpose of attacking the officers. Michael Davitt, who was present at the eviction, pleaded with the people not to use violence and barely managed to avert a collision. After the Liddy family had been evicted the police made an attack upon the house of a man named McNamara, which was strongly fortified. Crowbars were used and a hole was made through the wall. was strongly fortified. Crowbars were used and a hole was made through the wall. McNamara's wife and children were in the house and cried piteously until Mr. Davitt shouted words of comfort to them. McNamara was arrested for pelting the balliffs with dung. The balliffs smashed the furniture of the house out of pure malice. The force, after leaving the house, proceeded to that occupied by tenant Hussey, for the purpose of evicting him. It is thought the police have extremely warm work before them. When the evicting force reached Hussey's house they were received with a shower of bolling water, stones and bottles, and a house they were received with a shower of boiling water, stones and bottles, and a swarm of bees were let loose upon them. The tenants desisted from pelting the bailiffs only when the troops threatened to fire. The bailiffs demolished a wall and entered the house, but were repulsed bleeding. The eviction was effected only after a struggle of two hours and a half. The male defenders of the house were arrested. A meeting of tenants was The male defenders of the house were arrested. A meeting of tenants was afterwards held, at which Michael Davitt repeated the advice he had already given them to resist eviction by every means, and defied the Government to arrest him.

and defied the Government to arrest him.

London, June 4—Irish affairs are becoming more than ever the burning question of the day. It is impossible to read the daily accounts dublished in the Pall Mall Gazette of the evictions at Bodyke without one's blood boiling. Old women and half-naked little children are turned out of their peor, homes to perish of exout of their poor homes to perish of ex-posure and want by the roadside, while their furniture is smashed with crowbars their furniture is smashed with crowbare before their very eyes by the ruffian employed as emergency men. When the mere reading of the doings at Bodyke is capable of arousing such indignation, one can imagine what the feelings are of those who have actually witnessed them. Moreover, it is well known that the scences at Bodyke are only the beginning of an extended series of evictions throughout the country, which will be undertaken the very moment the Coercion Bill is passed. It is which will be undertaken the very moment the Coercion Bill is passed. It is hardly probable that the debate thereon in Parliament will be prolonged beyond Tuesday fortnight, and it is anticipated that the Government will, by passing a vote of urgency, dispose of any further amendments and rush the bill through in a continuous sitting. The bill, in fact, will probably be passed before the Queen's jubilee day on the 21st, and its promulgation will constitute the Government's method of celebrating the day in what is

method of celebrating the day in what is called the Sister Isle.

Dublin, June 6.—Michael Davitt addressed a Nationalist meeting in the Bodyke district to day. He again urged the people to offer the utmost resistance to eviction, and to retake possession of the houses whence they have been evicted. He declared that it was the duty of the manhood of the district to assemble and manhood of the district to assemble and rebuild houses that have been razed. He announced his intention to hold a meeting announced his intention to bold a meeting next Sunday of 30,000 or 40,000 men for the purpose of rebuilding every house demolished during the past or the coming week. Care should be taken, he said, that pecuniary and generous assistance be given during the incarceration of the members of any family. He suggested that a fund be opened to carry on the Plan of Campaign upon a more extended basis, and he promised to subscribe a hundred pounds himself. He expected that within six weeks £100,000 would be subscribed in Ireland, and within six months £1,000,000 would be collected months £1,000,000 would be collected

months £1,000,000 would be collected throughout the civilized world.
Queenstown, June 6—The Plan of Campaign has scored a victory on the Ponsonby estate by the landlord's acceptance of the terms offered by the tenants, scores of whom have been evicted within the past fortnight.

THE MONTREAL correspondent of the Mail writes that "Mr. W. F. Lawler. Past Grand Worthy Chief Templer of Ireland, and Grand Master of the city of Dublin, an Orangeman," recently arrived in Montreal, and gave it as his opinion that Lord Lansdowne is an excellent landlord, that Mr. Townsend Trench is one of the most worthy and upright Christians, and that Mr. O'Brien has not spoken truthfully. Mr. Lawler's statements would have more weight if he had left his titles behind

BEN HUR:

OR,
THE DAYS OF THE MESSIAH

BOOK SEVENTH.

CHAPTER IV. (Continued.)

Your speech does not sound in the at like your father's. Are you not of his

faith?"
"I might have been"—and she laughed low—"I might have been had I seen what he has. I may be when I get old like him. My father's God is too awful for me. I failed to find him in the Grove of Daphne. He was never heard of as present in the atri of Rome. But, son of Hur, I

"A wish! Where is he who could say it

"I will try you." "Tell it then."
"It is very simple. I wish to help

She drew closer as she spoke.

He laughed, and replied lightly, "O
Egypt!—I came near saying dear Egypt!
does not the sphinx abide in your coun-

Vall ?"

"You are one of its riddles. Be merciful, and give me a little clue to belp me understand you. In what do I need help? And how can you help me?"
She tock her hand from him, and, turning to the camel, spoke to it endearingly, and patted its monstrous head as if it were a thing of beauty."

"O thou last and swiftest and statellest of the herds of Job! Sometimes thou, too, goes stumbling, because the way is rough and stony and the burden grievous. How is it thou knowest the kind intent by a word, and always makest answer gratefully, though the help offered is from a woman? I will kiss thee, thou royal brate!"—she stooped, and touched its broad forehead with her lips, saying immediately, "because in thy intelligence there is no suspicion!"

And Ben-Hur, restraining himself, said caimly, "The reproach has not failed its mark, O Egypt! I seem to say thee no; may it not be because I am under seal of honor, and by my silence cover the lives and fortunes of others?"

"May be!" she said quickly. "It is so."

He sbrank a step, and asked, his voice

He shrank a step, and asked, his voice sharp with amazement, "What knowest thou?"

She answered, after a laugh.
"Why do men deny that the senses of women are sharper than theirs! Your face has been under my eyes all day. I had but to look at it to see you bore some weight in mind; and to find the weight, what had I to do more than recall your debates with my father? Son of Hur!"—she lowered her voice with singular dexterity—"son of Hur! He whom thou art going to find is to be King of the Jews, is He not?"

His heart beat fast and hard.

He not?"

His heart beat fast and hard.
"A King of the Jews like Herod, only greater," she continued.

He looked away—into the night, up to the stars; then his eyes met hers and lingered there; he wondered how much she knew of his schemes.

"Since morning," she said further, "we have been having visions. Now if I tell you mine, will you serve me as well? What! silent still?"

She turned away, as if to go; but he

The entreaty passed apparently unheard. Looking up, she said slowly, "The vision which followed me was of a magnificent war—war on land and sea—with clashing of arms and rune, as if clashing of arms and rune, as if the clashing of arms and rune are arms. Cassar and Pompey were come sgain, and Octavius and Antony. A cloud of dust and ashes arose and covered the world, and Rome was not any more; all dominion returned to the East; out of the cloud

and Rome was not any more; all dominion returned to the East; out of the cloud issued another race of heroes; and there were vaster satrapies and brighter crowns for giving away than were ever known. And, son of Hur, while the vision was passing, and after it was gone, I kept asking myself, 'What shall he not have who served the King earliest and best?'"

Again Ben-Hur recoiled. The question was the very question which had been with him all day. Presently he fancied he had the clue he wanted.

"So," he said, "I have you now. The satraples and crowns are the things to which you would help me. I see, I see! And there never was such queen as you would be, so shrewd, so beautiful, so royal—never! But, alse! dear Egypt! by the vision as you show it me the prizes are all of war, and you are but a woman, though Iris did kiss you on the heart. And crowns are starry gifts beyond your power of help, unless, indeed, you have a way to the set of the hum of how was way to the set of the hum of how was way to have a way to the set of the hum of how was a come. They were too late!

They were too late!

The prophet may come this way."

The people were too intent upon what they had heard, and too busy in discussion, to notice the new comers. When some hundreds were gone by, and it seemed that the opportunity to see the preacher was lost to the latter, up the river not far away they beheld a person coming towards them of such singular appearance they forgot all else.

Outwardly the man was rude and uncouth, even savage. Over a thin, gaunt visues of the hum of how was a they were too late!

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let me help you in all?" she said.

The question chilled his fervour.

"Is it not enough that I love you?" he

"Perfect love means perfect faith," she replied. "But never mind—you will know me better."

She took her hand from him and arose.

and touched its front face with her lips.
"O thou noblest of thy kind!—that, because there is no suspicion in thy love."
An instant, and she was gone.

CHAPTER V.

The HERALD AND HIS KING.

The third day of the journey the parly halted by the river Jabbok, where there were a hundred or more men, mostly of Perm, resting themselves and their beasts. Hardly had they dismounted, before a man came to them with a pitcher of water and a bowl, and offered them drink; as they received the attention with much courtesy, he said, looking at the camel, "I am returning from the Jordan, where just now there are many people from distant parts, travelling as you are, illustrious friend; but they had none of them the equal of your servant here. A very noble animal. May I ask of what breed he is sprung?"

Balthasar answered, and sought his rest; but Ben-Hur, more curious, took up the remark. THE HERALD AND HIS KING.

but Ben-Hur, more curious, tock up the remark.

"At what place on the river are the people?" he asked.

"At Bethabara."

"It used to be a lonesome ford," said Ben Hur. "I cannot understand how it can have become of such interest."

"I see," the stranger replied; "you, too, are from abroad, and have not heard the good tidings."

good tidings."
"What tidings?"
"Well, a man has appeared out of the wilderness—a very holy man—with his mouth full of strange words, which take hold of all who hear them. He calls himself John the son of Zachsriaa, and says he is the messenger sent before the Messiah."
Even Iras listened closely while the man continued:

continued:

"They say of this John that he has spent his life from childhood in a cave down by Engedi, praying and living more strictly than the Essenes. Crowds go to hear him preach. I went to hear him with the rest."

"Have all these, your friends, been there?"
"Most of them are going; a few are

"Most of them are going; a few are coming away."

"What does he preach?"

"A new doctrine—one never before taught in Israel, as all say. He calls it repentance and baptism. The rabbis do not know what to make of him; nor do we. Some have asked him if he is the Christ, others if he is Elies; but to them all he has the answer, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord!"

At this point the man was called away by his friends; as he was going Balthasar spoke.

"Good stranger!" he said tremulously, "tell us if we shall find the preacher at

"Good stranger!" he said tremulously,
"tell us if we shall find the preacher at
the place you left him?"
"Yes, at Bethabara."
"Who should this preacher be?" said
Ben-Hur to Iras, "if not the herald of our

King?"
In so short a time he had come to regard the daughter as more interested in the mysterious personage he was looking for than the aged father! Nevertheless

"Content you, good Baithasar," he said;
"we are almost there."

The driver quickened the camel's pace.
Soon they caught sight of booths and
tents and tethered animals; and then of
the river, and a multitude collected down
close by the bank, and yet another multitude on the western shore. Knowing
that the preacher was preaching they
made greater haste; yet, as they were
drawing near, suddenly there was a commotion in the mass, and it began to break
up and disperse.

They were too late!
"Let us stay here," said Ben-Hur to
Baithasar, who was wringing his hands.
"The prophet may come this way."

The people were too intent upon what
they had heard, and too busy in discussion,
to notice the new comers. When some
hundreds were gone by, and it seemed that

of such sale sise.

Outwardly the man was rude and uncouth, even savage. Over athin, gaunt visage of the bue of brown parchment, over his shoulders and down his back below the middle, in witch like locks, fell It's did kiss you on the heart. And crowns are starry gifts beyond your power of help, unless, indeed, you have a way to them more certain than that of the sword. If so, O Egypt, Egypt! show it me, and I will walk in it, if only for your sake."

"You will find the King," she said, placing her hand caresingly upon his head. "You will go on and find the King and serve Him. With your sword you will earn H's richest gifts; and His best soldier will be my hero."

He turned his face, and saw hers close above. In all the sky there was that moment nothing so bright to him as her eyes, enshadowed though they were. Presently he sat up and kissed her, saying, "O Egypt, Egypt! If the King has crowns in gift, one shall be mine; and I will bring it and put it here over the place my lips have marked. You shall be a queen—my queen—no one more beautiful! And we will be ever, ever so happy!"

"And you will tell me everything, and let me help you in all!" she said.

The question chilled his fervour.

on his horse near by.

"Is that the herald of thy King?"

"It is the Baptist," he replied without

"It is the Baptist," he replied without alked.
"Perfect love means perfect faith," she seplied. "But never mind—you will thow me better."
She took her hand from him and arose.
"You are cruel," he said.
Moving away, she stopped by the came',

ing of body, and separated them from others of their kind as absolutely as if they had not been born like them—and not withstanding he had been notified on the way to look for a preacher whose simple description of himself was a Voice from the Wilderness—still Ben Hur's dream of the King who was to be so great and do so much had colored all his thought of Him, is othat he never doubted to find in the forerunner some sign or token of the goodliness and royalty he was announcing. Gazing at the savage figure before him, the long trains of courtiers whom he had been used 'o see in the thermse and imperial corridors at Rome arose before him, forcing a comparison. Shocked, shamed, bewildered, he could only answer:

"It is the Baptist."

With Balthasar it was very different. The ways of God, he knew, were not as men would have them. He had seen the Saviour a child in a manger, and was prepared by his faith, for the rude and simple in connection with the Divine reappearance. So he kept his seat, his hands crossed upon his breast, his lips moving in prayer. He was not expecting a king.

In this time of such interest to the new-comers, and in which they were so d fferently moved, another man had been sitting by himself on a stone at the edge of the river, thinking yet, probably, of the sermon he had been hearing. Now, however, he arose, and walked slowly up from the shore, in a course to take him across the line the Baptiat was pursuing and bring him near the came!

And the two—the preacher and the stranger—kept on until they came, the former within twenty yards of the animal, the latter within ten feet. Then the preacher stopped, and flung the hair from his eyes, looked at the stranger, threw his hands up as a signal to all the people in sight; and they also stopped each in the pose of a listener; and when the hush was perfect, slowly the staff in the Baptiat's gight hand came down pointed at the stranger.

All those who before were but listeners became watchers also.

stranger.
All those who before were but listeners

All those who before were but listeners became watchers also.

At the same instant, under the same impulse, Balthasar and Ben-Hur fixed their gaze upon the man pointed out, and both took the same impression, only in different degree. He was moving slowly towards them in a clear space a little to their front, a form slightly above the average in stature, and slender, even delicate. His action was calm and deliberate, like that habitual to men mucb given to serious thought upon grave astricts; and like that habitual to men much given to serious thought upon grave subjects; and it well became his costume, which was an under-garment full sleeved and reaching to the ankles, and an outer robe called the talith; on his left arm he carried the usual handkerchief for the head, the red fillet swinging loose down his side. Except the fillet and a narrow border of blue at the lower edge of the talith, his attire was of linen yellowed with dust and road-stains. Possibly the exception should he ex-Possibly the exception should be ex-tended to the tassels, which were blue and white, as prescribed by law for rab-is. His sandals were of the simplest kind. He was without scrip or girdle or

kind. He was without zerip or girdle or staff.

These points of appearance, however, the three beholders observed briefly, and rather as accessories to the head and face of the man, which—especially the latter—were the real sources of the spell they caught in common with all who stood looking at him.

The head was open to the cloudless light expant as it was draped with hair

His heart beat fast and hard.

"A King of the Jews like Herod, only greater" she continued.

He looked away—into the night, up to the stars; then his eyes met hers and lingered there; he wordered how much she knew of his schemes.

"Since morning," she said further, "we have been having visions. Now if I tell you mine, will you serve me as well?

What I silent still?"

She turned away, as if to go: but he caught her, and who there."

"The King cannot be far behind His herald," Iras whispered as she prepared to take her place on the came!

"The King cannot be far behind His herald," Iras whispered as she prepared to take her place on the came!

"To-morrow we will see!" Ben-Hur replied, kissing her hand.

Next day about the third hour, out of take her place on the came!

Next day about the third hour, out of the past through which, kirting the bear of Mount Gilead, they had journeyed since leaving Ramoth, the party came the Lawgiver—could have refused an ask-ing of thine. I am at thy will. Be merelful—merelful, I pray."

The entresty passed apparently up.

The entresty passed apparently up.

The entresty passed apparently up.

The looked away—into the night, up to the start; with a positive glow in his touchen yet on the start; with a positive glow in his touchen yet and sale there. It met there she colleged the will and the start the stopping place for the night, up to were the real sources of the spell they caught in common with all who stood looking at him.

The head was open to the cloudless light, except as it was draped with hair looking at him.

The head was open to the cloudless light, except as it was draped with hair looking at him.

The head was open to the cloudless light, except as it was draped with hair looking at him.

The head was open to the cloudless light, except as it was draped with hair looking at him, will a stendency to reddish golden where most strongly touched by the sun.

Next day about the third hour, out of the pass through touched by the sun.

Next day about the third hour, out of th and when it was taken into account with the gentleness of the eyes, the pal-lor of the complexion, the fine texture of the hair, and the softness of the beard, which fell in waves over his throat to his breast, never a soldier but would have laughed at him in encounter, never a women who would not have confided in him at sight, never a child that would not, with quick instinct, have given him its hand and whole artless trust; nor might any one have said he was not beautiful,

The features, it should be further said, The features, it should be further said, were ruled by a certain expression which, as the viewer chose, might with equal correctness have been called the effect of intelligence, love, pity or sorrow; though, in better speech, it was a blending of them all—a look easy to fancy as the mark of a sinless soul doomed to the sight and understanding of the utter the sight and understanding of the utter sinfulness of those among whom it was passing; yet withal no one could have observed the face with a thought of weakness in the man; so, at least, would not they who know that the qualities mentioned—love, sorrow, pity,—are the results of a consciousness of —are the results of a consciousness of strength to bear suffering oftener than strength to do: such has been the might of martyrs and devotees and the myriads written down in saintly calendars. And such, indeed, was the air of this One. Slowly He drew near—nearer the

Slowly He drew near—nearer the three.

Now Ben-Hur, mounted and spear in hand, was an object to claim the glance of a king; yet the eyes of the man approaching were all the time raised above him—and not to Iras, whose lovliness has been so often remarked, but to Balthasar, the old and unserviceable. The hush was profound.

Presently the Baptist, still pointing with his staff, cried in a loud voice: "Behold the Lamb of God, which taketh away the sin of the world!"

awe by words so strange and past their understanding; upon Balthasar they were overpowering. He was there to see once more the Redeemer of men. The faith which had brought him the singular privileges of the time long gone abode yet in his heart and if now it gave him a power of vision above that of his fellows—a power to see and know Him for whom he was looking—better than calling the power a mirade, let it be thought of as the faculty of a soul not yet

entirely released from the divine relations to which it had been formerly admitted, or as the fitting reward of a life in that or as the fitting reward of a life in that age so without examples of holiness—a life itself a miracle. The ideal of his faith was before him, perfect in face, form, drees, action, age; and he was in its view, and the view was recognition. Ah, now if something should happen to identify the stranger beyond all doubt!

And that was what did happen.

Exactly at the fitting moment, as if to assure the trembling Egyptian, the Baptiat repeated the cry:

"Behold the Lamb of God, which takethe way the sin of the world!"

An intense instant interest shone upon the good man's face, as if a last wish had been gratified, and he answered: "He—the Redeemer—the Son of God, whom I have seen again." "Believest thou so?" Iras asked in a low

voice of Ben. Hur.
"The time is full of wonders; let us "The time is full of wonders; let us wait," was all he said.

And next day, while the three were listening to him, the Baptist broke off in mid speech, saying reverently, "Behold the Lamb of God!"

Looking to where he pointed, they below the transpare again. As Ban Huy

held the stranger again. As Ben Hur surveyed the elender figure, and holy

beautiful countenance compassionate to sadness, a new idea broke upon him.
"Balthasar is right—so is Simonides
May not the Redeemer be a King also?"
And he asked one at his side, "Who i

the man walking yonder?"

The other laughed mockingly, and replied:

'He is the son of a carpenter over i Nazareth."

BOOK EIGHTH. "Grave, where is thy victory?

And where, O death, thy boasted sting?"

MATTHIESON.

CHAPTER 1. ANTICIPATION.
"Esther—E-ther! Speak to the servant below that he may bring me a cup

of water."
"Would you not rather have wine,

of a king; yet the eyes of the man approaching were all the time raised above him—and not to Iras, whose lovliness has been so often remarked, but to Balthasar, the old and unserviceable. The hush was profound.

Presently the Baptist, still pointing with his staff, cried in a loud voice:

"Behold the Lamb of God, which taketh away the sin of the world!"

The many standing still, arresied by the action of the speaker, and listening for what might follow, were struck with awe by words so strange and past their understanding; upon Balthasar they

Now it should not be inferred from this explanation that Ben-Hur had publicly assumed ownership of the property. In his opinion, the hour for that was not yet come. Neither had he yet taken his proper name. Passing the time in the labours of preparation in Galilee, he waited patiently the action of the Nezarene, who became daily more and more a mystery to him, and by prodigies done, often before his eyes, kept him in a state of anxious doubt both as to his character and mission. Occasionally he came up to the Holy City, stopping at the paternal house; always, however, as a stranger and a guest.

These visits of Ben Hur, it should also be observed, were for more than mere

Exactly at the fitting moment, as if to me sum the trembling Egyptian, the Baptist repeated the cry:

"Behold the Lamb of God, which taketh eavy the sin of the world!"

d. Baithears fell upon his knees. For him if the Baptist knee vit, be turned, and as if the Baptist knee vit, be turned, and see the wooder, and continued:

it me cometh a man which is preferred before lie me; for He was before me. And I knew the me to be the me to the begins with water. I naw the Spirit descending with water. I naw the Spirit descending with water. I naw the Spirit descending on himself the same said unto me, Upon whom thous shall see the Spirit descending and remains."

If the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom thous shall see the Spirit descending and remains. In the same said unto me, Upon whom the sa

on.
Simonides held the package a moment
while he also inspected the seal. Breaking it open, he gave her the roll it contained. "Read," he said.

His eyes were upon her as he spoke, and instantly a troubled expression fell upon his own face.

"You know who it is from, I see, E;ther."

"Yes—from—our master."

"Yes—from—our master."
Though the manner was halting, she met his gase with modest sincerity. Slowly his chin sank into the roll of flesh puffed out under it like a cushion.
"You love him, Esther," he said quietly.
"Yes," she answered.

do?"
"I have tried not to think of him, father, except as the master to whom I am duti-fully bound. The effort has not helped me to strength."

"A good girl, a good girl, even as thy mother was," he said, dropping into re-verie, from which she roused him by un-"The Lord forgive me, but—but thy love might not have been vainly given had I kept fast hold of all I had, as I might have done—such power is there in

money!"
"It would have been worse for me had you done so, father; for then I had been unworthy a look from him, and without pride in you. Shall I not read now?"
"In a moment," he said. "Let me, for your sake, my child, show you the worst. Seeing it with me may make it less terrible to you. His love, Eather, is all bestowed."

"I know it," she said calmly. "The Egyptian has him in her net," he ontinued. "She has the cunning of her "The Egyptian has the cunning of her continued. "She has the cunning of her race, with beauty to help her—much beauty, great cunning; but, like her race again, no heart. The daughter who despises her father will bring her husband to grief."

"Does she that?"
Simonides went on:

"Does she that?"
Simonides went on:
"Balthaar is a wise man who has been wonderfully favoured for a Gentile, and his faith becomes him; yet she makes a jest of it. I heard her say, speaking of him yesterday, "The folies of youth are excusable; nothing is admirable in the aged except wisdom, and when that goes from them, they should die.' A cruel speech, fit for a Roman. I applied it to myself, knowing a feebleness like her father's will come to me also—nay, it is not far off. But you, Esther, will never say of me—no, never—'It were better he were dead.' No, your mother was a daughter of Judah."
With half-formed tears, she kissed him, and said, "I am my mother's child."

and said, "I am my mother's child."
"Yes, and my daughter—my daughter,
who is to me all the Temple was to Solo-

left of the tragic circumstances so ruinous to the family, but the refurnishment was in a style richer than before. At every point, indeed, a visitor was met by evidences of the higher tastes acquired by the young proprietor during his years of residence in the villa by Misenum and in the Roman capital.

Now it should not be inferred from this explanation that Ben-Hur had publicly assumed ownership of the property. In his opinion, the hour for that was not yet come. Neither had be yet taken his proper name. Passing the time in the labours of preparation in Galilee, he waited patiently the action of the Nazarene, who became daily more and more a mystery to him, and by prodigies done, often before his eyes, kept him in a state of anxious doubt both as to his character and mission. Occasionally he came up to the Holy City, stopping at the paternal house; always, however, as a stranger and a guest.

These visits of Ben Hur, it should also be observed, were for more than mere

lay us both with your mother to sleep as she sleeps!"

A blush burned Esther's whole face.
"I did not mean you to tell him so, father. I was concerned for him alone—for his happiness, not mine. Because I have dared love him, I shall keep myself worthy his respect; so only can I excuse my folly. Let me read his letter now."
"Yes, read it."
She began at once, in haste to conclude the distasteful subject.
"Nisan, 8th day.
"On the road from Galilee to Jerusalem.

"On the road from Galilee to Jerusalem.
"The Mazarene is on the way also.
With Him, though without His knowledge, I am bringing a full legion of mine.
A second legion follows. The Passover
will excuse the multitude. He said upon
satting out, 'We will go up to Jerusalem,
and all things that are written by the
prophets concerning me shall be accomplished.'

"Our waiting draws to an end.
"In haste.
"Peace to thee, Simonides.

BEN-HUR."

Esther returned the letter to her father, while a choking sensation gathered in her throat. There was not a word in the missive for her—not even in the salutation had she a share—and it would have been so easy to have written, "and to thine peace." For the first time in her life she felt the smart of a jealous sting.

"The eighth day," said Simonides, "the eighth day; and this, Esther, this is the—"

"The ninth," she replied.

"Ab, then, they may be in Bethany now."

now."
"And possibly we may see him to-night," she added, pleased into momennight, she added, pleased into momentary forgetfulness.
"It may be, it may be! To morrow is the Feast of Unleaven Bread, and he may wish to celebrate it; so may the Nezarene; and we may see him—we may see both of

and we may see him—we may see both of them, Esther."

At this point the servant appeared with the wine and water. Esther helped her father, and in the midst of the service, Iras came upon the roof.

To the Jewess the Egyptian never appeared so very, very beautiful as at that mc ment. Her gauzy garments fluttered about her like a little cloud of mist; her forehead, neck, and arms clittered with the massive jewelty so affected by her people. Her countenance was suffused people. Her countenance was suffused with pleasure. She moved with buoyant steps, and self conscious, though without affectation. Esther at the sight shrank within herself, and nestled closer to her father.

which here to you, Simonides, and to the pretty Esther peace," said Iras, inclining her head to the latter. "You remind me, good master—if I may say it without offence—you remind me of the priests of Persia who climb their temples at the decline of day to send prayers after the departing sun. Is there anything in the worship you do not know, let me call my father. He is Magian-bred."

"Fair Egyp.ian," the merchant replied, nodding with grave politeness, "your father is a good man who would not be

"Have you thought well of what you lo?"

"Have tried not to think of him, father, "I have tried not to think of him, "I have tried not to think of him, "I have tried not to think of him, "I have tr

Iras's lip curled slightly.

"To speak like a philosopher as you invite me," shesaid, "the least part always implies a greater. Let me ask what you esteem the greater part of the rare quality you are pleased to attribute to him."

Simonides turned upon her some what sternly. sternly.
"Pure wisdom always directs itself

retre wiedom always directs itself towards God; the purest wisdom is knowledge of God; and no man of my acquaintance has in it higher degree, or makes it more manifest in speech or act, than the god Ralbeau." good Balthasar."
To end the parlay, he raised the cup and drank.

The Egyptian turned to Esther a little testily.
"A man who has millions in store, and "A man who has millions in store, and fleets of ships at sea, cannot discern in what simple women like us find amusement. Let us leave him. By the wall yonder we can talk."

They went to the parapet then, stopping at the place where, years before, Ben-Hur loosed the broken tile upon the head of Gratus.
"You have not been to Rome?" Iras

began, toying the while with one of her unclasped bracelets.

"No," said Esther demurely.

"Have you not wished to go?" "Ah, how little there has been in your

life!" The sigh that succeeded the exclamation

The sigh that succeeded the exclamation could not have been more piteously expressive had the loss been the Egypttian's own. Next moment her laugh might have been heard in the street below; and she said, "Oh, oh, my pretty simpleton! The half fledged birds nestled in the ear of the great bust out on the Memphian sands know nearly as much as you."

Then, seeing Esther's confusion, she changed her manner, and said in a confiding tone, "You must not take offence. Oh, no! I was playing. Let me kiss the hurt, and tell you what I would not to any other—not if Simbel himself asked it of me, offering a lotus cup of the spray of the Nile!"

Another laugh, masking excellently the

Another laugh, masking excellently the look she turned sharply upon the Jewes, and she said, "The King is coming."

Esther gazed at her in innocent sur-

prise.
"The Nazarene," Iras continued—"He whom our fathers have been talking about so much, whom Ben Hur has been serving and toiling for so long"—her voice

iropped several notes lower—"the Nazar-me will be here to morrow, and Ben-Hur

Eather struggled to maintain her composure, but failed; her eyes fell, the tell-tale blood surged to her cheek and fore-head, and she was saved sight of the triumphant smile that passed, like a gleam, over the face of the Egyptian."

"See here is his promise."

And from her girdle she took a roll, saving:

eaying:

"Rejoice with me, O my friend! He will be here to night! On the Tiber there is a house, a royal property, which he has pledged to me; and to be its mistress is to be—"

pledged to me; and to be its mistress is to be—"
A sound of some one walking swiftly along the street below interrupted the speech, and she leaned over the parapet to see. Then she drew back, and cried, with bands clasped above her head, "Now blessed be fris? "Tie he—Ben-Hur himself! That he should appear while I had such thought of him! There are no gods if it be not a good omen. Put your arms about me, Esther—and a kiss!"

The Jewess looked up. Upon each cheek there was a glow; her eyes sparkled with a light more nearly of anger than ever her nature emitted before. Her gentleness had been too roughly overridden. It was not enough for her to be forbidden more than fugitive dreams of the man she loved; a boastful rival must tell her in confidence of her better success, and of the brilliant promises which were its rewards. Of her, the servant of a servant, there had been no hint of remembrance; this other could show his letter, leaving her to imagine all it breathed. So she said:

"Dost thou love him so much, then, or Rome so much better?"

The Egyptian drew back a step; then she bent her haughty head quite near her questioner.

"What is he to thee, daughter of Sim-

"What is he to thee, daughter of Sim onides?"
Esther, all thrilling, began, "He is my"-

A thought blasting as lightning stayed the words: she paled, trembled, recovered, and answered:

"He is my father's friend."

"He is my father's friend."
Her tongue had refused to admit her servile condition.
Iras laughed more lightly than before.
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TO BE CONTINUED.

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The Church In Mexico.

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explanation of the fact that they are so slow too root in Mexican soil. "They have but scratched the surface of the ground," writes "F. R. G.," Mexican correspondent of the Boston Herald, and himself a Protestant. And he further says: "This nation of ten million souls, says: "This nation of ten million souls, largely Indian, are no more to be won to the cold ideals of Protestant denominationalism, than they are to become Theosophists." The people are nothing if not Catholic. Without the taith, the Indians will return to their Aztec idols and human sacrifices; the educated me will become iniidels pure and simple,"

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half its zest when digestion is permanent impaired. Surely then a speedy mea of restoring this essential of bodily cou or restoring this essential of bodily col fort is worth trying. Every rank, eve profession, bears its quota of evidence the beneficent influence upon the stomac and also upon the liver, bowels and ki neys, of Northrop & Lyman's Vegetah Discovery and Depositic Cure, or cal Discovery and Dyspeptic Cure, or ce brated Blood Purifier. What is the w course suggested to the sick by this ter mony? We leave them to decide.

dropped several notes lower..."the Nazar-ene will be here to morrow, and Ben-Hur to-night."

to-night."
Esther struggled to maintain her composure, but failed; her eyes fell, the tell-tals blood surged to her cheek and fore-head, and she was saved sight of the triumphant smile that passed, like a gleam, over the face of the Egyptian."
"See here is his promise."

"See here is his promise."

And from her girdle she took a roll,

esying:

"Rejoice with me, O my friend! He
will be here to night! On the Tiber there
is a house, a royal property, which he has
pledged to me; and to be its mistress is to

A sound of some one walking swiftly a'ong the street below interrupted the speech, and she leaned over the parapet to see. Then she drew back, and cried, with bands clasped above her head, "Now blessed be Iris? "Tis he—Ben-Hur himself! That he should appear while I had such thought of him! There are no gods if it be not a good omen. Put your arms about me, Esther—and a kiss!"

The Jewess looked up. Upon each cheek

Esther—and a kiss!"

The Jewess looked up. Upon each cheek there was a glow; her eyes sparkled with a light more nearly of anger than ever her nature emitted before. Her gentleness had been too roughly overridden. It was ner nature emitted before. Her gentieness had been too roughly overridden. It was not enough for her to be forbidden more than fugitive dreams of the man she loved; a boastful rival must tell her in confidence of her better success, and of the brilliant promises which were its rewards. Of her, the servant of a servant, there had Of her, the servant of a servant, there had been no hint of remembrance; this other could show his letter, leaving her to imagine all it breathed. So she said:

"Dost thou love him so much, then, or

Rome so much better ?"

The Egyptian drew back a step; then she bent her haughty head quite near her What is he to thee, daughter of Sim

Esther, all thrilling, began, "He is my"— A thought blasting as lightning stayed as words: she paled, trembled, recovered,

"He is my father's friend." Her tongue had refused to admit her servile condition.

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CATHOLICS IN PROTESTANT CHOIRS.

A Young Lady Resigns Her Position at the Request of Her Pastor.

THE RELATION OF CATHOLIC MUSICIANS TO PROMULGATE RELIGIOUS WORSHIP.

The question of Catholics singing professionally in Protestant choirs is just now agitating social and religious circles. One of the sweetest soprano singers in Newark, Miss Mary J. Dunn, a Catholic young lady, daughter of a prominent and wealthy plumber, resigned from the choir of the Sacred Heart to accept an engagement to sing in the quartet of the North Reformed Church at Newark, N. J. Miss Dunn sang for three years without pecuniary compensation in St. Patrick's Cathedral, and then received \$200 a year, having through conscientious motives refused an offer of \$1,100 a year to sing in the Fifth Avenue Baptist The question of Catholics singing pro-

motives refused an offer of \$1,100 a year to sing in the Fifth Avenue Baptist Church, and another offer to sing in the Trinity Church, Newark. Her resolution to resist these professional calls faltered a few weeks ago, and, as already stated, she gave up her position at the Sacred Heart Church to become one of the paid quartet in a Protestant church.

When Mgr. Doane of Newark heard of the matter he communicated with the

When Mgr. Doane of Newark heard of the matter he communicated with the young lady's parents and besought them to exert their influence to have their daughter remain a faithful member of the Caurch. This had the desired effect. The young lady in deference to her parents' feelings gave up her position in the Protestant church and declared her voice would not again be heard in any church choir in Newark. Mgr. Doane, on last Sunday, not having heard of the decision at which Miss Dunn had arrived made the following reference to the case which will be of interest to our readers as showing the relation of Catholic musicians to Protestant religious worship:

relation of Catholic musicians to Protestant religious worship:

"As it has been publicly announced that a member of this parish is to sing in the choir of a Protestant church in this city, it becomes my painful duty to express my disapprobation of the fact which I have been unable to prevent, but which by silence I should seem to sanction, and to make known to you the law of the Church on the subject, lest others may think they are free to do the same. It is simply a question of right and wrong. The Church forbids her children taking any part in Protestant worship as a communication in sacred things, and the theologians enumerate singing in a Protestant church or playing an organ as among the things playing an organ as among the things forbidden under that head, though some

forbidden under that nead, though some say that in case of extreme necessity they may be tolerated when there is no danger of perversion,

"It is allowed as an act of civil respect, or at least, not considered a sin, to be present at a Protestant funeral, pro-vided that no part is taken in the religibe present at a Protestant funeral, provided that no part is taken in the religious ceremony. Such is the teaching of the theologians, according to the circumstances of this country, though in other countries they are more rigorous, and even that is forbidden. There is a great principle underlying this, and that is that no Catholic has a right to tolerate, by personal participation or sanction, religious error. So long as we believe that the Catholic Church is the one only Church of God it is evident that we cannot co operate with those religious bodies that refuse to submit to her authority and deny her doctrines, and that have raised the standard of revolt against her. Socially, our relations with those not of our faith, should be of the most friendly character. We wish them well, serve them every way in our power, pray for them every way in our power, pray for them, but not with them, and do all in our power to bring them to a knowledge of true faith.

"Beyond that we cannot go. They can come to us, but we cannot go to them. Many a poor servant girl has had the moral courage to refuse to join in family worship when her conscience for-bade. The true Catholic obeys instantly the voice of the Church as the voice of God. Obey your prelate, obey those who rule over you by divine appointment and right. No temporal advantage can ever justify our exposing ourselves in any way to lose our faith, which, as St. Peter says, is more precious than gold. So we must be on our guard against any Protestant association which tan gold. So we must be on our guard against any Protestant association which holds out any temporal advantage when the condition is taking part in any form of religious worship but our own. "As I said last Sunday there is a spirit

of schism and insubordination in the air. In New York, for example, Catholics are quoted as saying and writing things in utter contempt and defiance of eccle-siastical authority. Let us be on our guard against this moral missams and guard against this moral missems and malaria. Keep up the discipline of the Church. Render a willing and docile obedience to her decrees, knowing that when we hear her we hear the voice of God. 'He that heareth you heareth Me, and he that heareth Me heareth Him that sent Me.' The Catholic Church is that sent Me.' The Catholic Church is our teacher in morals as well as faith; she teaches us the duties which are coming to us all as Curistians and the things to be done and avoided peculiar to our state of life. She tells the Catholic physician what he may or may not do; so the lawyer, so all, in every estate of life, and her teachings will be found consistent with the general principles of truth and justice of which she is interpreter and guardian.

rruth and used of which are in inter-preter and guardian.

"A good many unjust and ungenerous things have been said about me during the past week. The defence has been heard before the complaint, a reversal of the pass week. The defeated has been heard before the complaint, a reversal of the ordinary course of proceeding. I know that I am doing an unpopular thing, that I expose myself to the charge of bigotry and intolerance, which in an age that, as was said of ancient Rome, tolerates every error while it rejects the truth, are recognized as an offence and a crime, but the truth cannot be betrayed, and while it should be spoken as the Apostles say, in love, it must be spoken, and that without fear or favor.

"If a pagan could say, "Let justice be done though the heavens fall," how much more a Christian, and a Caristian priest? I have not sought this quarrel; it has been forced upon me; and I trust I shall never quail for any human motive from what doing duty requires, however painful and distasteful to me personally it may be."

THE EXISTENCE OF GOD.

PROOFS FROM REASON THAT A BENEFICEN CREATOR RULES ALL THINGS. From L'Abbe Segur.

Is there a God who cares for us?

We are living in a strange age. Ideas
the most foolish and the most eccentric
appear in broad daylight, are printed in
the periodicals, romances and novels, and
spoken in public discourses. Never, perhaps, did the world assist at such a spectacle. They speak of everything without
knowing anything; they affirm or deny
what they are ignorant of; and especially
in matters of religion their impudence is
beyond measure. Is there a God who cares for us?

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There have been wicked people at all times; but there are different kinds of wickedness. The impious of our century are such without knowing why, and, as they are more ignorant than their predecessors, they are also more violent than they were.

It is not enough for them to ridicule It is not enough for them to ridicule the priests, the pious people, the sermon, etc.; they go further and attack boldly that which constitutes the basis of all human beliefs, the foundation of all religion. We not seldom find men who pretend not to believe in God, and who have the strange self love to lower themselves to the level of beasts, by affirming that man is but an animal like the others, that we have no soul, that after death all is finished, etc.

that we have no soul, that after death all is finished, etc.

We might shrug our shoulders at those hollow absurdities if it were not that, unhappily, many simple and uneducated minds are entrapped by those audacious lies, and gradually have their faith shaken. Faith remains always, somehow, because common sens? and conscience clamor so loudly that it is impossible completely to crush their voice; but instead of the bright light which first illumined the intelligence, there remains only a faint glimmer that threatens us any moment to expire. Hence, coldness and uncertainty in the fulfillment of duty and the practice of good.

of good.
Who knows, dear reader, but this is ofgood.

Who knows, dear reader, but this is your case. Who knews, but this sad history might become yours soon; for who can answer for to-morrow. He who has resisted ten assaults might be overcome by the eleventh, and would not have been conquered had he possessed weapons of defense. Allow me to offer you these pages as defensive weapons and ammunitions of war.

If the poison already has entered your mind, what I am going to tell you might perhaps paralyze the effects of the baneful venom, and save you; if, thank God, the evil is yet to come, then this autidate will make you invulnerable.

History tells us that an ancient king, of Asia, who was afraid that his enemies would poison him, so carefully secured his stomach against all poisons, that, when his foes came, they were unable to dose him and had to give it up in despair. So, I hope, it will be, my dear friend, when wicked men try to corrupt your heart by evil doctrines.

We will not talk science or high phil.

by evil doctrines

We will not talk science or high philosophy; we are going to have a good, sensible chat together, like brothers and friends. It is common sense we will invoke to solve this most profound, most sublime and most actual of all problems:

sublime and most actual of all problems:
Is there a God?
A good little boy of five or six summers
was eating his breakfast under the eyes
of his mother, and he was dipping conscientiously the little crumbs of bread,
which his mother cut for him, in a nice,
fresh, soft-boiled egg.
"My son," said the fond mother, "do
you know who made the egg you eat?"
"Yes, mamma," answered the little
man, "It was the little white pullet which
you gave me."

you gave me."
"And the white pullet, where does it

come from ?"

hens." "Very well! but if the first hen has made the first egg, who, then, has made

the first hen?"

The child stopped, thought for a

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The child stopped, thought for a moment and the good little puncture moment and the good little puncture moment answered to his mother:

is he was, answered to "It is the good God." And, indeed what else could he answer? Reason as much as you please; willing or unwilling, as sure as an egg cannot be made without a hen, and that a hen must come from an egg, as sure must we come to the first hen which laid must we come to the lifest new which laid the first egg. Well, who has made the first hen? If not that omnipotent Being, who made everything, who created everything out of nothing, and whom we call God?

An egg, you see, is sufficient to prove the existence of God; and that, in spite of all the reasoners and high-minded gentlemen; in spite of all the periodicals and infidels.

Everybody knows that, but everybody doesn't think of that. I remember that I used once a reasoning as simple, yet the more irresistible on account of its the more irresistible on account of its simplicity, to end a kind of religious discussion which I had with a young officer. He was fresh from the military academy, heard thousands of silly remarks at the salcon and mess house, and, dazzled by loquacity, or rather babbling of some of his comrades, he tried to place himself on their level, and boasted of strong mindedness.

This good young man, who endeavored to become bad, was speaking one day with me of his pretended philosophical views. He seemed particularly infatuated with a certain theory, renewed from the Greeks, and which a very learned lieutenant of his company was, for some days,

ant of his company was, for some days, developing at table, between the cups. That theory was invaluable, for its object was to do away with God, neither more

nor less,
"Men," said my little efficer, "have been, for sure, monkeys in their erigin;

oyster, etc.
"All those animals have started by being simply plants, which, themselves gradually became more perfect, detached themselves from the ground, became animated and finally lived. These plants themselves were dirt and stones before being plants, but through the action of the sun, the central fire of the earth, and I do not know what else, they grew in grade and grain. And," he grew in grade and grain. And," he added, "that is how all things are ex-

plained."
"But," said I, "the earth itself, and the sun, and the central fire, where do they come from?"
"They must be explained, too."
"Of course," he said, proud of his system; "they are vapors, or mists, or gases which combined and united themselves together little by little. You see, all is explained, yes, everything, and I do not see what is the use of a God."
"But, my poor friend." I retorted.

"But, my poor friend," I retorted, laughing, "if you had nothing else left but your mists and your primitive gases, even that is something! Something must have made them!"

must have made them!"
My brilliant second lieutenant nor his friend, the free thinking first lieutenant, had never thought of that.
"That is true," said he, simply, and coloring a little, "that is true." And he never spoke of his system again.
Your philosophers of the work-shop, of the barracks, and of the salcons are cf the same stamp of my lieutenant. Listen to them, if you please; believe them if you can; you cannot do it.

CATHOLIC PRESS.

Ave Maria A missionary priest in the far North-west, in a communication to the Monitor, states that he lately had the happiness of receiving into the true Church six adult receiving into the true Church six adult Protestants. On Easter Sunday the same zealous missionary gave Holy Communion to 400 Indians. "These lowly children of Nature are so devoted to the Sacred Heart of Jesus as to communicate on the first Friday of every month, which they distinguished from other Fridays calling it 'the great Friday.'"

A Sister of Charity in Italy recently found that a relic of the heart of St. Vindent de P ul had become detached from its covering in the reliquary which she wore. A priest of the archdiocese broke the seal, in order that it might be made more severe. The relic was allowed to more secure. The relic was allowed to fall on a clean sheet of white paper, and, as it was too small to be taken up with as it was too small to be taken up with the fingers, a needle was used. The moment the needle plerced t e relic, a blood red liquid flowed therefrom and colored the paper. The incident was related to the archbishop, who imme-diately ordered the sheet of paper to be preserved with care and respect, and sent a report to the Holy Father.

a report to the Holy Father.

A noble charity in Dublin is known by the pathetic name of the Hospice for the Dying. Not long ago two ladies visited the ward where men of all ages lie waiting for the coming of the consoler. There is sometimes a long period of waiting, and the poor fellows are glad to see a cheerful visitor who brings a little sunshine. One of the ladies had a guitar, and was playing for the patients, when a strange gentlemen for the patients, when a strange gentleman was ushered into the ward. He appeared to be much attracted by the scene, and presently volunteered to sing. And sing he did, to the delight of his audience. The singer was Mr. Santley, who, on the same night, held all the musical world of Dub lin spell bound by his sublime interpretation of "Elijah." Many of our readers may not be aware that he is a devout con-

"And that other hen?"

"Well, it comes from another egg; and so it goes on always."

"And the first of all the eggs, who made it?"

"But, mamma, it is the first of all the hens."

been, and ever will be, the especial friend of the poor, the sfflicted, the friendless and the unfortunate. There are none, of any class, beyond the reach either of her authority or of her sympathy. To the rich she preaches the necessity of sharing God's gifts with the poor; to the poor she compliance with teaches the lesson of compliance with whatever appears to be the will of God. Murmuring and discontent are feelings always repressed by her.

Too many Catholics contrive to be blind to the obligations of the fifth pre-cept of the Church, that we should con-tribute to the support of our pastors. This is a great oversight. One command is as binding as another. He that preaches the Gospel for our benefit spiritually should receive a temporal maintenance. And certainly no man is so poor as to be unable to contribute a share of his means for his pastor's support. Although it is of obligation, nevertheless these contributions should be made cheerfully, and we will go so far as to say, thankfully.

Boston Pilot. Honest Englishmen and Scotchmen are Honest Englishmen and Scotemen are telling home truths just now. Professor Rogers, of Oxford University, made a speech in Gasgow on April 19, at a meeting over which Sir Charles Tennant presided, while those on the platform incluled Sir William Collins, Councillor Graham, Mr. John Ferguson and several Presbyterian clergymen. Professor Rogers said:—"Two centuries and a half ago Scotchmen were Home Rulers for their own country. They knew that violated rights of conscience and rapacity and the rights of conscience and rapacity and the plundering of a weak country by a strong one was generally the result of a reign of what some people called law and order (cheers and laughter). The Government were going to put down crime in Ireland, which he held was singularly free from crime, and they had only 516 cases of outrages in Ireland, whereas in the London Marlborough Police Court alone they had 16,000 cases every year. If these cases happened in Ireland every one of thread 16,000 cases would have been returned as "outrages," to say nothing of those the Times newspaper would invent returned as "outrages," to say holms of those the Times newspaper would invent (laughter and cheers). There were ten police courts in London, and at the rate of the cases in the Mailborough Court there would be 160,000 outrages every year in London (which had population about the same as a population about the same as that of Ireland) in contrast to the 512 outand it is by successive improvements a population about the same as and perfectionments that they arrived at what they are. Monkeys, in their turn have not been monkies all at once, but Bill (cheers)." With regard to the Parnell

it has taken time, centuries upon centuries, to bring them that far; and so with all the other animals, even the lowest, even the toad, the snail, the respect for the morality of the Times," that it was "grossly unfair," that it and other papers in their attacks on the Irish representatives had "got to the very depths of baseness."

N. Y. Freeman's Journal. "The Freeman's Journal very absurdly billows the attempt of certain high dignitfollows the attempt of certain high dignit-aries to make the Catholic Church an American institution. It cannot do this so long as we Protestants remember that the Catholic Church originated the Masthe Cstholic Church originated the Massacre of Bartholomew and the Eict of Nantes." Mr. J. J. Beamer, "journalist," of Poughkeepsie, is kind enough to write this. The Catholic Church is the most American of all the admirable things called and miscalled "American institutions." It blessed America before the Puritans brought their un-Christian in tollerance here. It has since the found-Puritans brought their un-Christian intolerance here. It has, since the founding of the American Republic, been one
with the best impulses and efforts of
Americans. It alone preserves the family
among the wars of the sects. It is
an American institution in the
sense that it is here to stay, that it is part
of all that is good and stable in American
life. We disapprove of slang; but as
grammatical usage is good grammar, and,
as American slang by usage becomes idiogrammatical usage is good grammar, and, as American slang by usage becomes idiomatically American, we may apply a certain bit of transformed slang to Mr. Beamer's reproach. The St. Bartholomew Massacre and the Edict of Nates are "chestnuts"—fossilized in public school

Catholic Columbian.

Catholic Columbian.

To be "Evangelical" will soon come to the same as being devoid of both learning and good manners. Webster defines "To Evangelize" to "Convert to a belief of the Gospel;" and an "Evangelist," "A preacher who is authorized to preach but who has no charge," &c. To evangelize a la Jones, Small, et al., is simply to bring the Gospel into contempt. As to being preachers authorized to preach—none of preachers authorized to preach—none of them from the days of Luther downwards— have been that; but they had a certain air of respectability in contrast with the modern brood of evangelists; among the latest, one Forrest has "bobbed up" at San Francisco, where he astonishes the Christian sense of decorum and smashes all grammatical rules at one and the same time. One of his first evangelical (!) utterances was that "Ohrlet had dealt him a full hand and made him a winner every time." He dis-likes the Episcopalians on account of the manner in which they "do the prayer act." This class of fellows were intended by nature to be clowns in some one-horse

"Rev. Sam Jones is a kind of rhetorical mustard pot. In his exasperation at the Catholic Church he declared recently that "Rome is just half a mile from—Sheol." Well, half a mile is a safe distance if you stay there. "—N. Y. Herald. And she stays there a ston-gap, as it were, to keep as there, a stop-gap, as it were, to keep as many as she can from following the "mus-tard pot" pulpiteers and tumbling in.

tard pot" pulpiteers and tumbling in.

What a withering pen is Labouchere's.
This is how he playfully crucifies the
liberal Judas Chamberlain, in a recent
number of his paper Truth: "Mr. Chamberlain is now, I rejice to know, at home,
where he can receive all the attention which
his case requires. The unfortunate gentleman is much shaken in nerve and body.

He receive most of his time in reading He spends most of his time in readin fiction, which, as involving no great strain on the intellectual faculties, is permitted by his medical attendant. His favorite romance is 'Parnellism and Crime.' He thinks the proprietor of the Times, whom he calls 'Walker' (this confusion of names) he calls 'Walker' (this contusion of names) is a very common symptom in these cases) is the greatest of living men, and hopes soon to see him made a Peer by the title of Lord Mendax. He spends most of his time in the conservatory trying to produce map, "It was the little white pullet which ou gave me."

"And the white pullet, where does it ome from ?"

"And the other egg,"

"And the other egg, who made it?"

"Well, another hen," said the child, another hen," said the child, "And that other hen?"

"Well, it comes from another egg; and of the poor, the sillicted, the friendless of the same deares.

"It was the little white pullet which it on of "Elijah." Many of our readers may not be aware that he is a devout contours of Lord Mendax. He spends most of his time in the conservatory trying to produce a cross between the primarose and the government. The Catholic Columbian.

Catholic Columbian.

Catholic Columbian.

The proposes that the same dreal pitch is important matter or child. If he succeeds, he proposes that the and Jusse Collings should wear the hybrid in their buttonholes. He sleeps well, but always has the same dream—that he is Prime Minister." If the Birman dream well, but always has the same dream—that he is Prime Minister."

The Catholic Columbian.

The Catholic Columbian well with the important matter were prival madman, Labouchere's pen is enough to make him one.

Cleveland Universe. The brave Irish editor and member of parliament, Mr. William O'Brien, spoke on parliament, Mr. William O'Brien, spoke on Friday at Kingston, Ont., though lamed and sore from the ruffianly Orange assault at Toronto. At Kingston the police coolly permitted a large Orange mob to gather and assault him, as he was leaving the place of lecture, and it is a miracle the plucky Iriahman was not murdered outright. A friend hastily effected a change of hats with him, or he probably would not have escaped. He was again hurt, and is a serious sufferer from his injuries. The American newspaper men were fiercely pursued, and were lucky in saving fiercely pursued, and were lucky in saving their lives. It is hard to picture demons of a more lurid hate than these Orange thugs. They should nevermore insult American soil by their offensive British parades in boiled lobster habiliments. As lovers of free speech ther name is "mud."

Colorado Catholic. Holy Church teaches no more consoling loctrine than that of the Communion of Saints. It breathes a wisdom that re-freshes in the weary pilgrimage of life. It is a fountain of sweetness to the tired traveller in the arid desert of earthly existence. Far away where angels and saints enjoy life supernatural, a smile lights up the face of heavenly church at the vision of the noble pilgrim's toil, and the prayers of these blessed spirits are swelled by a friendly chorus from the voices of purgatory's patient souls who, in return for the suffrages of their militant brethren here below, offer the throne of mercy a sweet, a fruitful violence. How beautiful is the sympathy so helpful that binds together the three great divisions of the faithful who form the one, true, eternal church. Often, then, should mortals here be hushed in deep meditation in the solemn presence raveller in the arid desert of earthly ex. in deep meditation in the solemn presence of this reflection of comfort and encourage ment.

Horsford's Acid Phosphate IN WEAK STOMACH AND DYSPEPSIA.

Dr. J. C. Winans, Madison, O, says:
"I have used it in atony of the stomach,
dyspepsia, and vomiting in pregnancy,
and found it an admirable remedy; also in atonic conditions where phosphorus i required."

IT CAN Do No HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

DAVITT DESCRIBES

REMARKABLE POINTS OF RESEMBLANCE BETWEEN THE SCOTCH CROFTERS AND THE IRISH FARMERS.

THE IRISH FARMERS.

In an interview with a special correspondent of the Scottish Leader on the 7th inst., Mr. Davitt answered some very interesting questions arising out of his visit to the Highlands.

On being asked by the Leader representative how he was pleased with his visit, Mr. Davitt answered: "Oh, I'm immensely pleased with the entire tour," he replied. "Nothing could exceed the kindness and courtesy represented in the hospitality of the Highlanders."

"Does our Highland scenery compare well with the beauties of Ireland?" "It is of a different character. We have something approaching Highland scenery in Connemara and in Kerry, and also in several places on the east coast of our Hibernian island. In Connemara we have in a smaller area a larger number have in a smaller area a larger number of cone shaped mountains. But we can-not boast of the same number of picnot boast of the same number of pic-turesque valleys and straths as you have in the Highlands. To compensate, how-ever, we have, I think, a larger number of lochs—of beautiful lochs especially— but, excepting the incomparable Kil-larney, we are not able to come up to Loch Lomond.

A TEST OF PATRIOTISM.

A TEST OF PATRIOTISM.

If, as a patriotic Irishman, I had not to stand by Ireland, I should certainly give the prize for scenic beauty to Scotland,"
"Do you find the Highlanders in as satisfactory a condition as the scenery?"
"No, hardly, but the crofters in Caithness and the neighboring mainland counties seem to be better fed and clothed and housed than the farming classes of similar standing in Ireland."
"About the Hebridean Islands?"
"Here in Skye I notice the same miserable hovels with which I am so familiar in Connemara, the smoke coming out of

in Connemara, the smoke coming out of the doorway, and with every appearance of poverty and degradation. The people of Skye, too, in other respects resemble the peasantry of Ireland far more than the crofters of the mainland of Scotland

"Very likely, then, the languages resemble each other?" "Yes. I can understand the Gaelic in Skye, and have found good Gaelic scholars who understood me when I spoke in native Irish. To me it is a matter of surprise that such a close resemblance in pronunciation, and me idiom should remain between the spoken Gaelic in the Highlands and the Gaelic of the west of Ireland, considering that the Celtic races in the two places must have been separated for at least 2000 years. Of course, that is to me an interesting and a very agreeable circumstance, and I think if I remained in Skye for a month I would be able to speak the provincial Gaelic so as to be understood by the crofters." "Very likely, then, the languages re-

HIS FONDNESS FOR GAELIC.

"You like the Gaelic language, of course?" "Certainly. It has been a very interesting feature of my meetings, both on the East and West coasts, to have speeches delivered by crofters in the Gaelic tongue, Speeches in Irish are often delivered at meetings along the west coast of Ireland. I find among the crofters here, as among the inhabitants of the islands off the western coast of Ireland, and in other parts of Ireland, the same tradition that the land formerly belonged to the people prevails."

"Does the language bear this out in any way?" 'You will see whether it does when I mention that neither in Irish nor in Gaelic is there any word for land. HIS FONDNESS FOR GAELIC

nor in Gaelic is there any word for land.

lordism. What do you think of Highland hos-

western coasts, and the way in which they greet strangers into their midst."
"Then, sir, we find that there is a similarity between the scenery of Ireland and of the Scottish Highlands and islands, There is also a close connection evidently between the two native languages?" "Exactly, that is how matters; as it seems to me, stand." as it seems to me, stand."

THE ONLY DIFFERENCE.

"Well, is there not a third similarity?

Do you think that the question to be settled in Ireland and the question to be settled in the Scottish Highlands are alike?" "Practically the demand in both cases amount to the same thing, the only difference being that the Irish have been longer trodden on in demanding home rule and land reform than the Celts in

the Highlands."
"What opinion do you hold as to a remedy?" "It seems to me that the grievances on the land question being about the same in Ireland and your High-lands, the ultimate remedy in both cases will also amount to the same." Just so; the Highlands and the

Hibernians are pretty nearly in the same hole more ways than one. Now what do you think of Mr. Chamberlain's tour?"
"Mr. Chamberlain's Highland tour?"

"Have you any particular idea about nat matter?" "Well, the fact about that matter ?" Mr. Chamberlain is this. He cannot possibly understand either the Irish or the Highland people; at least, that is my opinion of the right honorable gentleman. It requires a statesman with a great deal of heart fully to sympathize with the past sufferings, the present grievances and the honest aspirations of ne peoples of Ireland and the High-

"And Mr. Chamberlain's heart?" "I very much fear that Mr. Chamberlain has not shown himself to be overburdened with too much heart."

Consumption Surely Cured.

TO THE EDITOR

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O address. Respectfully. O. address. Respectfully, Dr. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.

THE CATHOLIC RECORD RICHMOND T. ONTARIO DEM P. GOPPEY, M. A., LL.D., EDITOS BOS. GOPPEY, PUB. AND PROP.

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Catholic Record

London, Sat., June 11th, 1887. MR. O'BRIEN'S VISIT TO CANADA.

It is maintained with great pertinacity by a large proportion of the Canadian press, that the visit of Mr. O'Brien to Canada to expose the harsh treatment to which the tenants of Lord Landowne have been subjected, was uncalled for and impertinent. Even that portion of the press which has exhibited a certain amount of sympathy with Ireland, and a desire to see Ireland's grievances redressed, has aken this view of the case. The Toronto Globe may be consider

fair exponent of this opinion so widely entertained even by the more liberal class of Protestant Canadians. In that journal of date June 3rd, we find the following: of date June 3rd, we find the following:

"It must now be plain to almost every
Irishman in Canada that the Globe's strong
objections to the visit of Mr. O'Brien were
based on accurate forecast of what would
result. His project was wrong in conception, and he was clearly not the man
to carry it through with the minimum of
offence. Canadians, though they are
generally favorable to Home Rule, particularly because Mr. Gladstone supports
it, could not but be scandalized by
Mr. O'Brien's preliminary threat to drive
the Queen's representative out of this
country. It did not matter to them
whether the Governor General were an the Governor General were an dlord or a harsh landlord. They whether the Governor General were an easy landlord or a harsh landlord. They had to do with him solely in his office of Governor General, the duties of which he has discharged with universal acceptance. Though they might have been induced to examine into and reprobate the conduct of any other Irish landlord, or of Irish landlords in general, they necessarily felt debarred from going into the private conduct of one who is temporarily here to symbolize the Queen, and is, in a manner, the guest rather than the ruler of the country."

ness of the Globe in reprobating the vio-lence of the ruffianly mob that disgraced Toronto on the occasion of Mr. O'Brien's visit, and its outspoken condemnation of those who, like Mayor Howland and the Chief of Police, virtually countenanced the conduct of that mob by palliating it, we must decidedly dissent from the view that the conduct of Lord Landowne towards his Luggacurran tenants ought not to be criticized in Canada. Before now the Governors-General of Canada have been subjected to severe criticism, and have been handled severely enough affirm that we are resolved to sacrifice manded it. Sir Francis Head was not spared by William Lyon MacKenzie, and at a later period, viz , 1874, nearly one united in denouncing the acts of one of Canada's best Governors, Lord Dufferin.

It was moved then at a party caucus by Hon. Mr. Cauchen, and seconded by Hon. D. Mille, that the prorogation of Parliament in August of that year was a "gross violation of the privileges of Parliament and of the rights of the people." The whole tenor of the speeches de when this was passed, showed that it was aimed at the Governor-General, and in fact the seconder of the resolution in a speech delivered shortly afterwards at Aylmer, Ont., accused the Governor-General of interfering, as did Charles I. "with the freedom and privilege of debate." Others compared him with King

John and James II. Between the act which brought down these denunciations upon Lord Dufferin. and that of which Lord Lansdowne stands accused, there is no comparison. The latter is accused of employing the heartless measures which heartless laws supply, for the purpose of leading the movement for expatriation and extermination of suffering people, and the accusation justified by proofs which cannot gainsayed. Why then should the ngues of the patriots be stilled whose du'y it is to fight the battles of their country, by exposing the grievances and the inding oppression under which she labora?

It is right that Canadians should know what use even the highest dignitaries in the country make of the position they occupy amongst us, and if they employ it to a bad purpose, we want none of them. Let it not be said that because Lord Lans. downe occupies a high position here as reresentative of the Queen, he is therefore to be above criticism as regards his conduct in Ireland. The cause of an oppressed rationality is the cause of liberty-loving people everywhere, and Canadians who love liberty and hate oppression will not

oppressors.

It is this contingent which caused the Parliament of Canada, the Legislatures of Ontario and Quebec, and of many of the States, to express their sympathy with Ireland, and which but a few days ago induced the Legislature of New York to receive Mr. O'Brien with special manifestations of respect on the floor of the house; and all the resolutions of all the Orange. and all the resolutions of all the Orange Lodges of Canada, Grand and subordinate,

Lodges of Canada, Grand and subordinate, will not stifle it.

The Orange lodges, now so demonstrative in their expressions of loyalty, and so loud in their reprobation of any word spoken against the Queen's representative, were of a very different feeling when Lord Elgin assented to a law which did not please them. Then the Queen's not please them. Then the Queen's representative was hooted and insulted, representative was hooted and insulted, and even rotten-egged, when he appeared in public. We have not forgotten how the loyal Orangemen, under the leader-ship of the father of Canadian Orangeism, raised the black flag at Brockville when Lord Eigin was expected to land there. They were not then restrained, by their sentiments of supreme loyalty, from insulting the Queen's representative. It is easy, therefore, to penetrate the inwardness of their present protestations. They are actuated, not by loyalty, but by the desire to see tyranny perpetuated in their own native land. They are willing even to stand by while their own co-re ligionists in Ulster are ground down by landlord oppression, because they imagine that a still larger number of ime.

FRENCH POLITICS

France has not been, since 1870, in state of greater doubt, suspense, dread and uncertainty than at the present moment. The republican party, so long in the ascendant, is now hopelessly divided, and no man can safely venture to predict what a week or a month may bring about. The North German Gazette very justly compares the French Cabinet making to Penelope's weaving. What is done in the daytime is undone at night. Less than a month ago, M. Goblet, then at the head of an administration giving some promise in which he began by praising the sagacity and unanimity of the putlic opinion which had supported his government through trying incidents. Then, in moch heroic style common to French radical statesmen, he went on: "France," M. Goblet said, "under the influence of liberty has imbued herself with a new temperment; a calmness and presence of mind and resolution have replaced that excitability and somewhat unstable ardor with which she has often been reproached. Let us strengthen ourselves in these new manners. We may need them. The time of

trial has perhaps not passed. If troubles come we shall not have provoked them. While it is unnecessary to affirm that a nation like ours, in the full process of transformation, earnestly desires peace to develop itself, it is still less necessary to France, uplifted from her disasters, has taken confidence in herself; very far from menacing any other nation, she is preparing to welcome with joy and reciprocate all sympathy, but is no less ready to confront unjust aggressions. This is the only attitude consonant with the dignity of great nation. It is because we know that the unanimous sentiment of the coun try; because we have felt the soul of rance vibrate that we can now withou eservating and without having any new natter to engross our thoughts, return to

the consideration of home affairs." Well, notwithstanding all those assurances of M. Goblet, his cabinet has since ignominiously fallen, and the country been forced to endure a crisis of a specially painful character. M. de Freycinet was vainly requested by the president, M. Grevy, to undertake the forma tion of a new government. He saw too many difficulties in the way to permit his acceptance of the task. The fact is that he saw complications at hand with Germany, that France is every moment in danger of domestic trouble, and that the finances of the nation are, on account of the enormous military expenditure which existing circumstances render necessary, in a condition of grave disorder. He knows that, in view of those facts, no statesman could without offending the national amour proper, attempt the formation of a cabinet prepared to do justice to the true wants of the people. We are not surprised at his hesitation. The task is one to appall the stoutest heart. M. Rouvier has been induced to form an example of the rights of self-government for Ireland, and will remain with them until the day of final success shall come, as it surely statesman could without offending the administration, but it gives no sign of strength or endurance. A leading New York paper says of it : "There seems to be small doubt that M. Rouvier has succeeded in forming a makeshift Cabinet for France the greater part of the material It only shows that party defeat goes for find an earnest echo in every houset heart

group of statesmen—which is postmortem proof of Gambetta's greatness. But despite the makeshifts of M. Grevy, the present situation in France cannot es long. There must be an appeal to the electors, and the result will not be likely to please the Republicans. The opposition to them was very strong at the last election, and nothing has happened since to

change public feeling." The present situation in France car indeed long endure. But what is to fol-low the present? A monarchical reaction? Very likely, but in the present temper of the French radicals the monarchical party will not, we believe, be permitted without an armed struggle to acquire predomin ance. France is, to our mind, on the eve of a great change, but a change that will not be accomplished without bloodahed. Radicalism has at all events egregiously falled to held the country together or give it good government.

MR. O'BRIEN'S CROWNING VICTORY. Mr. O'Brien's reception in the metro

polis of North America on Friday even-ing last was without doubt the proudest event of his life, the crowning triumph of the anti Lansdowne campaign on this con-tinent. Few events have, in our recollec-tion, ever so stirred up the public mind of Canada and the United States as the visit of Mr. O'Brien to expose the heartless cruelty of the Governor-General of Canada towards his Irish tenantry. Lord Lanedowne very much mistakes the drift and force of public opinion in the Domnion if he imagines that an Orange horde at Toronto, Kingston, or Ottawa constitutes the people of Canada. On his return to Ottawa he boasted of the enthudasm shown for him on the way from Coronto to the Dominton capital. He had just passed through the most ignorant and ferocious population in the North American continent, through a country whose savage physical inhospitality i only equalled by the brutal intole ance of the mejority of its inhab itants. In no other section of the country would he be received with either heartiness or enthusiasm. friends are perfectly welcome to any satisfaction they can derive from Orange jubilations in his honor. The tidings of the outrage perpetrated on Mr. O'Brien at Toronto, Kingston and Hamilton pro foundly moved the American people from the very beginning. They felt aggrieve that in any part of this continent there could be found men savage enough to assail a defenceless and unarmed man. In New York especially did the feeling ran high. The citizens of that m'ghty centre of American greatness resolved that Mr. O'Brien should on his return from Canada be, at their hands, the recipient of a welcome never before equalled in America. One hundred thousand men—three-fourths of them not of Irish origin formed the procession which welcomed him to the first city in the New World. its effusive greetings to men of worth and gathering which greeted Mr. O'Brien at

New York, June 1.

My Dear Sir,—Just returned from an absence, and compelled to take the next train to-day for Washington. I have your invitation to attend to-morrow's reception to Mr. O'Brien. It is hardly to be hoped that I can return in time, but I wish to express my respect for Mr. O'Brien and my admiration for his pluck, not forgetting to record at the same time the contempt justly due to the rude and brutal indignities offered him in Canada. I hope the occasion chosen to enable our citizens to pay honor to Mr. O'Brien will be all that it need be to express the sentiments of New York. Cordially your obedient servant, ROSCOM CONKLING.

James O'Gorman, Eq., Chairman, &c., Gov. Hill sent the following letter:

State of New York,
Executive Chamber, Albany, June 1.
DEAR SIR,—I regret that official engagements at the Capitol will prevent my acceptance of your invitation to attend the reception to Hon. William O'Brien, M. P., to-morrow evening.

You may assure Mr. O'Rrien that one popular men in the State of New York :

the Academy of Music will serve to show

the depth of American sympathy evoked

for Ireland's cause by Mr. O'Brien's visit.

They are from the two most beloved and

M. P., to-morrow evening.
You may assure Mr. O'Brien that our to the course of the course of Home boiders, and that the cause of Home Rule in Ireland has no more earnest friends than are to be found in the Empire

tate. We admire his ability and his courage

will.

Let the friends of Ireland take courage!
Their hour of deliverance is near at hand.
I remain your fellow-citizen,
DAVID B. HILL
Patrick Glesson, E.q., Secretary, & ...

Well and truly indeed might Mr. in which is Opportunist. Yet this is a O'Brien exclaim: "The work on which singular fact, for the Opportunists were we came is done and, thank God, victori-O'Brien exclaim: "The work on which badly beaten at the last general elections. ously done." His parting appeal will little in F.auce. M. Rouvier was even in of America—an appeal to the millions of

ministrice in the Republic have been to forget every personal or party division largely recruited from the Gambetta in order to stand by the old land and the old cause in this supreme crisis of its fate.

ANTI TITHE RIOTS IN WALES.

The incorgruity of a State Church supported by a population who do not believe in its doctrines is causing trouble in Wales. It is but a few years since Ireland was relieved of this anomaly, and this result was not attained without much wrangling and many a hard fought con-test. The opponents of Ireland's autonomy of course desired to perpetuate the mon-strous nuisance, and it was represented that the removal of this grievance would inflict a serious blow on Christianity itself, However, the grand old man was equal to the occasion, and through his energy and firmness the people of Ireland were dethe signs of the times. livered from the gigantic fraud. In Wales almost the whole population belong to the various Methodist and other non-conforming sects. The inhabitants are, for the most part, small farmers and peasant proprie tors, and at the present time these are suffering from severe agricultural depression.

The burden of paying tithes, under such circumstances, becomes intolerable, and the people, goaded to desperation by the exactions of the Anglican clergy, are taking the law into their own bands, or rather they are determined not to yield submis-sion to laws which they know to be unjust, and which are imposed on thes against their will. The authorities have been resisted and defied. The bailiffs and sheriffs, escorted by a large body of police, have been routed in an attempt to collect the tithes by force, and at Meiford many of the combatants on both sides were severaly

ir jured. These tithes are, for the most part, payable to wealthy ecclesiastical corporations at Oxford and elsewhere. They were origina'ly intended to represent one-tenth of the profits of the produce of the land, but at present they reach nearly 40 per cent, of the net profits. The more crying the iniquity, the more certain is it that the grievance will be soon redressed, and there is little doubt that the population will soon be relieved from the great injustice and heavy incubus by which they are now oppressed. The ecclesisatical taxgatherers are hurrying the moment when their exactions shall cease, by refusing to make any concessions. This suicidal policy has driven the people to desperaon, and soon the State Church must bid adieu to Wales. The time cannot be far distant when, even in England, all conmeetion between Church and State will be

MR. DAVITT IN SCOTLAND.

Mr. Davitt has been doing excellent ork for the cause of freedom and justice Scotland. He has gone among the Crofters to put before that long oppressed portion of the Scottlah nation the views of the Irish party in Parliament on land reform and the right of local self-government. At Dingwall he pointed out that having no case against Ireland's just demand, the only recourse of the Tories is to abuse and vilify the exponents of that the Ontario tax payer appears not to feel Rome, but remained outside with regret-demand. The Irish were, he pointed out, his burden. to be coerced for asking for what English men have enabled Bulgaria to win Englishmen readily cheer every other struggling nationality in a glorious contest for liberty. But Ireland is, accord ing to the Tory view, the home of crime and outrage, its people incorrigible sinner against all law and order, its lords destitute of moral responsibility, while the demand for Home Rule is merely a cover for selfish purposes or sinister designs, to be crushed by coercion. At Galtymore. Mr. Davitt was received with great enthusiasm and dealt vigorous blows at landlord monopolistic tyranny. As an instance of the excellent feeling created by his speech at the meeting there, we may be permitted to publish the following series of resolutions there unanimously

That this meeting of west coast High-landers hall this visit of Michael Davitt, the martyr patriot of Ireland, as harbin-ger of a bright day for the sea divided Gael.

That this meeting declares its unabated assidence in the Bucht Hon W. F. Glad

confidence in the Right Hon. W. E. Glad-stone, M. P., as leader of the Liberal party, and approves of Home Rule, not only for Ireland, but also for other parts of Great

and approves of Home Rule, not only for Ireland, but also for other parts of Great Britain.

That this meeting considers the Coercion Eill now before Parliament to be utterly uncalled for and unjustifiable; that if passed into law it will subject the lives and liberties of the Iriah people to the caprice of the privileged and idle classes, from whom they have already suffered so much; and that we deeply sympathise with our long suffering and much enduring brethren in Ireland, and assure them of all the support in our power in opposing the renewal of the hateful policy of the past.

Seeing that the Almighty created the land for the use of the people, this meeting repudiates the pretensions of the tandlords of this country to the absolute and uncontrolled possession of the soil, and urges the continuation of the land agitation till the people have gained their inclination of the interval of the inte

agitation till the people have gained their inalienable rights to the soil of their

We have already expressed our hearty pleasure at the exceedingly remarkable good feeling shown by a large majority of the Scottish people towards Ireland in

nation has proven itself in the last two election contests quite as ardent in the cause of Home Rule as even the Irish. The union of Scotland with England, brought about by means just as condemnable as those whereby that of England and Ireland was executed, has never been really popular in Scotland. For many years after its inauguration the discontent in the latter kingdom was deep and bitter. The intensity of this feeling showed itself clearly by support accorded the "Pretender" in the Lowlands in the struggle culminating on the disastrous field of Culloden. Nor would Scotland have ever acquiesced in its provisions but for Britain's willingness to meet Scottish views in Parliament. The present frater-nization of Scotland and Ireland is one of

EDUCATION IN OURBEC.

The Mail is still troubled about educa tion in Quebec. La Veite having taken M. Guimet, the superintendent of education in that Province, to tesk for declaring in his annual report that the state has the right to inspect Public Schools and all other educational establishments in the receipt of state subventions, the Mail grows wrathy and sesumes the garb of s prophet of evil. The Colleges and convents of Lower Canada are, it is true, in receipt of moderate grants from the Provincial Treasury, but the receipt of these grants does not imply that these institutions are to admit state interference in any form affecting their religious freedom. We doubt if any of these establishments did, as the Mail avers, refuse the statistics that the department may have asked for. If approached in a proper spirit, none of them would, we feel assured, do anything of the kind. But there is a vast difference between the contribution of statistics and the acknowledgmen of state supremacy in the matter of educa tion. The very limited aid granted by the Quebec treasury to Catholic houses of superior education was never intended by the Government of the Province as a basi to any such claim as that which La Verite attributes to M. Quimet. The State has no call or justification to interven between the child on the one hand and the supernatural right of the Church as well as the natural right of the parent on the other, in the matter of education. The Mail says of this principle:

Mail says of this principle:

"To this principle, a survival from the Middle Ages, the lamentable intellectual condition of the habitant is primarily due. The school in Quebec is in the main a place for teaching the child its cateshim and other prayers. If the child can pick up a faint and fleeting knowledge of the Three R's, well and good; but its chief business is to prepare for first communion, and to become acquainted with the fringe of that wast mass of legend which forms the sacred literature of the people, taking the place occupied in Protestant communities by the Bible."

Here is discovered the real animus of the Mail's position. It sees in the present state of things in Quebec no hope for the habitant. For the consola ion of Ontario's tax payers it informs them that everyone of them is carrying a habitant on his back. The habitant seems quite satisfied, while the New Movement up to the gates of

THE GEORGE THEORY.

The N. Y. Tribune takes, in reply to s prrespondent, irrefraçable ground in reference to the Henry George land ownership theory. The Tribune points out that according to Mr. George the value of land is not created by man's labor and therefore cannot be appropriated by individuals, whereas the truth is that the part of the value of land which is the result of man's labor is infinitely the greater part and is absolutely inseparable from the intrinsic value of the land, or the value existing independently of such labor. "Name," says the Tribuns, "a tract of ground anywhere, examine its history closely, and it will be found that its value has been created by the building of roads, the creation of means of reaching it and transporting products from it by the clearing, fehring and other improvements of that and adjacent lands, by the growth of villages, towns and cities more or ess near the land in question, by the building of stores and churches, railroads telegraph lines, canals and turppikes -in word, by the progress of civil zation from the earliest settlement of that region to this day. Land has not in general, as the Tribune points out, any value which is not the result of human industry. We have had in the history of Canada's growth many striking instances of the corectness of our contemporary's contention. A very recent one will serve for mention. When our North-West was first opened up for settlement, a fictitious valnation was placed on land throughout the country. Many persons were, by fraudulent representations, induced to invest their means in the lands there, particularly those in the vicinity of towns and cities. It was expected by the purchasers that their lands, by the rapid growth of the country in general, would speedily increase in value. But the fact that human labor has not developed the country to the extent expected, has not only kept values there at a stand still, but in Gambetta's Cabinet. Indeed all the late the Itish race to bury every difference and this present agitation. The Scottish very many cases actually depreciated the

worth of land property to a very remark able and even distressing degree. More than one town in the Canadian North West is striking proof of the truth of this observation. Had human labor gone into that country, as at first expected, its lands would have reached a very high figure, if not indeed the very highest expected. It is then human industry which gives land i's principal value. And the value thus created must, as the Tribune points out, belong to somebody and be capable of transmission from one person to another:

transmission from one person to another:

"This is necessary to the welfare of civilized society, because the creation of such values, by the improvement of lands and the construction of means of communication, would be streated if the land were not the property of individuals. The infinitely larger proportion of value which is created by man's labor must be individually owned, that being necessary to the progress of society. The infinitely smaller proportion not so created, if any such value in a particular case exists, must therefore be also individually owned, because its separation from the other and far greater value is impracticable. Nor is it practicable ever to determine whether land has or would have had any value apart from the result of human improvements and human labor."

We quite agree with much that is said by the labor reformers against monopo lies and in warning against the dangers that arise therefrom. Society has to protect itself as much against the monopolist as against the anarchist. But no good can accrue to the cause of true equality as contradistinguished from monopolistic tyranny and injustice, by the advancement of unsound theories and dangerous principles, savoring themselves of plunder. rapacity, exclusiveness and enormity.

THE ROMAN QUESTION.

The N. Y. Freeman's Journal very justly, and, we need not say, effectively, takes Charles Dilke to task for his faulty dealing with the condition of affairs in Italy. Our contemporary points out that, while Sir Charles asserts that the present Italian government will yield nothing, he admits the Vatican to be the best informed, most carefully diplomatic and astute court in Europe. Sir Charles in his Fortnightly Review articles states that the quiring waits for the Vatican to formulate a proposal looking to an acknowledgment that Rome must remr'n the capital of united Italy, while the Vatican also waits, declining to make any move in the matter. The Freeman's Journal, with its keen appreciation of the condi-tion of things in Italy, reminds the noble barenet" that he fails to notice the anxiety of the Italians to retain the Pope in Rome; and the desire, too, lately manifested—unofficially, it is true—to show the Holy Father Italy is 'willing.' The plety of Catholics throughout the world has made the Holy Father independ. ent of Italy. But Italy-and we judge from the expressions of Italians—feels that it would be an irreparable misfortune if the Pope would find his position so intolerable that he would be obliged to leave Rome. Moreover, the Liberals are not all Garibaldians; there are many still of the type of Gino Capponi, who followed There is indeed in the Italian public

mind a deep and ever growing anxiety for the settlement of the Roman question on lines generous to the Holy See. The true Italian is not unobservant of the fact that the Papacy is Italy's greatest glory. Hence he sighs for the termination of the present unhappy state of affairs. Very justly does the Freeman's Journal remark that Sir Charles Dilke's congratulations on the progress of Italy may be taken as sarcaem. Le Moniteur de Rome, dealing with the present state of Italian public opinion, declares that what the Catholics of Italy desire is that the independence and dignity of the Pope be fully and effectually guaranteed, which is not now the case. In Italy it is not only as Catholics but as Italians that they demand the freedom of the Holy See, for which the present state of things offers but an absolutely insufficient and delusive guarantee. The Catholics of Itr'y are immovably fixed in their opinion, that peace with the Vatican is not altogether compatible with the true interests of Italy -that the securing of this peace should be the vital and supreme purpose of the Italian people and government. Until this peace is attained no real progress can be made by Italy.

THE COERCION BILL. THE COERCION BILL.

The passage of the second clause in the Coercion Bill, on Monday night of last week, succeeded only by four sharp applications of the gag-law. John Dillon made a touching protest egainst the provision which would send to prison for six months the wretched evicted peasant who might seek shelter for his wife and children at night in the cabin from which he and they had been driven to face the inclement weather. Mr. Healy called the evictors "a d——I lot of assassins," and when the Tories cried, "Name him!" he scornfully cried, "Name away!" Then, turning to the advocates of the inhuman measure, he passionately exclaimed: "If you approve this cause, I trust, when in the last day you appeal for Go I's mercy, you may not find it." The orator said no more, but broke down with a sob and sank into his seat amid the silence of the House.—Beston Pilot. DIOCESE OF LONDON.

CHURCH OF ST. PHILIP THE APOSTLE.

A Memorable Day for Petrolea,

Sunday last took place the laying of the corner stone and dedicating to God the Church of St. Philip, Petrolea. The new church will bear, in dimensions and appearance, much resemblance to the new church just completed at Woodstock. The area is 100x42, the body rising about 50 feet and the steeple about 90 feet. The architect is Mr. Geo. Durand, of this city, the contractor Mr. Reath, of St. Thomas The edifice will cost when completed over \$8,000. The church is under the pastorate of Rev. P. Gnam. It is beautifully situated in the most valuable and quietest part of the town, remote from the dericks, oll and mining districts.

The Bishop and Father Molphy celebrated early masses at Wyoming in the morning, His Lordship having preached a most earnest sermon to those who were gathered to assist at mass.

Father Gnam celebrated mass in the old church, Petrolia, at eleven o'clock, after which the bishop and clergy proceeded to the site of the new church. There were gathered neasly three thousand people of all denominations to witness the ceremonies and to hear His Lordship preach. Proceedings began by the presentation of an address to the Bishop by the St. Patrick's Society. We regret that we have not at present the document for publication. His Lordship of God

Bishop by the St. Patrick's Society. We Bishop by the St. Patrick's Society. We regret that we have not at present the document for publication. His Lordship then preached a sermon appropriate to the occasion. The sermon lasted about three-quarters of an hour. The Bishop never addressed such a large multitude of people, so orderly, respectful and attentive. We give below a synopsis of the discourse delivered on the occasion:

He was, he said, glad to be with them dody to bless the great undertaking they had in hand. They were about erecting a temple for the honor and glory of the great God, for God is our Creator and Sovereign Lord. By Him all things were made, and without Him was made nothing that was made. He upholds all things by the word of His power. We are His creatures and the works of His hands. We have received from Him our bodies with their senses and our souls with their faculties. God is offerd it is of its offer it is of the control of the provided that the senses and our souls with their faculties. God is offerd it is of the control of the provided that the prov and our souls with their faculties. God is not only our Creator and Sovereign Lord and Master, but He is also our Preserver and our Redeemer. We belong to Him by the titles of creation, preservation and redemption, and from this threefold title arises for us the obligation of adoring and worshipping God and of giving Him the most perfect homage of our whole being: so that the law of nature as well as of revelation commands us to love the Lord our God with our whole heart and soul, with all our mind and with all our strength. Now the obligation of adoring

Lord our God with our whole heart and soul, with all our mind and with all our strength. Now the obligation of adoring and worshipping God implies the existence of special places, in other words, of Churches for that purpose. We are hound to worship God not only as individuals, but also as a society, and hence again the necessity of a common place or church wherein this public duty of divine worship may be fulfilled.

It is true the whole creation may be wild to be one wast temple raised to the worship and glory of God. The heavens amnounce the glory of God and the firmament proclaims the work of His hands. All the grandeurs of the material creation are but mere symbols of His goodness. All the beauties of the universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent, the infinite divine we can be universe are but dim reflections of His uncreated beauty. The vast extent is the infinite divine we can be universe are but dim reflections of His external existence, the solution of the creation with a ble his beauties of the work of His hands. All the Deantle of the work of His hands. All the grandeurs of God and the firmament proclaims the work of His hands. All the grandeurs of God and the firmament proclaims the work of His hands. All the beauties of the material creation are but mere symbols of His hands. All the beauties of the universe are but dim reflections of His uncreated beauty. The work of His hands are the work of His hands. All the beauties of God and the firmament procla

the solemn sea is but His mirror, the universe is but a looking glass that reflects in a dim and imperfect manner the perfection of its Greator, and all the creation with a million voices bespeak His praises.

And yet this great God whom the heaven of heavens cannot contain, has condescended to dwell in temples made with hands, and to manifest himself therein by special acts of mercy and love. Men have at all times felt the need of localizing God, if I may say so. They have always felt the need of an Emmanuel or God residing with them, and the great God who has put in the human breast that imperiabable and indestructible desire of having God with man in a special manner, has met that want by condescending to honor and sanctify certain places by His special presence, and even commanded the erection of tabernacles and of temples, wherein He might be worshipped and adored and invoked. Hence He commanded Soloman to build a temple in His honor. Even pagans felt the need of temples for their divinities. In Greece and Rome temples were built and endowed for divine service. Even in distant India, the most magnificent temples, beautiful in design, rich in material and replendent with gold and precious stones, have been raised to the worship of false divinities. The existence of this universel practice amongst mankind proves that the building of temples is at once the outcome of a divine law and a consequence of the need for divine worship that exists in the human heart.

The temple of Solomon was the first and grandest temple ever raised to the worship of the whole structure lamed the praise and glory of the Jawinh leaple, and was considered the wonder of the builders as the word of the same of the praise and glory of the Jawinh leaple, and was considered the wonder of the word of the

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The temple of Solomon was the first

for divine worship that exists in the human heart.

The temple of Solomon was the first and grandest temple ever raised to the worship of the true God. The magnificance of its proportions, the beauty of its design, the richness of its material, the plendor and wealth of the gold and precous stones that adorned it—in a word, its majesty of the whole structure bamed the praise and glory of the Jewish imple, and was considered the wonder it the world. This temple was deserted and overthrown by the enemies of God's people, and the children of larse were carried into captivity. However, the continuous carried into captivity. However, the continuous carried in the children of larse were carried into captivity. However, the continuous carried in the carried in the work was whilst occupied in that work the dear to their hearts, that Aggeus, the Prophet, encouraged them in their labors by these words: "Thus sayeth the lard of Hosts, I will move all nations: and the Desired of all nations shall come, and will fill this house with glory—great shall be the glory of this house more than that of the first, saith the Lord of hosts," (Aggeus it, 7-10). The prophet for the encouragement of the huilders are

were constructing might be in every way inferior to the former temple, both in de ign, in size and wealth of material, yet would it be honored with a greater dignity and would shine with a greater glory that ever shone on the former temple for the reason that the "Desired of Nations," that is the eternal Son of God incarnate would visit it in person and would sanctify it by His adorable presence. It was in this temple that the child Jesus was offered to His Father, it was in it that He sat in the midst of the doctors, startling them by His wisdom and His teachings, such as never before had fallen on human ears; it was from its pinnacle that He was tempted by the devil to fling Himself down on the ground below; it was in it that He taught and revealed things hidden from the constitution of the world. Now, my dear brethren, this is the consideration that makes the Catholic Church more holy, more glorious and more dear to the heart than the most magnificent temples of antiquity. The Catholic Church is where Jesus, our God and Redeemer, renews every day the awful sacrifice of Calvary for our salvation and sanctification. It is the abiding place of His Eucharistic Presence, His mercy seat on earth and the place where the ordinance of His religion are administered.

The temple in the olden dispensation

thing in a Catholic Church has reference to the sanctuary, the sanctuary has reference to the sanctuary, the sanctuary has reference to the altar, and the altar to the august sacrifice that is offered upon it, so that it is it, and it alone that gives a meaning and a value to the style and beauty and all the glory of Catholic ecclesiastical architecture and ceremonial.

The Catholic church is for us the house of God and the gate of heaven, because it is there, principally and usually, the great ordinance instituted by Christ, for our salvation and sanctification, are carried out. Christ perpetually lives and works in the Catholic temple for our salvation. In the sermons preached therein He is the abiding teacher; in the sacraments administered therein He constantly exercises the office of our redeemer. In baptism He receives children into His holy communion, and incorporates them into His mystic body. In confirmation He strengthens and equips them for the christian conflict. In penance He pardon the repentant sinner and receives the prodigal son back again into his father's house. In the Eucharist He feeds the weary pilgrims of the world, the travellers through the desert of life, with the bread of Heaven, and gives them strength to reach the promised land. In matrimony He blesses and sanctifies the nuptial union, and consecrates the human family as the foundation of Christian society. In holy orders He ordains priests, blesses and sanctifies them and appoints them His ambassadors and the dispensers of His mysteries of grace. Into the church the poor dead body is brought by loving hands, and the holy sacrifice is offered up for the repose of the soul that is gone, and the Requiem and the Libera ascend in plaintive accents before God, pleading for pity and pardon and the fast offices of religious respect and of Christian charity are performed for it ere it is committed to the keeping of the grave.

Thus in all the great events that make epochs in our history, in our joys and in our servow, the Catholic Church is

his glory dwelleth.

It was this belief that laid the foundations and raised the super-tructures of the immortal old cathedrals of Europe, that have been well defined as "frozen music."

It was it that inspired all the arts that have adorned those glorious and imperiabable creations of Catholic faith and Catholic genius. Architecture unapproachable in beauty and perfection; stained glass windows that like, the heavest era announced the glory of God, and in all the varied colors of the rainbow emblazoned the images of Christ and his saints; sacred music that seemed but the echo of the heavenly strains which rejoice the blest, that swept all the cords of human feeling and emotion, now melting the soul into sorrow and compunction, now subduing it as if with the dread presence of the divine majesty it invoked, and anon lifting it up on the wings of hope and in transports of joy to heaven; painting that made the canvas breathe and live; sculpture that took the rough stones of the quarry and chiselled them into life; ergraving, embroidering, the arts of the gold and silversmith and of the lapidary—all the gifts of human genius inspired by faith were employed by our Catholic ancestors to adorn the house of God, to embellish the sanctuary and the altar, to dignify Catholic worship and express their profound adoration and their ardent love of the crucified Lord, offered up in a mystic manner in the august sacrifice of the new law.

But not only did our Catholic fore-

they be enduring monuments of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country, and watered it with their sweat and tears

watered it with their sweat and tears until it has grown up into a mighty tree overshadowing the whole land.

After the sermon his Lordship proceeded to bless the foundation stone and the foundations of the contemplated church. A collection was taken up at the termination of the proceedings, amounting to \$350, one hundred dollars of which were contributed by His Lordship to encourage paster and people ship to encourage pastor and people to bring the undertaking to a success ful issue. We wish the rev. pastor every success in his praise worthy undertak

ing.

His Lordship and clergy were the guests of Mr. and the Misses Gleeson.

EDITORIAL NOTES.

WE see by the Peterboro Review that Rev. Father Keilty of Ennismore assisted. May 22ad, at the laying of a corner stone for the new church of Prescott, his native

place. REV. DR. POTTS writes to the Christian Guardian that he wishes it to be distinctly understood that he was not present at the Governor General's ball recently given in Toronto. We regret Dr. Potts has not written at greater length on this subject. He was certainly invited. Why did he not go? Was it because he was converted to Home Rule principles by Wm. O'Brien / Was it because he did not wish to be with those who would be ordered to "Salute your partners, right and leftall hands round—promenade all?" Was it because he considered dancing wrong and sinful, and did not wish to encourage it by his presence? If this latter reason. many would commend him for his manliness were he to speak out on the subject

contains the altar on which the august sacrifice of the mass is offered up for the living and the dead. This is the conviction, we repeat that in every age has induced Catholics to make the greatest sacrifices in building and beautifying churches, and in showing their love for the beauty of God's house and the place where his glory dwelleth.

It was this belief that laid the foundations and raised the superstructures of the love for the love for the beauty of God's house and the place where his glory dwelleth.

It was this belief that laid the foundations and raised the superstructures of the love for the law established in Quebec, is permitted to impoverish one-fourth of our population of St. Patrick's Church—the Church wherein the greater part of his life has impoverish one-fourth of our population and keep it in a condition of intellectual twilight?" The vast majority of the people of Quebec are French and Catholic. and if they prefer the State Church system to any other, that is a matter that concerns themselves alone. They do not ask their separated brethren to contribute to the support of their Church or their priests What thunders of condemnation would not our friend of the Mass howl at them were they to dare propose such a scheme! But yet it has not one word to say in denunciation of the system which forces the people of Wales to pay tribute to a church which embraces within its fold but a mere fraction of the within the fold but a mere fraction of the population. Nor would it, we venture to say, place on record its disapproval if the Catholic people of Ireland were again to have placed about their necks the horrid yoke of supporting a church, by law established, but by the people repudiated.

and its correspondents both at home and abroad will possess their souls in peace. The priest and his people and the catechism were here centuries before they were born, and they will be here in our milds continue after their array will be midst centuries after their names will be WM. O'BRIEN has brought his American

tour to a close, and it has, after ell, been such as to bring shame to the cheeks of the anti-Home Rulers. The Toronto Mail. instead of being calm and judicial, has almost become passionate in speaking of Mr. O'Brien's utterances in regard to his treatment in Canada. His description of his reception in Toronto and Kingston doubtless looked very awkward and em-barrassing in cold print, and will be the means of creating strange and not very complimentary impressions in the Ameri-can mind as to the sort of people at least some of us are over here in Canada. But some of us are over here in Canada. But Mr. O'Brien's picture of the anti-Home Rule class is by no means overdrawn. Reuter's agent, it may be said, gave de scriptions of the rioting which would serve to prove Mr. O'Brien as nearly correct as it is possible to be. The Mail did not publish a report of the Toronto scrimmage, and our contemporary has thus fairly left itselt open to the charge of purposely making light of the whole affair. In a city like Toronto, where thousands gathered to stone to death one unarmed man, and came very near doing so, it was truly a most unusual proceeding to read in the Mail, one of the leading dailies of the country, a half stick of brevier regarding the occurrence. Mr. O'Brien's reference to the volunteers was also quite true. They turned out in King-O'Brien's reference to the volunteers was also quite true. They turned out in Kingston, with red coats on their backs and murder in their hearts, to kill O'Brien, and killed he would have been by them or their associates were they not baulked by a clever menœuve on the part of Mr. O'Brien's friends. We are pleased to know our friend of the Mail concluded not to lose his temper and call hard names in speaking of O'Brien. Such a course would serve no good purpose. The cool calm style is always the best. We had ourselves often thought of calling the Mail "the organ of with no uncertain sound. For ourselves we doubt not the Dr. considers dancing very sinful, but it would be naughty, you know to criticize the actions of Her Majesty's representative in Canada.

The cool caim style is always the best. We had ourselves often thought of calling the Mail "the organ of the cobblestonians," and such like, but we didn't. The cool, caim way is always the best, Home Rule and fair play for Ireland is being fought on these lines, and by keeping on these lines, and by keeping on these lines victory will abortly perch on the banner of Parnell and the Grand Old Man.

wherein the greater part of his life has been spent. The esteem, the love, the reverence of his faithful flock is therein shown in most unmistakeable language and strange, indeed, would the celebra tion of his Golden Jubilee seem were this address not on the programme. It is a heartfelt acknowledgment of fatherly kindness and thoughtfulness on the part of the great priest who has sacrificed much that he may be permitted to still labor amongst his faithful Irish people

much that he may be permitted to still labor amongst his faithful Irish people of St. Patrick's congregation.

The address, as follows, was read by Edward Murphy, Esq., one of Montreal's most prominent and respected citizens:

Rev. AND DEAR FATHER DOWD.—A half century ago you solemnly devoted yourself to the service of God, and were ordained a priest of His holy church.

The congregation of St. Patrick's church of Montreal, for whom you have labored incessantly during four-fifths of that long period, approach you tc-day with deep veneration and affection to offer you their sincere congratulations on your attainment of the fiftieth anniversary of your priesthood, and the accomplishment of fifty years of good, wise and noble deeds for the glory of God and the benefit of your people.

Forty years ago you entered the venerable and learned order of St. Sulpice—an order which has rendered such incal culable services to the cause of religion in Canada, and has given to the Irish of Montreal such devoted pastors as Fathers Richards, Phelan, Morgan, Connolly, O'Brien, Bentley and Bakewell and others who have died in their service, and an order to which they are still indebted for those who now labor so zeal-ously in their behalf.

The daily and nightly performance of your duties as a priest to which you devoted yourself with all the generous

modation.

When it was judged necessary to divide
the old parish of Notre Dame into several,
you, reverend and dear sir, ever watchful
over the interests of your flock, obtained
conditions which have smoothed the difficulties pertaining to that division.

Twice during your ministrations at St.
Patrick's you have given unual syddense

many years been turned.

It was accomplished, but not without misadventure; and the thoughts of those remaining behind were strained 'in your direction when the intelligence of possible disaster reached Canada. The citizens as

disaster reached Canada. The citizens as whole, and your own congregation especially, offered up prayers for your safe return, and when news of your safety came later, the joy expressed was general. Who among your people has not had, on questions of difficulty, the advantage of your advice, and who has not recognized at though nephans, not at the moment—

gregation which you have a right to ex-

Beloved pastor, desirous of expressing in tangible form the respect, veneration and affection which they entertain for you, and affection which they entertain for you, your congregation beg your acceptance of the accompanying purse, subscribed for the purpose of lessening the debt which you have assumed on the church, trusting, to use your own words, that "God will open new sources of revenue by inspiring many to remember the church of their dear apostle when making their last will and preparing for esternity." and they dear apostle when making their last will and preparing for eternity;" and they fervently hope that the Almighty may be pleased to prolong your life for the interest of religion and for the good of society.

On behalf of St. Patrick's congregation.

EDWARD MURPHY, Chairman.

W. J. O'HARA, Secretary.

Mr. Murphy then presented to the Rev.
Father Dowd a cheque for \$17,206 21 as an offering from the congregation to pay off the debt on the church.

One of the most interesting features in connection with the celebration of the Golden Jubilee of the Rev. Fathers Dowd and Toupin, and one which will long be remembered by those who had the pleasure of being present, was the entertainment given by the pupils of St. Patrick's School, on Wednesday afternoon, the 18th ult. The hall was tastefully decrated with evergreens and barners bearing appropriate mottoes. As Fathers Dowd and Toupin entered, accompanied by their Lordships Bishop Walsh, of London; Bishop Dowling, of Peterboro; Rev. Fathers Conway (of Peterboro), Duggan, Harty, (Hartford, Conn.) Quiblivan, James Callaghan, Bro. Arnold and a number of lay gentlemen, ten of the young ladics executed an instrumental duet, entitled "Golden Strains," on five grand pianos, with a violin accompaniment, the latter being furnished by Rev. Martin Callaghan. As the last notes died away one of the junior pupils stepped forward and presented a floral tribute to the distinguished prelater who had honored their festal with their presence. Then followed the One of the most interesting features in segment on the same of the desired of the control of the proposed of the control of the control

That title's extinct, I'm told) or now held by a very few.

But oh, there were joyful days that we know we shall long recall;

Days marked by a special record for great as well as for small,

Our marks had been all perfection, therefore we were good enough

To get from our dear Father no less than a whole of snull. the old parish of Notre Dame into several, you, reverend and dear sir, ever watchful over the interests of your flock, obtained conditions which have smoothed the difficulties pertaining to that division.

Twice during your ministrations at St. Patrick's you have given unusual evidence not only of humility but of deep attachment to your people.

Your unaffected piety, ripe learning, mature jadgment, great administrative ability and untiring zeal and devotion, long ago, marked you as qualified for the arduous and responsible function of bishop; but the coadjutorship to Toronto, to which His Hollness had named you had to be otherwise filled.

At a later period, designated for the bishopric of the diocese of Kingston, you again declined the dignity which would involve separation from your people.

To stimulate the ardor and zeal of your flock, you organized a pilgrimage to the centre of Catholicity, and to Lourdes, to which the eyes of the devout have for many years been turned.

It was accomplished, but not without

concluded with a wish that all present would be privileged to celebrate his Diamond Wedding. Every countenance reflected the sincerity and earnestness of the wish. The address was accompanied with the presentation of a magnificent gold Chalice, entwined in flowers and containing \$300 from the present pupils of the school.

disaster reached Canada. The citizens as a whole, and your own congregation on especially, offered up prayers for your safe return, and when news of your safety came later, the joy expressed was general. Who among your people has not had on questions of difficulty, the advantage of your advice, and who has not recognized—though, perhaps, not at the moment—that the advice was in accordance with the unchangeable principles of right and justice.

Your wise counsel and guidance on questions of the general good have entitled you to public gratitude, and the citizens of Montreal, by the mouth of their civic representatives, have embodied it in their address.

The maintenance of the institution you have founded has, in a great measure, cossed to give anxiety; the church, however, in which you have so long officiated, and to which your congregation—see—so firmed to them—from tenants they have become proprietors—and the amount of the obligation incurred is large, and can only be met gradually. But your past wisdom, energy and devotion are a guarantee of future accomplishment aided by that hearty co-operation on the part of the con-

NEWS FROM IRELAND.

Dublin.

Bernard Daly, Esq., J. P., died on May 1th, at Hazlebrook, Kimmage road, Terenure, county Dublia. Mr. Daly was the proprietor of the distillery in Tulla-more, a very wealthy employer, distin-guished by his integrity, generosity and hospitality.

Wexferd.

A meeting of immense magnitude was held on May 8, in New Ross, to support the National cause and protest against the Coercion Bill. The gathering was held in the centre of the town, and many thousands assembled, not only from the neighborhood, but from Kilkenny, Carlow and Waxford, to meet Mr. Redmond, M. P., and Mr. Leany who drove over from Ennisorthy, a distance of over twenty miles, in company with the Rev. Dr. Dillon, to take part in the demonstration. The proceedings were most enthusiastic.

The beautiful new church, Clane, was the scene of a very interesting ceremony on May 10th. Miss Alice Mary, in re-ligion Sister Columba, youngest daughter of the late Mr. W. Moy, Skerries, Dublin, received the white veil.

Meath.

On May 9th, the very pretty residence, known as Fosterstown, standing on 47 acres of land, and subject to £130 annual rent, a yearly tenancy, was sold by public auction in the Court-house, Trim, by order of the official assignee, in the matter of Thomas F. Fay, a bankrupt. There was a large attendance, and the competition was very keen. Eventually the hammer fell to the bid of Mr. Andrew Jakes, of Clonbun, Trim, for the sum of seven hundred and sixty pounds.

Cork.

The fear of the invincible "Plan" is generally said to be the cause of reducing many landlords in the Mitchelstown district to the favorable consideration of the tenants' terms, but it cannot however, be said that any influence operated on Mr. Robertson's decision in granting his tenantry an unprecedented abstement. Mr. Robertson, who resides at Rosepark, county Dublin, holds an extensive property in the neighborhood of Glanworth, and his dealings with the tenants were at all times of the most amicable and happy character. Since the depression first affected the farming interest he has been the most liberal and generous amongst all local landowaers in his concessions. On the last half gels the tenants were remitted 321 per cent. On the 7th of May, Mr. Robertson communicated to the tenants that he would allow on the half-year's rent 50 per cent. This reduction is almost equal to an entire remission of rent on other properties in the neighborhood.

We regret to learn that Very Rev. Mgr. Sheehan, P. P., V. G., of Cork, is seriously ill, suffering from a severe bronchial affection and general bodily weakness. On Sunday, May 8th, the prayers of the faithful for his recovery were requested at St. Patrick's of which church he is the parish priest.

The Rutagh estate, over which Mr.

penalty for indulging in the plous and patriotic aspiration, "God save Ireland!" is £2. Such is the decision of Mesers. Cecil Roche, Samuel M. Hussey and Cap-tain Massey, justices of quorum and armigeri and what not in the county. Clare.

The relieving officer of the Kilrush Union has been served with notices of wholesale evictions to take place immediately on Captain Vandeleur's estate near Kilrush. The first batch includes twenty

The newly appointed Bishop of Sale, in the ecclesissical Province of Mellourne, the Most Rev. Dr. Corbett, is a Limerick man, son of Limerick parents, and was for many years a priest in St. John's parish in that city. Owing to delicate health he went on the Australian mission some years since, where he was almost immediately appointed to a parish. The predicted property of the province of the state of the property of the prope

eviction is for non payment of rent, and as Michael Lave is a member of the City Branch of the National Lasgue, it has been arranged to hold a demonstration over the event. Mr. Lane has received notice that

event. Mr. Lane has received notice that the eviction will be carried out at once. He is indebted to the landlord only in a year's rent and costs, and his case has been warmly taken up by the local branches of the National League.

Tipperary:

On the evening of May 9th, acting on private information, Sergeant Colluton and four constables from Tipperary, proceeded to Ardrealane, near the town of Tipperary, and at the rear of the house of a farmer, named Edmond Finnin, found a private still in full working order. On the premises were four large barrels, con taining some sixty gallons of fermented wash, which the sergeant destroyed. The police seized the still, worm, etc., and brought them to town. Finnin himself was not at home. Some two years ago a like seizure was made, when the same person was fined £6.

Waterferd.

Waterford.

On Sunday, May 8th, a largely attended meeting of the National League was held at Browns's Cross, Knockamore, for the purpose of exposing the harsh conduct of the Hon. Mr. Moore-Smyth, of Ballinatray, who has lately served a number of his tenants with writs for rent, which it need hardly be stated they have found it impossible to meet during these times of unparalled depression. Mr. Pat'k Walsh, V. U., Lismore Board of Guardians, occupled the chair.

Antrim.

The Protestant Home Rulers are evincing commendable energy. A series of anti-coercion demonstrations—some of which have been already held—has been arranged for Ulster by the patriotic association which gives the West Britishers so much annovance and from these the best ciation which gives the West Britishers so much annoyance, and from these the best results for the National cause may be expected. A meeting was held on May 11, at Toomsbridge, county Antrim, whereat resolutions protesting against the infamous measure now exclusively engaging the attention of the British Parliament, were passed, and congratulations showered on the Irish leaders for their devotion to the cause of Ireland, give token that the blessed work of uniting North and South in opposition to foreign tyranny is begun in earnest.

One of the most saintly and distin-

one of the most saintly and distinguished priests of the Irish Church, the Rev. James McGough, P. P., Ballinderry, died on May 7. He had attained the ripe old sge of 83, and was over 60 years on the mission. Educated in Kulkenny, he successfully occupied the curacies of Caladon, Moy, Do. aghmore, Kildress, Lissan, and Ardboe, in the year 1848 was appointed pastor of Ballinderry. He wrote several theological treatises, the best known of which is "A Controversal Epistle addressed to Irish Catholics at home and abroad." His works display great erudition and research, great earnestness and close reasoning. His health had been declining for the last nine months.

ill, suffering from a severe bronchial affection and general bodily weakness. On Sunday, May 8th, the prayers of the faithful for his recovery were requested at 8t. Patrick's of which church he is the parish priest.

The Rutagh estate, over which Mr. Adair is agent, is one of those on which the "Plan of Campaign" was adopted. In fact, those tenants were the first in Ireland to raise the banner of the invulnerable "Plan." At the commencement, Mr. Adair would give no abatement. After some parley, he would give 10 per cent., which was refused by the tenants, and later he would give 15 per cent. all round. But there was no surrender from the tenants. At length, Mr. O'Grady, the landlord, advanced to 20 per cent., which, on the advice of the "General," though in Kilmainham, the tenants accepted. But here another hitch occurred, as he thought on this abatement to get a year's rent, to which the tenants objected. After a few letters hetween Armagh.

tenants accepted. But here another hitch occurred, as he thought on this abatement to get a year's rent, to which the tenants objected. After a few letters between him and the Very Rev. Canon Scully, on the part of the tenants, he gladly accepted the half year's rent, and he wanted to get a guarantee that 20 per cent. would be taken when the tenants are paying the other gale. Lord Fermoy, at the baremention of the "Plan," gave 25 per cent. Mr. Breden came next, and after long watching and waiting, gave 20 per cent.

Kerry.

On the 12th of May at Castleisland, a landlord named Marahall became his own bailiff. He left his residence, Ballinferry House, near Miltown, about two 'clock in the morning, accompanied by two English gentlemen, who were his visitors, and a number of police, who seized the cattle of five of his tenants who would not pay his rack rent.

On the 6th and 7th of May, a party of bailiff', escorted by about forty police, evicted a number of tenants on Lord Ormathwaite's property, near Listowel, over which Mr. George Sandes is the agent.

In Kerry, at present, it appears that the penalty for indulging in the plous and patriotic aspiration, "God save Ireland!" is £2. Such is the decision of Mesers.

On May 11, a magnificent demonstrations in order that National teat meetings in order that National teat meetings in the demonstrations in order that National teatherings may be suppressed, and the Castle folk have always been only to happy to take part in it. This outrage or take meetings to penetry the heat meetings in the heat meetings in the chast meeting in the death of per late the heat part in it. This outrage or take part in it. This outrage of the heat heat meeting in the heat meeting in the Castle folk have always been only to happy to take part in it. This outrage or take part in it. This outrage of the heat heat meeting in the death of get and save relation of the North will not permit the take mai

Derry. On May 11, a magnificent demonstra-tion was held under the auspices of the Protestant Home Rule Association, Kil-res, in the heart of Derry. The campaign has now been inaugurated, and success seems to wait on the Protestant Home Rulers, who have undertaken the task of Rulers, who have undertaken the task of spreading the light among their Ulater Co-religionists who have been cheated into the belief that wholesale destruction of the country would signalize the reopening of the Old House at College Green. Mr. Oldham, B. A., secretary, Protestant Home Rule Association; Mr. Bowman, the local secretary in Belfast, and Mr. James Johnston, who has been in the forefront of the organization since its establishment, travelled from Belfast to Kilrea, and were accorded a very enthusiastic reception. many years a priest in St. John's parish in that city. Owing to delicate health he went on the Australian mission some years aince, where he was almost immediately appointed to a parish. The news of his elevation to the episcopacy has been received with the greatest pleasure by his many friends, who sincerely rejoice to see him advanced to a position of greater usefulness in the growing world at the Antipodes.

An eviction notice has been served on Michael Lane, a tenant on the estate, at Blackwater, of Colonel McAdam. The

may have existed in the past, the Catholic and Protestant and Presbyterian tenant farmers are now determined to go shoulder to shoulier, and make battle together for their common cause. A force of police were in attendance under Mr. Nagle, R M, and Mr. Law, District Inspector, Coleraine, and a Government note taker occupied a seat on the platform. The chair was taken by Mr. Knipe, Presbyterian tenant farmer. Amongst these present were Rev. James McGulgan, P. P., Kilra; Rev. Joseph McKeefry, C. C., do; Rev. John McAlister, C. C., Kilkeel; Rev. John McBlister, C. C., Ellevel, Colicitor, Ballymoney; S. Fullerton, Lisachree; James Duncan, Portglenone; John Adama, Tyance; Wm. McIlpatrick, Drumboly.

Judging from the sheaf of eviction notices tabled in the board-room of the work-bouse, on May 11th, Mrs. Kirwan, of Blindwell, is about soon to enact "Curraroe" near home.

The power of courage and combination in the land war was never better exemplified than in Sir Charles Gore's surrender on May 11th, to the reasonable demands of his tenants in the parishes of surrender on May 11th, to the reasonable demands of his tenants in the parishes of Castleconnor and Kilmoremoy. On the Mayo side of the river Koy the tenants did not unite, but each endeavored to treat for himself with the landlord, and consequently were left in the lurch. On the Sigo side of the river Sir Charles Gore's tenants, having been refused the abatement they sought, made up their minds to adopt the "Plan of Campaign," and on Monday were to have begun operations under it, Mr. Crilly, M. P., having gone down from Dublin to conduct them. That morning, however, Sir Charles, seeing that the tenants were in deadly earnest, sent for the local priests and proposed an arrangement, which, if not such as is demanded by the circumstances of the time was at least considered worth acceptance by the clergymen acting on behalf of the tenants. The Mayo men must be green with envy of their more courageous Sligo neighbors, and may be expected to take care that next time there shall not be such a difference on opposite sides of the one river.

Rescommen.

The Venerable and Very Rev. Canon Rushe, P. P., of Fuerty, died, on May 13th. The respected clergyman had reached the patriarchal age of eighty-seven years, and was occupied in the service of God in the priesthood for a year more than half a century.

Leitrim. On May 10th, a large body of police attended at Ballaghmeehan, Manorham ilton, assisted in evicting about twenty tenants on the estate of Mr. Owen tenants on the estate of Mr. Owen Wynne, Hazelwood, Sligo. The tenants, some time ago, adopted the "Plan of Campaign" on the landlord refusing to give them an abatement of 20 per cent., and funded their money in accordance with the Plan. A great crowd of people assembled with bands and banners to witness the evictions, which were carried out with much celebrity by the sheriff and bailifis. No attempts at interference were made by the crowd, who confined themselves to cheering and groaning. Rev. Father McManus, P. P., Ballsghmeehan; Rev. F. McLaughlin, C. C., Manorhamilton; Rev. Stephen McTiernan, P. P., and a number of other clergymen were present, and exercised clergymen were present, and exercised a restraining influence on the passions of the people. On the completion of the evictions the tenants who had been turned out of their homes were escorted by bands and crowds to the Manorhamil-

by bands and crowds to the Manorhamiton workhouse, where a "ward of honor" was prepared for them.

On May 11th, the Very Rev. Canon Fitzgerald, P. P., Carrick-on-Shannon, died at his residence in that town.

A whisker dye must be convenient to use, easy to apply, impossible to rub off, elegant in appearance, and cheap in price. Buckingham's Dye for the whiskers unites in itself all these merits. Try it.

B. B. Stood the Test. "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was." Henry Smith, Milverton, Ont.

Domestic Economy. As a matter of economy it will pay every household to keep a bottle of Yellow Oil on hand for accidents and emergencies, in case of pain as a handy relief, and for wounds, burns, bruises and injuries. Rheumatism, neuralgia, quinsy and many painful diseases treated internally and externally by it often save large medical bills.

A Valuable Discovery: F. P. Tanner, of Neebing, Ont., says he has not only found B. B. a sure cure for dyspepaia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken.

B. B. is the great system regulator.

Mr. Parpetus Boileau, Ottawa, says: "I was radically cured of piles, from which I was radically cured of piles, from which I had been suffering for over two months, by the use of Thomas' Eclectric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

An old physician, retired from practice, having had placed in his hands by an East India missionary; the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all, Nervous Compiaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a dealre to relieve human suffering, I will send free of charge, to all who desie it, this recipe, in German, French or English, with red to the control of the co CONSUMPTION CURED.

Try It.

MY LORD LAUGHS.

N. Y. Freeman's Journal.

Lord Lansdowne's answer to William O'Brien's charges was a sneer and a laugh. It is easy to sneer and to laugh. Lord Lansdowne, surrounded by a crowd of "loyal" flatterer, forgets that he is on trial at the bar of public opinion; and that public opinion, which has acquitted the Parnellites of conspiring with murderers, has not acquitted him of a crime that cries to Heaven for vengeance—oppression of the poor. A sneer and a laugh will not save Lord Lansdowne from the consequences of his acts. It is the brutal and Orange way of meeting the appeals of the oppressed. But men like William O'Brien have turned the tables. They have the ear of the world. And Lord Lansdowne's laugh echoes through both hemispheres like the heartless jest of that financier of the time of the Revolution, who said: "The poor want bread? Let them eat grass." Oue day his head fell under the knife of the guillotine and ate dirt.

Lord Lansdowne comes of the class that would have the poor eat dirt. Happily, to day, the defenders of the poor need not resort to the guillotine. Lord Lansdowne will find that privileges of his order will protect him as little in this bloodless revolution which Parnell and O'Brien are leading, as the privileges of their order protected some of the bloodiest and "noblest" oppressors in that bloodiest of revolutions at the remembrance of which the world still shudders.

Why does not Lord Lansdowne follow

bloodiest of revolutions at the remembrance of which the world still shudders.

Why does not Lord Lansdowne follow the advice of the Tories to the Parnelites, and force O'Brien to prove his charges? The Parnellites met the forged letter story of the Times and Saunderson with violent denials. The Governor-General of Canada laughs. He does not even deny the eviction horrors he has perpetrated. And our friends the Canadians may console themselves with the knowledge that they are ruled by a notorious and shameless robber of the poor—the man who tried to send his paupers to America, to perish or to live. It made no difference, so that he was rid of them.

Evidently Lord Lansdowne fancies that his Orange mob has made an end of O'Prien's mission. If the bullet aimed at O'Brien's head by one of Lansdowne's supporters had not missed, this noble landlord might have congratulated him self that O'Brien and his mission are indestructible. Lord Lansdowne compared William O'Brien to a star "shot madly from its course." And aptly, too, he is a star that falling, has set the world on fire.

Pen Picture of William O'Brien.

Few who do not know the man personally can conceive an idea of William O'Brien as he really is. His fragile frame would never lead one to think that next to Parnell he is, perhaps, the most important man in the Irish party. His long, thin face, deep-set and piercing eyes flashing out from behind spectacles, sharp features and quick, feverish walk show at once the restless, fierce, and enthusiastic character that has endeared him in the Celtic heart. T. P. O'Connor says of him that had he been born in Paris he would probably have been found says of him that had no been born in Paris he would probably have been found on the top of a barricade, or, like Arman Carvel, have perished in a political duel. He has bad much sorrow in the past. Two of his brothers and a sister died of consumption within a few days of each other, and his imprisonment by Forster killed his mother. He himself was threatened with consumption, but fought it off by a voyage to Egypt. He is very pious, and at one time thought of entering the Church. The fire of his oratory is the real fire from Olympus, and he can run the whole gamut of human emotion. and the diction of his remarks is very and the diction of his remarks is very perfect. Of an affectionate, loving nature, he is a great favorite with all his colleagues of the Irish party, His editorials bustle with epigram, are scathing in sarcasm, and formidable in logic.—New

Catarrh, Catarrhal Deafness, and Hay

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 custachian 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 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 aix months fully ninety per cent. have been cured. This is none the less startling 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 curse 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, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of A NEW TREATMENT remedy, and who send a pamphlet explaining this new trea tment, free on receipt of stamp.—Scientific American.

John Hays, Credit P. O., says: "His shoulder was so lame for nine menths that he could not raise his hand to his head, but by the use of Dr. Thomas' Eclectric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since." Corns cause intolerable pain. Hollo-

way's Corn Cure removes the trouble. Try it and see what an amount of pain is

Worth Remembering,

Try It.

"What shall I do for this distressing Cough?" Try Hagyard's Pectoral Balsam, it is soothing and healing to the throat and lungs, and loosens the tough mucous that renders breathing difficult or painful.

NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

Worth Remembering.

Was T. Doan, of Harrietaville, Ont, was for a long time troubled with neural-gia of the stomach. Falling to find benefit from physicians, she tried Burdock Blood Bitters, from which she found speedy relief, to which she testifies, hoping it may prove beneficial to others. Many physicians recommend B. B. B.

Constipation

Causes, directly or indirectly, fully one-half the sufferings which afflict mankind. It is usually induced by inactivity of the liver, and may be cured by the use of Ayer's Pills, C. A. Schomerus, Great Bend, Kansas, writes: "I have used Ayer's Pills for Costiveness, with the most beneficial results." J. Windholm, Newark, N. J., writes: "Ayer's Pills cured me of chronic Constipation." Martin Koch, Hunting-

And Headache

After using one box of Ayer's Pills I was quite well." C. F. Hopkins, Nevada City, Mo., writes: "I have used Ayer's Pills, and think they are the best in the world. They have cured me of Sick Headache and Neuralgia." W. L. Page, Richmond, Va., writes: "I have been a severe sufferer from Headache. Ayer's Pills afford me speedy relief." A. J. Forster, Dauphin st., Mobile, Ala., writes: "For a number of years I have been troubled with Constipation and Headaches. After trying a number of so-called Liver Invigorators, without benefit, I was at last

Ayer's Pills." Rev. Francis B. Harlowe, Atlanta, Ga., writes: "For years I was subject to Constipation, from which I suffered increasing inconvenience, in spite of the use of medicines of various kinds. Some months ago, I began taking Ayer's Pills. They have activally approached the continuous halfs." Pills. They have entirely corrected the costive habit, and have vastly my general health." Hermann Bringhoff, jewelry engraver, Newark, N. J., writes: "Costiveness, induced by my sedentary habits of life, at one time became chronic and exceedingly troublesome. Ayer's Pills afforded me speedy relief, and their occasional use has since kept me all right." Ed. O. Easterly, Rockford, Ill., writes

Ayer's Pills.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

BY ROYAL

JOHNSTON'S-FLUID-BEEF.

CAUTION.

None is genuine without the Red Label, and the name of the inventor, "JOHNSTON'S," on each can.

BEWARE OF SPURIOUS IMITATIONS.

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.

For Tone and Pleasing Design the Bell Organ maintains its supremacy as the best. Send for latest circular to

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HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & DINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable
in all Complaints incidental to Females of all ages. For Children and the
aged they are priceless.

THE OIN THAT HI WITT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcera.
It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a carm.

Manufactured only at Professor HOLLOWAY'S Establishment,
78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
nd are sold at is. 1\frac{1}{2}d., 2s. 9d., 4s. 6d., 11s., \$2s., and \$3s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Furchasers should look to the Label on the Pots and Bozes. If the address is not
Oxford Street London, they are spurious.



POSITIVE CATARRH.

Beware of dangerous and harmful Liquids, south and Canterizing powders. Nasal Balm is entirely different from any other preparation.
If not obtainable at your druggists, sent pre-paid or receipt of price. 50 cents and \$1.00.
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ALTAR WINES OF ALL KINDS SILKS, MERINOS, BLACK SAYS AND LINENS

Largest assortment of Bronses, Vest-ments, challess and Ciberiums at the lowest market prices. Orders respectfully solicited.

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BERLIN, ONT. Complete Classical, Philosophical &

For further particulars apply to REV. L. FUNCERS, C.R., D.D.; CHURCH PEWS.

The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

Bennett Furnishing Company,

References: Rev. Father Bayard, Sarnia;
Lennon, Brantford; Molphy, Ingersoil; Corcoran, Farkhill, Twohy, Kingston; and Rev.

Bro. Arnold, Montreal.

Branch Office, 37 Yonge St., Toronty.

JOHN O'MEARA P. O. Box 455 Peterborough. Collections promptly attended to.

MONEY TO LOAN J. BURNETT & CO Taylor's Bank, London.

(For the Catholic Record.) THE DEATH OF WAKUZZA.

In the year 1795, a Hudson Bay Co's Factor, named McAlpine, was sent with a party of Athabasca Indians to explore the remottst parts of the valley of the McKenzie River; and, when several hundred miles north of any known habitation of man, a snow shoe track was discovered. It the party examined the marks with great Astonished at what appeared supernatural, care, and pronounced them to be the tracks of a woman of the Dog-ribbed tribe—the bitter enemies of the Athabascas. The track was followed for some days along the banks of the Red Deer River, and ultimately they discovered a hut in a little grove of spruce trees. A squaw was fouldws: Some typers of the State of the Athabascas, and the same typers of the Red Deer River, and ultimately they discovered a hut in a little grove of spruce trees. A squaw was found therein, a Dog rib woman, and of marvellous beauty. Her story was as follows: Some typers before she had, while on a hunting expedition, been taken prisoner by a party of Athabascas, her husband and two babies being murdered. She became the slave, and ultimately the wife of her captor; and lived long on the banks of the Lesser Slave Lake. Finally in the spring time, she escaped with a cance, and wan I dered many hundred miles in search of her people; but finding that there was no hope of being restored to them, she had built a shanty in the woods, and lived by snaring animals for her food and dress. Her heroic endurance, and splendid courage, alone enabled her to escape the perils to which she had been exposed; and now, I when recaptured by the enemies of her people, she was found surrounded by all the comforts known to the Indians. After telling her sad story, the woman threw herself upon the white Chief's generosity, and was brutally repulsed. The Indians then wrestled for her, and the victor claimed her as his slave. What followed is told in her own words, forming the subject of the following verses:

Shadows of night! Terrors of death about the content the store the arch togs of my Nation!

Shadows of night! Terrors of death about me!
A slave to fees, the arch fees of my Nation!
I the poor hart that lapped the springs of

I the poor nary that happen the springs of When I escaped the thraidom of my captors, When I escaped the bondage of my masters, When that I find from their detected logges— Why did I live to be again their victim? Long, and at peace I dwelt amid these forests; And the Good Spirit all my wants provid-

Gave me the rabbits captured by my snaring, And the soft furs to warm my hut in winter; Nearer the :egions of eternal winter Than any came, or ever dared before me.

Oh ye damp swamps-weep your sad fevers And rest my woes, O River, on thy bosom-Mountains and winds echo my wail of sor-Far from my home—far from the joyous prairie:
Shades of my fathers—Chieftains of my of my fathers - Chieftains of my people-Ere the dark tent of night shall hide my slumber— Ere that I sink forever in the darkness— Hear the lament, the anguish of Wakuzza! From thy cold breasts, O earth, I suck obliv-

Borne to the earth by my dark fate's pursuence.

Ere I shall pass forever into silence—
Ere by my death I save the last posses
and the great gift and medicine to Leap up for once my dying fires to splend-End thou in blazing Prophesy speak, my

Shall the lone widow cry in vain for venge Over her hustand's blood, and slaughtered Widowed from home, and all that makes it ewelcome, Widowed of all good things, but of the faichion

That must needs lap my full breast of their life-blood!

From cold and hunger ever was I guarded, I dwelt at peace with Nature, and she toved When did the sun or stars or tempests harm rees or floods were waiting for to slay Who e'er, but coward Man, made war on

Shall you dark Mountains list, and unaveng-Still roll long thunders down the hidden canyons. When all the Plains shall cry aloud for vengeance,
For that a woman's blood was cast upon
them?
Nay all the Earth shall arm her to avenge

And as I die, as ye shall see me perish; Ye too shall die, and pass into the Mience; Nor death, nor penance ever shall avail ye. Beware—ye base relentless Athabaccas! I see your bones are white beneath the sun light—

I see your Nation rotting from the day-And such a frightful Death as yet you and not Shall flap his wings in triumph o'er your ch a frightful Death as yet you know So all the dead are foul upon the prairie; And all your Tribe rot down into oblivion And thou, White Chief-because there is no In thy cold heart, thou like you pallid snow drift, Shall find no rest from tempests of sfille-

And cold relentless blizzards drift your life-Until you, yearning to lie down and slum-Shall plead in vsin; for the wild wind shall mock you, And never shall you know the warmth of To melt away your sorrows in the Spring-

Ye laugh because you see I am defenceless— Because I cannot even e'en outstrip your or garrison the fortress of my virtue Against your lusts! And yet your blinded The very keenness of your bad desires
Left me a road—a broad road to escape you Behold, O Chief-the slave you scorn despise

Behold, my suitors-I the wrestler's guer-Have blood to seal and ratify our nuptuals!
(Stabs herself) Now shall my shadow haunt ye, until Ven-

geance down the judgments of the Highest, As avalanches en yon riven Mountains—So shall your bad deeds make your souls accursed And the Great Spirit blast you to Destruction.

A Sure Thing.

There are very few things in this life of which we may be absolutely certain, but this is one of them: that Dr. Pierce's "Pleasant Purgative Pellets" have no equal as a cathartic in deraugements of the liver, stomach and bowels. They are very small and their action is pleasant. Purely vegetable, perfectly harmless. 23 cents a vial. All drugglets.

Weather Probabilities.

Weather Probabilities. It is probable that in the breaking up of It is probable that in the breaking up of winter we shall have much damp sloppy weather, when rheumatism, neuralgis sore throat and other painful complaint will prevail. Hagyard's Yellow Oil is the popular household remedy for externs and internal use. Its curative power intruly wonderful.

(For the Catholic Record.) THE DEATH OF WAKUZZA.

In the year 1795, a Hudson Bay Co's Factor, named McAlpine, was sent with a party of Athabasca Indians to explore the remottst parts of the valley of the McKenzie River; and, when several hundred miles north of any known habitation of man, a snow shoe track was discovered, the party examined the marks with great atonished at what appeared supernatural. the party examined the marks with great Astonished at what appeared supernatural, care, and pronounced them to be the tracks of a woman of the Dog ribbed tribe—the bitter enemies of the Athabascas. The track was followed for some days along the banks of the Red Deer River, and ultimately they discovered a hut in a little grove track was followed for some days along the banks of the Red Deer River, and ultimately they discovered a hut in a little grove of spruce trees. A squaw was found therein, a Dog rib woman, and of marvellous beauty. Her story was as follows: Some years before she had, while on a hunting expedition, been taken prisoner by a party of Athabascas, her husband and two babies being murdered. She became the slave, and ultimately the wife of her captor; and lived long on the banks of the Lesser Slave Lake. Finally in the spring time, she escaped with a cance, and wandered many hundred miles in search of her people; but finding that there was no hope of being restored to them, she had built a shanty in the woods, and lived by snaring animals for her food and dress. Her heroic endurance, and splendid courage, alone enabled her to escape the perils to which she had been exposed; and now, when recaptured by the enemies of her people, she was found surrounded by all the comforts known to the Indians. After telling her sad story, the woman threw herseif upon the white Chief's generosity, and was brutally repulsed. The Indians then wrestled for her, and the victor claimed her as his slave. What followed is told in her own words, forming the subject of the following verses:

Shadows of night! Terrors of death about

Shadows of night! Terrors of death about me!
A slave to foes, the arch foes of my Nation!
I the poor hart that lapped the springs of Freedom

Note 1 escaped the thraidom of my captors,
When I escaped the bondage of my masters,
When that I fled from their detated socges—
Why did I live to be again their victim?

Long, and at peace I dwelt amid these forests; And the Good Spirit all my wants provid-Gave me the rabbits captured by my snar ing, And the soft furs to warm my hut in winter; Nearer the :egions of eternal winter Than any came, or ever dared before me.

Oh ye damp swamps-weep your sad fevers for me! And rest my woes, O River, on thy bosom-Mountains and winds echo my wail of sor row!
Far from my home—far from the joyous
prairie:
Shades of m.f fathers — Chieftains of my
people—
Ere the dark tent of night shall hide my
slumber—

slumber— Ere that I sink forever in the darkness— Hear the lament, the anguish of Wakuzza From thy cold breasts, O earth, I suck oblivion, Borne to the earth by my dark fate's pursu

ence.

Ere I shall pass forever into silence—
Ere by my death I save the last posses
And the great gift and medicine of nonour—
Leap up for once my dying fires to splendour—
End thou in blazing Prophesy speak, my
Spirit!

Shall the lone widow cry in vain for venge Over her hustand's blood, and slaughtered Widowed from home, and all that makes li e welcome, Widowed of all good things, but of the faichion
That must needs lap my full breast of their life-blood!

From cold and hunger ever was I guarded, I dwelt at peace with Nature, and she loved When did the sun or stars or tempests harm

And as I die, as ye shail see me perish; Ye too shall die, and pass into the Bilence; Nor death, nor penance ever shall avail ye. Ieware—ye base relentless Athabascas! I see your bones are white beneath the sun-light—

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Weather Probabilities.

CHURCH AUTHORITY.

HOLY CHURCH IS A SPIRITUAL POWER—DUTY OF HER CHILDREN TO HEAR AND CBEY.

Catholic Columbian.

At the present day, many children of the Church presume to state or define just how far they are bound to obey. It would seem from their standpoint that the Church is an enemy to be guarded against. They forget that she is a mother. Her origin is divine. She is guarded from error. The gates of heli cannot prevail against her.

She is a spiritual power. Her members are beings composed of body and soul. Their bodies return to the dust whence they came. Their souls are immortal,

She is a spiritual power. Her members are beings composed of body and soul. Their bodies return to the dust whence they came. Their souls are immortal, hence never dies. Some say, this is all true, hence the Church has power to rule in spiritual but not in temporal matters. Let the body or corporal matters rule the soul or spiritual matters and what is the result? Imagination and taste, or sensual appetite, become the master. Impulse of the sensual appetite has been, unfortunately is and will ever be, a powerful factor in this world, but always for evil, never for good.

We are like to God in our souls. There are three persons in God and, will, memory and understanding, three powers in our souls. Without the soul, the body is dead and becomes loathsome. When we say "1," we do not mean the body but soul and body united in and making by such union the personality or individual speaking of himself. In the first person "1," we speak of our soul as superior to the body.

We believe this, the fact is too evident to require illustration. The child owes obedience to parent, and the parent must demand it. The superior instructs, the subject obeys. The beasts of the field, the birds of the air, the creatures of the deep are under man's power, according to God's will. When man comes into their power, they devour him. Their sensual appetite, not cruelty, impels them. They destroy the body, but can not harm the soul.

Man's body is likewise animal, but his soul is rational, and places man above mere animal life, which follows the craving of the appetite. Man's soul raises his mind to God. The soul must govern,

mere animal life, which follows the craving of the appetite. Man's soul raises his mind to God. The soul must govern, lest the appetite of the body degrades man's life to bestial desires.

The body is subject to the soul, and soul and body are subject to God, consequently subject to God's Church, which is a continuation of our Lord's life on earth

some say "this is all right, but we are bound to obey the Church only in matters of faith and morals." The Church commands her children to abstain from the use of flesh meat on certain and the Endages throughout the stain from the use of flesh meat on certain days and all the Fridays throughout the whole year, except when Christmas day falls on Friday. This is a command, and, there is nothing about faith or morals in it. It is a matter of discipline. Yet every Catholic is bound to obey this mandate under pain of mortal sin. Who made this obligation binding under this penalty? The Church did it, and no Catholic may dispute her authority for so doing and remain a Catholic.

If your priest or bishop foresee danger

so doing and remain a Catholic.

If your priest or bishop foresee danger to your life or limb, does not charity require them to warn you, and prevent, too, even against stubbornness on your part to obey, by all the authority possible the evil threatened? Charity requires such action at the hand of every neighbor.

me.

When did the sun or stars or tempests harm me?

What trees or floods were waiting for to slay mr?

Who e'er, but coward Man, made war on woman!

Shall yon dark Mountains list, and unavengting
Still roil long thunders down the hidden canyons.

When sall the Plains shall cry aloud for vengeance, For that a woman's blood was cast upon them?

Nay all the Earth shall arm her to avenge met.

Nay all the Earth shall arm her to avenge met.

The Catholic does not begin to grumble

in his religious duties. A good way to judge of the depth of grumblers is to ask:
"When did you receive Holy Communion? Have you a seat in your parish obursh? munion? Have you a seat in your parish church? Do you pay for it? Do you contribute to the support of your pastor?" Such questions as these, generally, expose the hiss of these ganders. We must love our mother, ask the saints in heaven to help us to do God's will constitute of the poor souls in earth and pray for the poor souls in S. S. M. purgatory.

Catholic Opinion.

The following from the pen of Dr. Orestee A. Brownson, shows the relations of Catholics with the principles upon which the experiment of free government was established upon the American shores:

"Religion is for me the supreme law."
"I am a citizen of the Republic, and therefore a republican citizen; and I am a Catholic, therefore a loyal citizen; and no redical or revolutionist, either for my own country or any other."

"Liberty ic, no doubt, threatened in this country, but the danger comes chirtly from the side of license, and is best averted, not by common place declamations for the largest liberty, but by asserting and maintaining the supremacy of the law."

Scrotula and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c, and \$1 size. If the Sufferers from Consumption,

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Weather Prebabilities.

It is probable that in the breaking up of winter we shall have much damp sloppy weather, when rheumatism, neuralgia, sore throat and other painful complaints will prevail. Hagyard's Yellow Oil is the popular household remedy for external and internal use. Its curative power is truly wonderful.

And give it a trial.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous curse in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.

BIRDS OF PREY.

THE LANDLORDS OF IRELAND APTLY CHAR-ACTERIZED BY AN IRISHMAN,

The vultures are gathering, remarks W. F. Denehy, one of the clever contributors to the paper of the lord mayor of Dublin, and he further says: The sombre birds of evil omen are pluming their murky feathers and whetting their blood stained beaks, for already they scent carnage from sfar, and a fierce instinct tells them that a time of joy cometh, as when the ground recks with some eth, as when the ground reeks with gore and human hearts are broken. Theirs not, as their fellows, to lift to Heaven's King the warbled anthems of nature's choristers, or to flash through the sparkling vapors of azure space, almost as messengers of joy and peace from God to man. The vulture's work is different. to man. The volture work is an elected, this to gloat, with exultant croak, when the roar and rush of battle have swept by over the rank repast the sword sickle has garnered for him; his to bury his talons and his keenhooked beak in the sightless orbs of the waverocked corpse; his to riot wherever suffering rules, his to riot wherever suffering rules, where famine, and pestilenes strike down the grayhaired and the young, or wheresoever the clouds of sorrow half shroud his ghastly license. Irish landlords of the worst type are akin to the vulture. Like the assassin bird, they court the darkness, and would much prefer solitude for the execution of their murderous deeds: for full well they murderous deeds; for full well they know the world is sick of the record of

their crimes, and regards

WITH ABSOLUTE LOATHING
the story of their exactions. Such of
them as are gitted with common sense
shrink from calling public attention to
the piled up heap of sins against the
people of their native land which already people of their native land which aiready cries to heaven for vengeance, and which damns their cause in the sight of honest men the wide world over. Others of them, who lack even the serpent like quality of cunning and who take no counsel of those of their body who have it, plunge into the garish glare of day and perpetrate anew atrocities that bring, as it were, from their unhallowed graves the phantoms of a past, so full of terrible criminality, of foul wrong and of cruel dishonor that the angels must cruel dishonor that the angels must surely avert their gaze from the sickening record, upon which aught that was holy could hardly shed a tear of forgiveness, or aught that was just drop the pall of oblivion. For it were not right, and I say the words with regret that Irish landlordism of the type I have now depicted should be forgiven or its deeds forgotten. Therefore it is that one is sometimes almost inclined to thank those of the landlords who, rushing out sometimes almost inclined to thank
those of the landlords who, rushing out
before their fellows into the open, show
plainly how the old fell spirit still lives
and the old foul passions still survive to
work their evil. The lesson is one to
be laid to heart; it should be the
strength of our nation and the support
of our people in the days of trial which
are near to us.

The sure effects of Ayer's Sarsaparilla are thorough and permanent. If there is a lurking taint of scrofula about you, Ayer's Sarsaparilla will dislodge it, and expel it from your system.

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charged.

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here will be only one express of freight harge.

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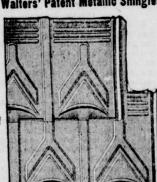
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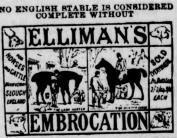
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FOR FOOT ROT, AND SORE MOUTHS IN SHEEP
AND LAMBS.
FOR SPRAINS, CUTS, BRUISES IN DOGS.

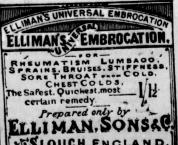
FOR SPRAINS, CUTS, BRUISES IN DOGS.

SPECIMEN TESTIMONIALS.

From His Grace The Duke of Retiand.

Belovic, Grantham, Dec. 1, 1878,
Belovic, Grantham, Dec. 1, 1878,
Belovic, Grantham, Dec. 1, 1878,
Waster of Belvoir Hunt.

Castle Weir, Kingston, Herderdorfahire, Dec. 3, 1878,
Gentlemen, — I use the Royal Embrocation in un so the learness, and have fost of the property of the prope



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C. M. B. A.

From Peterborough.
THE CATHOLIC MUTUAL BESERVE ASSOCIATION PRESENT HIS LORDSHIP, SISHOP DOWLING, WITH AN ADDRESS—SUMMARY

DOWLING, WITH AN ADDRESS—SUMMARY OF HIS REFLY.

At 2 o'clock on Sunday, May 29th, the members of the Peterborough branch of the C. M. B. A. assembled in the library of the Murray St. School House for the purpose of presenting an 'address to His Lordship Bishop Dowling. There were also a large number of the Catholic congregation present. Precisely at 2 30 His Lordship arrived, accompanied by Rev. P. Conway and Mesers. O'Mesra, Sullivan and Heskett. His Lordship having been excerted to a seat the following address was read by the president, the gentlemen present respectfully standing:—

To the Bight Rev. T. J. Dowling, D. D., Bishop of Peterborough.

MAY IT PLEASS YOUR LORDSHIP.—We the Members of St. Peter's Branch No '30, of the Catholic Mutual Benefit Association, desire to extend to you our respectful congratulations on your attainment to the exalted position you now occupy. The knowledge that your Lordship is a member of our Society fills us with feelings of pardonable pride, and we justly consider that this fact is the best evidence that can possibly be adduced that our Association is one worthy of the confidence of the Catholic community at large, and that your Lordship's approbation joined with that of the other Bishops of Canada cannot fail to materially promote its advancement.

We have already obtained your Lord-

Canada cannot fail to materially promote its advancement.

We have already obtained your Lordship's gracious approval and official sanction of our objects, and we now respectfully sak you to add the great weight of your personal assistance to our humble efforts by pointing out as opportunity offers the merits of our Association, and the practical advantages accruing to the beneficiaries of deceased brothers.

We do not intend to dilate upon the feelings of satisfaction animating all the members of the Association on receiving the glad tidings of your promotion to your present dignity—those sentiments have already been more appropriately expressed through the columns of the Society's official organs in Canada and the United States, and we can only record our personal gratification that so cillustrious a member has been placed in charge of the Episcopal see of Peterborough.

we would humbly ask your Lordship, in addition to your other sacrifices, to sever your connection with the Paris Branch, with which you have been so many years associated, and to transfer your membership to the Peterborough Branch, and we would be doubly grateful if you could occasionally attend our meetings, and by your presence and kind words excourage and direct us in the work we have to perform.

We respectfully solicit your Lordship's blessing on our branch and its individual members, and trust that you may long be

members, and trust that you may long be spared to rule over this diocese, and that by your guidance, Catholic society may receive an impetue, onward and upward, In moral and intellectual culture. Your valuable counsel is solicited to promote our society and awaken among our people interest in an association which confers such tangible benefits on sillicted homes. Signed on behalf of the St. Peter's Branch of the Catholic Mutual Benefit

John O'Meara, President. F. H. Brennan, Rec. Sec. J. D. McLimoyle, Fin. Sec.

F. H. BRENNAN, Rec. Sec.
J. D. McLLMOYLE, Fin. Sec.
M. SULLIVAN, Treasurer.
The Bishop made a pleasing and eloquent reply of which we can give but a mere synopsis. No newspaper report can do justice to the beauty of his language nor the ease and facility with which he delivered his opinions. He expressed the great gratification it afforded him to receive an address from the local branch of the C. M. B. A. He alluded to the fact that he had been presented with addresses from the clergy, from the laity in general, and now a particular society, the C. M. B. A., had come forward to give expression to their sentiments of good will. He said he did not appropriate to himself the various expressions of fidelity which had been uttered. It was in his capacity as a Bishop of God's holy Church that parties approached him with utterances of respect and devotion. The Bishop then referred to the C. M. B. A. and its workings. It was the antidote of the secret respect and devotion. The Bishop then referred to the C. M. B. A. and its workings. It was the antidote of the secret societies which destroyed the moral life of Catholic men at the present time. Catholic formelly might have considered themselves justified—looking at the matter from a pecuniary standpoint—in joining societies disapproved of by the Church, but now no such excuse existed as there were many Catholic organizations which paid a stipulated sum to the widows and orphans of deceased members. The C. M. B. A. was one of these societies. He was himself a member of the association and had many opportunities of observing the good it accomplished. His Lordship cited several instances which had come under his own notice in Western Ontario, where the families of members had been saved from penury through its intervention. He also referred to the fact that several educational and charitable institutions to his own knowledge had benefitted through deceased members having bequeathed the amount of their certificates in aid of these places. He advised young men and married men with families, to join. His Holiness the Pope had given his blessing to organizations of this kind, but while encouraging them, it must not be understood, that because they were called Catholic the church was in any way responsible for their acts. The C. M. B. A. was a Ings. It was the antidote of the secret societies which destroyed the moral life of Catholic men at the precent time. Catholic men the proper states, and forwardly was themselves justified—looking at the main 23, Statiord.

DEAR MR. Brown,—Last evening, June 20, 100 and Dablin. It was a big as saised by a number of one consigning the remains to their last recting place and fervently was there if a support of the proper states, and forwardly was the preceding scattered data throught, for his memory at the cause they was himself as member of the association. The following are the officers:—Britand and preband of the sanchard and preband of decased members. The C. M. B. A. was one of these societies. He was himself as member of the association and had many opportunities of observing the good it accomplished. His Lord was the precedent of the sanchard that the precedent of the sanchard that the precedent of the sanchard that the precedent instructions to the sanchard that the precedent instruction of the sanchard that the precedent instruction to the sanchard that the precedent instruction to the sanchard that the precedent instruction to the sanchard that the precedent instruction that the precedent instruction to the sanchard that the precedent instruction to the sanchard that the precedent instruction that the p

society of business men governed on business principles. As a business society it is responsible to the public in its corporate capacity, and the church rad nothing to do with its business transactions; however, as long as charity was combined with business, relief brought to the suffering poor, to long as its members were practical Catholies, and so long as the society was in harmony with the church, bishops like himself found themselves free to approve of it. Members should remember, that when paying calls they were performing a work of the purest charity, perhape saving some family, which might otherwise be left destitute from want and misery. If these calls were paid in a Christian spirit their reward would be ten fold if they derived no temporal benefit from the association. It was this that the church approved of and it was the charitable and religious objects of the society that she sought to encourage. But the temporal and social advantages were also very great, members of the society leaving their homes seeking to obtain employment in other places found themselves taken in hand by officers of the Society, who did all in their power to assist and help them along. Many priests belonged to the C. M. B. A. for the purpose of encouraging the members. He would sometimes attend their meetings as requested, and would at some future time when opportunity officed take occasion to refer more at length to the Society. He encouraged all to join, and closed a very eliquent impromptu effort by again expressing his pleasure at meeting the members of the C. M. B. A. and a number of the congregation. Mr. O'Meara then introduced the members by name, after which, introduction to non-members followed. After conversing in a very affable and friendly way for fifteen minutes, His Lordship and the Rev. P. Conway left the hall and returned to the Cathedral, where he invested about two hundred children with the scapular and administered the total abstinence pledge to over one hundred body, who had early in the morning received a

New Branches.

Ottawa, May 30th, 1887.

DEAR SIR AND BROTHER—I have the omor to report that St. Jean Beptiste Branch, No. 58, was organized by me on Friday evening, the 27th instant, with hirteen charter members, as per accom-

anying list.

I have all reasons to believe that after a while this branch will be a prosperous one, nasmuch as the choice of the President, Recording and Financial Secretaries and Treasurer was very judicious. They all understand their duties thoroughly and they are enthusiastic and energetic.

LIST OF OFFICERS OF BRANCH NO. 58.
Sphittmal Advisor—Rev. C. Gauthier. Bpiritual Adviser—Rev. C. Gauthier.

Chancellor—G. Marsan.
President—Louis D'Auray.
Ist Vice-Pres.—Nap. Larue.
2nd Vice-Pres.—Henri Mors.
Rec. Secretary—J. E. A. Robillard.
Asst. Rec. Secretary—Chas. Lapensee.
Fin Secretary—Nap. Larochelle.
Treasurer—J. B. Dorion.
Marshall—L. H. A. Bosucler.
Guard—Los Larue.

Marshall—L. H. A. Bosucier.
Guard—Jos. Larue.
Trustees for one year—J. H Primeau,
Jos Delorme and Chas. Lapensee.
Trustees for two years—J. B. Dorion
and Jos. Larue.
Yours fraternally,
F. R. E. CAMPRAU, Deputy.

Ottawa, 3rd June, 1887.

S. R. Brown, Esq.,—Dear Sir and Bro.—I beg to inform you that I have on the 2nd inst. organized Branch 59, of Notre Dame Parish, Ottawa, and have installed its officers and instructed them in their duties, which I am sure they will perform with satisfaction, as they are all well qualified.

I annex list of officers with the exception of pro tem Chancellor, which the President begged to be allowed to appoint later on, when all the charter members

President begged to be allowed to appoint later on, when all the charter members have passed their medical examination, expecting to be able to designate a worthy

expecting to be able to designate a worthy and influential person then.
LIST OF INSTALLED OFFICERS IN NO. 59
BRANCH, NOTRE DAME PARISH, OTTAWA.
Spiritual Adviser—Rev. L. N. Cam-

Chancellor—
President—L J. Casault.
First Vice President—P. H. Chabot.
Second Vice President—F. H. Bedard.
Recording Secretary—Theop. Fortier.
Asst. Rec. Sec.—Severe Gilmas.
Fin. Sec.—J. P. de Lassalle Graveller.
Treasurer—J. P. A. Pigeon.
Marshall—W. O. McKay.
Guard—Zaphirin Noel.
Trustees for one year—L A. Chevrier,
Joseph Nolin, W. O. McKay.
Trustees for two years—A. A. Adam,
Nap. Champagne.
Note,—Their meeting nights will be
every second and fourth Friday of each
month.
Yours fraternally,
F. R. E. Camprau,
Deputy. Chancellor-

Deputy.

Stratford, Oat., June 3rd, 1887.

DEAR MR. BROWN,—Last evening, June 2nd, I organized Branch No. 60 at Dublin. I was ably assisted by a number of our brothers of Branch 23, Seaforth, also of

mended for the very earnest interest he has at all times taken in the working and welfare of our association. The publication of this book, a matter of considerable labor and expense to himself, is still snother proof, if proof were needed, that Bro. O'Mears has set his heart upon the apread of the society amongst the Catholic people of Canada. Particularly useful and instructive will it prove in places where a branch of the organization does not now exist. Those who contemplate forming branches will therein find all that it is necessary to know in order to be able to do so. Though we have not been authorized to say so, we doubt not copies of the book may be had at a reasonable rate by addressing Bro. O'Mears, Box 455, Peterboro, Ont.

We note with pleasure that Bro. James Quillinan, of Niagara Falls, has received the appointment of accountant for the Free Park of that place. In making this selection the Ontario government has accured the services of a gentleman of great worth and integrity, one who will, we feel assured, by his conduct, reflect the greatest credit on himself, and give the utmost satisfaction to all who may be brought into business relations with him. He has always held a high place in the esteem and regard of his brother members of the C. M. B. A., all of whom, we feel certain, will hear with satisfaction the news of his advancement. advancement.

OBITUARY.

Mr. John Sullivan. Another landmark gone! It is my painful duty at this time to chronicle the demise of a much esteemed resident of Ashfield, Mr. John Sullivan, whose death occurred on the 19th ult, after a very short illness. Short illness, 'tis true, furnishing another evidence of the uncertainty of human life. On the morning of that day deceased partock of breakfast and seemed to be in his usual health; both he and all the members of his family were of that day deceased partook of breakfast and seemed to be in his usual health; both he and all the members of his family were quite oblivious of the momentous change which was soon to follow, a change which deprived the family of its head and removed for ever a good neighbor and a genial warm hearted friend. Oramps, which constantly increased in severity, set in and became at last alarming to the sufferer and also to his stricken family. Father Boubat, the parish priest, and Dr. Cassidy, were summoned to the bedside with all possible expeditions, and the melancholy fact was but too clear, that acute infiammation was doing its fell work, and that the case was a most serious one. It is needless to say that the conso-

work, and that the case was a most serious one. It is needless to say that the consolation of his Church was administered to him, for this is the first concern of the Catbolic under such circumstances; but no medical science could avert the dissolution which was soon to take place, and John Sullivan breathed his last about twelve o'clock that same night.

A few words from me in regard to the character and life of the departed are but a small tribute to the memory of so good a man. He was among the early settlers in Ashfield; hence among that class of men who have largely contributed to make this country what it is to-day. With great cheefulness and animation, he used to relate incidents of early life in Ashfield, the many difficulties and hardships the people had then to contend with, and with all the pleasure they enjoyed while hewing themselves a home out of the dense forest. With what glow of pleasure did he often refer to the love of neighbor which actuated every one at that time, and as an outcome of that great virtue, how cheerfully each one helped the other. It is true that in some instances, as the country advances and individual circumstances change, rivalry and even envy displace that admirable disposition, love of one's advances and individual circumstances change, rivalry and even envy displace that admirable disposition, love of one's neighbor; but no such change took place in the mind of the subject of these few sentences. Attention to the wants of others, liberality towards every good cause, rejoicing in the prosperity of his neighbor. in the mind of the subject of these few sentences. Attention to the wants of others, liberality towards every good cause, rejoicing in the prosperity of his neighbor, were his characteristics to the very last. In fact his soul was too pure to entertain unworthy motives or prompt him to per form unworthy actions, as I well can testify.

Last summer he finished a commodiana.

Last summer he finished a commodious Last summer he initiated a commodious brick-house, no doubt expecting to enjoy its comforts for some years to come, for he was yet in his 59th year; but forcibly the line which we so often wrote in our copies in former days, comes to mind, "Man proposes but God disposes." In his demise the church in Ashfield has lost a good friend and liberal supporter; but it "Man proposes but God disposes." In his demi-se the church in Ashfield has lost a good friend and liberal supporter; but it is hoped that he enjoys to-day the fruits of his liberality, "Bread cast on the waters." Father Boubat celebrated the Requiem Mass on the funeral occasion in the presence of a large assembly composed both of Catholics and Protestants; but the majority were excluded owing to the want of room. One hundred and fifty whiches formed a part of the funeral procession, and notwithstanding the suddenness of the occasion the attendance was very large, marking in some degree the estimation in which the deceased was held. The scene in the cemetry was very affecting; both priest and people were visibly overcome by emotions of deep sorrow on consigning the remains to their last resting place, and fervently was the prayer uttered, and fervently was the prayer uttered, and fervently will it continue to be uttered and thought, for his memory will long remain green in the mind of his acquaintances. Requiescat in pace.

Ashfield, June 4th, 1887.

taken to his late residence, from where the funeral took place next morning at nine o'clock. The City Council and the Separate School Board each attended the funeral in a body, the latter wearing a badge of crape and walking upon either side of the hearse to the cemetery. At St. Basil's Church Requiem High Mass was sung by Rev. Father Lennon and a full choir.

RESOLUTIONS OF COMPOLENCE.

Resolved, that this Board desires to express a sense of the loss it feels at the removal of one who for more than thirty years past has been among its most energetic and faithful members, and the mark of whose careful attention appears upon every official act of this Board, and whose labors on behalf of the cause of education have always been diligent and untiring. Resolved, that the members wish to express their own sorrow at his death, and to sympathize with the bereaved widow and family in their sad affliction that has befallen them, and to hope that God will comfort them and give them strength to accept His will with Christian resignation.

Resolved, that this Board attend the funeral in a body as a mark of respect to the deceased.

Resolved, that copies of these resolutions be sent to the bereaved widow and family, to the city newspapers and the CATHOLIC RECORD.

Mr. B. Hinds, Barrie.

Catholic Record.

Mr. B. Hinds, Barrie.

It was with a feeling of sorrowing surprise that the town learned of the death of Mr. B. Hinds, on Tuesday morning last. He had been unwell for some time, and it was generally thought that he would not recover, but no one suspected his end to be so near. The deceased was, we believe, the oldest merchant in town, having begun business in Barrie in 1867, in a general store. Mr. Hinds was for many years one of our foremost business men, a position he occupied up to the time of his decease. He was also one of the town's most enterprising citisens. He built and carried on business in by far the most costly and handsome store in town, and was in every respect a model citizen, being ever ready to ald liberally every movement to push Barrie ahead. Mr. Hinds was born in Tyrone, Ireland, in January, 1843, and was true cut off in the prime of life, and in the midst of his usefulness. He came to Canada with his parents in 1856, and settled on a farm near Barrie, and in 1867 commenced business for himself, and was married the same year. He leaves a widow and a son and daughter to lament the death of the kindest of husbands and fathere, and a host of friends to mourn the loss of so kindly a man, for he had no enemy, and deserved none; and every one who knew him was his friend, and he was theirs.

—Barrie Examiner, June 2.

A Ballad of the Boyne. [Air-' The Kerry Dance."]

BY THOMAS S. CLEARY.

Oh, the gleam of the new Boyne stealing
Down to ocean in stately calm,
Only quivered by such sad feeling
As anakes some penitential psalm;
All unblemished its crystal sheen,
Stirred no more by martial clangour,
Kissed and soothed by banks of green.
Bright the face of it,
sweet the grace of it,
Gliding to the sea!
Oh, the gleam, &c.

Oh, the gleam, &c.

By the Boyne, C my North'ren brother,
You from your side and I from mine—
Let us heartily greet each other,
Ireland's ours if we but combine;
Once, mad fools, th's stream we forded,
Tore each other for alien bands,
But, forgetting Hate long horded,
Now we ford it to join our hands.
Oh, the baim of it,
Here's my hand in yours!
Haste to ocean thou blessed Boyne water,
Sing the tidings on every strand,
That where once they were joined in
slaughter
Green and Orange in friendship stand.
— United Ireland.

BOOK NOTICES.

"St. Agnes, Virgin and Martyr."

Ontarie.

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors' lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

451-tf

Just received at J. J. GIB-BONe', for spring trade—New Dress Materials, New Hesierv and Gleves, New Prints and Cottons, New Table Limens, Tewellings and Sheetings, New Bibbons, Laces and Embreideries, New Gents' Furnishings, at bettem prices.





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MICHAEL DAVIT.

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The first Friday of the Month, consecrated to the Sacred Heart.... Hours with the Sacred Heart

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CAPE BRETON RAILWAY SEC.—Strait of Canso to Grand Narrows.

TENDER FOR THE WORKS OF CONSTRUCTION.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 6th day of July, 1887, for certain works of con-

day of July, 1887, for certain works of conrestriction.

Plans and profiles will be open for inspection at the Once of the Cnief Engineer and
General Manager of Government Railways
at Ottawa, and also at the Office of the Cape
Breton Railway, at Port Hawkesbury, C. B.,
ou and after the 6th day of June, 1887, when
the general specification and form of twoder may be obtained upon application.
No tender will be entertained unless on
one of the printed forms and all the conditions are compiled with.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals, Ottawa, 27th May, 1887.

KNABE PIANOFORTES. Tene, Touch, Workmanship and Darability.

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VOLUME 9.

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The choicest goods in this line constantly in stock at prices to suit the prevailing competition.

Sacred Heart Symbols.

Of the masses of blood red roses
That bloomed in the Church to-day,
I asked (while the sanshine nestled
Where the polien o' gold dust lay):
What office is yours, sweet roses,
With your wealth of flower and bud?
What whisper is this, that rises
From the depths of your crimes blood
""I'll the feat of the Heart of Jesus,
And we image His precious Blood"
It.
I turned to the waxen tapers

Iturned to the waxen tapers
That blezed on the altar fair
(The breath of their fragrant odor
Warming the cool, dim air).
And I said: "O beautiful tapers!
Enthrou'd on the marble's height,
What messe go is this ye bring me
In your abovers of amber light: "I'd the feast of the Heart of Jesus.
And we symbot this Wisdom bright!

Then, over the glowing censer,
I breathd with a trembling tongue
(As on chains of tinkling aliver
Before the shrine it swung):
"O tamen in a shining prison!
From the flery deeps thereof
Why do your sparks, uncessing,
Fissh up to the Heat above?"
"It is the feast of the Heart of Jesus,
And we image His burning love!"

MICHAEL DAVITT.

Thrilling Speech on the Site of His Father's Ruined House.

FIERCE DEFIANCE OF THE LANDLORDS. In words burning with patriotic indignation the Father of the Land League has again raised the war-cry against landlordism and coercion before an audience assembled on the spot from which he and his father's family were brutally cast out on the highway close on forty years ago. The Dublin Freeman gives the following account of the demonstration:

Datties Standay, May 92 Straids, the birthplace of Michael Davitt, was to day the scene of a most successful and enbirthplace of Michael Davitt, was to day the scene of a most successful and en-thusiastic national demonstration. The place is in the centre of a very depopu-lated district, vast grazing farms of prime land extending in all directions; but nevertheless the multitude which assemnevertheless the multitude which assembled to day to do honor to the father of the Land League was so immense as not to be exceeded even by the memorable land meetings of six years ago. Large contingents poured in from all directions, and when the proceedings were opened the hill slope fronting the platform was black with a closely packed mass of humanity presenting a most imposing humanity presenting a most imposing and impressive spectacle. The utmost and impressive spectacle. The utmost enthusiasm combined with excellent order prevailed. A very large force of police was present, but save for the purpose of Government policy there was not the slightest need for their services. Davitt's Speech.

Dayitt's Speech.

Mr. Davitt, who was received with prolonged cheering, said:—I am pleased to bere to day to join my voice with your in passionat.) protest against the Jubile: Coercion Act. It would indeed be strange circumstance if the county which gave the Land Lesgue principles and movement to the Irish race did not now come forward with a manifestation of the old spirit of stern resistance to the infamous purposes of Iraland's enemies (Loud cheers.) The West could no possibly be "saleep" while suprem danger menaces the cause of Irish liberty and I am proud indeed to see so man thousands of Mayo's manhood assemble round this spot to tell the coercionist hel hounds of England in the words of Thomas Davis—

we'll watch till Death for Erin's WE'LL WATCH TILL DEATH FOR ERIN'S

(Loud cheers.) But, my friends, I as not here to day for the mere purpose of pelting epithets at a policy which the land lords of these three countries are deliber lords of these three countries are delibe ately adopting as a means of resserting their robber rights in full and for the kindred purpose of strangling popul combinations against their inhuman system. We have gathered here not only to demonste the subversion of our rights Irlahmen, but to consider how we can be render this an impossible and a dangerotask—(cheere) for those who are planning the humiliation of our race and the injut of our fatherland. The Government "wilful and cowardly liars," to borrow M Sexton's words—(cheers)—which is no mower, know as well as we do the state of th "wilful and cowardly liars," to borrow a Sexton's words—(cheers)—which is n in power, know as well as we do there is less crime in Ireland at the prent time by 50 per cent than in Englaryet they propose to pass a measure Coercion infinitely more drastic than a which has yet disgraced the statute be of the place which O'Connell might at the recently admirate as if he were alive, designate as
THE PARLIAMENT OF ENGLAND'S SCOU

(Cheers.) The reel aim of the Coerci ist party is to crush the movement who originated in Mayo, in 1879, and whas sought to rid our country both landlordism and Dublin Castle. (Chee It is the objects of this movement and principles underlying it which the priedged classes of Great Britain dread m