

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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ST. PATRICK'S DAY

IN ST. THOMAS.

St. Patrick's Day in St. Thomas was celebrated in the customary becoming manner. High Mass began at 10.30 a. m. Rev. Father Flannery acting as celebrant. Battman's Mass was well rendered by the choir, conducted by Miss O. McNulty, organist. During the offertory and at the conclusion of divine service the school children sang appropriate hymns, and as the people were leaving the church "All Praise to St. Patrick" was sung to the national air. After the gospel Father Flannery delivered an eloquent sermon from the text "And keep in remembrance the deeds of your fathers, what they did in their generation, and you shall acquire great glory and everlasting names." (1 Macchabees, 1:15)

A grand concert was held the evening previous, concerning which the St. Thomas Times has the following account: "The musical bill of the evening, with three or four speechifying interludes, contained a dozen or so of truly Celtic numbers, and arranged to please the rather diversified inclinations of the very large audience. Apologies were offered for the absence of a couple of the leading performers, and Father Flannery, with his usual promptness, quickly had their places filled; and where an Irishman's heart and voice did not respond, he found the next best thing to it—a Scotchman or two to replace the missing links."

Mr. C. M. Macdonald spoke most warmly of the Irish race, and the cause it was battling for, and predicated a settlement of the claim for Home Rule in the very near future. He had everything that was good to say of his friend Father Flannery, whom he had known and esteemed for a couple of decades, and although a great admirer of St. Patrick, his presence at this and other of the apostles' anniversaries was due to his regard and affection for the revered gentleman. He paid a high tribute to the music of Ireland, but though sweet and melodious it might be to the ears of the audience, as a son of Auld Scotia he would back the ballads and poems of the song country against Tom Macdonald.

He closed in very appropriate words a tall and happy speech, in which, if there were a mild sprinkling of native blarney, there was oratory and rhetoric enough to please and charm the most unrepentant of Irishmen.

Mr. J. H. Coyne looked upon the St. Patrick's entertainment as well as upon Father Flannery's himself, as an excellent institution. He favored gatherings of this kind where the memories and glories of the past were perpetuated and kept alive. Many opposed the introduction of these reminders of customs and days long since departed but to him they were ever attractive.

The presence of the 7th Fusiliers band of London helped to swell a very large portion of the audience. Their selections comprised a number of Irish, Scotch and English airs and other taking compositions. Their address was many last evening, and every one of their pieces, whether melancholy or bright, stirring or softening, were given in the old time volume, harmony and rhythm, features which have in many days made their organization a favored and most creditable institution.

Of the other musical parts, Miss McNulty sang "Oh Dermot Ashore" in her usual sweet tone, and gave as an encore, "Three Leaves of Shamrock." Miss Clarke gave "The Harp" in a distinct, soft and well modulated voice, and in this her first appearance, her rendition was a very pleasing one. Miss Trigger and Miss Goss rendered some of the most extorted duets on the stage; and the latter young gentleman also sang "The Malinbeg" and other songs.

Mr. McLeod, of the Fusiliers, expatiated, in good healthy Scotch brogue, on the benefits and blessings and justification to be had from a "smiling little crinkled, law," and with an encores of modesty, declined to smile like a bandman's son, followed by Mr. Law Bennett in some Irish songs, in character, and who was roundly applauded by the audience. Mr. Frank Farley took the part of one of the missing gentlemen, and acquitted himself very satisfactorily in "Fee Fo Fum."

Mr. Pakenham, in a short and charming discursive speech, of the poetry, the music, the character, and manners of Irishmen. He scattered through a well-prepared dissertation on Ireland of to-day, some wittily told and fitting stories, and contrasted the countryman of the Emerald Isle with other nationalities, and concluded that of any other the only Irishman's next best to an Irishman is an Irishman.

Father Flannery was in his mood and although the ear and yellow leaf appeared to crowd itself all over his jolly and good-humored face, he was not less a bit old than the white-haired boys who lent their voices and talent to the evening's entertainment. The night passed off very pleasantly, and if the spirit of St. Patrick, as one of the speakers said, looking down from Heaven on the crowd, wasn't satisfied with the celebration, he ought to be heartily ashamed of himself.

IN LONDON.

St. Patrick's day was ushered in with bright and breezy weather, the sun shining down gloriously on the frozen snow. Crowds were seen wending their way from early morning in the direction of St. Peter's cathedral, every one adorned with the lappet of every outsider you encountered, while ribbons of the same bright color were added to the usual Sunday attire the ladies wore.

High Mass, *comem Pontificis*, commenced at 10.30. Rev. Father Tierman was celebrant, Rev. Father Brennan acting as deacon and Rev. Father Gibson as sub-deacon. Bishop O'Connor presided, and took part occasionally in the holy exercises. After the Gospel Rev. Father Dempsey ascended—the pulpit and delivered a very eloquent, instructive and soul stirring sermon from the text:

"And the Lord said to Abram, go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed."

The rev. preacher traced the early life of St. Patrick—his captivity in Ireland before its conversion—his deliverance by the hand of Divine Providence from the land of exile and bondage. St. Patrick escaped to his native France, where under the guidance of St. Martin of Tours, his near relative, and of St. Germanus, Bishops of Auxerre, he fitted himself by long studies, earnest prayer and pious meditation for the great work to which he felt called—the conversion of a whole nation from idolatry to the saving principles of Christian life and civilization. Father Dempsey then described the arrival of St. Patrick in Ireland, armed with power from on high, and the platitude of jurisdiction from Pope Celestine in the chair of Peter. He told of the marvelous power of Ireland's first Apostle in impressing on the hearts of both prince and peasant, of Druid Priest and armed chieftain, the principles of our holy religion. The saintliness of his life bore witness to the verities of his instructions, and the zeal that accompanied his missionary work is evidenced in the faith and history of his Irish children in every age, and in every clime. The holiness visible in every word and deed recorded of St. Patrick, is the secret of the unparalleled success with which his missionary life was crowned. His spirit of self denial, his constancy in prayer, his indefatigable zeal are examples for all who claim to be his sons. Let us all imitate him in the practice of every Christian virtue, that as he is honored, we may be honored through life, and as he is with God in the enjoyment of heavenly bliss, we may be crowned with everlasting glory.

The concert at the Grand Opera House in the evening was very well attended. The crowds who gathered to hear the striking airs and melting music of the land of song could scarcely be accommodated.

Rev. Father Tierman opened the proceedings with a short address of welcome to all present. He spoke of the deep debt of gratitude all the children of Erin owe to the memory of the great Apostle who brought the lamp of divine faith to the Emerald Isle, and established Christian civilization, with the knowledge and practice of every noble virtue, among our forefathers buried in the darkness and gloom of Paganism. From every portion of the globe where the scattered children of Ireland are found, hymns of praise and gladness ascend to heaven to-day, and hearts expand at the recollection of home and fatherland. The people of London would not be worthy of the Christian name, did they not unite with their fellow countrymen in other places in giving expression to their feelings of loyalty to the land that gave them birth and to the hallowed associations with which St. Patrick's festival is inseparably connected. He had gone to some pains to arrange for the proper celebration of the glorious occasion, and he hoped all would enjoy the martial strains and national songs, of which this evening's entertainment would principally consist. He thanked all present for their attendance, and hoped they would live long to witness many similar celebrations in honor of Ireland's patron saint and apostle. Father Tierman's remarks were loudly cheered.

The proceedings commenced with a medley of Irish airs and soul stirring melodies by the band of the 7th Fusiliers. During the performance several members of St. Peter's choir came on the platform and sang in unison with the band that incomparable melody of Tom Moore's, "The Last Rose of Summer." Dr. Slipp, always a favorite, sang in exquisite voice and with much feeling the "Meeting of the Waters." He was loudly applauded and heartily encored. The Falcon Guitar Club executed some beautiful selections on their reed and stringed instruments, which the whole audience enjoyed very much. All the members of St. Peter's choir, about twenty in number, then sang in parts Moore's popular ditty, "Believe me if all those Endearing Young Charms." The Seventh Band then played a mixture of English, Irish, and Scotch airs. In the rendition of the Scotch airs the music of the Highland pipes were faithfully imitated by two clarinettes, which all, especially the boys in the gallery, seemed to appreciate and enjoy to their heart's content. Mr. Bert Lee's stirring Irish song was rapturously and deservedly applauded. "The Kerry Dance" by Molloy, and Moore's "Minstrel Boy," while Miss Eva Malone gave selections on the harp, with which she accompanied herself very gracefully and artistically in her singing of the "Wearing of the Green" and other Irish melodies. The solos by Miss Hiscott and Mr. Davis were highly and deservedly appreciated.

IN INGERSOLL.

The feast of Ireland's patron saint was duly observed in Ingersoll by the celebration of High Mass, at which a large and devout congregation assisted. The celebrant of the Mass was the Rev. George R. Northgrave, editor of the CATHOLIC RECORD, who delivered the panegyric on St. Patrick. Rev. J. P. Molphy, P. P. of Ingersoll, assisted in the sacrosanct.

After the Gospel, Rev. Father Northgrave took for his text the passage from Ecclesiastics xlvii, 7: "All these have gained glory in their generation, and were praised in their days." These words, he said, were spoken of the prophets and teachers of virtue under the Old Law, but they are especially applicable to the Apostles under the Christian dispensation, and to no one are they more appropriately applied than to St.

Patrick, who during his life succeeded in gaining a whole nation from the darkness of heathen superstition to a belief in the saving doctrine of Christ.

He then gave a sketch of the labors of St. Patrick from which so great results had sprung, and traced those results in the firmness with which Ireland has clung to the Catholic faith during the fifteen centuries which have elapsed since the light of faith was first brought to the country through St. Patrick's teaching. There had been three centuries of persecution by means of which the rulers of Great Britain had hoped to extirpate Catholicity, just as during the first three centuries of the Christian era the Roman Emperors had hoped to extirpate Christianity from their Empire. But the blood of martyrs had been the seed of Christianity, and the Church had been almost annihilated by persecution, but had been restored by Irishmen, who had been obliged by law to leave their own land; and it is due to Irishmen chiefly that there are flourishing Catholic churches in Australia, the United States and Canada.

He exhorted the congregation to remain true to the Catholic traditions of their forefathers, and in conclusion expressed the hope that the grievances of bad legislation under which Ireland has suffered so much down to the present day will be soon redressed, in spite of the sad political dissensions which are to-day separating her people into hostile factions. These dissensions unfortunately arose just at the moment when it seemed that Ireland was about to obtain that self-government which would remedy the evils under which the country was groaning. They may delay the blessing, but the day of deliverance must come sooner or later, and it cannot be deferred for long.

IN WOODSTOCK.

The feast of Ireland's patron saint was celebrated in Woodstock by the celebration of High Mass and delivery of a vigorous and patriotic sermon by Rev. M. J. Brady, P. P. in the morning. St. Mary's church was filled with a large congregation, many of whom received Holy Communion.

In the evening a concert was held in the Town Hall, the programme for which was prepared by Miss Murphy, the organist of the church, and to its successful performance both local and outside talent contributed their share.

Rev. Father Brady was the first to appear on the platform, to thank the large assemblage for responding to the invitation to be present at the celebration in honor of Ireland's patron saint, the improvement of the church choir. He thanked the Windsor band, which gave its services, and also the children who had during the past month given the time necessary for the preparation of their part in the celebration, and their parents who kindly gave them permission to be present. He returned thanks also to the ladies and gentlemen who had given their time and talent to make the evening's celebration a success.

The following was the programme of the entertainment:

PART I.
Overture—"Strathmore".....Bennett
Fair voice.....Windsor's Orchestra.
Kerry Dance.....By tiny little girls.
Recitation—"Lorena".....Molloy
Comic song—"Mr. H. Nicholson".....Molloy
Solo—"Lorena".....Deputy
Quartet—"Sun".....White
The Tempest.....Miss Murphy.

In response to Moore's, Mr. H. Nicholson's, rendered with the pathos and effective ness which always characterized his singing, "The Harp of Tara." Miss Haggarty also recited "Betty and the Bear" and "The Begle Call." Miss Haggarty is a youthful reciter who bids fair to rival the most successful elocutionists who have acquired fame by their successful renditions of the sentiments of the most celebrated authors. She is talented and eminently graceful in her action and delivery.

The difficult and beautiful Maypole Dance by the children was exquisitely performed, and it reflected great credit both on the little ones who took part in it, and on Miss Murphy who took so much pains to train them thoroughly to go through their performance successfully. We are pleased to learn that the entertainment realized a handsome sum for its benevolent object.

IN BRANTFORD.

The anniversary of the birth of St. Patrick, the patron saint of Ireland, was celebrated in the city yesterday in a quiet way. Little buttonholes of shamrock might be seen on the street, and occasionally a green ribbon or badge was worn.

In the evening a sacred concert and lecture was held in St. Basil's Church. The lecturer was the Very Rev. Dean Harris, B. D., and the text chosen that of the Irish race at home or abroad. The church was crowded to excess, many strangers being present. The following programme was rendered:

Chorus—"Magnificat".....McCart
Solo—"Quis Est Homo".....Rosini
Tenor solo—"Cujus Altissimi".....Rosini
Solo and chorus—"Infantum".....Rosini
Chorus—"Lauda Sion".....Lambillotte
Instrumental—"St. Patrick's Day".....Mr. Zinzer.

In opening the lecture the reverend dean said it was only his great and lifelong regard for Father Lannon, coupled with the pleasure of speaking to the Catholics of Brantford, that had induced him to leave St. Catharines and come here. He read an extract from a speech delivered by Lord Salisbury before the accession to power of the Conservative government, in which the prime minister, speculating upon the fact of the backwardness, discontent and misery of the Irish people, said it was not because of the land they lived in, for that was among the most fruitful places on earth, it was because of the Celtic race, because the French people were Celtic and their prosperity was not because of the Roman Catholic religion, because the Belgians were most Catholic and devoted to their church, and yet with the exception of Britain, perhaps there was not a more prosperous country for its size anywhere. Lord Salisbury had therefore come to the conclusion that it was the government of England that was responsible for their condition.

There was a time not long ago when the term Irish was a name for ignorance, and Catholic a convertible term for superstition and idolatry. Now, however, when Irishmen rise to the highest positions in the legislature and in the professions of law and science in Canada, it becomes apparent that an opportunity was all that was required to develop the talent of the race. Over one thousand four hundred years ago Patrick, after two years' study upon the hills of Tara supported by the noblest spirits of the Irish race, he held forth the cross of Christ, and spoke to them the gospel, and then the light of day, and before the leaders of the people, he offered them as a sacrifice to the living God. Through all the centuries that had passed away since then they had remained true to the faith. Many of these centuries had been years of pestilence, famine and war. They had been ground by the iron heel of the oppressor, from the instrument of King David to George the Fourth. Their children remembered Cromwell, Queen Elizabeth, and Charles the Second. The land of Ireland was wrenched from the rightful owners and distributed among the needy followers of the British flag. But God forbid that they should resent their condition by vindictive acts. Now the great heart of the English people was awakened to the dreadful laws perpetrated against Ireland. During the reign of Cromwell a law existed by which a Catholic could be shot down on the highway unless he carried a certain certificate.

Many of those present would remember the terrible times of the famine in Ireland in the year 1847. The country was reduced to starvation and on the verge of revolution. The land of Ireland was offered in the English markets to fill the coffers of absentee landlords. In these days the Emerald Isle was one vast charnel house, where all was hastening to decay and decomposition. The very bravest of Ireland's men had huddled together like animals. Ten thousand of their countrymen were left on an island in the St. Lawrence to die. The banks of that river were honey-combed by the nameless Irishmen and women who had died there true to their fatherland and faith. He did not care for any man, whether Catholic or Protestant, who forsok his faith. Whether in trouble or joy he admired constancy to faith.

His object in introducing these matters was simply to show that, while forty four years ago others came as friends and with money, they came with nothing but their manhood and honesty. True heroism, Carlyle says, consists in bearing the misfortunes of life uncompromisingly. Here in this fair Canada they stood all men on an equality—Methodist, Episcopalians and Catholics were all children of the same God. When an attempt was made recently to import bigotry and intolerance into Canadian public affairs, the great Canadian people rose and said, we live in peace with these people and will not have this sectarian spirit raised. In conclusion, the reverend gentleman said he looked forward to a glorious future for the Irish people. While loyal to their fatherland let them be truly loyal to the land of their adoption, this great Canada, and their memories could live away back in the old land, the gem of the ocean. In fact, they could visit her sweet glens, sun kissing hills and green shaded valleys, listen to the Acacia Maebree, and carry down with them the fond remembrance of the land they have long left behind.

The gentleman is a powerful speaker and he has a sonorous and exceedingly pleasant voice, a commanding presence and a ready flow of language. It should be remarked that the singing of the choir was very fine and much appreciated. Misses Gilmartin and Murry sang with great sweetness, and the tenor solo by Mr. Walting was also well rendered. Mr. Zinzer presided at the organ with his usual skill, his dismissal of the audience to the tune of St. Patrick's day being appropriate to the occasion.

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banquet was held and the handsome sum of \$45 realized. Much thanks are due the ladies of the Altar Society, who by their work made it a success.

IN SARNIA.
The festival of St. Patrick was observed in Sarnia with due solemnity. At 9.30 a. m. High Mass was celebrated in the church of Our Lady of Mercy, by the Rev. Father Noonan, and in eloquent strains invited his hearers to cling ever to the faith planted in the Green Isle by the glorious St. Patrick.

In the evening the annual St. Patrick's concert was held in the Town Hall. It was pronounced by many the best concert ever held in Sarnia. At 8 o'clock the hall was crowded. The selections rendered by the Orchestra were fine. Misses Gilmartin, of Toronto, assisted the local talent very efficiently in rendering a programme which was eminently satisfactory to the audience. Between the first and second parts Mr. F. A. Anglin, of Toronto, delivered an address full of information and at its close he was accorded a unanimous vote of thanks. The event had been looked forward to with pleasure and proved to be as good as expected. The pupils of St. Joseph's Convent, with Miss O'Regan and Mr. Verrall, did themselves and their subjects infinite justice. —Toronto Globe.

IN ARTHUR.
St. Patrick's day proved an agreeable one to the congregation of St. John's church, Arthur. High Mass was celebrated by Father MacPhillips, of Orangeville, assisted by our pastor, Father Dougherty, and his curate, Father Donnelly. Rev. Father Whitney, pastor of Caledon, was also present in the sanctuary. The sermon was preached by Father Donnelly, who dwelt on the supernatural virtues of faith, hope and charity, as planted in the Irish church and character by St. Patrick. The untiring energy of our organist, Miss Appleton, and the willing assistance of her many friends, Protestant and Catholic, had prepared a choice musical treat, so that the choir was assisted by a talented and well-trained orchestra. Before Mass "St. Patrick's Day" was given by the full orchestra, and "The Harp" a cornet solo. Lambillotte's Paschal Mass in D was sung, and the full orchestra accompanied the choir in "Hibernia's Champion Saint" and again in "St. Patrick's Day." Both pieces were rendered with perfect time and with fine effect.

The condition of the roads, which were almost impassable, prevented many of our people from attending, but the large church was well filled, and much pleasure was expressed by all.

JESUIT MISSION AT CORNWALL.
Special to the CATHOLIC RECORD.
Passion Sunday brought to a close a week that will be long remembered at Cornwall for the stir and activity of its religious life. Four times a day throughout the week beginning at five every morning St. Columban's church was crowded to overflowing to assist at the eloquent sermons and practical instructions given by the Jesuit Fathers Connelly and Devlin from Montreal who came on the invitation of Rev. T. Corbett, the devoted pastor of Cornwall.

On Thursday missionaries and people were honored by the first official visit of the new, highly esteemed and beloved Bishop of Alexandria. He administered the sacrament of confirmation to fifty adults before a packed assemblage of all denominations. An address drawn up by a committee of prominent citizens, was read by Hon. Mr. Brough, the newly elected member for Stormont Co., to which His Lordship replied in very happy terms.

Besides the good accomplished by the mission in bringing several converts into the Church and many lukewarm Catholics back to the practice of their religion, effective measures were taken for the preservation of religious fervor by the establishment of the League of the Sacred Heart. The people accepted the practices of the league with great enthusiasm. The school children organized first under the devoted ladies of the congregation, the boys adding to the three degrees the pledge against intoxicants and tobacco till the age of twenty-one.

On Sunday, the closing day, after the proclama Mass, two hundred and fifty men remained in the church to inaugurate the men's branch of the League of the Sacred Heart. After listening to a brief explanation of the association by the Rev. T. Connelly, S. J., Central Director of the League, a man lifted up his right hand in token of their pledge to receive the sacraments in a holy life, and a year on days appointed by the rev. Local Director, and to discountenance intemperance by not touching intoxicants in hotels, bar rooms and public places.

Never, perhaps, did Cornwall behold such a brilliant gathering as that which crowded the church on Sunday afternoon to inaugurate the ladies' branch of the Holy League. Twenty of the most prominent ladies of the parish volunteered their services to recruit rosary circles and provide them with promoters, also to supervise the work of the Holy League in the parish under Father Corbett, the Local Director. They expect ere long to have every communicant enrolled.

On Sunday evening the mission was brought to a close by a doctrinal sermon on devotion to the Mother of God, by Father Connelly, followed by the conferring of the Papsi blessing. Priest and people have expressed themselves highly gratified at the result.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. Can now be had by sending Twenty-five cents to THE CATHOLIC RECORD, Catholic Record Office, London. Also to be had from our travelling agents.

IN ONTARIO.
Rev. Father Hand, the energetic though retiring priest of St. Gregory's Church in Onslow, has undertaken to build a new church for the congregation over which he so faithfully presides. With an eye to business, he utilized St. Patrick's Day for augmenting the building fund by means of a concert, which proved to be an unequalled success, for the Music Hall was filled to the doors.

Miss Thompson and Miss Sheehan, of Toronto, assisted the local talent very efficiently in rendering a programme which was eminently satisfactory to the audience. Between the first and second parts Mr. F. A. Anglin, of Toronto, delivered an address full of information and at its close he was accorded a unanimous vote of thanks. The event had been looked forward to with pleasure and proved to be as good as expected. The pupils of St. Joseph's Convent, with Miss O'Regan and Mr. Verrall, did themselves and their subjects infinite justice. —Toronto Globe.

IN TORONTO.
On the evening of the 17th a grand concert and lecture were given at St. Paul's Hall, Toronto. Long before the hour for commencing, the spacious hall was filled with lovers of music of all denominations. The choir was occupied by the Rev. John J. Lynch, P. F., who opened the proceedings with a few appropriate remarks. The programme consisted of quartettes, duets, and solos taken from Moore and other popular composers, and which were rendered in a most perfect style by the Misses Norma Reynolds and Bessie Bonnell, and Messrs. McCloskey and Parisot. Miss Katie Langford, elocutionist, was highly applauded; and Mr. R. A. Brennan drew forth a peal of laughter, by his humorous songs. Miss Kate Rigney, who presided at the piano, exhibited great talent as an accompanist, for we rarely see one so young perform this office.

The lecturer for the evening, Rev. M. Callaghan, S. J., of Montreal, was received with great interest, and Mr. R. A. Brennan drew forth a peal of laughter, by his humorous songs. Miss Kate Rigney, who presided at the piano, exhibited great talent as an accompanist, for we rarely see one so young perform this office.

AT ST. MARY'S, SIMCOE.
The annual festival of the Apostle of the "Island of Saints" was impressively celebrated at Simcoe. High Mass was commenced at 10 o'clock in the presence of the largest congregation that has assembled on the occasion of this festival for years. Before Mass—during the illumination of the altar—the national feelings of those present were quickened by the effective singing of a hymn to St. Patrick, set to the music of the national air. The choir, though not present in full strength, sang in the "Ode to St. Patrick" with great spirit, and by appropriate selections added additional charms to the celebration.

After the singing of the gospel the celebrant, Rev. Father Trauer, addressed the congregation. Being foreign by birth and association he felt ill qualified, he said, to be the speaker of the occasion. But his lack of qualification was more fancied than real, as was quickly testified by his hearers' rapt attention and by their eyes—now flashing as by reference to the Dane and Saxon and the "Emerald gem of the Western Sea" he touched their national pride—now beaming as he took them back in spirit to the old land, as they looked again upon the old mountain, or lake, or glen, or tower or abbey, or chapel, or home and as they realized that the "best charms of nature improve" when seen "reflected in looks that we love"—now suffused with tears as he called them backward in his flight, made them children again and awoke reminiscences too hallowed, he said, to be intruded upon by him. With his listener's feelings now thoroughly aroused, the Rev. speaker gave a graphic description of our forefathers' long and fierce but triumphant struggle for the faith, drew a sad picture of the degeneracy of some of their children in the new world and concluded with a powerful appeal to his hearers to be "worthy children of worthy sires," to "fight the good fight and to keep the faith."

The Offertory selection was an "Ode to St. Patrick," written by a member of the choir, a few lines of which are subjoined:

"Here midst Canadian snows and ice
Our faith and our love may grow cold
And every communicant enrolled
Ever keep us within the fold."

Ever, may the glorious Irish faith
So dear to the hearts of our
Ever shine as bright amidst Canadian plains
As it does in the "dear old sod"
On faith so prized by our fathers of old
That for its life freely was given,
Oh may their spirit of faith and of prayer
Be ours till we meet them in heaven.

These sentiments harmonized well with the preacher's concluding words, and their inspiring rendition in song proved most effective. The effectiveness of the service was clearly evinced two days later, on the

HOW NOT TO CONVERT THE HEATHEN.

THE ENGLISH WAY OF IT. Special Correspondence of the Pilot.

London, Feb 4. We are just now having a pretty controversy on the relative value of Anglican and Dissenting Missions. The controversy, needless to say, is waged between the parties most interested. The Anglicans affect to look down upon the Dissenters as rather spreading "heresy" than orthodox; while the Dissenters retort that at least they do not pretend to be Catholics—in the sense of having some special divine authority. Meanwhile, as the number of converts goes on increasing, the city of confusion is the more confused. Twenty five years ago the Registrar-General could assure us that there were rather less than a hundred Protestant sects in this country. Now he has to regret—though he does not express this regret, nor, officially, could he be expected to do so—that there are rather more than two hundred and fifty sects at this rate of progress, in the course of another half century, what may be called the family or genus of dissenting plants would have developed about a thousand different species. The heathen would, therefore, have plenty to choose from. The old taunt of the heathen world to Dissenting missionaries, "Go home, and settle among yourselves what Christianity is, and then come and teach us," would have still stronger ground for its resentment.

Naturally, one would expect that the more highly educated classes of Anglicans would at least see the absurdity of this confusion. Even if they did not see the wickedness of it, at least they could not fail to see the absurdity. No such realization of "the absurd" has been made apparent. A few days ago a meeting of the "Oxford University branch of the London Missionary Society" was addressed by the Rev. Principal Reynolds, one of the more distinguished D. Ms. of the University. Within the subject of his address, Dr. Reynolds told his audience that the "fundamental lesson taught by the Roman Catholic and the Presbyterian, the Anglican and the Methodist, was the same," and he believed that "Unitarism was far less essentially divided than was Hinduism or Islamism." He added that "the religions of the world were of one nature and of one origin." Even in mathematics, continued the learned Divinity teacher, men differed as to the order and method of teaching the value of symbols, the tests of priority, and the originality of discovery. He even objected strongly to the use of the word "one" as a unifying and co-ordinating system would quarrel with the alarming diversity of all heresies must admit. This is the last "development" of highly educated Anglicanism. A few weeks ago the Archbishop of Canterbury told his clergy that the right thing for the clergy to do was to be both High Church and Low Church at the same time, or High Church and Low Church by turns, as the parochial disposition might suggest. And now an Oxford Don tells the Anglican undergraduates that this same liberal spirit ought to characterize Christian missions; so that the heathen may understand that there can be no such thing as Christian dogma; that there is only belief in the historic fact of the Redemption. The sums subscribed by English Protestants for the "conversion of the heathen" might suffice to buy up the very countries which are not converted. Take the amounts in dollars: The Church Missionary Society, which is at the head of all the Anglican societies, enjoys an annual income of twelve hundred and fifty thousand. This is the amount certified by the Society. "Two hundred and fifty thousand pounds a year" is expended on not converting the heathen. Naturally, the Society does not admit the colossal failure; but we know from the testimony of a hundred witnesses that though the Society affects to have made some conversions, such conversions are to be explained on natural grounds, conversions to "the faith of the Church of England" are not necessarily conversions from a habit of thought which may already have been consistent with natural religion. It is admitted that for the first twenty years nothing was done; no converts, no baptisms could be reported. But at the beginning—that is, in the year 1799—the funds were inadequate for any enterprise. "Of the first twenty seven missionaries sent out by the Society," says the official published report, "twenty were German; but let it never be forgotten, most of them took English wives and children." This admixture of German and English Protestantism—a sort of "crossing" of the doubtful orthodoxy of the two countries—must have produced a very robust and vigorous heresy. Since those days "the Society has sent out nearly 1100 missionaries, not reckoning their wives, who seem to be regarded by the Society as sacerdotal. It was only about twenty years ago that the income of the Society increased to such gigantic proportions; its ordinary income being 208,000 English pounds, and its total cash receipts 300,000. But this is only the English-subscribed income. "It does not include," says the official report, "other large sums raised by the missionaries among their friends at home, or from English officers and civilians in the mission field, nor yet the contributions of the native Christians; still less the Government grants to schools in India, and other miscellaneous receipts on the spot. The total of these exceeds \$300,000 a year." So that we may put down at least an annual receipt of \$1,500,000.

With such sums—if there be any relation of pecuniary aid to missionary success—we might expect that the Society would convert the world. The Roman Propaganda would regard such sums as sufficient to found a thousand Paraguays. As a matter of fact, all the interested witnesses assert that there are no results that are worth naming. Thus Mr. Haxama says that, in regard to China, "the number of Protestant converts is perfectly insignificant." "Perhaps there are not more than twenty or thirty Chinese (Protestant) converts," says Mr. Montgomery Martin.

THE WHITE, WHITE ROSE.

WILLIAM P. O'CONNOR.

O Georgia girl, with the sun in her hair, Don't you mind some of these troops marched by, Down the quiet little town of Marietta, The merry little road to Stone's wall's band? 'Twas a beautiful eve of a June day, In his lettered cap and his blue sash, You said, "But you pressed the sun-brown hair Of the merry little lad in Stone's wall's band."

JAPANESE CHRISTIANITY.

N. Y. Catholic Review.

There is a great stir, just now, among our Protestant friends of every name, as to one mission to the Japanese. They regard it as a very important discovery. That is, first, that the Japanese, if pagans, are yet an intelligent people, and secondly, that it is perfectly absurd for a dozen or twenty different hostile sects to undertake to convert such a people to Christianity. The people are favorably disposed towards the Western Christian civilization, and if the Western religion had been presented to them exclusively in its Unity, its harmony and consistency, instead of the disjointed, fragmentary and mutually repellent aspect of divided Protestantism, they would undoubtedly have been inclined to receive it with alacrity and might reasonably have anticipated the conversion of the nation at no distant period. But to the swarm of sects that have settled down in their midst, each representing by men and women of more or less intelligence and respectability, and each striving for precedence—sometimes quarrelling among themselves, the shrewd and intelligent Japs very naturally say, "How is this? I want to convert you to Christianity, yet you all teach different doctrines. Are you divided among yourselves. How shall we know which is the true representative of Christianity?"

ONE SECRET OF HEALTH AND HAPPINESS.

The political battle is over, but the battle with disease must be constantly and unceasingly waged else the grim reaper will come out victorious, and loved ones will be gathered to their long home. On all sides may be seen pale and listless girls who should be enjoying the health and glow of rosy youth. Everywhere we are met with women young in years, yet prematurely old, who suffer in silence almost untold agonies, the result of those ailments peculiar to the female system. To all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the blood, and transform pale and sallow complexions into glowing, rosy cheeks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women and girls are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit. For suffering men Dr. Williams' Pink Pills are equally efficacious. For over-work, mental strain, loss of sleep, nervous debility, and all those diseases that lead to broken down manhood, they are a certain specific, stimulating the brain, reinforcing the exhausted system and restoring shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and debilitated person. For sale by all dealers or sent post paid on receipt of price (50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE BEST OF ALL SCHOOLS.

There are many modern "Rachels" weeping for their children, mothers who covet at their children's downfall by indulging their caprices and desires. An imperative obligation rests upon you, mothers, of instructing your children in Christian principles at home.

WIVES & DAUGHTERS.

WEAR THE IMPROVED ALL LEATHERBONE CORSETS.

NO SIDE STEELS TO HURT. NO SIDE STEELS TO BREAK. NO SIDE STEELS TO RUST.

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ONE WAY TO MAKE BAD HUSBANDS GOOD.

Alderman Biehauer has hit on a rather novel plan of re-establishing domestic felicity in unhappy homes by curing civil wives of their drunkenness.

As a sequel to the story, the man and wife left the saloon together, and the husband took a solemn vow never to touch liquor again.

When the Alderman finished his tale, the woman said: "I'll do the same thing if it kills me."

All beds seem hard to the rheumatic. Then hearken ye poorish sufferers! Apply Dr. Thomas' ELECTRIC OIL to your aching joints and muscles.

It is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

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And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 21s. and 35s. each Box or Pot, and may be had from any Medicine Vendor, throughout the world.

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Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires.

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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.

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HUMORS OF THE BLOOD, SKIN, AND SCALP, whether itching, burning, bleeding, scaly, crusty, pimply, blotchy, or copper-colored, with loss of hair, either simple, scaly, hereditary, or contagious, are speedily, permanently, economically, and safely cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. "It cures" Rheumatic, kidney pains, weakness, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER, 30c.

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Catholic Record.

London, Sat., March 28th, 1891.

THE RESURRECTION.

The Resurrection of our Lord Jesus Christ, which will be celebrated with joy by the whole Christian Church on Sunday next, is justly regarded as the great central mystery of the Christian religion.

St. Paul declares it to be the foundation of Christian faith and teaching, for he says: "but if there be no resurrection of the dead, then Christ is not risen again."

And if Christ be not risen again, then is our preaching vain, and your faith also is vain. . . . for if the dead rise not again, neither is Christ risen again.

But now Christ is risen from the dead, the first fruit of them that sleep. For by a man came death, and by a man the resurrection of the dead.

The Resurrection of our Blessed Lord is therefore the token and pledge that we shall rise again through Him if we are His faithful followers and imitators.

The Resurrection of Christ is also the principal miracle by means of which the divinity of Jesus is incontrovertibly proved; and our Blessed Lord himself appealed to it in order to establish the truth of His doctrine.

When the Jews demanded of Him by what right He assumed authority to insist upon the sanctity of the temple, when He drove out the money changers, he said: "Destroy this temple, and in three days I will raise it up."

being carried away, should have been so faithful as to sleep at their post and allow the Apostles to carry away the body and then pretend that Christ had risen from the dead.

Unbelievers pretend that the accounts which are given by the different Evangelists of this great truth are inconsistent with each other.

The fact of the Resurrection of Christ is our pledge that we also shall rise again to participate in the glory of Jesus Christ in heaven if we faithfully perform our duties as Christians.

A HERESY TRIAL. The MacQuary heresy case, after dragging its slow length along for three months, has had a result which would be farcical were it not for the seriousness of the proof it affords.

The court before which Rev. Mr. MacQuary has been tried consists of five clergymen. From the beginning, three of the judges were in favor of condemning him, and two for his acquittal.

It did not take long to prove that Mr. MacQuary denies that Christ was born of a Virgin. He denies the reality of all scriptural narratives, which include miracles, and therefore not only does he deny the Virgin birth of Christ, but he is equally positive that Christ did not rise bodily from death on the third day after His crucifixion.

If there were any doubt about Mr. MacQuary's having denied these fundamental Christian truths, we could admit those members of the court who maintained his innocence. We would suppose that they did not wish to punish unless the guilt were proven.

But Mr. MacQuary did not deny his teaching. He gloried in it, and declared that the Church had no right to dictate what he should teach. Hence, the minority of the judges by sustaining him have really declared that they do not believe that the Church has any authority to maintain doctrine, or to condemn the wildest heresies.

When it is borne in mind that the clergymen who constitute the ecclesiastical court of a diocese are selected from among the most trustworthy, orthodox, and learned representatives of the clergy, from the standpoint of the authorities who place them in so important a position, it is reasonable to suppose that the gentlemen who tried Mr. MacQuary represent fairly the opinions and sentiments of the Protestant Episcopal Church authorities and clergy of Ohio; and as two out of five voted that the accused was not guilty of heresy, and that no punishment should be inflicted upon him, it may be inferred that about two-fifths of the clergy, at all events, are really as Latitudinarian as Rev. Mr. MacQuary himself.

Protestant Episcopal Church of which falls short of the ideal Church of which the Apostle gives us the picture.

The Episcopal Church of the United States is evidently in as bad a state of disorganization and disintegration as its mother Church of England.

We may derive a useful lesson from the MacQuary trial. It is that neither private judgment nor the authority of a National Church with the sovereign for its head is competent to preserve the "faith once delivered to the saints."

The central authority of the Church of Christ must be independent of national boundaries. It must be supreme over the Church in all nations.

It is a very proper sequel to this trial that the Rev. Mr. MacQuary has received sympathetic letters and telegrams from admirers in all parts of the country.

We have not learned whether or not Mr. MacQuary has accepted any of the invitations which have been extended to him; but since the finding of the court has been announced, the Bishop of Ohio has pronounced sentences that he is to be suspended for six months, and if at the end of that time he be found obstinate in his errors, he is to be "deposed from the priesthood."

A MEMORIAL STATUE TO QUEEN ISABELLA. The erection of a magnificent statue to Queen Isabella of Spain is to be one of the features of the great fair which is to be held in Chicago in 1893.

Mrs. Hooker stated that she had heard one objection only to the proposal, namely, that Isabella was a Catholic, an objection which was so frequently made that she was tired of hearing it.

It is to Isabella that the great discovery of Columbus is chiefly due, if we except the discoverer himself; for it was after the Governments of England, Portugal, and Genoa had rejected the proposition of Columbus, that Isabella encouraged it to the utmost extent.

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It was Isabella's confidence that carried Columbus through, and Columbus was commissioned to undertake his voyage in the name of the sovereigns of Spain.

WAR IN CHILI. To those of our readers who have little or no opportunity of studying both sides of the civil war in Chili and its causes, we tendered in last week's issue of the RECORD a full, and, as far as we could, a detailed explanation.

The people of Chili who have little or no opportunity of studying both sides of the civil war in Chili and its causes, we tendered in last week's issue of the RECORD a full, and, as far as we could, a detailed explanation.

Let a new policy, a policy of conciliation, be adopted towards Ireland, instead of the policy of coercion, which has hitherto been the rule, and we cannot doubt that a new era of loyalty will be inaugurated.

Professor Smith misrepresents the state of the case when he pretends that it is the general wish of the Irish people to be totally separated from the British Empire.

Some one of his followers, exasperated at the sight of so much misery and bloodshed caused by one ambitious man, must have prepared the terrible deed of violence.

In consequence of the principles of a German sect called Stundists, resembling the Anabaptists, the Russian Government proposes to place restrictions on German immigrants to Southern Russia, and to curtail the liberties of those who are already within the country.

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PROFESSOR SMITH ON IRELAND.

Professor Goldwin Smith was one of the speakers at the banquet of the Irish Protestant Benevolent Society given in Toronto on St. Patrick's night.

He replied to the toast of "Our Guests," and the super-loyal audience present must have been greatly edified at hearing the laudations of British connection, and the blessings to be derived from a united British Empire.

Mr. Smith, fresh from the delivery of such sentiments, has the presumption to lecture the people of Ireland on their want of loyalty in the following style:

"What is our assurance that when the concessions he (Mr. Parnell) asked had been granted, he would not go farther in the pursuit of the policy he had himself declared to be his party's, that our Irishman would be content till the last tie that bound his country to England were severed? Nothing but Mr. Parnell's word. What that is worth is known now."

Continuing, the Professor said: "The hour of Ireland's political separation from England would be the renewal of all her woes.

We shall not pretend that the harsh treatment to which the Irish people have been subjected for over seven centuries has made them enthusiastically loyal to British rule.

It is very easy to prate about the duty of loyalty; but there is not a people under the sun which would or could be reasonably expected to be obediently loyal under such a regime as that to which Ireland has been subjected.

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In consequence of the principles of a German sect called Stundists, resembling the Anabaptists, the Russian Government proposes to place restrictions on German immigrants to Southern Russia, and to curtail the liberties of those who are already within the country.

It is to Isabella that the great discovery of Columbus is chiefly due, if we except the discoverer himself; for it was after the Governments of England, Portugal, and Genoa had rejected the proposition of Columbus, that Isabella encouraged it to the utmost extent.

It was Isabella's confidence that carried Columbus through, and Columbus was commissioned to undertake his voyage in the name of the sovereigns of Spain.

at hand to end the night of Ireland's sorrows." We believe that this is the case, in spite of the unfortunate dimensions which now exist in the ranks of the Irish Nationalist party; but we have good reason to doubt the reality of Mr. Smith's love for Ireland, with which he would have us believe he is animated.

"Timeo Danaos et dona ferentes." We place no reliance on the pretended sympathy of the Professor for the Irish people. He has all along, both with pen and in his speeches, been one of the bitterest foes of Ireland, and even in this address which he delivered before the Irish Protestant Benevolent Society, he exhibited his animus in the words which we have quoted above, wherein he endeavors to make it appear that the granting of justice to Ireland should be dependent on the good or bad character of Mr. Parnell.

The cause of Ireland does not depend upon the private character of any individual. The Irish people trusted Mr. Parnell, because they had no reason to believe him to be anything less than a disinterested patriot. The stain which has since fallen upon his reputation does not affect in any way the equity of their claims, which were as just before Mr. Parnell appeared on the scene as they are now, and which will be equally just when Mr. Parnell shall be no more.

At all events it is not becoming in the Professor to lecture Irishmen on the virtue of loyalty. Canada has self-government, and if she is not well governed it is the fault of Canadians themselves. We shall not take it upon ourselves to decide whether or not Canada would be better governed under Mr. Laurier or Sir John Macdonald; but Professor Smith might learn to be loyal to Canada before lecturing Irishmen on the duty of loyalty. Canada is certainly not suffering, at all events, under the oppression which grinds down the people of Ireland.

A NEW SCHOOL LAW. Our Local Legislature has in view, we understand, to remodel the whole school system. According to some hints thrown out and remarks made by some of the knowing ones, admitted to the secret councils of state, we have been led to surmise that a radical change in the manner of providing school support for the municipalities is about to be inaugurated.

According to the contemplated system as told to us, a general tax for school purposes would be levied on each and every Municipality, independently of the wishes or demands of the trustees of the several school districts in each. Certain funds would be placed in the hands of the township or city councils for school purposes, and then distributed to each school in proportion to the work done, and to the number of school children benefited in each district, whether the school be public or separate, model, collegiate or normal. Catholics would certainly have no objection to this system, as then a proportionate share of school funds would be obtainable that are now withheld.

While in the Province of Quebec one-third of all school taxes derivable from corporate bodies and chartered companies is freely given by law to the Protestant Separate schools, it is about time that some measure of the same justice would be extended to the Catholic Separate schools of the Province of Ontario. If some such justice be reached by the new system about to be inaugurated by the Mowat Government, it will be a desideratum that no lover of Equal Rights, and fair play to all, can disapprove or object to.

WHITECAP OUTRAGES. The State of Indiana has been the first to take effective measures for the suppression of the Whitecap outrages which have disgraced several of the States of the Union: Indiana, Ohio, New Jersey, etc. In Indiana, especially, there have been within the last few years many victims who have been dragged from their beds by bands of organized ruffians who, under pretence of punishing idlers, or husbands who were supposed to have ill-treated their wives, have scourged at midnight innocent persons who incurred their displeasure, the object being to drive them from that part of the country. Several victims died from the effects of the cruel treatment to which they were subjected; but now the people of the State seem to be resolved to put an end to the diabolical practices which have hitherto been perpetrated with impunity.

A law has now been passed by the Legislature by which the victims shall in future be able to recover damages from the counties in which these outrages may take place, and the perpetrators are besides to be punished severely whenever detected.

In Iowa there has also been recently a most dastardly outrage committed by these disguised desperadoes. A young couple living at Mason City got married, as it appears, against the wish of some of their relatives who were members of the Whitecap organization. They were, therefore, warned anonymously to leave

the place, and no attention maintain the. At midnight men broke in husband on leave the de return a victim, how next trial, rage against believed to conspiracy. has received signed "W to prosecu is a man of to be terri that he wi culprits an ishment the

Should th two States obnoxious achieve a the good of thankful. law will be to remedy peaceable terrorized.

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the place, and a warning to which they paid no attention, as they were resolved to maintain their rights.

At midnight eleven armed and masked men broke into their house and put the husband on a train which was about to leave the depot, and ordered him never to return under penalty of his life.

The victim, however, was not to be intimidated, and he returned home by the next train, and entered legal proceedings against some of those whom he believed to have been engaged in the conspiracy.

The Prosecuting Attorney has received several threatening letters, signed "Whitescaps," warning him not to prosecute, but it is believed that he is a man of too much firmness and nerve to be terrified by these menaces, and that he will be able to discover the culprits and bring upon them the punishment they deserve.

Should these vigorous measures in the two States we have named repress the obnoxious society, law and order will achieve a success for which all who have the good of the country at heart will feel thankful.

It is to be hoped that the law will be found to be powerful enough to remedy the wrong under which peaceable people have been so long terrorized.

THE CHURCH IN GERMANY AND ITALY.

A cable despatch announces the resignation of Dr. von Gussler as Prussian Minister of Public Worship. He is to be succeeded by Count von Zedlitz-Trutzschler, till now President of the Province of Posen.

It is also stated that the new Italian Government has made overtures to the Holy Father to bring about a more cordial feeling between the Pope and the Government.

ST. JOSEPH'S CONVENT, SURREY PLACE, TORONTO.

Special to the CATHOLIC RECORD. For the past thirty three years many happy generations of school girls have made the grand old classic walls of St. Joseph's Academy.

At 7:30 a. m. His Grace the Archbishop of Toronto offered the holy sacrifice of the Mass, assisted by Rev. Father Teffy, Superior of St. Michael's College, and Rev. Father Guinane, the convent chaplain.

After Mass His Grace delivered an eloquent homily on St. Joseph. He congratulated the Sisters and pupils on their happy anniversary.

At 3 p. m., the pupils entertained a large audience composed of the parents of the children and the friends of the institution.

objects, it is a matter of interest to the public to note how institutions are sometimes managed with which the religious orders have nothing to do.

Among the guests entertained were: His Lordship Bishop O'Mahony; Rev. Father Marjion, Provincial of the Basilian Order in America; Very Rev. Dean Cassidy; Rev. Father McCarty, O. S. S. R.; Rev. Father Chalandard, C. S. B.; Rev. Father Walsh, rector of the Church of Our Lady of Lourdes; Rev. Father Guinane, C. S. R.; Rev. Father O'Donoghue; Rev. Father Murray, C. S. B.; and Rev. Father O'Callaghan, of the Grand Seminary, Montreal, who, at intervals during the entertainment, delighted the audience by his masterly performances on the violin.

At 5:30 p. m., all repaired to the chapel, where Benediction of the Most Blessed Sacrament was given by Rev. Father Guinane.

It appears that notwithstanding the encouragement given to Protestantism in Italy by the House of Savoy, it has made but small progress.

THE NEW SHERIFF OF OXFORD.

We have great pleasure in announcing that Mr. James Brady, of Ingersoll, has been appointed to the shrievalty of Oxford County, which was rendered vacant by the death of Sheriff Perry.

It is to be regretted that the Passion Play of Ober-Ammergau, which always has been played by the people of that town in the spirit of piety, is to be reproduced in Paris as a money speculation by some theatre managers.

EDITORIAL NOTES.

The Legislature of Illinois has under consideration the passage of a law making it penal in that State to claim to be Christ or to be God on earth.

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In view of the outcry which the anti-Catholic press are constantly making against the religious orders who devote themselves, for God's sake, to the work of caring for orphans and to other benevolent

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THE FEAST OF ST. JOSEPH IN LINDSAY.

Special to the CATHOLIC RECORD. Dear RECORD—Yesterday, Feast of St. Joseph, there was great happiness and joy in our convent.

Yesterday the community celebrated for the first time since their establishment the feast of their holy patron, St. Joseph, and the saint had a great boon in store for them as a reward of their many sacrifices.

At 9 o'clock a. m. His Lordship celebrated Mass in the commodious convent chapel, handsomely decorated for the event.

At 4 o'clock p. m., His Lordship, attended by the same clergy, repaired again to the convent to meet the children in their handsome schoolroom.

RIGHT REV. FATHER—With feelings of inexpressible pleasure do we assemble in our happy schoolroom to greet Your Lordship and give expression to the feelings of affection and reverence which glow within our hearts.

His Lordship, at the close, thanked the children for their kind address and good wishes, and gave words of fatherly encouragement in the good work of the moral and intellectual education under the guidance of their excellent teachers.

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Lindsay, March 19 1891.

A BLASPHEMER STRUCK DUMB.

New York Freeman's Journal. The following dispatch from New Haven, Connecticut, tells its own story:

This aroused the missionary spirit in his congregation, and Louis La May was one of the recalcitrant Catholics who was approached to go to church.

We observe the latest sneer about the doctors attributing the seizure to sport, and in a copy of the telegram not quoted the appellator, "superstitious," applied to the Catholics.

We read in Scripture of the man who put his hand to the Ark of the Lord and of Ananias and Sapphira, the liars, being struck dead.

There is a project on foot in Chicago to have the World's Fair opened by the only living descendant of Columbus, the Duke of Seraga of Madrid.

Government Inspector Donovan spent all last week inspecting and examining the Separate schools of this city.

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WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS.

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Dr. Price's Cream Baking Powder

A Pure Cream of Tartar Powder Superior to every other known. Used in Millions of Homes—40 Years the Standard.

Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.



ALBERT GAUTHIER IMPORTER OF BRONZES. CHURCH ORNAMENTS. CHANDELS, ALTAR WINE.

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THE ONTARIO MUTUAL LIFE ASSURANCE COMPANY.

J. E. BOWMAN, M. P. President. WILLIAM HENDRI, Manager. W. H. RIDDELL, Secretary. JOHN MARSHALL, ESQ., Director, London District.

The Financial Statement herewith exhibits several features which will be gratifying to our members and encouraging to intending assurers.

Table with 3 columns: 1889, 1890, Gain. Total Assets: \$1,488,167 vs \$1,711,686. Premium Income: 383,192 vs 409,920.

The Interest Income for 1890 exceeded the Death Losses for the year by \$14,416.

C. E. GERMAN, GENERAL AGENT, LONDON. OFFICE, 137 DUNDAS STREET.

N. B.—Information freely given in reply to personal inquiry or letter. Correspondence solicited.

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INTERESTING MISCELLANY.

Temptations against faith are either a mystical trial or an intellectual illusion. Unbelief comes from two wants—want of power of mind or want of purity of heart.

THE CISTERCIAN RULE. At the Mount St. Bernard Monastery the Cistercian rule, only a shade less severe than that of St. Trappist, is rigidly observed.

AT THE MOMENT OF DEATH. Listen to the beautiful story from the revelations of St. Gertrude. She heard the preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition.

WITNESS OF SCIENCE TO RELIGION. It seems to me that God is everywhere present in science, hidden but yet close to the observer.

THE VALUE OF CIVILITY. Life is made up of little things, and the neglect of the small courtesies of life is the foundation of misery in married couples.

"THE DIES IRE." A recent number of the Athenaeum contains a list of versions of the "Dies Ire" in the English language. It is in two portions—English and American.

There are eighty-seven British versions of this sublime production, and ninety-two American. The first English translation, by Joshua Sylvester, found in "Divine Weeks of Dupartes," is dated 1621.

Quite a number of hymns from the Roman Breviary and Missal are now used at devotional exercises, not only in the Episcopal, but in the Presbyterian, Methodist, Baptist, and in the two hundred and eighty other Protestant sects of

the United States. Very many of them, unfortunately, are modified or mutilated in their most characteristic features, so as to be purged of "the corruptions of Romanism."

WHAT DRINK DID FOR ONE MAN. The young husband or wife who is in the least degree careless in the use of intoxicating drinks should read the following account which Mr. Gough gave of a case which he met in one of the convict prisons of America.

"I was attracted while speaking to the prisoners in the chapel," by the patient, gentle look of one of the convicts who sat before me, whose whole appearance was that of a mild tempered, quiet man.

"My friend, I do not wish to ask you any questions that will be annoying; but I was struck by your appearance, and I was so much surprised when I heard of your crime that I thought I would like to ask you a question. May I?"

"Certainly, sir." "Then why did you commit the crime? What led you to it?"

Then came such a pitiful story. He said: I loved my wife, but I drank to excess. She was a good woman; she never complained; she never scolded. I think I never heard a sharp word from her. She would sometimes look at me with such a pitying look that went to my heart; sometimes it made me tender, and I would cry, and promise to do better; at other times it would make me angry. I almost wished she would cease patient earnestness. I knew I was breaking her heart; but I was a slave to drink.

Cardinal Newman, in his work, "Lectures and Gleanings," introduced the Anglican convert, Willis, to speak of himself as follows: "I declare, to me nothing is so consoling, so pleasurable, so thrilling, overcoming as the Mass said as it is among us."

Mr. Alf-ed Roberts, Manager of the Dominion Railway Advertising Agency, 79 King St. E., Toronto, Ont., in a letter to me, says as follows: "I desire to testify to the efficacy of St. Jacobs Oil as a sure remedy for sprains, bruises, rheumatism, etc., having had occasion to use it in my family for some time past. In fact, I was cured of what I thought a bottle of the Oil in my house for double the amount charged."

The best Accident Policy is to keep Hagarty's Yellow Oil on hand. As a pain cure it is unrivalled, while for rheumatism, neuralgia, neuritis, etc., its results are often almost magical. Used externally and internally. Price 25c.

Dyspepsia's victims are numbered by thousands. So are the people who have been restored to health by Hood's Sarsaparilla.

As a PICK-UP after excessive exertion or exposure, Milburn's Beef, Iron and Wine is grateful and comforting.

IMMODEST LANGUAGE.

A PAULIST FATHER SAYS THERE IS NO VOICE MORE COMMON AMONG MEN OF THE PRESENT DAY. How pertinent to our own times are the words of St. Paul, addressed nineteen centuries ago to the Christians of Ephesus:

There is no vice, my brethren, more common among men at the present day in all classes of society, from the professional man to the day laborer, among the rich and the poor, the old and the young, than that of obscene or immodest conversation.

Among the better educated this poison of impurity is clothed in language which serves to veil its disgusting nudity, and to the more securely to insinuate itself and to deceive the unwary; while among the less educated it is often expressed in words that reveal its horrid fitness and shock common decency.

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first gave evidence of respectability and good breeding, but who when an immodest allusion is made or an impure joke uttered, is the first to shout with laughter!

Yes, among Catholics, who have been elevated to a supernatural state through the merits and sufferings of our Lord Jesus Christ; whose hearts have been sealed by the grace of the Holy Spirit, and on whose tongues the Body and Blood of our Lord has often been placed—these have dared to cherish in their thoughts and express with their tongues the thoughts and sentiments of the unregenerate.

The first introduction to sin for many a one has been the lutealizing with pleasure to the double meaning word uttered, per haps, by a companion or while in the company of a woman.

Mr. Alf-ed Roberts, Manager of the Dominion Railway Advertising Agency, 79 King St. E., Toronto, Ont., in a letter to me, says as follows: "I desire to testify to the efficacy of St. Jacobs Oil as a sure remedy for sprains, bruises, rheumatism, etc., having had occasion to use it in my family for some time past. In fact, I was cured of what I thought a bottle of the Oil in my house for double the amount charged."

Do you feel as though your friends had all deserted you, business calamities overwhelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind the clouds? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear.

Minard's Liniment cures Dandruff. The best Accident Policy is to keep Hagarty's Yellow Oil on hand.

Minard's Liniment cures Dandruff. The best Accident Policy is to keep Hagarty's Yellow Oil on hand.

That's the beauty of the Compound Oxygen will tell you who have been restored to health and strength by the use of Compound Oxygen.

Drs. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa. 120 Sutter St., San Francisco, Cal. 58 Church St., Toronto, Canada.

A BEARRENDING INCIDENT.

These did not long ago the little daughter of a New York lawyer who approached the dark river with a composure that was as pathetic as it was unusual.

The question was earnest, and the eyes searched his face for hope, but she saw there was none. For a long minute she watched him closely.

The little girl's eyes were closed, and in her father's hand her own nerveless fingers were held. A tear wrung from her agony dropped upon them.

ILLITERACY IN EUROPE. The New York Sun says justly: "If the Roman Catholic Church ruled in reality the so-called Ruman countries, it might be held responsible for the illiteracy of the people of those countries."

Roman Catholicism is a firm hold over the provinces of Rumania, which are the poorest and the least advanced of the Ruman provinces.

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PISCO'S CURE FOR THE BEST COUGH MEDICINE. DONALD KENNEDY of Roxbury, Mass., says My Medical Discovery seldom takes hold of two people alike.

SOLID GOLD FILLED. BELMONT AND LONDON AND LONDON AND LONDON WEST.

NOTICE. Weights and Measures. PRADER, Manufacturers and owners of Weights, Measures and Weighing Machines.

SKIN. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, etc.

DISEASES. Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B.

SCROFULA. We have undoubted proof that from three to six bottles used internally and outwardly application (diluted if the skin is broken) of the affected parts, will effect a cure.

BAD BLOOD. Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood.

ROYAL CANADIAN INS. CO. FIRE AND MARINE. HENRY TAYLOR, AGT.

BENZIGER BROTHERS. A HAPPY YEAR; or, the Year Sanctified by meditating on the beauty of our Redeemer.

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B. B. B. Burdock Blood Bitters. Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system.

SKIN. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, etc.

DISEASES. Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B.

BAD BLOOD. Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood.

Hopefulness.
 We all should make the best of earth
 The little while we're on it,
 A longest, life is very short,
 With lights and shades upon it.
 And we should try our very best,
 To touch the shadows lightly,
 And help the poor beleaguered ones,
 To look at things more brightly.
 For we can find some sunny noons,
 Where shadows seem to pass,
 And lots of gold that we can gain,
 To cover up our losses.
 And if sometimes we lose the way,
 One glance above will right us,
 And if the path seems very dark,
 There are angel eyes to light us.
 And even if the way is rough,
 There's no use to deplore it,
 The only way to reach the end,
 Is, travel and explore it.
 And when we find a brother who
 Is not so strong and steady,
 If we can lend him a hand,
 Just show him we are ready.
 For there is love within our hearts,
 We can afford to scatter,
 And if we don't get much return,
 Well, it won't make us matter.
 So long as we can travel on,
 We must prepare for rain and sun
 And thorns among the flowers.
 The way is true, from passing care,
 We seem to bid our time longer,
 But every care we learn to bear,
 Will leave us so much stronger.
 And when at last we reach the end
 Of life, and stand before God,
 The smiling sweet that we will meet,
 Repays us more than double.

desire to be present at it, as often as they can.
 Sixtieth, we should strive when we hear Mass to be filled with the most profound attention and devotion. To attain this end we can vary our method of hearing Mass, using sometimes the heads, sometimes the Ordinaries of the Mass, again the Prayers for Mass we find in our prayer book, at other times meditating upon the details of the life, passion and death of our Divine Lord, or on some of the other great mysteries of religion. It is very useful to change prayer books from time to time, and not to use the same formula of prayers at Mass from one's early youth down to extreme old age. May the God of Calvary, the God of our Altars teach us how lovely are His tabernacles! May He instill in our hearts the deepest love for this Holy Sacrifice, so that whenever we assist thereat we may be made participants of every grace wherewith it is full.

THE SCUTTLED SHIP.

A GOOD MOTHER'S ADVICE AND HOW DAN PROFITED BY IT.

In June, 18—, the brig Polly Deane, Captain J. Payson, sailed from Boston for a port in Turkey, laden with cotton goods. She was a new, tall little vessel, with plenty of storage room, and had accommodations for two passengers. The crew consisted of the captain, mate, four sailors, a black cook, and a cabin boy.

Captain Payson was a conscientious, just man, who treated his crew neither too harshly nor too indulgently. He was a good sailor, but one who could be trusted in fair weather or foul. His crew were picked men, and with the exception of Dan, the cabin boy, had been with him for years. This was Dan's first voyage, and he felt that captain and crew were eyeing him with suspicion. He was a young man, but he felt that a grain of fear would be allowed him.

Dan was a farm boy, who knew nothing of the world beyond the village in which was his mother's church. Ship board, the sea, Europe, Turkey, here were bewildering ideas to him at once upon his narrow experience, scarcely wider than that of the house dog sleeping at the barn door.

"Keep your eyes open and your hands ready to see the work of the moment, and to do it before the moment is over," was his mother's last advice. "For the rest, Daniel, ask the Lord's help. You'll find Him just as near you in Turkey as in your own home here."

Dan, in the hurry and excitement of getting under way, and of his new duties, repeated this advice over and over to himself. It seemed to keep his mother near him. Several days after, while he was carrying the dinner dishes into the cabin, he overheard the mate say:

"That boy is clippier enough for a raw hand, captain!"

"Ay, but grunter Captain Payson; 'turns out better than I expected. I took him for his mother's sake. Widow. O! friend of mine."

"Rather gentlemanly fellow, this passenger!" ventured the mate finding Captain Payson in an unusually talkative mood.

"He is a gentleman, sir! One of the Farnalls of Springfield. Ill health. Doctor prescribed a long sea-voyage. A gentleman, and a scholar, Mr. Briggs!"

lain's gentleman, make such a long-winded expostion to me, he's the cabin boy!" Dan said at last shaking his head.

That night Captain Payson was alone on the quarter-deck, when Dan presented himself before him and saluted. His voice shook a little, for he was terribly scared. "Old Job" was a bigger man in his eyes than any king or potentate.

"Well! What's the matter with you?" growled the captain.

"The—the passenger, sir."

"What have you to do with the passenger?"

"I—beg your pardon sir,—but are you sure he isn't a thief, or—or worse?" gasped Dan, forgetting in his terror, the respectful speech he had planned, in which he simply meant to state the fact of Doctor Farnall's visit below deck.

The captain seized a rope's end, and "Take that for your impudence!" he shouted, aiming a blow at Dan, who dodged it, and then blurted out the whole story.

"Searching among the bunks? Doctor Farnall?" muttered the captain in astonishment, dropping his weapon; and then he walked thoughtfully up and down. Suddenly he stopped before Dan.

"It is well that you came to me and nobody else with the story," he said. "It is of no account. Dr. Farnall is an excellent man. If he wishes to examine the ship in any part, he is to be checked up on, and kept your eyes to yourself, and your tongue too. If you go blabbing the story about, I'll flog you."

Dan crept off to his work feeling as if he had had a sound drubbing. Tears of rage and mortification stood in his eyes.

"Mother's rules do very well on land, but they don't work on shipboard," he muttered.

"But there's something that needs watching in that man, and I'll watch him."

Nothing of moment happened, however, for a week. Then Dan observed that the passenger's days of fasting and depression grew more frequent. There were whole nights when he paced the deck until morning.

The crew joked together about him. One declared that he was a murderer; another, that he had escaped from a lunatic asylum; but the common opinion was that he had run away from a ternaquest wife.

"I'd ye mind," said an old "salt," "how he eyes every ship he hall, as though she might be aboard?"

Dan, alone, never joined in the gossip below decks about the mystery.

One day, a little incident occurred which suddenly strengthened his suspicions.

Just before nightfall, when passing the after hatchway in the covering of which was a slide that could be opened and closed at will, Dan met Dr. Farnall coming up, covered with dirt and dust. There was an uneasy glare in his eyes. He seized Dan by the shoulder, and "Do you know where I have been?" he said hoarsely.

"In the lower hold, sir; among the boxes."

"What do you think is down there, boy, for you and all of us? Death! Death! But tell nobody—nobody." He dropped his hold and staggered on.

"Mad as a March hare!" muttered Dan.

But half an hour later, Dr. Farnall was seated at the supper table, gay, self-possessed, keeping the captain in a roar with his good stories.

About the middle of the second watch that night, Dan turned out of his bunk. The boy was really too anxious to sleep. "Death in the hold, eh? Death in the hold!" he repeated to himself.

He did not dare to go to the captain or crew with his story. Yet he was sure that some peril was at hand. He sat shivering for awhile, and then pulled on his clothes.

"If Death's in the hold, I'll find him," he said.

He groped his way to the after hatchway unquestioned; for the mate, who had charge of the deck, was reclining listlessly against the rail farther off where the hatchway was hid from view by the cabin.

by the slaves slain on their burial. I will be followed by the Yankee captain and his crew."

A sudden flash lightened Dan's eyes. "Not by the captain," he said.

His own voice startled him, it was so calm, and in a tone so different from any in which he had ever spoken before.

"The captain and Mr. Briggs will escape!" he cried.

"Why, what do you mean?" cried Farnall. "Escape! How can they escape?"

"Because they are not in the hold. They will take to the boats!"

"I never thought of the boats!" Dan felt a chill run over him. He tried to speak, but his voice failed. He had but one chance, and he must try it.

"I will go and bring the captain and Mr. Briggs down. If you like. Then they can't get away."

"Ha, ha! Pretty good joke! Well, go bring them, and be quick!" loosening his hold, and pushing Dan away.

Dan walked slowly to the ladder, then he made one wild spring up.

"To the hold! To the hold! A leak!" he shrieked, and fell gasping to the deck.

Within another hour, the madman was in irons, the leak had been stopped, and the water pumped out of the hold. The danger was passed, and all snug and tant. Dan was made a hero of Dan. Even Captain Payson spoke out his hearty praise:

"The lad saw what was to be done, and did it. He had courage, and what's better, good sense. Who taught you to use your wits, my boy?"

"My mother, sir," said Dan.

ANGELICAN DISSENSIONS.
 Boston Republic.

Our Anglican brethren are in a state of great perplexity and sore distress. This fact is made very clear by the published reports of recent conferences and gatherings of the clergy and laity held in London.

"None of our organizations," said one of the speakers with a sad and subdued spirit, "can make a move without some of our members taking umbrage and resigning." The consequence is that no move is made, unless it is absolutely necessary. The worst feature of the case is to be found in the fact that when the members resign they are apt to come over to the Catholic fold. Some of their ablest scholars, preachers and writers are received into the fold every week. So that mere stagnation and the absence of any "move" is as beneficial to the Anglican establishment as activity and a positive attitude.

An evangelical organ suggests as a panacea for the ills affecting the Anglican body a series of private tea parties. This scheme might, in the opinion of the paper referred to, result in "some movement for public action by and by, perhaps." Yes, perhaps. But it might result in still greater extravagance. Tea parties are especially conducive to social harmony. There why might they be expected to produce religious cohesion? One brother might be imposed upon by the grocer and get an inferior quality of tea. In the critical condition of sentiment prevailing among the high, middle and low church people a poor grade of tea must lead inevitably to hard feelings. The Britisher, whether Anglican or non-conformist, is very jealous of his gastronomic conditions. And unpalatable tea would be as liable to drive a sensitive soul over to Rome as would a question of rubrics or ritual.

We fear the tea-party scheme will not do. The stampede of the Anglican ritual to hard feelings, the Catholicism that is being effected by the exalting and elevating tone of the conversation over the tea cups. Way not try a little solid religious pulpitude in the form of truth, honesty and consistency? Hungry souls cannot be fed with the thin gruel of sham Anglican doctrine. It is true because of this fact that so many of the ablest exponents of Anglican faith, or what takes its place, are tumbling over each other into the Catholic pastures.

Those to whom God has confided the care of the poor, should take no less pleasure in assisting them than in the tender father when administering to the wants of his children.—St. Vincent de Paul.

To some among us this will be our last Lent; and how many death-beds all through the year depend on last Lent's Faber.

LECKY SAYS OF THE CHURCH.
 "A human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of these who estimate the greatness of a sovereignty, not by the extent of its territory, or by the number of its soldiers, but by the influence it has exerted over mankind, the Papal government has had no rival, and can have no successor."

Inflammation of the Eyes Cured.
 Mr. Jacob D. Miller, Newbury, writes: "I was troubled with inflammation of the eyes, so that during nearly the whole of the summer of 1887 I could not work; I took several bottles of Nordrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Constiveness."

Consider this Fact.
 The fact that rheumatism is caused by an acid in the blood points to the remedy Yarrow Blood Bitters, which removes all impurities from the blood, not only the summer of 1887 I could not work; I took several bottles of Nordrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Constiveness."



MAKING GLAD THE WASTE (WAIST) PLACES.

"That's what I call making glad the waste places," said Smithson, as he put his arm around a lady's waist. Dr. Lilly would care much for this show of affection if Smithson does not get rid of that disagreeable catarrh of his. The catarrh and Mr. Briggs will escape!" he cried.

"Why, what do you mean?" cried Farnall. "Escape! How can they escape?"

"Because they are not in the hold. They will take to the boats!"

"I never thought of the boats!" Dan felt a chill run over him. He tried to speak, but his voice failed. He had but one chance, and he must try it.

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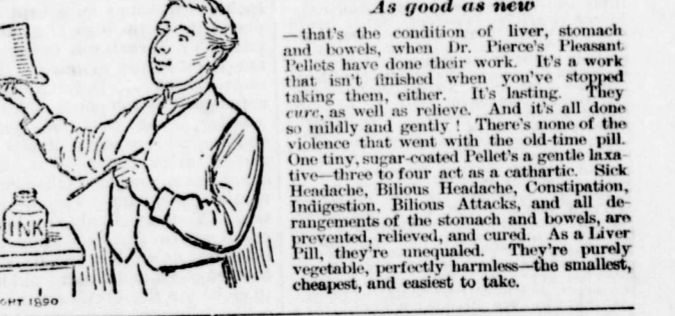
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"The lad saw what was to be done, and did it. He had courage, and what's better, good sense. Who taught you to use your wits, my boy?"

"My mother, sir," said Dan.



As good as new

—that's the condition of liver, stomach and bowels, when Dr. Pierce's Pleasant Pellets have done their work. It's a work that isn't finished when you've stopped taking them, either. It's lasting. They cure, as well as relieve. And it's all done so mildly and gently! There's none of the violence that went with the old-time pills—three to four act as a cathartic. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are relieved, relieved, and cured. As a Liver Pill, they're unequalled. They're purely vegetable, perfectly harmless—the smallest, cheapest, and easiest to take.

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 Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ontario. This educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education. The school opens at the beginning of September and closes in July. Terms: Tuition, per annum, \$70.00; Music and use of Piano, \$25.00; Drawing and Painting, \$10.00; Bed and Boarding, \$10.00; Washing, \$10.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT.
 The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$125.00 per annum. For particulars apply to the Rev. D. CUSHING, C. S. B.

ST. JEROME'S COLLEGE, BERLIN, ONT.
 Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

For further particulars apply to Rev. L. F. FURCHER, C. R., D. D., President.

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 In affiliation with Toronto University) under the patronage of His Grace the Archbishop of Toronto, and directed by the Benedictine Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to Rev. J. R. TEEPLY, President.

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 Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air, bracing, water pure and wholesome. Extensive and complete apparatus for the enjoyment of invigorating exercises. System of education thorough and practical. French in full command, not only in class, but in all practical applications. The Library contains choice and standard works. Literary prizes are held monthly. Vocal and instrumental music forms a prominent feature. Musical soirees take place weekly, elevating the taste, testing improvement and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

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 PURE NATIVE WINES
 Alsace Wine especially. Only Native Alsace Wine used and recommended by His Eminence Cardinal Tacheon, specially recommended and used by His Grace Archbishop Lynch and Bishop Walsh.
 We also make the best Native Claret the market.
 Send for prices and circulars.
 London, Sept. 18th, 1887.
 The Messrs Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy Sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocese.
 JOHN WALSH, Bp. of London.

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 Office—525 Queen Street, four doors east of Richmond. Vitisal air administered or the painless extraction of teeth.

IRISH SOX, hand-knit by Donegal people and comfortable. Twelve pairs sent post free for five Dollars. Men's long Elastic-socker Hose, 6 pairs sent post free for \$5 or 7 Dollars, according to quality. Post Orders payable—S. & E. M'CUUGH (Limit.) Belfast, Ireland.

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DOES CURE CONSUMPTION ...

RELIABLE AGENTS ...

Wending my way to the church, which is a solid and spacious stone building ...

A DIVIDED SALOON. An extraordinary proceeding was recently witnessed at Toad a Lait, on the State line between Missouri and Kansas ...

ST. JACOBS OIL THE GREAT REMEDY FOR PAIN. RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Healy. He is now anxious to look out ...

THE PARISH OF WESTPORT. Beneath a bluff highland, and half hidden thereby, at the head of Lake Rideau, in the county of Leeds, Ontario ...

GLADSTONE AND PARNELL. Mr. Gladstone made an address on Tuesday evening in the Casino Theatre, Hastings, which was packed to the doors ...

Resolutions of Condolence. At a special meeting of the Montreal Branch ...

THE IRISH SITUATION. DENOUNCING PARNELL. The priests of Drogheda have denounced the altar on last Sunday the Parnell meeting announced to be held in the town in the afternoon ...

PARNELL AND HEALY. The Parnellites of Cork having renewed their pressure on what is termed the challenge of Healy, Parnell promises to explain his position at the demonstration in Drogheda on Sunday ...

Branch No. 4, London. Meets on the 1st and 4th Thursday of every month ...

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