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Written for the Record.
EASTER MORN.

To Whom Comfort.

Above the purple hills of Palestine morning rose in splendors slow

cold; Its pale and chilly gleams to amber shine, Then deepen to a beart of burning gold That opens wide a dazzling pathway large For what is jet a reddening crescent

Those crowning beams fall on the droopin

Of one who lies upon the glistening grass Of one who hes about the swift and careless treat Of some who by that lonely wayside pass, She lifts a face all pale with watches dreat And worn and dim with many a scalding

The passing He brews that, tool-laden go To seek their morning toil, look back and

And turning look sgain, and whisper low, The Magdalen,"-whose very glance would burn Each Hebrew maiden's cheek with shrink-

ing shame, An insult in the utterance of her name!

What was the wondrous story Rumor

That with her alabaster vare's sheen That with her alabater vare's sneen
It chanced her proud heart, too, she broke
Before His feet,—the Prophet Nazarene!
But now, they say, her last fond hope is fled;
Betrayed, condemned, the Nazarene is

She turns her bending head to earth again— Kind earth that holds her Friend and hears

her moan, And has no shame responding to her pain; Of all the passers, pauses One alone: Severe and cold the tone wherein He speaks. And bids the woman say what there she

The eye is blind without the heart's swift

And dull the ear no listening thoughts con-

Her heart and treasure are together laid, Ard deadened senses barely touch her soul; Her hasty glance the stranger but revealed To be, perchance, the master of this field.

The hand that struggles in the wreck at sea Each broken spar and raft will madly grasp With all the latent force despair sets free: Her desperate hopes this itoating chance now clasp, And close upon it with that clirging hold

Which gives dismay the strength that makes it hold.

Love keeps some hope that grief itself must

spare; The soft and early breezes gently raise Her shining hair from blue veined temples

fair, And touch her tear-wet cheek with rose-leaf shade; Her pale and slender hands are meekly laid

In prayerful clasp upon her panting breast And her imploring eyes are lifted till The heavy lashes on the eyelld rest: The sun stands full behind on Calvary "Oh, sir! Where hast thou taken Him,

pray, That I may go and carry Him away!"

A silence fell upon the spring-time air; That she might hear, her pulse kept silen

And stillness gathered round them every.

where, When, softer than from Heaven drops the

More thrilling than the sigh of midnight And tender pierced the listening breeze-

The accent of that sweet and solemn voice which alone God spake to wearied mar By which alone God spake to wearied man And bade the long expectant earth rejoice, Beneath a fadeless rainbow's perfect span.
"Mary!" and at the sound of her own name joy shoots through each fibre of her

Not earth's poor troubled joy, but that deep

Wherein the soul breathes forth, in calm All worship-knowing not a break nor

In one great word: "Rabboni, Master mine!
It was enough! From Him, from her—one

word! Enough; for Jesus spoke, and Mary heard! O found again! O won by patient tears! She falls, just at the pity of His tone,
And with her fall her anguish and her fears;
.... Her only Friend! Her Lord! Her

very own! She finds her place, the place for her most

Forever hers, - low at the Master's feet!

Sad souls, take cheer! raise self from self's

Look up! an Easter sun your brows may In the sweet wonder of some perfect morn Arise, O much offending, grieving much! The Risen shall come to meet the risen's

And call each soul her own peculiar name.

"LORD THAT I MAY SEE."

Sermon by the Bishop of London.

His Lordship the Bishop of London con cluded his remarkable course of Leuten lectures on last Sunday evening. An im-mense audience was in attendance and we venture to say that there was not one present that did not regret that this sermon was the last of the series. We herewith publish a substantial report of the dis-

"Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Leave of Navarath him that Jesus of Nazareth was passing by. And he cried out saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold bis peace. But he cried out much more: Son of David have mercy on me. And Jesus standing commanded bim to be brought unto him. And when he was come near, he asked him, saying What wilt thou that I do to thee? But h said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God."

Amost touching and instructive incident is related in the gospel just read to you. In one of those journeys which Our Blessed Lord undertook in order to make known his Divine mission and to spread abroa the saving truths of the gospel which he came to preach for our salvation he spproached the town of Jericho. A poor spproached the town of Jericho. A poor blind man, who sat begging by the road-side, hearing the tramp and voices of the multitude who accompanied Our Lord, asked what it all meant, and having been told that Jesus of Nazareth was passing by he cried out saying: "Jesus, Son of David, have mercy on me;" and they that went before rebuked him that he should hold his peace, but he cried out much more: "Son of David, have mercy on me." And Jesus, standing, com-manded that he should be brought to Him. manded that he should be brought to Him.
And when he was come near, he asked
him, saying: what wilt thou that I do
to thee? But he said: Lord, that I may
see. And Jesus said to him: Receive
thy sight; thy faith hath made thee
whole. And immediately he saw, and fol
lowed Him, glorifying God. And ail the
people, when they saw it, gave praise to
God."

Now, dearest brethren, the miracles per-

Now, dearest brethren, the miracles per-formed by our Lord were not only his-toric facts but they also had spiritual meanings, and were intended to convey lessons of the highest import for our instruction and edification. And this is true of the miracle just mentioned. Indeed, all the circumstances surrounding this miracle are most signifi-cant and instructive. Here is a poor blind man who never yet opened his eyes on the glorious creation of God, the heavens that proclaimed the glory of God, and the firmament that declared the works of His hands contained no lessons for him, for he had never seen those wonders of Divine power and goodness. The material creation was to him a sealed book of unmeaning mysteries. He had heard of the glorious light that flooded the world like a deluge, but he had no conception of it; he had heard of the blue vault of heaven, bespargled by innumerable stars that seemed like the eyes of pitying angels looking down on a sinful fallen world, he had heard of the enduring mountains that lift their heads grandeur and majesty towards the heavens; he had heard of pleasant valleys and summer fields and the illimitable a, and the rivers and streams; he could, in a word, hear the hymns and music of God's creation all around him, but he could not feast his eyes on its beauties nor on the glorious perfections and attributes of God that are mirrored from the face of nature. He could indeed say what the blind Tobias said in answer to the angelic salutation, "Joy be to thee." "What manner of joy shall be to me who sit in darkness and s not the light of heaven?" (Tob. v. 12.)
This poor blind man, having doubtless
heard of the mighty works that Jesus had
already wrought, having heard of the evi
dences of His almighty power as well as
His God-like pity for human sorrows and
sfillctions. and wearning for the afflictions, and yearning for the joys and happiness of sight, exclaimed: "Jesus,

and nappiness of sign, excluding a "Jesus, Son of David, have mercy on me." Now this poor blind man is in a spiritual sence but the representative of innumer-able Christians. There are in the Christian Church to day thousands who are spiritblind, thousands of whom it may be said that they "have eyes and yet they see not." And this spiritual blindness is a far greater evil, a far more terrible calamity than the blindness that seals up the eye of the body. As the soul is immeasurably superior to the body, as it is infinitely more precious and is as far above it in the order of being as heaven is above the earth, even so the evils that afflict the soul are immeasureably more grievous and terrible than those that affect the body, and hence the blindness of the soul is indescribably more sad and distressing and terrible than mere bodily

Spiritual blindness which is self in flicted shuts out from man the true view of the purpose and object of his existence here below, and of the duty and paramount obligation that lie upon him of laboring obligation that lie upon him of laboring to secure his eternal salvation. Our holy faith tells us that we have been created by God to the end that we might know and serve and love Him here below and afterwards see and er joy Him in heaven. This is the end and object of our existence here; this is the purpose God had in creating us; this the aim of Christ in the work of our Redemption. "All things are yours," said St. Paul to his converts, "all things are yours, you are Christ's, Christ is God'a." Material things were made for man's use and benefit, but man

repose in Thee." Our souls are made in the image and likeness of God, they are pure spritual beings and are endowed with an immortal life. The poorest beggar covered with rags and sores has a soul with a whole eternity depending upon it. The salvation of the soul is a greater work than the continue of the

and to secure it the happiness of neaven during the everlasting ages. This is the, pearl of great price, this is the one thing necessary, this should be the work of life. All other aims and objects in life dwarf into maignificance before this paramount task. Pleasures, riches, fame, hon ours— all these things are vain empty and perishable—they are but bubbles in life's stream—they are mere husks that can never satmere nusses that can never sat-isfy the hungry soul, nor feed the immor-tal mind. They are like Dead Sea apples, fair and beautiful to the eye, but to the taste ashes and bitterness—they are, in a word, of the earth earthly. Hence Our Divine Master tells us not to be solicitous with we shall be clothed, for after all these things do the heathen's seek. "Seek ye therefore first the kingdom of God and His justice." (Matt. vi., 33). He tells us to lay not up treasures on earth where rust and moth doth consume and where thieves break through and steal, but to lay up treasures in heaven, where rust and moth cannot consume and where thieves cannot break through and steal. He warns us that heaven must be won by earnest efforts and constant endeavors, and by a holy violence, that in order to enter into the narrow gate and the straight way that leads to eternal life we must strive and struggle and labor hard. He assures us that the prize is worth labour-ing and striving for, that it is worth living and dying for, that neither the earth nor the sea, nor the whole creation of God contains anything that can equal it in value, nay, that if we win not that prize, all is lost, and lost forever. "For what

shall it profit a man to gain the whole world, and suffer the loss of his own soul?

Or what shall a man give in exchange for

In illustration of the solemn truth put before the human conscience by this question of Our Lord may be quoted the parable of Dives and Lazarus, "There was," said Our Saviour, "a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him And it table, and no one did give him. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried and said : Father Ahraham. have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, likewise Lezarus evil things: but now he is comforted, and thou art tormented." (Luke xvi, 19 25) Now of what avail were all his wealth and treasures to this rich man He could not being them beyond the grave, he could not purchase with them even one drop of water to cool his burning tongue amid the flames of hell. Blessed Saviour spoke that parable nearly nearly two thousand years ago, and we may suppose that during we may suppose that during the last two thousand years that rich man the last two thousand years that ren man has been crying out for a drop of water to cool his tongue and has not been able to obtain it, and never shall be able to obtain it during the endless ages. I say with Christ, "What doth it profit a man to gain the whole world if he lose his soul,

or what exchange shall a man make for his soul?" Some of the greatest sorrows of the death-bed are the painful, bitter memories of the past-memories of wasted time and of lost opportunities, of the means of doing good and of labouring to secure the soul's salvation recklessly thrown away. Dying worldings see all that they prized slipping from their grasp and vanishing from their weaken ing vision. All that are dearest and nearest to them, friends, home, wealth, honors—all which they labored for, all that they lived for, to the neglect of their eternal interests, all must be left behind them, nor can they bring them one comforting thought, one ray of happiness on their death bed. It was perhaps their custom to sneer at the virtuous, to pity those who did not allow themselves to be absorbed in the pursuit of money but who sought "first the kingdom of God and his justice." Now they see their sad mistake and in that hereafter which their unchristian life has prepared for them we may well imagine them indulging in vain regrets and bitter memories such as the Holy Ghost in the Bock of Wis-

dom (v. 1 10) tells us the lost in hell indulge in: "Then shall the just stand with great constancy against those that have afflicted them, and take away their labors. These,

was made to know and serve God, to adore and love Him, and by so doing to secure his eternal salvation. The salvation of the soul should, therefore, be the great aim of our lives; should be the end and goal of all our strivings, our ambitions of the souls, the yearnings and cravings of our souls, the yearnings and cravings of our souls, the yearnings and cravings of our nature, the unquenchable thirst of our hearts for a happiness unattainable on earth, tell us uncessingly that this world is a place of exile, that we are but pilgrims and wayfarers on earth, that we have not here a lasting city but must look for one that is to come, that our home is with God and our country is heaven. "Thou hast made our hearts for Thyself O God, and they are not at rest until they remainded with terrible fear, and shall be amzed at the suddent inches of their unexpected salvation. Say, then the nate with the suddent here are they whom we had sometimes in derision. This would give estoemed their life mainess, and their end without honor: Behold, how they are they whom they are not at rest until they should declare that they should declare that they should not be relieved until they should declare that they and the promath. We fools estoemed their internation. This would give they whom we had sometimes in derision. This would give estoemed their life mainess, and their end without honor: Behold, how they are act pidge 15 000 rent adjustment cases to take care of. Meanwhite the landlords would obtain nothing. The bill offered by Mr. Parnell was mercy in itself to the their life mainess, and their end without honor: Behold, how they are say it is declared to the store and their independent of God, and the sum of truth, and the light of justice hath not shone unto us, and the sun of understanding the sum of the sum o God, and they are not at rest until they repose in Thee." Our souls are made in the image and likeness of God, they are pure spiritual beings and are endowed with an immortal life. The poorest passed away like a shadow, and like a post that runneth cn, and as a ship that

poset that runneth on, and as a ship that passeth through the waves: whereof, when it is gone by, the trace cannot be found, nor the path of its keel in the water. These things the wicked say in hell," to believe that in some way or another they can walk through life blindfolded and will at last by some happy chance reach that goal which is the reward of life-long labors, toils and sacrifices; and to reach which God's servants have in every age worked and striven and suffered. There can be no greater deception, no more dangerous and fatal delusion than this Such men remain blinded on the roadside of the world. They beg daily for the busks of swine, material interests, pleasures, honors that can never feed their hungry souls. They hear that Jesus is passing by—they hear the tramp and voices of His servants as they accompany Him on the narrow road that leads to life and yet, unlike the blind man of the Gospel, they will not cry out for light, they will not say, "Son of David have mercy on us." They allow Jesus to pass by and they remain in the darkness forever. Let us judge of the dargers of this spiritual blindness by the manner in which it has been punished in others. The towns in which Christ had wrought His miracles, but which refused to profit by them, it will be better for Sodom and Gomorrah in the day of judgment than for them;

the generation that witnessed Noah building the ark, and they sat eating and drinking and erjoying themselves and refused to look at their danger and the mighty deluge came and swallowed them all up in its argry waters, the aforesaid towns, the city of Jerusalem, the whole Jewish people and their rejection and derpersion as an outcast and hated race, all these are striking illustrations of how the duction of God purishes the spiritually justice of God punishes the spiritually

blind.

What then must the spiritually blind do?
They must, like the blind man of the Gorpel, cry out to Jesus and say "O son of David have mercy on me." They must persevere in this cry for divine mercy and compassion, they must say in contrite and piteous tones and with deep sorrow of heart O Lord grapt "they I may see." heart, O Lord grant "that I may see," Enlighten mine eyes that I may never sleep in death, Lord "that I may see" the inalienable claims Thou hast on my loyal service and allegiance, "that I may see" Thine infinite goodness, mercy and love, "that I may see" that my most sacred duty and my dearest interest consist in serving Thee, "that I may see" the value of my gradation as the Prodigal I also may arise and go home to my Father and enjoy His favour and affection

blind.

or evermore.

Jesus is the true light of the soul. He is the light of the world—the true light that enlightened every man who wishes to be enlightened. As He in pity and tender mercy restored eight to the blind man and enabled him to see in wondering delight the glories and beauties of God's creation, so will He at our earnest prayer restore us our spiritual Light, so will He pour the light of His grace and truth on our darkened souls. And as the blind man of the Gossouls. And as the blind man of the Gos-pel, when given his eight, followed Jesus, glorifying God, so shall we too in loving gratitude follow Jesus in loyal service on the road of His commandments-so shall we also glorify God by virtue and holiness of life, and so will it one day be given us to behold the glories and perfections of the Triune God in beaven and to enjoy the

beatific vision of Him for ever and ever. At the conclusion of the sermon Hi Lordship made a fervid appeal to his Catholic people to comply with their Easter duty during the coming holy week that is crowded with the commemoration of the most tremendous mysteries of our holy religion. He also appealed to the numerous Protestants who honored his Lenten lectures by their presence to exam-ine and weighwell the truths they had heard The Catholic Church was a mighty fact at their very doors and demanded their serious attention. He hoped they would prayerfully and earnestly consider her claims on their intellects and hearts and would not henceforward accept as truth were little better than nursery tales, uttered against the only great Christian communiou in the world—the Catholic Church.

IRISH NEWS BY CABLE.

The prosecutions against Messrs. Dillon, O'Brien, Crilly and Redmond for their connection with the plan of campaign has been abandoned.

CATHOLIC PRESS.

Boston Pilot.

The atrocious provisions of the Tor Coercion Bill for Ireland were stated o Monday last by Chief Secretary Balfour, The law would reduce Ireland to a slave greater work than the creation of the world, than all the glories of the stars and all the beauties of the universe. It is our highest interest, it is our most dominant duty, it is the greatest wisdom to labour to save this imperishable soul and to secure it the happiness of heaven during the everlasting ages. This is the greatest wisdom to labour to save this imperishable soul and to secure it the happiness of heaven during the everlasting ages. This is the there would be no other manly resource for Irishmen that war, by dynamite or any other means, to save their national life from destruction. But the hour for despair has passed. This coercion is the last deadly kick of the landlord and aris tocratic monster. The mind of Gladstone stands out like flame against the Tory background of ignorance and cruelty. Let the voice of America speak for Ire

land! The malaria of Applo-mania has neve affected the health or spirits of our sturdy contemporary, the New York Independent. It heartily endorses Archbishop Lynch's letter to Lord Randolph Churchill, which it calls "a burning and just philippic against Queen and Government." Contrasting the lukewarm loyalty of the people of her vast dominions to Victoria of the evictions, with the exaggerated reverence shown to the Emperor William by the Germans, it gives this cold comfort to both :- "The age of monarchs is passing by. They will be evicted soon."

Wexford Irish People. If her Majesty liberated from the jails of India 50,000 of her subjects, it cannot of India 50,000 of her subjects, it cannot be said that she has quite overlooked Ireland in her year of jubilee. She has favored Mr. Lafayette, photographer, of Dublin, with a sitting, and "expressed to him her royal wish that it should be understood that the sitting was specially given for Ireland in the jubilee year of the reland." Surgely this is the height of er reign." Surely this is the height of royal munificence ? Down on your knees, sirs, and thank the lady! This latest message of motherly affection, which should wipe out the records of fifty Coercion Bills, has been done into verse :

There is surely no reason
Henceforth for high treason.
Let us "kiss and be friends,"
Since I've now made amends
corcion, and Buckshot, and "Peelers"
Condoned all my errors in toto—
BY SITTING IN STATE
FOR MY PHOTO!
You will never forget
How I made Lafayette—
Without pressure, or favour, or fear
My "Trusts and Loyal
Photographer Royal"—
To date from this Jubilee year!
Trevent mistake, it may be well

To prevent mistake, it may be well to that Mr. Lafavette contemplates notify charging for the Jubilee Photograph.

London Universe There is a garg of young Tory bloods in the House of Commons who have made immortal soul that bears Thine image and is purchased by Thy precious blood, "that I may see" the horror and fitthiness of sin, the beauty of virtue and holiness—the gade." One of them recently wrote a note themselves conspicuous as obstructionists joys of heaven and the eternal horrors and infinite sorrows of heli; O Lord grant "that I may see" all this in a manner that will be conducive to and added that the writer was "a puppy manner that will be conducive to and added that the writer was "a puppy my salvation, that seeing my misery and and a coward." He has not since heard Son saw his from the Tory "masher"—nor will he home to my Sturdy James O'Kelly similarly silenced another by the advice that "the naughty toy should be whipped and put to bed.

Catholic Review. Probably everybody has heard the story of the deputation of English Pro-testant ministers who once visited Rome and presented to the Pope a petition setting forth their alarm at the repor that he was to abdicate, and humbly beg-ging him to continue in his office and in the exercise of his functions as head of the Church: "For," said they, "we make our living by denouncing you. us are dull, some are very old, some are slightly under a cloud. We are not successful as pastors and preachers in a general way, but by denouncing the Pope and warning people of the danger of Popery we manage to secure each one of us an audience, and we get along very comfortably. If we should abdicate our occupation will be gone."
Apparently this Protestant society for the preservation of the Papacy has established a branch on this side, and the Rev. Justin D. Fulton has joined it. Probably he finds business dull, and has started out to raise the wind on the old anti Popery campaign plan. It remains to be seen whether he has counted correctly on the amount of iguorance and bigotry still existing in this country. There may be enough to support him handsomely, but we do not believe it. At any rate, no we do not believe it. At any rate, no matter how long he may live, he can be sure that there will always be a Pope for him to denounce. The parasite that lives upon the lion dies in his time, and generations of his kind follow him. The lion lives, unconscious of their existence.

ON THE 31st of March Mr. Goschen in the English House of Commons, made a speech in reply to that delivered by Mr. Gladstone on the Crimes Bill. The Governmen', Mr. Goschen c'aimed, based their case upon the notorious failure of the administration of the law in Ireland. connection with the plan of campaign has been abandoned.

Were this the case, is it any matter of surprise? Did not General Buller declare that the law was administered for the benefit of the lan ilords? THE CRIMES BILL.

SPEECH BY MR. PARNELL.

Mr. Parnell, upon rising to resume the debate on the Orimes Bill, was loudly cheered. He said that with the production of the Land Bill Parliament had been put in possession of the complete plan of the Government in all its nakedness and dishonesty. The Land Bill had revealed the extent of the plot and the gravity of the conspiracy through which the Conser-vatives and Liberal Unionists Intended to vatives and Liberal Unionists intended to try to coerce tenants in Ireland into the payment of impossible rents, and compel them to purchase their landlord's interests at exorbitant rates. If the House should ever give the Government power thus to coerce the people the result would most certainly be wholesale repudiation, involving, improved the result would most certainly be wholesale repudiation, involving immense loss to the British taxpayer. The Government were pressing on coercion with indecent haste. They had refused to carry out the recommendations of the Land Commission. If the coercion bill were passed the last defence of tenants against wholesale robbery would be removed. In a just land purchase measure lay the hope of settling the land question. If it was done at fair prices and in the absence of coercion Irish tenants would fulfill the obligations to the last penny. Proceeding to discuss the provisions of the bill, Mr. Parnell contended that the powers given the magistrates would enable them to send political opponents to prison for six months—to a plank bed and prison diet. No part of previous and prison diet. No part of previous coercion acts had ever excited so much distrust of English justice as the proposal to change the venue of trial, and bring the Irish before special English juries. The proposal meants reign of judicial murders. Secret societies would spring up, fos-

tered by the sufferings of an oppressed nation, and those who had been persistent in counselling the people to patience and moderation might observe But he would still counsel to submit to injustice rather than retaliate or do anything that might drive Gladstone from their side or increase his diffifrom their side or increase his diffi-culties or place him in a false position with the Liberals. Their battle was now won in Ireland. The party which alone could gain by violence—by the people of Ireland going beyond the law—was the present Govern-ment. That was the reason this bill had been brought forward. Its object was to strengthen the Government's own miser-able position. Let not the people of Irestrengthen the Government's own miserable position. Let not the people of Ireland fall into the toil thus set for them. land fall into the toil thus set for them. He greatly feared the results of the bill, but he could not cease to tell them that their position was entirely different from that of five years ago, and that for them victory was certain. The people of Ireland would again bear the strain with patience. Gladstone would not find his action hampered or his hands suilled in the great and glorious work he had undertaken.

The motion for cloture was carried by a vote of 361 to 253, and the first reading of the bill agreed to without a division. The announcement of the result of the cloture announcement of the result of the coloure division was received with cheers and counter cheers, and cries from the Parnel-lites of "Tyranny!" "Down with the Speaker!" All the members of the front Opposition bench, with Mr. (Radstone leading, left the House, followed by a large hody of Liberals. large body of Liberals.

N. Y. Freeman's Journal.

"Drink" is a word that has come to have only one meaning. It is a word of fear. It means saddened children, cheerless homes, suspense, and hopeful lives dragged entailed on helpless babes. It means-God knows that it means a thousand feare. a thousand terrors, a thousand feare, a thousand terrors, a thousand hidden agonies, of which most of us, seeing from the outside, know nothing. It means—and this meaning is made plain to us every day—the failure of the brightest and best among us. Mothers, by heart-rending experience, have learned that it is better a continuity children dead than to better to see their children dead than to have them grow up as those older than they have grown up, only to go down to death. In how many households is the prayer for the dead choked with bitter because he for whom they pray

EDITORIAL NOTES.

MR. WILLIAM O'BRIEN, upon being asked his opinion of the Coercion Bill, said: "I think I have reason to thank Mr. Balfour for his brutal frankness. There is no affectation about his proposal. He has stated the logical alternative to Gladstone's Home Rule policy in such a way that the British people can no longer have any doubt that if they are not prepared to give the Irish people all they ask they must be prepared to rule them forever and ever as the Czar rules Poland. I cannot believe that the British democracy will tolerate the passing of this bill into law. If it does pass, however, though itwill bring a spell of woeful trouble to Ireland, it will only end by breaking English rule and landlord power all the sooner."

THE Cabinet of Mr. W. H. Smith have decided to abandon that clause of the Irish Criminal Law Amendment Bill which provides for changing the venue from Dublin to London in certain classes of criminal trials. The introduction of such a scheme proves the Cabinet to be composed of men of narrow views-men whom public opinion will ere long relegate to the cold shades of opposition.

The Little Exile. BY ANNA B. BENSEL

Downing in the South-land the breezes ar Here in the North-land the snow-winds are wait just to hear what the separation in the whisper ing, back, oh, come back !" they whisper

Here in the North-land the snow-banners Far, far away are the elfin-chimes rivging, But where I am staying no sweet flowers

Down in the South-land the voices are call ing
Away from the North-land where snowwinds are free,
I wait just to hear while the soft flakes are
falling. falling,
"Come back, oh, come back " they whisper
to me. — Independent.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK FIFTH.

CHAPTER XIV.

CHAPFER XIV.

When the dash for position began, Rentur, as we have seen, was on the extreme oft of the six. For a moment, like the short, he was half-blinded by the light in the arens; yet he managed to each sight of its aniagonists and divine their purpose. It seems to be a seen yet to the same of the same of the six for the same of the six for the si

perate; not so excited as determined—a soul in a tension of watchfulness and fierce resolve.

In a time not longer than was required to turn to his four again, Ben-Hur felt his own resolution harden to a like temper. At whatever cost, at all hexards, he would humble this enemy! Prize, friends, wagers, honour—everything that can be thought of as a possible interest in the race was lost in the one deliberate purpose. Regard for life even should not hold him back. Yet there was no passion on his part; ne bilinding rush of heated blood from heart to brain, and back again; no impulse to fling himself upon Fortune; he did not believe in Fortune; far otherwise. He had his plan, and, confiding in himself, he settled to the task never more observant, never more capable. The air about him seemed aglow with a renewed and perfect transparency.

When not half-way across the arena, he saw that Messala's rush would, if there was no collision, and the rope fell, give him the wall; that the rope would fall, he ceased as soon to doubt; and, further, it came to him, a sudden flash like insight, that Messala knew it was to be let drop at the last moment (pre-arrangement with the collects); and it suggested; what more Roman-like than for the official to lend himself to a country-man who, besides being so popular, had also so much at stake? There could be no other accounting for the confidence with which Messala pushed his four forward the instant his competitors were prudentially checking their fours in front of the obstruction—no other except madness.

It is one thing to see a necessity and another to act upon it. Ben-Hur yielded the wall for the time.

The rope fell, and all the four but his

It is one thing to see a necessity and snother to act upon it. Ben-Hur yielded the rall for the time.

The rope fell, and all the four but his sprang into the course under the urgency of voice and lash. He drew head to the right, and, with all the speed of his Arabs, daried across the trails of his opponents, the angle of movement being such as to loss the loss time and gain the greatest possible advance. Bo, while the speed to his advance, Bo, while the speed to see the vicing at the Arabs, daried involvement in the strong sees the vicing with such skill as they possessed, to avoid involvement in the strong he cut in Ben-Hur swept with Messalas, though on the cutaide. The change thus from the extreme left across to the right without appreciable loss did not fail the sharp eyes upon the benches; the Circus seemed to rock and rock scain with prolonged applause. Then Esther chapted her hands in glad surprise; then Sanballat, smilling, offered his nundred sestertii as second time without a taker; and then the Romans began to doubt, thinking Messala might have found an equal, if not a master, and that in an israelite.

And now, racing together side by side, a narrow interval between them, the two neared the second Roal.

The pedestal of the three pill ars thereviewed from the west, was a stone wall in the form of a half-circle, around which the course and opposite balcony were bent in exact parallelism. Making this turn was considered in all respects the most telling test of a charloteer; it was, in fact, the very feat in which Orestes failed. As an involuntary admission of interest on the part of the spectators a hush fell over all the Circus, so that for the first time in the race the rattle and clang of the care plunging after the course and forward over his

the speciators a hush fell over all the Circus, so that for the first time in the race the rat-ic and clang of the care plunging after the tugging steeds were distinctly heard. Then, it would seem, Messala observed Ben-Hur, and recognized him; and at once the audac-ity of the man flamed out in an astonishing

ity of the man named out in an astonishing manner.

"Down Eros, up Mars!" he shouted, whirling his lessh with practised hand—"Down Eros, up Mars!" he repeated, and caught the well-doing Arabs of Ben-Hur a cut the like of which they had never known.

The blow was seen in every quarter, and the amazement was universal. The silence deepened; up on the benches behind the consul the boldest held his breath, waiting for the outcome. Only a moment thus: then, involuntarily, down from the balcony, as thunder falls, burst the indignant cry of the people.

involuntarily, down from the balcony, as thunder falls, burst the indignant cry of the people.

The four sprang forward afficignted. No hand had ever been laid upon them except in love; they had been nurtured ever so tenderly, and as they grew, their confidence in man became a lesson to men beautiful to see. What should such dainty natures do under such indignity but leap as from death?

Forward they sprang as with one impulse, and forward leaped the car. Past question, every experience is serviceable to us. Where got Ben-Hur the lerge hand and mighty grip which helped him now so well? Where but from the oar with which so long he fought the sea? And what was this spring of the floor under his feet to the dizzy eccentric lurch with which in the old time the trembling ship yielded to the beat of staggering billows, drunk with their power? So he kept his place, and gave the four free rein, and called to them in soothing voice, trying merely to guide them round the dan gerous turr, and before the fever of the people began to abate, he had back the mastery. Nor that only: on approaching the first goal, he was again side by side with Messala, bearing with him the sympathy and admiration of every one not a Roman. So clearly was the feeling shown, so vigorous its manifestation, that Messala, with ail his boldness, felt it unsafe to triffs further.

further.
As the cars whirled round the goal, Esther caught sight of Ben-Hur's face—a little pale, a little higher raised, otherwise calm, even pleated.

caught sight of Ben-Hur's face—a little pale, a little higher raised, otherwise calm, even placid.

Immediately a man climbed on the entablature at the west end of the division wall, and took down one of the conical wooden balls. A dolphiu on the east entablature was taken down at the same time.

In like manner, the second ball and second dolphin disappeared.

And then the third ball and third dolphin. Three rounds concluded still Messaia held the inside position; still Ben Hur moved with him side by side; still the other competitors followed as before. The contest began to have the appearance of one of the double races which became so popular in Rom's during the latter Creasean period-Messaia and Ben-Hur in the first, the Corinthiau. Sidonian, and Byzautine in the second. Meantime the ushers succeeded in returning the multitude to their seats, though the clamour continued to run the rounds, keeping, as it were, even pace with the riva's in the course below.

In the fifth round the Sidonian succeeded in getting a place out side Ben Hur, but lost it directly.

The sixth round was entered upon without change of relative position.

Gradually the speed had been quickened—gradually the speed had been quickened—gradually the speed had been and beasts

"A hundred sestertii on the Jew!" criecianballat to the Romans under the consul' There was no reply.

There was no reply.

He shook his tablets at them defiantly.

"I will take tny seteriti." answered a
Roman youth, preparing to write.

"Do not so," interposed a friend.

"Why?"

"Messals hath reached his utmost speed.
See him lean over his charlot-rim, the reins
loose as flying ribbons. Look then at the
few."

"Messala hath reached his utmost speed. See him lean over his chavior-rim, the reins loose as flying ribbons. Look then at the Jew."

The first one looked.
"By Hercules!" he replied his countenance failing. "The dog throw, all bis weights on the bits. I see, I see! If the gods help not our friend, he will be run away with by the Israelite. No, not yet. Look! Joye with us, Jove with us."

The cry, swelled by every Latin tongue, shook the velaria over the consul's head.
If it were true that Messals had attaned his utmost speed, the effort was with effect; slowly but certainly he was beginning to forge shead. He horses were running with their heads low down; from the balcomy their heads low down; from the balcomy their heads low down; from the tolerance earth; their nostrils showed blood-red in expansion, their eyes seemed straining in their sockets. Certainly the good steeds were doing their best! How long did they keep the pace? It was but the commencement of the sixth round. On they dashed, as they neared the econd goal, Ben-Hur turned in behind the Roman's car.
The joy of the Messals faction reached its bound; they screamed and tolin reached its bound; they screamed and tolin did his tablets with wagers of their tendering.

Malluch, in the lower galery over the Gase of Triumph, found it had to keep his tablets with wagers of their tendering.

Malluch, in the lower galery over the case of Triumph, found then the wague hint dropped to him by Ben-Hur of something to happen in the turning of the western pillars. It was the fifth round, yet he something had not come; and he had said to himself, the sixth will bring it; but, to Ben-Hur was hardly holding a place at the tail of his eyes but an occasional sparts of light. Esther scarcely breathed. Iras alone appeared gad.

Along the home stretch—sixth round—Messals leading, next him Ben-Hur, and so close it was the old story:

"First fiew Emelus on Pheretian steeds; Close on Eumelus' back they puff the wind, And seem just mounting on his car behind; Full on his neck h

Thus to the first goal, and round it. Messala, fearful of losing his place, hugged the stony wall with perilous clasp; a foot to the left, and he had been dashed to pieces; yet, when the turn was finished, no man, looking at the wheel-tracks of the two cars, could have said, here went Messala, there the Jew. They left but one trace behind them.

the Jew. Iney left but one trace behind them.

As they whirled by, Esther saw Beo. Hnr's face agair, and it was whiter than be'ore. Simonides, so rewder than Esther, said to Ilderim, the moment the rivals turned into the course, "I am no judge, good sheir, if Ben. Hur be not about to execute some design. His face bath that look."

To which Ilderim answered, "Saw you how clean they were and fresh? By the splendour of God, friend, they have not been running! But now watch?"

One bell and one dolphin remained on the entablatures; and all the people drew a long breath, for the beginning of the end was at hand.

six hundred feet away were fame; increase of fortune, promotions, and a triumph ineflably sweetened by hate, all in store for him! That moment Malluch, in the gallery, saw Ben-Hur lean forward over his Arabs, and give them the reins. Out flew the many-foided isah in his hand; over the backs of the startled steeds it writhed and hissed, and hissed and writhed again and again; and though it fell not, there were both sting and menace in its quick report; and as the man passed thus from quiet to resistless action, his face suffused, his eves gleaming, along the reins he seemed to flash his will; and instantly not one, but the four as one, answered with a leap that landed them alongside the Roman's car. Messala, on the perilous edge of the goal, heard, but dared not look to see what the awakening protended. From the people he received no sign. Above the noises of the race there was but one voice, and that was Ben-Hur's. In the old Aramsic, as the shelk himself, he called to the Arabs:
"On Adair! On, Rigel! What, Antares! dost thou linger now? Good horse—oho, Aldebaran! I hear them sligging in the tents, I hear the children singing and the women—singing at the stars, of Atair, Antares, Rigel. Aldebaran, victory!—and the song will rever end. Well done! Home to-morrow, under the black tent—home! On, Antares, Rigel. Aldebaran, victory!—and the song will rever end. Well done! Home to-morrow, under the black tent—home! On, Antares, Rigel, He was verthrown the proud. The hand that smole us is in the dust. Ours the glory! Hs, hai—steady! The work is done—sono! Rest!"

There had never been anything of the kind more simple; seldom anything so instantaneous.

There had never been anything of the kind more simple; seldom anything so instantaneous.

At the moment chosen for the dash, Messala was moving in a circle round the goal. To pass him, Ben-Hur had to cross the track, and good strategy required the movement to be in a forward direction; that is, on a like circle limited to the least possible increase. The thousands on the benches understood it all; they saw the signal given—the magnificent response; the four close outside Messala's outer wheel; Ben-Hurs inner wheel behind the other's car all this they saw. Then they heard a crash loud enough to send a thrill through the Circua, and, quicker than thought, cut over the curse a spray of shining while the over the cause a spray of shining while the over the was a rebound as of the axic hitting the had carth; another and another; then the car went to pleces; and Messala, enlangied in the reins, pitched forward leadions.

To increase the horrord headions.

To increase the word had not been dever, then over the Roman, and into the latter's four; all mad with fear. Presently, out of the turmoil, the figuting of horses, the resound of blows, the murky cloud of dust and sand, he crawled, in time to see the Corinthian and Hyzantine go on down the course after Ben Hur, who had not been an instant delayed.

and hyzatine go on down the course after and hyzatine go.

The people arose, and leaped upon the benches, and shouted and screamed. Those who looked that way caught glimpses of Messala, now under the trampling of the fours, now under the abandoned cars. He was still; they thought him dead; but far the greater number followed Ben-Hur in his career. They had not seen the cunning touch of the reins by which, turning a little to the left, he caught Messala's wheel with the iron-shod point of his saye, and crushed it; but they had seen the transformation of the man, and themselves felt the heat and glow of his spirit, the heroic resolution, the

dening energy of ection with which, by, word, and secture, he so suddenly indid his Araba. And such reaming! It rather the long leaping of lions in less; but for the lumbering charlot, it led the four were flying. When the autime and Corinthian were hall-way in the course, Ben-Hur turned the first

rlumph. And the day was over.

CHAPTER XV.

Ben-Hur tarried across the river with liderim, for at midnight, as previously de-termined, they would take the road which the caravan, then thirty hours out, had purtermined, they would take the road which the caravan, then thirry hours out, had pursely the caravan, then thirry hours out, had pursely the shelt was happy; his offers of gifts had been royal; but Ben-Hur had refused everyth ng, insisting she he was satisfied with the humiliation of his enemy. The generous dispute was long contued.

"Think " the sheik would any. "what thou had done for me, in every hours tent down to the Akaba and to the ocean and across to the Euphrates, and reyond to the ses of the Scytnians, the renown of my Mirs and her children will go and they who in a find her children will go, and they who in a find her will magnify me, and forget that I am in the in the wane of life; and all the parse now masterless will come to me, and my sword hands multiply past counting. Thou dost now what it is to have swall from commerce, and immunity from kings. Ay, by the sword of Solomon! doth my messenger seek favour for me of Cesar, that will be get. Yet nothing—nothing?"

And Ben-tiur would answer:

"May, shelk, bave I not thy hand and heart? Let thy increase of power and influence inure to the King who comes. Who shall say it was not allowed thee for Him? In the work I am going to, I may have great need. Say, ing no now will leave me to ask of thee with better grace hereafter."

In the midst of a controvers."

In the midst of a controvers."

In the midst of a controvers wad mitted first.

The good fellow did not attempt to hide his joy over the event of the day.

"But, coming to that with which I am charged," he said, "the master Simonides sends me to say that, upou the sdjournment of the games, some of the Roman faction made naste to protest against payment of the money prize."

It deem started up, crying, in his shrillest tones:

"By the splendour of Godi the East shall decide whether the race was fairly won."

tones:
"By the splendour of God! the East shall
decide whether the race was fairly won."
"Nay, good sheik," said Mailach, "the
ditor has paid the money."
"Tis well."
"When they said Ben-Harstruck Messala's

"Tis well."
"When they said Ben-Hur struck Messala'
wheel, the editor laugued, and reminder
them of the blow the Arabs had at the turn them of the onew the Atlanta of the goal."

"And what of the Athenians?"

"He is dead."

"Dead!" orled Ben-Hur.

"Dead!" cchoed Ilderim. "What fortune these Roman monsters have! Messais

"Dead!" echoed Ilderim. "What fortune these Roman monsters have! Messala escaped!"
"Escaped yes, O shelk, with life: but it shall be a burden to him. The physicians say he will live, but never walk again."
Ben-Hur looked silently up to heaven. He had a vision of Messala. chair-bound like Simonides, and, like him, going abroad on the shoulders of servants. The good man had borne it well; but how would this one with his pride and ambition?

vanit. The good man had bornet twell; but how would this one with his pride and ambition?

"Simonides bade me say further," Malluch continued. "San-ballat is having trouble. Drusus, and those who signed with him, referred the question of paying the five talents they lost to the Consul Maxentius, and he has referred it to Cae ar. Messais also refused his losses, and sanballat, in imitation of Drusus, went to the consul, where the matter is still in advisement. The better Romans say the Protestants shall not with them. The city rings were factions join with them. The city rings were factions join with them. The city rings will be refused to the consulting the say of the Roman pays, he is ruined, if he refuses to pay, he is dishonoured. The imperial policy will decide the matter. To offend the East would be a bad beginning with the Parthians; to offend Shelk Ilderim would be to antagonize the Desert, over whitch lie all Maxentius's lines of operation. Wherefore Simonides bade me tell you to have no disquiet; Messais will pay."

Ilderim was at once restored to his good-humour.

"Let us be off now," he said, rubbins his

numour.

"Let us be off now," he said, rubbing his hands. "The business will do well with simonides. The glory is ours. I will order the horses."

Simonides. The glory is oars. I will order the horses."

"Stay," said Malluch. "I left a messenger outside. Will you see him?"

"By the splendour of God! I forgot him."

Malluch retired, and was succeeded by a lad of gentle manners and delicate appearance, who knelt upon one knee, and said willingly. "Iras, the daughter of Balthasar, well known to good Shelk Ilderim, hath entrusted me with a messenge to the shelk, who, she saith, will do her great favour so he receive her congratulations on account of the victory of his four."

"The daughter of my friend is kind," said Ilderim with aparkling syes. "Do thou give her this jewel in sign of the pleasure I have from her message."

He took a ripe from his finner as he spoke.

her this jewel in sign of the pleasure I have from her message."
He took a ring from his finger as he spoke. "I will as the sayest, O sheik," the lad replied, and continued, "The daughter of the Egyptian charged me further. She prays the good Sheik I iderims to send word to the youth Ben Hur that her father hath taken residence for a time in the palace of idernee, where she will receive the youth after the fourth hour to-morrow. And if, with her congratulations, shelk Ilderim will accept her gratitude for this other favour done, she will be ever so pleased."

The shelk looked at Ben-Hur, whose face was suffused with pleasure.

was suffused with pleasure.
"What will you?" he asked.
"By your leave, O sheik, I will see the fair Egyptian."
Ilderim laughed, and said, "Shall not a

Horsford's Acid Phosphate BEWARE OF IMITATIONS. Imitations and counterfeits have again

appeared. Be sure the word "Hors FORD's" is on the wrapper. None are genuine without it. Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results."

B. B. A Sense of Duty. B. R. R. intense burning sensation in the stomac

B. B. B. A Sense of Duty. B. B. B. "I should not think it right did I not give my testimony of what B. B. B. has done for me. I was troubled with biliousness. I took one bottle—it gave immediate relief. I can recommend it as a sure cure for biliousness." Minnie Smith, Orillia, Out.

ME. GLADSTONE'S GREAT ST. PAT-RICK'S DAY SPRECH.

The Liberal members of Parliament for Yorkshire were invited on the 17th to dine with Mr. Barran, M. P., for the Otley Division of the West Riding, to meet Mr. Gladatone. The following were the guests. Lord Houghton, Sir F. Mappin, Bart.; Rt. Hon. Sir Lyon Playfair, Rt. Hon. James Stansfield, Rt. Hon. J. Mundella, Rt. Hon. J. Shaw Lefevre, Mr. Hilingworth, Mr. Lockwood, Mr. Milnor Gasker, Mr. C. H. Wilson, Mr. Gane, Mr. Holden, Mr. Summera, Mr. A. Dyke, Mr. E. Crousley, Mr. Shirley, Mr Woodhead, Mr. Priestly, Mr. H. J. Wilson, Mr. Pickard, Mr. Wayman, Mr. Cravan, Mr. Kenny, Mr. A. E. Pease, Mr. Shaw, Mr. H. F. Pease, Mr. Rowntree, and Mr. Austin.

H. F. Pease, Mr. Rowntree, and Mr. Austin.

From Mr. Gladstone's great speech on this occasion, we select the following burning sentences:—

I had thought and found it necessary to point out to my country men, that while we have within the compass of the United Kingdom no less than four real nationalities, three out of those four nationalities, although they are numerically much smaller than the one great and overpowering nationality in Eogland, are completely united in the desire to grant to Ireland a local self-government (hear, hear)

It has commonly happe ned that some one part of England has been the standard bearer to the rest in a great political cause. In the controversy of Free Trade that honor fell to Manchester; in the controversy of Reform that honor fell to Birmingham. At the present moment, so far as England is concerned, that honor has fallen to Yorkshire (cheers).

that honor has fallen to Yorkshire (cheers).

Nothing but a persistent pursuit of firm government, and firm government is a thing that also ought to be pursued not for twenty years only, but for 2,000 years—a persistent pursuit of firm government for twenty years would lead to a settlement of the Irish question. But this question, what is it for, Lord Salizbury? It is a nightmare (laughter), and my friend, Sir William Harcourt, has justly observed that a nightmare is the result of a man's own indiscretion (renewed laughter). I verture to point out a remark which occurs to me in conneca remark which occurs to me in connec-tion with the case of nightmare. When you suffer from that inconvenience what is the way to escape from it? The way to escape from it is to

WAKE OUT OF YOUR SLUMBER.
But the peculiarity of Lord Salisbury's
nightmare is that slibough he is sensible of its pain and it drives him to exhaust all the resources of his mind in describing its inconveniences, he is resolved to continue aleep (laughter and cheers). Genilemen, as long as he continues in that state of slumber his nightmare will get worse and worse, (hear, hear.) But if he will only awake from that state of things there is great hope he will er j.y complete and immediate relief. Genelemen, the fact that Ireland blocks the way may, it appears to me, be made perfectly intelligible to the simplest and least artificial mind by a very simple illustration. Now, mind by a very simple illustration. Now, let us, suppose the case of a railway accident. It has encumbered the line with a wreck of carriages and goods, perhaps of passengers. The next train comes up. It cannot move, and half a dozen trains accumulate all together, and the passengers in the half dozen trains are impatient; but suppose one of those passengers was foolish, or indiscreet, or hasty enough to go and dodge the guard and dodge the engine driver and to say "It is a monstrous thing to keep my train waiting here—we are long past the time." And how many public questions are there, gentlemen, that have been knocked out of time altogether in consequence of this

And that, gentlemen, literally and strictly is your case (hear, hear). Look at it. And that, gentlemen, literally and strictly is your case (hear, hear). Look at it. Now, your duty to Ireland, gentlemenmy duty to Ireland, at least, I conceive it to be—first of all is to know what she wishes, and, secondly, to consider whether it is reasonable. With regard to knowing what she wishes, there are many persons who appear to find a difficulty in knowing WHAT IRELAND WISHES.

Now, under a system of representative Government, I hold that no such difficulty can arise. When the representation of a

can arise. When the representation of a country largely and truly represented— the local representatives regularly chosen in an immense majority—delivers with one mind and one mouth a clear utter-"By your leave, O shelk, I will see the fair Egyptian."

Ilderim laughed, and said, "Shall not a man enjoy his youth?"
Then Ben. Hur answered the messenger. Bay to her who sent you that I. Ben. Hur, will see her at the palace of Idernee, wherever that may be, to morrow at noon."
The lad arose, and, with silent salute, dedearted.

A midnight liderim took the road, having a midnight liderim took the road, members nominally from Ireland-there of Ireland, for as to the two member of Ireland, for as to the two members from Dublin University it would be a farce to speak of them as representing Ireland (cheers). Well, with that 101, as you know better than I do, 85 are the number who demand a local government for Ireland. As to what Ireland wishes, therefore, there is no doubt whatever. for Ireland. As to what Ireland wishes, therefore, there is no doubt whatever. The wish is reasonable, gentlemen—in my opinion it is entirely reasonable, and by local government for Ireland, although there is no official or technical definition of it, yet it is perfectly understood what we mean. We mean A REAL EFFECTIVE SELF GOVERNMENT in affairs properly and exclusively Irish, subject to the unquestionable supremacy of the Imperial Parliament. In her demand so defined I believe Ireland demand so defined I believe Ireland entirely concurs, and has not sought to extend her wishes beyond those limits. Were she to extend her wishes beyond those limits I frankly tell you gentlemen, I should not know how to follow her (hear, hear.) I have the greatest possible respect and reverence for her wishes, but I could not pursue them in a manner or to a degree that was inconsistent with the general welfare of the Empire (hear, hear.) What would then happen? I do not know, except that for myself I could no longer undertake to be

the promoter of her cause. But so long as she speaks clearly and intelligibly, and so long as what she utters appears to be just and right and limited within the bounds of moderation, gentlemen, I for one stand fast by the cause of Ireland in what remains to me of public life (cheers). THE FUTURE IS IN OUR OWN HANDS.

The movement of events is in our favor—our convictions place us upon a rock. Our objects are at once imperial and local—they are at once for the Empire at large and for the welfare of Ireland in particular. We are seeking to wipe out and efface the difference which unhappily has not yet been effectually dealt with, and we are satisfied that in paying that debt we shall make those who pay it richer by a great deal than they ever had been before (cheers).

MASS MEETINGS.

APPEAL TO THE WORLD FOR JUSTICE Lincoln, Neb., March 26—President Fitzgerald to-day issued the following

HEADQUARTERS IRISH NATIONAL) To the American Public and to the Irishm

of America:—
The corporation of Dublin, the metropolis of Ireland, has appealed to the Christian world for the protests of humanity

tian world for the protests of humanity against the further persecution of the Irish people by the British Government.

A time has come in the relations of Ireland and England when the laws of God and the dictates of humanity become superior to every rule of international etiquette and demand from the morality of the world a stern denunciation of the course about to be pursued by the Tory Government against the Irish people.

The voice of America, at all events, should not be silent when additional outrages are to be inflicted on a robbed and persecuted nation.

ersecuted nation.

The British statesman who now cham

The British stateman who now champions a policy of justice to Ireland and condemns coercion by the Tory Government as alike cruel and impolitic, did not heaitate to denounce a similar oppression by the Turks in Bulgaria.

Are the Irish less to America than the Bulgariaus to England that America should heaitate to interfere in Ireland's behalf against the cruelties of the British Government?

The Irish people bave exhausted every means of moral and constitutional agita-tion to recover their just and legitimate social and political rights.

The voice of Scotland and of Wales and

The voice of Scotland and of Wales and of the mass of the Euglish democracy has sanctioned the efforts of Ireland and preclaimed the justice of her cause.

Gladstone, Morley, Labouchare and every Euglish leader worthy the name of stateman have proclaimed themselves advocates of Ireland's claims to legislative independence.

independence, MASSES AGAINST CLASSES.

It is no longer the English people who oppose the restoration of England's liberities, but the aristocratic robbers who have throttled alike both Britain and have fattened for genera-

have throttled alike both Britain and Ireland, and have fattened for generations on public plunder, with the proceeds of which they can use the lever of corruption to lift themselves into power and maintain themselves therein.

The cause of Ireland is the cause of the British democracy, and to this fact may we attribute the bitter and unrelenting opposition of the British Tcries. The Irish do not pretend to fight against the English people, but against the oppressors of both.

In this struggle the Irish have done all

sors of both.

In this struggle the Irish have done all that morality can demand from an oppressed nation, and now as a last effort they ask the interference of the Christian world to prevent their destruction.

As president of the Irish National League of America, the representative body of the Irish race upon this continent, I re echo that appeal.

the received and venture of the Irish have not displayed all the forbearance that human nature is capable of in their that human laws as pessive resistance to such inhuman laws as those to which the British Government

would force them to submit.

There is no law, human or divine, that compels a nation to passively accept anni-hilation, and if these British Tories are permitted to heap additional wrongs on the Irish people despair will nerve the Irish to active resistance and wild retaila-tion. The "very deer" will turn on their pursuers when driven to bay, and if noth-ing will satisfy the British Government but the destruction of the Irish people, Ireland will be justified before God and man in selling her life at the heaviest price she can obtain, and in using every weapon the ingenuity of man can place within her reach.

I ask the justice and freedom loving people of America to prevent this terrible consummation of British crime and mis-

overnment.

Let the condemnation of the British Let the condemnation of the British Government policy in Ireland ring from every community on this continent.

I asked the honest and fearless press of America to sustain the efforts of Mr. Parnell and Mr. Gladstone to inaugurate a policy of justice and liberty in opposition to the tyranny of Lord Salisbury.

I appeal most forcibly to the Irish race in America to rouse themselves to immediate action. In an especial manner I

diate action. In an especial manner I address myself to those of our blood whom God has blessed with abundance, to come forward and share in the burdens and sacprinces of their people. No rank nor power can justify any man in refusing to identify himself with the race to which he belongs, and the man who thus shirks his

duty deserves the contempt of his fellow-

With the fullest confidence in their never-failing fidelity to Ireland, I call again upon the masses of the Irish race in America to repeat the splendid generosity they have so often extended toward they struckling better the struckling better the splendid generosity they have so often extended toward

oaty they have so often extended toward their struggling brethren in Ireland.

Mr. Parnell says the immediate future will be a time of suffering for the Irish people. With God's help the time will not be long, but long or short, no Irishman must perish for want of Irish American support, and no Irish-American is so poor that by self sacrifice he can not contribute his mite to the Irish cause.

ALL SHARK IN IRELAND'S STRUGGER

ALL SHARE IN IRELAND'S STRUGGLE.

make redoubled efforts to increase its membership. Every man of Irish blood in the United States and Canada should be enrolled in the League wherever it is possible, and steps should be immediately taken to reorganize disbanded branches and establish new ones.

To those of our people living on farms too remote from each other to form branches of the League I will say that Rev. Dr. O'Railly, of Detroit, Mich., will receive their subscriptions, be they great or small, and promptly acknowledge the same in the public press; they have every opportunity, therefore, to share in Ireland's struggle and should lose no time in sending in their names and such contributions as their means will permit. In this crisis I also earnestly ask the assistance and support of the Irish American press for the Irish National Lesgue.

Jist us have one grand effective organization, with one heart and voice pledged to sustain Mr. Parnell and his Irish association.

Jiet us have one grand effective organization, with one heart and voice pledged to sustain Mr. Parneil and his Irish associates with all our strength and influence, in their efforts to recover the legislative independence of Ireland, aided by Mr. Gladstone and the British Democracy, who strive to replace Tory oppsession with the broad principles of human liberty and international justice. Yours faithfully,

John Fitzgerald,

President I. N. L, of America.

THE BLESSED SACRAMENT.

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

Where is the blessing like to that which our Lord gives? Children of the Church are pleased to reverence the relice of the Saints; and it is right and proper that they should, for these relices are memorials of the servants of God. These servants and the same trials in his which have the of the servants of God. These servants had the same trials in life which harass us. They fought the fight of faith, and now have their reward before God, in heaven. But what are these, great as they are and holy, when we have God with us in the Blessed Sacrament?

The Blessed Sacrament gives and perpetuates in us the reverging we profess for

petuates in us the reverence we profess for memorials of the S.ints. The Holy Eucharist made these Saints holy, armed them with Divine love, strengthened them for the conflicts in which they engaged with the world, the flesh and the Devil, with the world, the Hess and the Devil, and made them come forth with the crown of victory. They learned to love, like the blessed Magdalen, at the feet of Jesus. We have our Lord, like Magdalen, to go

to in our distress. He loves us so much that this mirrecle of the Blessed Sacrament with us was instituted for a shield of love to us in our trials of life. His shadow healed the infirmities of those whom it shaded. It passed over them and they were healed. The sick, the blind and the lame, were placed by the wayside to par-take of this blessing.

Our Lord thus blessed and rewarded the

Our Lord thus blessed and rewarded the faith and confidence of those who believed in Him. He gives to us greater opportunities to merit by faith than was allowed to those living during His public ministry on earth. They saw Him, heard Him and believed. We see Him clothed in a humility greater than that with which His most sacred and awful Passion clothed Him.

Him.

This was inflicted by the cruelty of His executioners; the former is the humility of love, which hides the effulgence of His glory, power and majesty to win man to love Him, to believe in Him and confide in Him. We believe what He says, and when we come into His presence we do what God commanded His angels—fall down and adore Him.

There is no place on earth which gives forth so much power to love, as in the Church, before the altar, where Jesus dwells in the Blessed Sacrament. We gentlemen, that have been knocked out of time altogether in consequence of this unhappy dilemma in which we are involved—"I cannot have my train kept waiting; I insist upon your driving on."

That engine driver or guard would, if a sensible man, say: "Are you fool cannot have involved to the life heart to the life he Sacrament near enough to derive the consolations which its presence gives. Poverty with our Lord near us, is a more precious happiness than the wealth of the whole world can bring to us. Where God is, there is heaven; hence, the Blessed Sacrament brings crament brings down Heaven upon

> We have the angels about us ; the Church We have the angels about us; the Church and the sanctuary are filled with these blessed spirits. They are doing what we come into the Church and before the alta to do—adoring God, thanking and praising Him for His infinite mercies to themselves and to man. We know this for a truth, for where God is, there also are His angels. The blessings of heaven are with us when we are before the Blessed Sacra-

> This is a time when God is pleased with This is a time when God is pleased with us, hence, a time for acts of reparation. The more so when God exposes Himself, resting in His throne on the altar, during Benediction of the Blessed Sacrament. We may call to Him, during these few moments, like the sick, the lame and the blind. "Oh, Jesus! have mercy on me and heal my infirmities!"
>
> He is slant in the Blessed Sacrament.

He is silent in the Blessed Sacrament, yet He hears our voices and heals the penitents, for He says, "I sleep, but my heart watcheth." He blessed those whom He healed: His blessing healed them. When assisting at Benediction of the Rlessed Secretary to Benediction of the

When assisting at Benediction of the Blessed Sacrament, (who will wish to be absent when our Lord is blessing His people?) let us make an act of atonement by offering the most precious Blood of Jesus Christ to His own Most Sacred Heart, to repair the injury we have done Him in this Sacrament of His love; and then, with humility born of love, bow down our heads, our hearts and our souls, when the priest makes the sign of the when the priest makes the sign of the cross over us with the Biessed Sacrament.

Hall's Hair Renewer renews, cleanses brightens, and invigorates the hair, and restores taded or gray hair to its youthful color and lustre. People with gray hair should use the Renewer, and thus conceal from the world their bleached locks and advancing age.

Rev. J McLaurin, Canadian Baptist
Missionary to India, writes: During our
stay in Canada, we have used Dr.
Thomas' Eclectric Oil with very great
satisfaction. We are now returning to
India, and would like very much to take
some with us for our own use and to ALL SHARE IN IRELAND'S STRUGGLE. some with us, for our own use and to give to the diseased heathen.

Written for the Record. The Breeklet.

FROM THE GERMAN OF GOETHE Thou Brooklet silvery and clear, That, hasting, flows unceasing he

I stand and think, and think, And search thy being hiden sense; Whence comest thou here? Where go thou hence? "I come from the Rock's dark breast;
My course flows on, without a rest,
Sweeps across

The flowret and the moss.
While o'er my mirror glides with grace
The deep blue heaven's friendly face, The deep blue neart, childlike thought
"I have a pleasant, childlike thought
Still urging on a path untaught—
Hidden way, Unknown—without a pause or stay; Who called me from the darksome stone, I trust Him as my guide alone!"

ST. PATRICE'S DAY IN QUEBEC.

We are indebted to the Quebec Budget for the following report of the able sermon preached in St. Patrick's Church, Quebec, by Father O'Leary, Cure of Laval, County of Montmorency, who is the son of Maurice O'Leary, Esq., City

God, is admirable in his Saint^o, The God of Israel is he who will give Power and strength to his people, Blessed be God.

D. B. B. The love of country, the love of fatherland, is impressed upon the human heart, and impressed upon it by the hand of Deity itself. It is as ancient as time and as widely diffused as is the race of Adam. The history of most remote as well as the most recent times attests this truth. The most barbarous as well as the most civilized nations bear testimony to the strong love which burns in the heart of man for his native land. Even the sacred records themselves cast their hallowed shield over it. List to the inspired psalmist when recording the language of the captive Jews; he lends language of the captive Jews; he lends the charm of sacred poetry to this innate the charm of sacred poetry to this love, when in a moment of inspired enthusiasm he breaks forth in those enthusiasm he breaks forth in those enthusiasm he breaks forth in those cubiline and energetic words; "If I forget thee, Jerusalem, may my right hand be forgotten; may my right hand be forgotten; may my tongue cleave unto my jaws, if I do not make thee, Jerusa

m, my joy."

There is something in the nature of

things, in the nature of society, which endorses it to the heart of man.

In the day of childhood and early youth impressions are made on the young minds which after years are unable to efface; the scenes of childhood—a father's admonitions, a mother's counsel;—the current events of early years, like impressions on flowing wax, give shape and form,—I had almost said indelible shape and form to the opening mind of youth.

As he advances a little in years, he already looks back on the past.—The smiles of his playmates, the memories of his childish smusements, all these boyish

smiles of his playmates, the memories of his childish smusements, all these boyish struggles and triumphs, a thousand indescribable circumstances combine to throw a charm of the home of his child-hood, and to endear to his memory, and to his heart his home and all around it. As his mind gams strength in maturity his ideas become appared. The paigh

his ideas become enlarged. The neigh-borhood, the scenes adjacent to his home become identified with it, until by force of natural association, his home gradually taking in new dimensions is at length bounded and circumscribed only by the limits of his native land.—Then it is that his home becomes his country, and his country his home.

Follow him still further in his onward

career. He reads the history of his country, he knows that it is that of his own dear land, a strong sympathetic feeling rises up within him he becomes as it were identified with her. Her insti tutions become his institutions, her joys become his joys, her sorrows become hi sorrows, until at length he thinks and speaks, and acts as if she were part of

his very self. This is the love of fatherland generated, fomented and cherished in the human heart. He who has not that love, if there be any such, is unworthy the name of man, but he who has that love properly developed will never, never forget his native country though he be in a foreign land. In turning over the institutions of his

country, should he find one which is his country's boast, her pride, her glory.
Oh! how naturally does his young heart
join itself to that of his country, cling to
that institution and glory in it! If
among its institutions he should find one which surpassing all others of human origin, came down from Heaven, resided for a few years on earth and again returns to Heaven, what legitimate pride will he not feel in it! How fervantly will he not bless him by whose ministry it was first established in his own dear native soil.

Should his fathers have suffered in de fence of that institution, as he ponders over their sufferings, tears will dim his eyes, but they will not be tears of bitterness and woe, but tears of holy joy; that his fathers like the apostles were deemed worthy to suffer in the cause of God whilst every pang that they endured every tear he sheds over their suffering will sink his love for that institution, still deeper and deeper into his heart and a by so many ties will bind closer and closer still to his inmost soul, Land of my_fathers! Blessed land of

my fathers! Thou art such a land! Of such a Heaven born institution those dost boast. Our fathers have suffered in defence of such institution. We are then children. We have read the history o children. We have read the history of their trials, their persecution and their wrongs. Every pang they endured has sunk into our inmost soul. Every tear we have shed over the recital of their long, long agony has strengthened our faith, has warmed our hearts and has drawn us closer and closer still to that divine institution for which they were persecuted, for which they suffered, for which they died.

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And why are we here to day, my dear why those banners unfurled! Why those songs of joy which have touched our Irish sympathies and gladdened our Irish hearts! If not to attest once again our attachment to that holy institution by commemorating the anniversary o

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And why are we here to day, my dear friends! Why this vast congregation!
Why those banners unfurled! Why those songs of joy which have touched our Irish sympathies and gladdened our Irish hearts! If not to attest once again our attachment to that holy institution our attachment to that holy institution by commemorating the anniversary of him by whom it was first established in

his ministry that we first tasted the blessings of Christianity. It was by the ministry that our fathers first knelt at the altar of the living God,—that they were first gathered in the one fold of the were first gathered in the one fold of the one shepherd. And how are we, their children, to-day the inheritors of that faith which thou has taught them, and members of the fold into which thou hast led them, to worthily thank thee, to praise thee, to celebrate thy triumph and to beg the continuances of thy prayers in the cause of Catholicity, but more partithe cause of Carholicity, but more parti-cularly in the cause of our own dear native land, though no longer our feet thread its sacred soil. Yes, even in this cold and frozen

country, though mountains of snow are above us and rivers of ice are around us, ye know it well, sons of Erin, there is no chill, there is no ice, on the feelings of the Irish heart.—Your bloods flows as warmly to day, your [pulse beats as strongly in the glorious cause, as were ye once again surrounded with the green hill, the fertile plains and the murmuring brooks of the dear old land.

And could it be otherwise! Glance for a powent at what St. Patrick

for a moment at what St. Patrick accomplished whilst living; see the seed accomplished whilst living; see the seed which he had sown, spring up into new life, flourish and bear fruit. See the strenuous efforts put forth to crush it in its very existence. Behold the national spirit gather in its might around the sacred deposit. See how intimately the one is interwoven with the other and you will then realize how Irish nationality like ivy round an old ruin, clings around the old Catholic faith and can no more be separated from it, than can the ivy from the ruin—without itself been torn

into a thousand pieces.

Yes, see him during life. Ireland sat in darkness, in the shadow of death. He passed over her, Her night is suddenly changed into day—her gloom, her shadows depart. A bright light rises in her midst, from north to south, from east to west, does it extend as it by magic into one vast flame, and blessed be Heaven, that flame has never yet been extinguished in the land. Yes, it burns as brightly and as freshly now as when it was first en kindled nigh fifteen hundred years ago and many are the living torches that have gone forth from that burning pile to carry light and heat and happiness to

ther and distant climbs.
At length when nearing his dissolution he rests in his labor and looks upon what had been accomplished. He sees had been accomplished. He see churches erected, monuments endowed and ample provision made for the per-petuation of that divine institution which after God he had implanted in the soil. And on seeing these things, must he not have felt as did St. Paul, when he exclaimed: "I have fought the good fight, I have finished my course, I have kept the faith." Or again, when looking upon the infant Irish Church, as did the holy man Simeon once look upon the face of the infant Saviour, may he not have asked his divine master to dismiss him from the scenes of his labors now that his eyes had seen realized the great mission for which he had been

"List from Peter, through Patrick, at "List from Peter, through Patrick, at Jesus' command," to use the words of an eminent divine, that flame will continue burning with undying light. It is because his mission emanated from the centre of unity, that its effects are immor-tal. So marvelous is St. Patrick's record that there have been found misbelievers of every shade, who have turned away from it as unreal and have had recourse to the most conflicting and ridiculous perversions of history. What they object to, namely, the supernatural character his works, is exactly what we lay claim to, as proof irrefragable of his divine mission. We do not expect those who have not faith to understand St. Patrick, -but to their idle imaginings we may safely oppose our belief in that tradition, which is the only key to the wonderful history of our race.

lieving-that St. Patrick preached the faith in almost every province of Ireland; that he consecrated bishop and estab-lished his metropolitan see at Armagh; that he presided over the legislation of the law and adapted the Brehon laws to the needs of a Christian people; that the fame of his sanctity and his miracles was in the mouths of Irishmen long before his death. This we believe, and are ready to believe much more, because we have before us the proofs of his divine mission in the history of ages.

Wherefore we, the spiritual children of St. Patrick, the special object of his paternal solicitude, for whom he so often wept and prayed-whilst we realize the extent and marvellous sucstupendu cess of his labors and bless his reve name—giving glory meanwhile to Him alone to whom glory is due—well may we exclaim in the spirit of my text—On, how admirable is not God, in his chosen and well tried servant. Truly the God and well tried servant. Truly the God of Israel it was who had given him power and strength to accomplish those things

-Blessed be God. Having placed the Irish church on a firm foundation, and done all that man could do to render the work solid and permanent-the man of God, we are told became a prey to a cruel uncertaintywhich threatened to embitter the remaining days of his life. His anxiety as to the future of his beloved Hibernia cast a deep gloom over his mind and his heart, and then as was his wont he poured fourth his soul in prayer asking as a last grace that his anxiety might be dispelled. Then the Lord taking pity on his faith-ful servant harkened unto the desire of his heart, and as a mark signal favor made this manifest to him by a special

revelation. For whilst he was still in prayer, and the heart of his soul was opened, he beheld the whole island one mass of seeth ing flame, burning with intense activity—and he heard the voice of the Angel o God saying: "Such is now Hibernia in the sight of the Lord. Then he beheld from all parts of the island even as mountains of fire rising up towards the heavens. After a while those columns subsided and he saw now as it were a bright light burning. Then to his dismay darkness began to creep over the land, and the thicker the darkness the refrish sympathies and gladdened our pright light burning. Then it has discussed in making her streets flow and the thicker the darkness the land, and the thicker the darkness the length naught remained but glowing the land of their children, in burning her churches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her thurches, in violating her three bloods of their children, in burning her churches, in violating her three bloods of their children, in burning her churches, in violating her three bloo

Angel was heard, "Thus Shall it be with the People of Hibernia."

Then crushed under the terrible weight of his woe and bitterness—the Saint cast himself on the ground, and in the anguish of his soul, he wept and prayed as he had never prayed before, that this terrible trial might pass away —And the great grief of the faithful old servant touched the heart of the kind master, as it often had done before. —For, on looking up through his tears he beheld, to his great joy, a light rising in the land—with intense anxiety did he see it held, to his great joy, a light rising in the land—with intense anxiety did he see it struggle long and strenuously with the surrounding darkness and at length dispel it. Nor did it cease to increase and to prevail, until it shed its brightness over the whole land and restored Ireland

to its nearly former glory.

With the records of history before us; let us see to what extent the prophetic vision of St. Patrick has been accom-

We have glanced at the religious and civil state of Ireland during our Saint's life.—Pass over a few years and look upon her again—What are the effects of St. Patrick's teaching on the children of the soil? Have they fallen from the faith? Have works of charity the legitimate fruit of true faith—disappeared? Ah, far otherwise is it with holy Ireland.—Peace is upon the land. Her pious patriots actuated by that charity which lively faith alone generates have set apart We have glanced at the religious and

faith alone generates have set apart many of their broad acres for the support of the church, for the maintenance of the poor, for the perpetuation of religious worship, for the honor and glory of God. Monasteries and cloisters, those moun-tains of fire of our Saint's vision cover the land far and wide. So eminent has ome her sanctity that the calendar of Saints is swelled again with the countless members of Ireland's holy children who have been enrolled in its sacred pages.—Fountains have sprung up in their midst to which noble youths, in thousands and tens of thousands flock from every country—to drink in the pure waters of faith, morality, sciences and literature. The air again is filled with sounds of many voices, as the German, the Pict, the Cimbri, the Frank, the Italian and the Saxon all mingled toge-ther, converse in the universal language of the Church—Rome's old latin. They have come from afar to hear from the lips of the world-renowned Irish Saints all the lore of ancient Greece and of

of these same saints, the highest degree and noblest interpretation of Christian morality and Christian perfection. Wise rulers govern the land. Her heroes are moved to mighty deeds and those noble youths who have come from every clime to the great universities of the world, to the great teachers of the world, to the great teachers of nations, go back to their respective countries and tell the glorious talk of Ireland's strength and of Ireland's sanctity, of the purity of Irish maidens, of the saintliness and learning of her priesthood, of the wisdom of her kings and men—until from out the recesses of history there comes borne on the breezes of time the voice of an admiring world of tin ne, the voice of an admiring world which proclaims our native land in

happy speech and gives to her the name of Island of heroes, of saints and of sages. Nor is she content with calling the strangers to her shores—she goes forth to seek him in his own home. Hordes of barbarians had passed in torrents over Europe, Civilization seemed tottering on its very foundations and about relapsing again into darkness—Ireland sent forth her army of scholars,—those bright lights of St. Patrick's vision,—to enlighten and sanctify the world. With the faith of Patrick in their hearts, and the cross of Christ held aloft in their hands they set out on their mission of peace.—For three centuries did those fearless Irish monks overrun almost every country of Europe; rescuing Christianity from impending ruin—and so thorough has been their work that eveu at the present day there is hardly a civilized nation which does not bear traces of the passage of some Irish monk.

ity, rich in virtue, rich in science and letters, rich in the means of diffusing knowledge around her and of communicating it to other and distant countries Pass over a few years as before and look upon her again. Merciful God

Thus is she rich in faith, rich in char-

How changed is her aspect now ?to crush her faith, to trample on the souls of her children, to banish from the soil the heaven born institutions which St. Patrick had established in the land.

To attain their unholy purpose, the broad acre of her pious nobles are forfeited to the crown or handed over to the bitterest enemies of her race—Her churches plundered, her monasteries pillaged and laid waste, the ample pro-visions which her Catholic charity had made for the support of the churc the maintenance of the poor, for the per petuation of religious worship are not only diverted from the hallowed purposes for which they were intended, handed over by the Godless powe darkness; to unteach what St. Patrick had taught, to pull down what he had built up—to trample under their feet— the Catholic Church, Ireland's pride, Ire-

land's glory—her highest, her noblest, her holiest institution. To aid in their diabolical work;—a code of penal laws, the most barbarous which the civilized world had ever ve witnessed is enacted and enforced. In the execution of there cruel enactments and unhallowed systems of proselytism, what details of woe, of suffering, of spoliation, of blood, does not the sad, sad history o our poor, prostrate, down stricken coun

try portray.
Yet in the midst of her trials and sufferings, there is cause to be consoled and ferings, there is cause to be consoled and comforted. The Catholic faith, the Catholic religion, the Catholic Church, was the great objects for which she struggled. Her powerful, her unrelent-ing enemies would tear it from her bosom. Have they succeeded? No— Blessed be heaven! they have not succeeded. They have succeeded in laying waste her villages, in sacking her towns, in burning her churches, in violating her

banishing from the soil, in starving to banishing from the soil, in starving to death countiess numbers of Erin's noblest sons, but they have not succeeded in crushing the young swarm which as in the days of earlier persecutions arose from the graves of the martyred dead and who by their numbers, their faith, their purity, their constancy in the cause of God and of country, have more than compensated for the loss which she had sustained.

They placed a price upon the heads of her priests, they track them like wild her priests, they track them like wild beasts over the land. They succeeded in glutting their fury in their blood, but they never succeeded in making them traitors to their religion, traitors to their sacred calling—They never succeeded in preventing them from offering up in the hut, or on the garret, on the hill or In preventing them from offering up in the hut, or on the garret, on the hill or in the glens of their native mountains the Victim of Calvary, the Lamb which was slain from the beginning of the world.—Those were the living coals of our saints' vision, hidden away for a time under the ashes until it should please providence to fan them into new life.

Providence to fan them into new life. What need is there, my dear friends to rehearse the mournful story of wrongs and of sufferings which has been Ireland's history for years. The whole world has heard it, and is familiar with it. Yet the tale is ever new—and mankind will listen with sympathy again and again to the wail of suffering Erin-until measure of Justice be done her in God's good time.

We are now entering on an era of rela tive prosperity and happiness, the clos-ing phases of St. Patrick's prophetic vision.

Well, may we ask if the world has ever

Well, may we ask if the world has ever yet witnessed a sublime constancy like that of the Irish people. Whilst during the same period of time, many a civilized nation has disappeared from the scenes of history, Ireland alone has never tamely submitted to the yoke of the stranger. Her national spirit was never axinct in the land extinct in the land.

Goaded on to desperation by the lash of her oppressor, again and again, she arose in a mighty struggle to free herself from her hated clans—but again and again were her fruitless efforts extin

The Irish nation had the choice given them: "Deny your Faith, or prepare for the worst." They rejected the insulting proposal, Ireland spurned the alluring bribe and the "alternative was hers." Then it was that the sword of persecu tion entered her loving and devoted soul but she was unconquered then, as she is unconquered still.

unconquered still.

Her extraordinary vitality during these ages of persecution is the wonder of the world,—and to ourselves, it would appear incomprehensible had we not the light of faith to tell us that the Almighty must have had his own designs in this miraculous preservation of our race. When the mission, what ever it may be which in his divine wisdom he has a lotted her, shall have been accomplished, then in his justice will meet out to faithful Ireland that great reward which her

heroic constancy has so well deserved.

Already in the old and faithful Isleall the signs of the times point to an ap proaching surcease of misfortune. Everything seems to tell us that this generation shall not pass away without seeing realized even the last phases of our Saint's vision. And in fact is not the Irish church restored to more than her again with fair churches, convents, colleges, and monasteries as of old. Is not her hierarchy the admiration of the world by the sanctity, the learning, the zeal of

erated but is even triumphant.

This however cannot be all, shall not be all. We have seen the intimate connection that has always existed between Irish nationality and Irish faith, how interwoven the one bas been with the other. Never can the one enjoy true victory for the one, means triumph for the other, and blessed be Heaven that day of triumph is near at hand. Even now Ireland is virtually victorious,— though she staked all and lost all in the contest save her honor and her faith; whilst the victor lost honor, and shall clease God lose all his conquests as well in that day, when the divine promise shall be fulfilled in favor of poor Erin—

"The meek shall possess the land."
On that day—when Ireland shall be once again mistress of her destinies with he liberty that shall come to her not from earth but from that God whom she has never forsaken. Will Ireland show herself worthy of the great destinies that had been in store for her. The the best guarantee for the future. The past is

When that day shall dawn over our dearly loved land, may it dawn upon a happy people—a faithful people—a peo-ple who have kept its faith with its God

on that day, which it is my firm belief. we are fast approaching,—when we shall again assemble in this sacred temple, no longer to ponder over Ireland's wrongs and Ireland's sorrows but to rejoice in our nations triumph—on that day—faithas we have always been through weal and through woe to that God who hath been our power and strength in the day of battle, to Him alone will we give our heart-felt thanks; to Him to whom alone, glory and honor are due forever and ever .- Amen.

By lack of open air exercise, and the want of sufficient care in the matter of diet, the whole physical mechanism becomes impaired during the winter. Ayer's Sarsaparilla is the proper remed; to take in the spring of the year to pur ify the blood, excite the liver to action and restore health and vigor.

INDISCRETIONS IN DIET bring on dys pepsia and irregularity of the bowels. Eat only wholesome food, and if the trouble has become permanent—as it is very prone to do—try a course of North-rop & Lyman's Vegetable Discovery and Dyspeptic Cure. The combined effects Dyspeptic Cure. The combined effects astonish and delight the sufferer, who soon begins to digest well, regain functional regularity and improve in appetite; the blood becomes pure, and good health is restored.

For Rough conditions of the Skin, Shampooing the head, Pimples, Eruption and Skin diseases, use Prof. Low's Sulphur

REVIEW OF DOMINION DAY, &c

CONTINUED FROM RECORD OF FEB. 26, '87. The Poem (Caractacus) concludes with The Poem (Caractacue) concludes with an account of the Briton's arrival and reception at Rome. The generous conduct of the Emperor and Empress towards him is thus alluded to:

Caractacus delivers in the Roman Forum, a spirited and dignified address:

Then Claudius Casar from his gorgeous

throne:
"Generous we give thee life; nor life alone;
A boon to Briton's dear, sweet liberty
We freely grant at Rome thy destiny;
Her hignest honors all thou't lib'ral share,
And civic rights these lofty honors bear."
Emp. ess Agrippina, in pomp of State.
Grandly enthioned, thus the brave Briton's

Thoughtful consoles: "Mourn not your al-tered lot: Adverse your war; meanwhile, it leaves no blot
Your name can tarnish; free and safe at
Rome,
Cease to regret your much loved British
home.
With age may die the glory of our name;
No age can ever dim your matchless fame."

MALCOLM AND MARGARET. At the opening of the poem, the exiled Prince Royal of Scotland is found soliloquizing on his state and prospects when the renowned MacDuff arrives at the Saxon Court with the welcome news that the usurper, Macbeth, has been slain in battle and a complete victory gained for

the cause of Prince Malcolm, the cause of Prince Malcolm.

The Prince immediately proceeds to Scotland attended by an escort of ten thousand men, kindly provided by his friend, King Edward. There is great reprient, King Edward. There is great to joicing at his coronation; meanwhile Prince Edgar, the rightful heir of the Saxon Crown, and his sister, Princess Margaret, are banished by the victorious Norman, and forced by stress of weather, to seek refuge on the shores of Scotland.

They are walkener guests at the court of They are walkener guests at the court of They are welcome guests at the court of their hospitable friend, King Malcolm. The latter, now in the enjoyment of great prosperity, resolves to add to his happipess and weds the Saxon Princess. celebration of the Royal marriage, with its feasting and national games, is described with a good deal of detail. Perhaps not the least interesting portion of the Royal entertainment is the song of a who recalls the early history the glories of the Scottish monarchy :

"More, even, than the nation's rousing play fights, with store of song their minds de lights.
In numbers sweet he sings and wondrous

In numbers sweet he sings and wondrous rhyme,
Of deeds heroic in the olden time.
From Galgacus, the chief, who nobly gave
To Rome defeat, and Scotia free could save
Proud independence won, the land all o'er
From sea to sea 'gainst mighty Roman

power,
To Fergus, king, of whom the lofty fate
The glory to renew of Scotia's state.
Many a grand event, well known to fame,
Recorded he; how second of the name,
Heroic Malcolm, savage Danes repelled,
And, finally, their arms completely quelle
Now sang the bard; Scotia, to greatne

And the hard; Scotts, to grown, you sang the bard; Scotts, to grown, Her friendship sought the Imperial crown, And conquering Charlemague with Scotts, combined, And round her crown the lily treasure twined.

May yet be seen, the rampant lion round. This tressure grand, on home or foreign ground,

Where'er the glorious Empire flag's unfuried Toat rules, in peace and power, the admir-ing world."

The bard fails not to record how kindly the ancient Souts acted towards the victims of Roman persecution, who, driven from South Britain, sought refuge on their shores. It is refreshing to find something else than war and feats of arms discourse on, whether by poets or matter of fact historians. Let us find place then, for a few lines on the hospitality of those people, who, although not barbarians, lived in a tolerably barbarous age:

'Kind hospitality of Scotland's clime The record grand, throughout the years of

The record grand, throughout the years of time, But most, when croel persecution raged, and in the Roman British Province waged Continual war, and 'twas the direful fate of Christian men to bear the deadliest hate of Heathen Rome. Then Scotia, ever free, And scourge of ruthless tyrants e'er to be, Refuge and home to hapless exiles gave, From chans and death, generous, to save

store.

This more her praise, Christians, as yet, were few
Her land throughout; yet well and wise she knew
Opinion to respect; not with the sword
Conviction force; with philosophic word
Alone, to stay whate'er amiss was deemed, such way to arcient Scotia wisdom seemed.
"Truth is great," she owned, "and will preyal."

vail."
Like thought the cause of truth could much avail;
Christ's teaching, hence, came soon to rule the mind,
And, powerful, guide the conduct of man-kind. Kind.
To learned Christian Exiles much was due.
Lovingly they discoursed and showed was true creed they held; the glorious light of The Repaying full the bounteous aid was given,"

The queen, highly appreciating the historian bard, honors him with a chain of gold. The magnanimity of King Malcolm

is shown by the extraordinary way in which he overcome a conspiracy that sought his life : "Of fierce conspirators a desperate band The royal power most daringly withstand; But vain their hopes, their ablest efforts

vain; Knows well their angry passion to restrain The wary King. Each name to him was known,
The dark and trait'rous plot completely
shown.
The King and Court, on a bright summer

day,
Were hastening to their hunting grounds
away;
Among the rest, the chief on whom the lot
The King to slay. To a sequestered spot
Was led the rebel lord; well armed with
swords
Both King and foe; then spoken were these
words: "My life, I know you seek; since man to

can."
A suppliant mean, down on the earth lay low,
As if by lightning struck, the treach'rous

A good deal of space is given to the labors of the king and queen in reforming the state and improving the condition of the Church. Due mention is made of the important council which they held for this purpose and at which was present the selebrated Lanfranc, Bishop of Canterbury.

A good many lines are bestowed on the war which Malcolm was obliged to wage against William the Conqueror in defence of the liberty and English possessions of the true heir to the Saxon crown, Prince Edgar. Four formidable armies, sent by

William against the Scottish monarch William against the Scottish monarch, were all, in their turn, ignominioual defeated. The result was the complete recognition of Edgar's right to his lands in England, whilst rank was assigned to him second only to that of the king.

The poem concludes with a vision with which King Malcolm was favored at the close of the war and when reposing with his victorious warriors on the field of battle:

"Edward, the Saint, from his abode in Heaven. Descends, and thus accosts the victor King; "Good tidings to my valiant son I bring. Thou, for my children's cause hast nobly fought Great battles, and their freedom dearly

bought With warlike toil. Hence, thus shall ever stand
The recompense. O'er Scotia's happy land,
Thou long wilt reign; and when thy days
decline,

decline,
From age to age, in an unbroken line,
From swill rule; and Scotland, ever free,
Thy sons will rule; and Scotland, ever free,
Thy name will praise in peace and liberty."
So spoke the Saint, nor waited for reply,
"But sought anew the glories of the sky."

*King Malcolm reigned thirty-six years in great prosperity from A. D. 1057 to

THE BREAKING UP OF THE SECTS.

N. Y. Freeman's Journal.

When Bossuet wrote his "Variations," he thought the title of his immortal work alone was the most crushing blow that could be dealt to Protestantism : "You change; therefore you cannot be true." If the Eagle of Meaux, however, had been able to embrace the nineteenth century in his piercing vision, he would have found that the work of division, contradiction and disintegration among the Protestant sects had reached a point far in advance of the era in which he lived. The Protestantism of the nine-teenth century is no longer the Protest-The Protestantism of the nineantism of the eighteenth, and still less

of the seventeenth century.

It is not unusual to hear from Episco pal pulpits in New York—and certainly Episcopalians must be considered as belonging to "the straightest sect of the Desirant", expressions utterly incon-Pharisees"—expressions utterly inconsistent with a real belief in the Divinity of Christ, with a future state of punishment (there does not appear to be any objection to a future state of reward) and with other fundamental doctrines, the denial of which even a generation ago would send a thrill of horror through the Episcopalian bosom. Yet to the making of mission-aries for the conversion of the benighted Papist in Italy, Spain and Mexico, there is no end. They are let loose on these is no end. They are let loose on these unhappy populations, accompanied by blooming spouses and interesting off-spring, regardless of expense. We have often thought of the dismay of these good people if the Catholic world would take them at their word; if they suddenly received an offer of this kind: "All the Catholic churches wish to unite with you so as to form one flock, under one shepherd. Please be so good as to shepherd. Please be so good as to furnish us with a symbol of your faith. As soon as we have it we are prepared to renounce our Church in favor of uni-versal unity." What answer would our worthy Protestant clerical friends give to this request? If they discussed the matter for a thousand years, is it likely they would find the symbol demanded? Not only is the Protestantism of one

sect not the Protestantism of anothor, but the Protestantism of a sect to-day will not be the Protestantism of the same sect to-morrow. It would be impossible for all of them to agree on a common symbol; it would be equally impossible for any one of them to agree on a symbol that would last a generation. Nor is this absence of any real, positive belief in the doctrines of revelation a marked future of American Protestantism alone. prevails to a much greater extent in the European centres from which Protes-tantism has spread over the Christian world, and that by the contesworld, and Right glad with him to share her plenteous testimony of the distinguished Genevan ministers, Chantre, is conclusive on this point. "The fact in general," he says, "that everywhere, with more or less frankness, with more or less clearness, the great doctrines of the Reformation are aban-doned in the bosom of Protestant Churches. The doctrines that we proclaimed in the sixteenth century spiritual ancestors as truth, truth absolute, truth divine, are rapidly vanishing to-day. It is enough to name them-the Trinity, the Redemption, Expiation, etc.

—to prove they are no longer popular either with Protestant ecclesiastics or with Protestant laymen."

And he goes on to say: "A Calvinist pastor who had come from the depths of Germany to Geneva with the object of refreshing himself spiritually in the society of his brethren, departed quite society of his brethren, departed quite sad at not finding even in Geneva a Calvinist who was a Calvinist."

But if Protestants have surrendered

themselves to the gloomiest individual-ism, if they have no longer a bible or a Church, if they find that they are divided on the fundamental doctrines of the Christian religion, even on that of the immortality of the soul, why do they still retain the common name of Protestants? Or, rather, what actually constitutes Protestantism? What essential principle? The answer is found in the words of the minister Nippold, professor of theology in the College of Berne: "The sole principle from which all the varied Churches of the Reforms. tion have sprung, is the principle that has been formulated in the man We're chanced, now take it, traitor, if you can."

Spires: the right of the individual to decide for himself.

The Protestant is a Protestant from the low.
As if by lightning struck, the treach to foe.

"Arise, Sir Thane, your monstrous crime's forgiven, prompt, the healing grace of heaven."

of God, or, as the same that he repels papiem or cryptopapism," by which latter word he explains that he means a tendency to return to the Catholic Church. "Promise of the cryptopapism," by which latter word he explains that he means a tendency to return to the Catholic Church. "Promise of the cryptopapism," asys Chantre, "is, above the cryptopapism," says Chantre, "is, above the cryptopapism," asys Chan testantism," says Chantre, "is, above everything, a rupture with Rome; it is this feeling that made heroes of our fathers."

Protestants, then protest against the Church, and this of itself makes them protestants, no matter what other doctrines they believe or disbelieve. It does not matter that they know nothing of the Church they hate. For most of them, Catholicism is like the altar at Athens raised to the unknown God; they wish to know nothing about it.

THE CATHOLIC RECORD standing and such BICKEMOND ST. not the person to send to administer the affairs of a free govern-MOEN P. COPPEY, M. A., LL.D., EDITOR MOS. COPPEY, PUB. AND PROP.

GENERAL AGENTS: Donat Crowe and Luke King. OITAWA AGENCY: er can be stopped.

Frames writing for a change of address
aid invariably send us the name of their
aggregate office.

Catholic Record. LONDON, SATURDAY, APRIL 9, 1887

A CARD.

Some of our contemporaries, the Irisk Canadian prominent among the number, coffey to the registrarship of Carleton is the result of a corrupt bargain between the Mowat Government and the Rev. J. F. Coffey, who writes for the CATHOLIC RECORD, and that in consequence of this alleged bargain the CATHOLIC RECORD used its power and influence against the Con-servative party during the late local elections. The undersigned, the proprietor of this journal, gives the most emphatic denial to these assertions, and pronounces them utterly false and calumnious. In the first place, the Rev. J. F. Coffey has not the desire or the authority to shape the policy of this journal. Secondly, the course of the CATHOLIC RECORD during purely and simply by the consideration of c interests, and under the direct advice and sanction of ecclesiastical authority. Had the leaders of the Conservative party in the local legislature abstainidentifying themselves with the wicked programme of the Mail against Catholic interests in Canada, the CATHOLIC RECORD would have observed that strict neutrality which has always distinguished it in purely political contests-which it so observed during the late electoral contest for the Dominion parliament, and which it is intended to observe in such matters to the end of its career. The only party that the RECORD knows and labors for is the Catholic Church and its sacred

We have a right to expect that the Irish Canadian and the other journals that have been in such hot haste to bear false writinge against the RECORD will have the honesty to publish this card, with a view to a just reparation.

THOS. COFFEY,
Proprietor CATHOLIC RECORD

OUR GOVERNOR GENERAL.

We ask our readers to go back with us to this time four years ago. It was then first mooted that the choice of the British Cabinet of a successor for the Marquis of Lorne, had fallen upon the Marquis of ment. The CATHOLIC RECORD was the first paper in Canada that took this ground, and having taken it, we held to it unflinchingly while opposition was of any avail. When Lord Lansdowne did come, we advised the Irish people of Canada, whose tenderest feelings had been outraged in his appointment, to receive him in the respectfulness of We strongly deprecated and warmly discountenanced the offering of the smallest insult to His Excellency as unbecoming and unpatriotic. We have since endeavored to form a favorable opinion of a man, sent from over the water to rule us, with all the odium of a bad landlord, an evictor, a rack-renter and exterminator. We have closely watched His Excellency's course. We have not failed to recognize in him a gentleman of ability, a vast improvement, in this respect, on the governor-general who succeeded the brilliant and versatile, if insincere, Dufferin. We have read with interest and pleasure of certain of his reported efforts to ameliorate the condi tion of his long-oppressed, outraged and plundered tenantry. But we have not, with all the good will in the world, been able to change, in one iota, the views we expressed, four years ago, as to his unfitness for the position of governor general of Canada. He came to us as an Irish landlord of odious repute. He stood then condemned, on the testimony, overwhelm. ing and irrefragable, of that eminent British jurist, Sir Charles Russel, Q. C., since attorney general of England, as one of Ireland's worst landlords-a persecutor and practical exterminator of the Irish race. He stood before the world condemned by his own action as an enemy of the tenantry of Ireland, by his resignation of a portfolio in the Gladstone government of 1880, because, forsooth, that administration saw fit to introduce into Parliament a measure of temporary, said in 1883 that a man of such a peace. No pecuniary sacrifice within genius.

ment, to represent the royal authority in the midst of a free people, who hold Irish landlordism, with all its works and pomps, several hundreds a year for their holdin undisquised reprobation and unmitigated executation. We pointed out that the necessities of our position demanded a governor-general acceptable to all classes of our fellow-citizens. We held that not just minded men abroad. Lord Lansalone should the nobleman filling this downe cannot justify his eviction of these high office be so acceptable, but that he farmers by his boasteff expenditure of a should command the hearty respect of the few thousand pounds on his Irish estates. people of the United States. A rack-rent- His ancestors and himself have for many ng, evicting, and exterminating Irish generations wrung hundreds of thou landlord was not the man assuredly to fill sands of pounds from a pinched, famish. the bill in this regard. If ever in the history of Canada there was needed in our the soil that the noble lord claims as his gubernatorial chair a man who could ap- own was stolen by monarchs, repacious proach the people and the government of and blood-thirsty, to reward the namethe American republic in all the frank. less vagabonds and heartless adventurers ness of an acceptable friendliness, surely who planted Eighth rule in Ireland, such an one is now needed. But what cannot, except furtively and then with a that no amount of sophistry or apposse of detectives before, behind, and peals to side issues can around him, visit a country and a people that are one with us in language, laws and ately placed himself outside the race, and which desires to be one with us sympathy of the right thinking of all in all the offices and relations of good countries, and taken, after due reflection, neighborhood. At one time we did venture to hope, from the announcements decided hostility to the Irish people at made of kindly relations, small indeed in home and abroad. Of his action he must themselves, but indicative we thought of a bear the consequences. One thing we are good purpose on the part of the Marquis certain of, an evicting Irish landlord canof Lanedowne to his tenantry, that he not be a successful governor general of had grown out of the prejudices of land lordism, that his heart had become sick five millions of self-governing people, can-of landlordism's wrong-doings and outrages, that the free air of unrack- by a governor openly identified with the rented and landlordless Canada bad most inhuman system that has disgraced given him the courage of the unselfish re- modern times, the rack-renting, blood former, and that perceiving the enormities of the system under which his ancestors Ireland. The Marquis of Landowne will had for so many generations trod upon and ground a noble and generous people, by relinquishing at once its government he would, upon quitting Canada's guber natorial office, leave a name in history associated with some sweeping measure of land reform in Ireland, which, while respecting the rights of property, would ensure the tillers of the soil the fence of his evictions: peace, plenty and happiness, that by hopes have been doomed to bitterest disappointment. The Governor-General of Canada in this the jubilee year of Her Majesty's reign, at this critical period of our history, when relations other than friendly prevail between this and the adjoining country, has again, to our mortification and horror, blossomed forth as an evictor.

The news has reached this side of the incomplete the results of t

own instance, is in itself an admission of every charge formulated against him by

the Irish National League. Here it is : the Irish papers in October last and republished by the Canadian press. Lord Lansdowne's Queen's County tenants belong, on the other hand, to an entirely different class, the greater portion of the estate being held by large farmers, many of whom pay several hundreds a year for their holdings. The two ringleaders against whom Lord Lausdowne a new proceeding are rented anneying. is now proceeding are rented approximately at £800 and £1,300 a year respect ively. These as well as other tenants who have adopted the 'Plan of Campaign,' although they have held under lease for authough they nave need under lease for many years past, and were therefore pro-tected from an increase of rent when the prices of agricultural produce were high, constantly received abatements during the constantly received abatements during the recent period of depression, and were in November last offered reductions averaging between 15 and 20 per cent. The dwellings upon these estates are, as a rule, of a superior class, the larger tenants being without exception provided with excellent houses and homesteads. Evidence was given by Lord Larged with between the control of the c exception provided with excellent houses and homesteads. Evidence was given by Lord Lansdowne before a Royal Commission that during the past twenty years £20,000 had been spent by him and his predecessors in executing improvements for the tenants on this estate, and that the percentage charged upon this large outlay to those for whose benefit it was incurred amounted to only £300 a year. As an indication of the nature of the relations which existed upon this property between landlord and tenant previous to between landlord and tenant previous to the agitation new in progress, it may be mentioned that during the past twelve years only one eviction for non-payment of rent had taken place upon the whole property.'

To every statement, nay, to every line of the above defence, we invite the closest attention and reflection of our readers. We are here told that the Queen's County tenants have large holdings, paying heavy rentals, and enjoying the benefit of commodious dwelling places. Men such as these are not apt to provoke, without restricted, and illiberal relief to the ten-antry of his unfortunate country. We Irish are lovers of home and domestic

was reach they would not make to keep that | MODERN CLAIMS OF ANGLICAN. | head of the sacred system, and you have to peace and homelike content which is their ern- life long aim and ceaseless object. Nothis our position? Our Governor general guilt. It is an admission of wrong-doing ate. Lord Lansdowne has deliberwe would fain believe, a position of Canada. This great Dominion, with its render the Dominion a priceless service into hands more humane and generous than his own.

Since writing the above we have re ceived the following comments of Mr. Wm. O'Brien on Lord Lansdowne's de-

New York, April 3 -Mr. T. P. Gill. M heaven's decree should be theirs. Our P., cables as follows to The Tribune: -"In

The news has reached this side of the Atlantic fhat the "Plan of Campaign" has been adopted on the Queen's County estates of Lord Lansdowne. The Plan of Campaign is adopted only where rack. The tenants holding under judicial rents, he refused any abatement are refused. The very defence published in the Ottawa press, at the Governor General's own instance, is in itself an admission of valueless. Notwithstanding this fact, and valueless. Notwithstanding this fact, and the report of the Cowper Commission that prices have fallen 18½ per cent, since the judicial rents were fixed, Lord Lan-downe off-red no abatement to the poor judicial holders, but attempted to isolate them by heibing the lesses helders is the commission of the less shadows. the Irish National League. Here it is:

'The "Plan of Campaign' was adopted on this (Queen's County,) estate in consequence of Lord Lanedowne's refusal to allow to the tenants upon it a scale of abatements identical with that allowed to his tenants in the County of Kerry. The Kerry tenants are almost without exception the occupants of small holdings in a mountainer. Simble the officed holders, but attempted to isolate them by bribing the large holders with special abatements. It was because they rejected these bribes and made common cause with their poorer brethren that they were two tenants who were evicted are not mountainous country with little or no really rich men. They once were, but capital, except their own labour, and have capital, except their own labour, and have experienced exceptional losses during the last season. The reasons for which these tenants were in Lord Lansdowne's opinion entitled to a special measure of indulgence were fully stated in a letter published in the Irish papers in October last and republished by the Canadian press Lord sympathy would not be extended to men evicted from handsome residences as it would to men evicted from hovels; but, on the contrary, the wrong is the more cruel because the more comfortable the residences Danne and Kilbride quitted, the more fearful must be the presence of rack-rents that must be the presence of rack-rents that compelled them and their brother-tenants to run such risks. But for the stand made by these two large holders the poorer tenants could have been crushed and evicted without trouble. It is true that the tenants owe three half-years' rent. It is totally false that they were the best plying tenantry in the country, so long as they were able. They only owe one half year's rent. The law requires that one full year's rent should be due before eviction. In order to evict Lord. that one full year's rent should be due before eviction. In order to evict Lord Lansdowne had to add to the one-half year's rent really due a mythical debt called a 'hanging' which is a half year's rent running on for everal generations, but never enforced except as a lever for aviction." eviction.

"Why have the evictions been sus

pended?"
"I suspect because Canadian opinion
was beginning to make Lord Lausdowne
uncomfortable. They will unquestionably
be resumed if he finds Canada apathetic to his conduct. Only for the urgency of the struggle here at home I would be on my way to Canada at this moment. I have way to Canada at this moment. I have received pressing invitations from Ottawa, Toronto and Montreal. I shall certainly go if Lord Landowne carries out his threat of exterminating the remainder of the tenantry. As it is, his eviction of Dunne and Kilbride has been accompanled by the eviction of all their poor labor-ers, 25 in number, and the suffering to these men who are thrown idle, and to their poor families, is heartrending."

WE beg to call the attention of our readers to some exquisite lines of poetry Easter Morn," which appear in our columns this week. They will well repay perusal. We hope the authoress will continue to favor the columns of the RECORD with her truly religious poetic

THE AUTHORITY OF THE POPE.

In our first paper on the modern claim erent absurdity of the Anglican theory hat the Church of Christ on earth consi of a number of independent organizations The absurdity is the same whether the an. The English Church theory is that each nation should have its own Church; but the arguments wherewith they attempt to prove this would, if they were worth anything, rather prove that every diocese is independent of every other diocese, so that there should be as many independent churches as there are cities sufficiently mportant to require a Bishop. Bishop Coxe states "the Church of England never was a part of the Roman Catholic Church. Of course if he had meant that the modern Church of England, as it was created by Parliament, with the king at its head as supreme, subject to the king and Parisment in doctrine and discipline, and cut off by heresy and schism from the living universal organism of the Church Catholic it is true that this Church never was part of the Caurch Catholic and Roman. which alone is entitled to be called Catholic at all, and in this case the Bishop would have been right. this is not his meaning. means to say that the Catholic Church in England, as she existed in the days of St. Augustine, and earlier, also in the days of Alfred and St. Anselm, down to the time of the Reformation, never acknowledged the Pope's supreme authority. This is evident from the whole tenor of his Toronto lectures. He says "there were never Roman Catholic ages in England." The claims of the Pope to supremacy he tells us began with Pope Nicholas "in the ninth century." At this period certain forged decretals which attributed great authority to the Pope "were used as a mason uses the wooden frame on which he builds an arch" and "in 870 the papacy by the aid of the decretals established the parerchy with popular ignorance on one ide and despotism on the other." In England "while princes were ready to

make terms with the Pontiff, there were always men like Stephen Langton to prevent the encroashments of Rome going too far." He adds that "the strange usurpations" of the popes were put forward "through the connivance of princes." It is true that in the ninth century certain documents were issued which were falsely attributed to early Popes from St. Clemen to Pope Damasus, but these forged documents were not the basis on which the authority of the Popes was founded. On the contrary, it was because the authority of the Popes was recognized that these forgeries possessed a plausibility. There is abandance of evidence to show that the supreme authority of the Pope was always acknowledged by the church. From the very beginning of ecclesiastical history. the Popes were always the foremost to condemn errors of doctrine, and to sustain the discipline of the church, and bishops in every country recognized their right and duty of interference whenever any cause of magnitude arose. If there were any bishop or patriarch who could claim exemption from the Pope's authority such exemption would belong above all to the bishops and patriarchs of the east, but none are more explicit than eastern bishops in asserting the Pope's prerogatives, and this long before the date assigned by Bishop Coxe to their establishment. The

sided by his legates, as the head presides over all the members of the body." St. Cyril of Alexandria, writing to Pope Celestine against Nestorius, says "As God himself imposes on us the duty, and the wisdom and the ancient traditions of the church bind us to report all matters to your holiness, I feel it my duty to inform you that Satan is exciting new agitations against the church."

famous Council of Chalcedon, held in 451,

in their report of their proceedings sent

to Pope St. Leo, say "it was he that pre-

Elsewhere, in his "treasures" St. Cyril says it is necessary that we, being as mem bers, should remain attached to our head, who is the Bishop of Rome, and the Apostolic See: it is from him that we are to ask what we must believe and hold: for he alone can blame, correct and reprimand us, or strengthen us and keep us in the right, and bind and loose." The Eastern Church to this day attests

he antiquity of the doctrine of the Pope's Supremacy, for though they refuse to acknowledge his authority, the prayers and hymns which they still recite in their liturgy attest that the doctrine dates from before their separation into a distinct Church. Thus on the feasts of the Popes the sacred canticles of the liturgy style them "successors to the throne of the head of the Apostles, the heads of the Church,' and use other similar expressions. St. Sylvester, is thus addressed in a canticle on his feast day, January 2: "O most holy Sylvester, thou has enriched the see of the head of the Apostles, and thou hast been a most admirable Minister of God by embel lishing, confirming and glorifying the Church by divine dogmas."

And sgain: "O Pontiff, you were the land."

Apostles." These formulas were certainly not adopted into the Greek liturgy after the Constantinopolitan Patriarchs were in open revolt against the authority of the Holy See : and as this revolt was already existing at the time of the excommunication of the Emperor Leo by Pope Gregory the Second in the early part of the eighth century, the Pope's authority must have been then fully established 150 years before the date assigned to it by Bishop Coxe. Further, it could not have been then a new doctrine, since it was so completely ncorporated into the liturgy, not only in the office of St. Sylvester, but in that of Sts. Peter and Leo and other Popes whose

feasts are celebrated by the Greeks. The authority of the Pope was certainly ment. The Euglish nation itself stands acknowledged in the days of St. Cyprian, appalled at the magnitude of the outrage about A. D. 250. Mosheim will not be suspected of a desire to attribute it to a America the new coercion infamy in date earlier than the period when it was received with indignant and universal fully recognized. Yet he acknowledges feelings of horror that have stirred the that "with respect particularly to the popular mind as it has not been moved Bishop of Rome, he is supposed by Cyprian to have had at this time a certain pre-eminence in the church; nor does he ery propose? It proposes the abolition of stand alone in this opinion." He then trial by jury in certain cases the charge endeavors to show that while St. Cyprian of venue to England in other cases of facacknowledged the pre-eminence of the Roman Prelate, he nevertheless insisted Orange magistracy's jurisdiction, and, in a on "the equality, in point of dignity and authority that subsisted among all the members of the Episcopal order."

St. Oyprian had a controversy with Pope St. Stephen concerning the validity of baptism by heretics, and he maintained his own opinion against the decision of Pope St. Stephen with a pertinacity which it is hard to reconcile with the respect due to the Sovereign Pontiff. Mosheim takes side with St. Cyprian in this discussion and says "he treated the arrogance of that imperious Prelate with a noble indignation, and also with a perfect contempt.' (31 Century, chap, 2).

We shall not deny that St. Cyprian's opposition to Pope St. Stephen was carried to the very verge of the respect due to the Holy See, and Mosheim takes advantage of this to maintain that St. Ceprian was right, and the Holy See wrong. The testimony of the tradition of the Church is quite different. It is acknowledged that the Pope was right, and St. Cyprian wrong. St. Augustine writing on this very subject exonerates St. Cyprian from enlpable error, but holds his views to be unortho. dox. Book I against Cresconius :

"I am not held by the authority of this letter (to Jubianus) which letter of Cyprian I hold to be not orthodox; but those I hold to be orthodox which accord with the authority of holy Scripture, with praise of him, but what does not so accord I reject with due reverence."

Let us now see what were St. Caprian's real sentiments on the Pope's authority.

In his 55th Epistle to Pope Cornelius, he says: "All heresies and schisms have sprung from disregard for the one priest God, whom Christ has constituted priest and judge in his own place; and if the whole brotherhood would obey him according to the commands of our Lord, no one would oppose the priestly college."

"God is one, and Christ is one and the Church is one, and the chair one, founded by the Lord's word upon a rock; snother altar, and a new priesthood besides the one altar and the one priesthood, cannot be set up." (Ep. 21, ad. Pleb.)

"Cornelius, moreover, was made Bishop by the judgment of God, when the place of Fabian, that is when the place of Fabian, that is when the place of Peter and the rank of the sacerdotal chair was vacant. Nor can he have the ordination of the Church "Ep 52 to Antoninus.

In Epistle 55 to Pope Cornelius he

In Epistle 55 to Pope Cornelius, he who carried fa'se letters to Rome "as though the truth could not sai! after them and convict their false tongues by proof of the real facts." He adds :

"They dare to sail and to carry letter from schismatics and proface persons to the chair of Peter and to the principal Church whence the unity of the principal hood took its rise, nor do they consider that they are the same Romans whose faith is praised in the preaching of the Apostle, and to whom faithlessness cannot have

Another witness to the authority of the Pope is St. Optatus, who about A. D. 368 says to Parmenian :

"Thou caust not deny that thou know est that in the city of Rome the Episcopal chair was conferred on Peter first, wherein sat Peter, the head of all the Apoetles. Peter, therefore, first filled that individual chair; to him succeeded Linus, to Linus, Clement, etc., to Damasus, Siricius, who is now our colleague. Whence, then, is it that you strive to usurp unto yourself the keys of the kingdom of heaven, you who sacrilegiously fight against the chair of St. Peter?" Book 2, n. 16.

A TELEGRAM was received at Dublin from Toronto, on the 3rd , saying that if William O'Brien, elitor of the United Ire land, tried to agi ate in Canada against the Marquis of Lansdowne, he would be immediately arrested. Mr. O'Brien, speak. ing in reference to this telegram, said : "It is a very eacouraging sign of Lord Lansdowne's sensitiveness to Canadian opinion. I would not at all object to Canadians having an example on the spot of the landlord and police tyranny which Lord Lansdowne's friends practice in IreBASE, BLOODY AND BRUTAL.

The Salisbury government has laid on

the table of the Commons House of Par-

liament its "Irish Criminal Law Amend-

ment Bill," an euphonieus title for a measure of baseness, brutality and blood
—a measure which the Pall Mall Gazette says, subjecting, as it does, white-skinned Christians and civilized beings to arbitrary interference with the rights of man, justifies an insurrection—a measure against which, if the Irish revolt, they will have the sympathy and support of the worlda measure against which, if they do not revolt—the Pall Mall Gazette rightly declares they will deserve infinite contempt. This new demoniacal contrivance of tyranny has excited a feeling of world-wide indignation against the Salisbury governproposed to be inflicted on Ireland. since the epoch of the civil war. What does the Tory scheme of blood and treachtrial by jury in certain cases, the change titious crime, the enlargement of the word, the crushing out of the whole machinery for popular constitutional agitation, the substitution of the most odieur and diabolical tyranny for the few forms of free government still enjoyed by Ireland. Mr. Parnell, in his despatch of March 28th, to the Hon. John Fitzgerald. President of the Irish National League of America, stamps the proposal with in

'The Coercion bill proposed to-night in the House of Commons is the 87th since the Act of Union 87 years ago. It is also the most stringent, tyrannical and un-called for by the state of affairs in Ireland. Never before has a Coercion bill been pro-posed when crime was so rapidly decreas-ing as compared with previous years. The measure is aimed against all open agita-tion and appears to be expressly designed for driving discontent at the surface. It places all public sent as the surface. places all public speakers, writers and conplaces all public speakers, writers and conductors of newspapers absolutely at the mercy of stipendiary magistrates, holding their offices at the pleasure of the Crown. It condemns the Irish speaking peasant of rack-rented Kerry to the tender mercies of a packed jury of Orange-men or landlords, or to a jury of Englishmen at the old Bailey in London. The Liberal party, headed by Gladstone, stands as one man against this iniquitous measure, and will fight shoulder to shoulder with us in opposing it to the last. It seems impossible to believe that even the present House of Commons will continue to follow the of Commons will continue to follow the Tory government in their mad course, and good judges consider the measure will break and ruin the cabinet. I must, however, prepare for the worst, and I confidently appeal to the American people for that sympathy and support which they have never withheld from a people struggling for liberty."

Mr. Fitzgerald lost no time to reply to

the Irish leader in terms of earnest endorsation and hearty encouragement. He cabled him the assurance that the league in America would redouble its efforts, and that Ireland is sure of American sympathy and support in the coming crisis. Nebraska Legislature had on that day, March 29th, by unanimous vote, passed resolutions of sympathy with Ireland, and of condemnation of the Tory coercion policy : "This and similar manifestations throughout a free country give," declared Mr. Fitzgerald, "the lie to the slanders of the English press, that true Americans de not sympathize with Ireland. This great liberty-loving people of the United States are entirely in sympathy with Ireland's blames the excommunicated presbyters struggle for Home Rule." John Dillon has summed up Irish feeling and opinions on the bill in his pithy declaration that if he believed the people of England capable of sanctioning the measure he would give up forever the hope of seeing the Irish and English shake hands, that the Irish people would be slaves indeed if they submitted to its iniquitous enactments, adding, that for his own part he would leave a country where no Irishman could live unless he lived like a slave, or if the people were willing he would be proud and happy to lead them in battle. Mr. Gladstone, in perhaps the greatest speech of his life, has branded the bill as the most formidable breach of trust that a popular assembly could perpetrate. Among its most insulting and exasperating proposals, the worst ever submitted to Parliament being the provision that Irish trials should be held in London. Never, said the veteran leader,

had he known such a blow at the national feeling of Ireland. Enough, he declared it was, to make one's blood boil to consider the proposals respecting the permanent duration of the bill. To establish what was formerly only a temporary remedy as a permanent rule of existence to society in Ireland was to put a brand of inferiority on that country and forever recognize as a fixed principle that force was a remedy. The lesson of many years, continued, Mr. Gladstone, showed that force was no remedy. Ever since the introduction of his Home Rule bill Ireland had been free from crime and outrage a condition long unknown-but now exist. ing because the Irish people know that the Liberal party as a party bad de-

cided to abide by them to the last. !'If," appells said Mr. Gladstone, in words of solemn saintly warning and prophetic significance, of the Liberals acceded to the appeals of New the government, the result would be a masterly retrogression. The Irish people would deliver return to ask some things which Liberal Travell efforts had already partly remedied. So Nebras long as Ireland continued in her present of Irela course of moderation, so long would Eastern Liberals he bound to persevere in their claim l endeavors to assist her. The time would little soon come when to the many now sup- showed porting the cause of ireland would be English added many more, when deplorable proposals such as those of the government of Ame would be no more associated with the immigi name of Ireland, and when it would be tries, fl seen that m doing what they could now triump to serve the Irish cause they were also result serving the cause of the wide empire of borne t We can scarcely believe that the meas-

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ure of the government will become law, of Ame but prepared must we be for the very who for worst. Our brethren in Ireland who enjoy its glor not the blessings of self-government, and the san whose hands it is now proposed to tie, there w look to us who do er joy the blessings to in the assist them in their bour of trial. False in Was should we be to freedom and to honor, recalled aye, even to humanity itself, if we refuse lin's vi to act on their appeal. Of itself Ireland disting is weak. With fewer than five millions of mous v people, she is forced into conflict with the Iris the most powerful government in the fore gr world. True, she has the sympathy and Irish support of a large portion of the English | contine public, but that sympathy and support, sions f she will not we must bear it in mind. | warmly have, if the Irish throughout the world do sympat not show that in the supreme crisis in this | the in history of their dear motherland they alone in make common cause with her-ready if need there be to shed the erica; o very last drop of their blood for the in resistance to tyranny. The battle The must be fought in the main by the chil- aid of dren of Ireland in America and Austra. Philade lia. Their influence and their assistance army a it is that have wrought such a mighty ings of change in British public opinion on the mother question of Home Rule. Their influence, of the l their assistance, and their endurance it is some of that will yet, we believe, achieve victory for the cause—the cause of freedom—blood a equality and humanity. With Roscoe to his f Cankling, the prince of American parlia- 'From mentariane, does not only every Irishman, struggi and son of an Irishman in America, but ica have every freeman, whatever his origin, creed terrible

"In heart and judgment I am in sympathy with the people of Ireland, and wholly against any and every scheme to trample on their rights. It will be ennoying it England, the land of Magua Charta, the land of trial by jury and the due process of law, the land of Westminster Hall, shall now at this stage of the world turn around and march back towards barbar around and march back towards the stage of the world turn around and march back towards barbar around and march back towards the stage of the world turn around and march back towards the stage of the world turn around and march back towards the stage of the world turn around and march back towards the stage of the stage throw it is one thing; this is the right of self defence; the right to be. But it is a widely different thing to make laws widely different thing to make laws oppressive and repugnant to the great majority of those affected by them and then to violate the principles of government itself in order to enforce such laws. Such a proceeding is not Such a proceeding is not a resort to the right of self-defence nor a resort to any Bright It is might_brutal might. the canot be defended by the extremity of the occasion; still less by the possession of power great enough to promise impunity to the act. Should the events you apprehend come to pass, Great Britain may rates a home question which mankind may make a question of its own—so deep and universal is the sentiment of liberty."

A BASE CALUMNY.

Hven John Bright, in his fierce hatred of Home Rule for Ireland, is not above priate reserting to calumny, as the following from the Mail of March 22ad establishes : "Mr John Bright says the majority of the people in Ireland would vote their to he a State of the American country to be a State of the American Union, if their leaders instructed them to do so, but that that would be no reason why the British Parliament should."

There is no man at all acquainted with whole Ireland, who does not know, that not Irelan alone is there no feeling in Ireland even among the most extreme of those Irish- of Iris men who seek for national independence, in favor of making Ireland a state of the closes American Union, but that any such proposal would be sure to meet with universal and unconquerable opposition from the Irish nation. Ireland feels for Amer- Irelan ica the heartiest regard and affection, but | the A Ireland, for very good reasons, has no desire ernin for political connection with the American republic. The Irish are not ignorant of identi the necessities of their geographical position. They wish to be one with Great Britain, but on terms just to both nations. They know full well that, as things now stand, it were better for the two countries to be wholly dissociated decre than attempting to live in undisguised civil strife. But they, at the same time, of recognize, that it is in the interests of both, as it is within their reach and capacity, to live in union, peace and harmony. Ireland has indeed a warm feeling for other America. She loves her people and admires her institutions. She glories in her inequ history and delights in her success. She injus remembers with pride that America was advoonce known as the "greater Ireland," and and also "St. Brendan's Land," the latter judic

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"In heart and judgment I am in sympathy with the people of Ireland, and wholly against any and every scheme to trample on their rights. It will be ennoying if England, the land of Magua Charta, the land of trial by jury and the due process of law, the land of eight centuries of Parliament, the land of Westminster Hall, shall now at this stage of the world turn around and march back towards barbariem. For a Government to unhold itself ism. For a Government to uphold itself by force against those who would over-throw it is not thing. throw it is one thing; this is the right of self defence; the right to be. But it is a widely different thing to make laws oppressive and repugnant to the great majority of those affected by them and then to violate the principles of govern-ment itself in order to enforce such laws. then to violate the principles of government itself in order to enforce such laws. Such a proceeding is not a resort to the right of self-defence nor a resort to any other right. It is might—brutal might. It is might—brutal might. It is might—brutal might. It cannot be defended by the extremity of conservative—described Ireland as stand-It cannot be defended by the extremity of the occasion; still less by the possession of power great enough to promise impunity to the act. Should the events you apprehend come to pass. Great Britain may raise a home question which mankind may make a question of its own—so deep and universal is the sentiment of liberty."

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appellation derived from the daring but intly Hibernian navigator, who, in the sixth century, first visited the shores of the New World. Mr. Patrick Egan, in a masterly and touching speech, lately delivered at the banquet of the Beaudry and his threats. Our comments Travellers' Protection Association of on the letter of the Rev. Dr. Kilroy were Nebraska, portrayed the feelings of Ireland for America. He said that the Eastern sycuphants, who are so anxious to claim England as the mother of America, little know of what they speak. He showed that the Irish people, forced by Euglish tyranny to seek homes in foreign lands, early turned to the greater Ireland of America, and were, before the tide of immigration had set in from other countries, flocking here in large numbers. He triumphantly recited the fact that as a result of the Irish exodus to America borne testimony to in presence of a committee of the English Commons, where Washington flung to the breeze the flag of American freedom, one half of those who fought-aye, and conquered-beneath its glorious folds, were Irish, while before the same committee it was testified that there were more native Americans enlisted in the British corps in the colonies than in Washington's army. Mr. Egan then recalled the memory of Benjamin Frank. lin's visit to Ireland in 1771, when the distinguished American was by a unanimous vote accorded a seat on the floor of the Irish Commons, a privilege never before granted a stranger. He found the Irish friendly to America, and the continental congress on two separate occasions felt, by gratitude constrained, to warmly thank the Irish nation for their sympathy and support in the struggle of the infant nation for liberty. Not alone in the Irish and English Parliaments did Irishmen advocate the claims of America; on the battlefield, too, did they fight for the liberty of the new world.

The speaker then alluded to the timely aid of the Irish American merchants of Philadelphia to Washington's famishing Murder, massacre, robbery, iniquitouarmy at Valley Forge, and with just feelings of satisfaction claimed Ireland as the mother country of nine of the signatories of the Declaration of Independence, while some of the principal framers of the Amer' ican constitution were likewise of Irish blood and race. And then, giving full play to his feelings, Mr. Egan declared :

"From that time down to this, suffering. struggling, but unconquered and uncon-querable Ireland, and glorious, free Amer-ica have been fast friends. During your lea have been last friends. During your terrible war for the abolition of human slavery Ireland's undivided sympathy was with you. On every field, from the first disastrous battle to the final glorious victory, Irish blood flowed like water in defence of the union and freedom; and fence of the union and freedom; and Irish Americans, amongst whom were General Phil Sheridan, our late lamented friend, General Logan, Generals Birney, Meagher, Sweeny, Lalor, Shields, Corcoran, and hosts of others, covered themselves with glory. Your great and glorious country has received my countrymen with open arms, when ruthlessly driven from open arms, when ruthlessly driven from their own land, and given them happy homes and freedom. You have generously aided our people in Ireland when afflicted with artificially created famines. You have, by moral support, and, above all, by the force of your example, stimulated and sustained us in our struggles against opconservative—described freshal as standing with her back towards England and her face to America; and his description is doubly true to-day. In addition to the other favours, we have to thank you in great measure for a leader who has, for the first time in our history, combined every element that can be called Irish under one National banner; for Charles Ste-wart Parnell, the worthy grandson of Commodore Charles Stewart—"Old Iron-sides" of the American navy—is more American than Irish."

He concluded with the following appropriate sentiment :

"It is not, therefore, inappropriate that patriotic American citizens should couple the names of Ireland and America; and I think I can promise that one of the first acts of an Irish Parliament—and I expect to see one sitting in Dublin before '88' is out—will be to pass warm resolutions of thanks to the people of America for the whole-souled sympathy and aid they have given in winning back Home Rule for

Here we have summed up the real state of Irish feeling towards America, a feeling of affection, admiration, gratitude and closest kinship. Here we have the relations of the two countries as they have been, and as Ireland wishes them still to be, fully, clearly, touchingly set forth. Ireland's ambition is not to be a state of the American Union, but a free, self governing and integral portion of the empire with whose greatness she is so closely identified, to whose maintenance she has sacrificed her blood and treasure, and whose unending prosperity she wishes to secure by the enfranchisement of the masses-English, Irish, and Scotch raceswhose union God's goodness has decreed for the liberation, purification, enlightenment and elevation of humanity. Two empires have these chosen peoples founded-the one free, happy and glorious because of its fidelity to the cause of human liberty, the other divided, weakened and distracted because of injustice continued and inequality maintained. On the side of injustice and inequality are ranged former advocates of justice and equality, Bright and Chamberlain, victime of blackest preREV. L. N. BEAUDRY.

We have great pleasure in publishing the following for the delectation of the simply what the case called for. We refused to publish Mr. Baudry's letter for the reason that it is not a refutation of Rev. Dr. Kilroy's statements, but a mere tissue of abuse and malignity. Mr. Beaudry and his like have been living for years on the dirty work of libelling their fellow-countrymen and stirring up batred and illwill amongst the Christian denominations of the country. Let Mr. Beautry come on.

FLOCK & FLOCK, Barristers, So leitors,

Notaries Public, Etc.
London, O.t., April 4th, 1887.
To the Editor of the Catholic Record:
Sir.—The Rev. Mr. Brauary nas called on us with reference to a letter of Rev. E. B. Kuroy, D. D., published in your paper of the 2 d last, and comments thereon, which are itoellous in their character and tend to bring him into disreput in the community.

He informs us that he has requested you

to publish his reply to that letter, which he has shown to you, but that you have refused so do so.
It is to be regretted that you have come to that decision and we trust you will re-consider it, otherwise he will be obliged

in vindication of his position and charact

to take such legal measures as will have We will await your reply until next Wednesday. Yours truly, FLOCK & FLOCK

HOW THEY WORK THE MACHINE IN IRELAND.

Jury-packing is an old, a very old practice in Ireland. It dates from the very first establishment of English law in the country and has been employed to cover up more infamy than any other land has ever witnessed or endured. seizure of persons, and any crime that tyranny must resort to, for the mainten ance of its sway, have all found justifica tion at the hands of packed juries. The Irish judicial bench, the last refuge of the place hunter, the parasite and the plun derer, and the disgrace of the civilized world, has had, and still has, its fitting coadjutor in the Irish jury system. The late state trials in Dublin, wherein Messrs. Dillon, O'Brien, Crilly, Shelby and Red mond were prosecuted for the part they had taken in the prosecution of the Plan of Campaign, is the latest instance of the Castle's resort to the infamous practice of jary-packing. The Freeman's Journal tells us how the Castle minions work the

machine : "The Sheriff, in impanelling the jurors from whom the jary were selected, per-formed a curious teat. He discarded the provision of the Act which exempts jurors who have served 'during the current or next two preceding years.' He did not next two preceding years. He did not follow the progressive order so explicitly follow the progressive order so explicitly laid down, but by dropping names that should have been taken up, by turning back upon the alphabet instead of going forward, he, impanelled 250 jurore, not one supposing Mr. Ormsby—the late Sub-Sheriff—was acting here, he would have returned the panel in a different way; and again, 'if the course which Mr. Ormsby had followed in constituting the panel had been followed in this case, I do not think had followed in constituting the panel had been followed in this case, I do not think there could have been any objection raised.' Yet his Lordship held against the challenge, and sustained the new method of selection adopted by the Sheriff. What has been the effect upon the complexion of the jury of this selection? Names such as Byrne, Bryan, Cullen, and Murphy, names with the prefixes O and Mac, were excluded, and patronymics like Dagg, Vance, Young, Usher, Irwin, Jacob, Haddock, Bagnall, Bagot, and others of even a more specific tone preserved. Farther, we are in position to state that while the religious proportion of the present panel is 95 Catholics to 215 non Catholics—35 being allowed for deaths, removals, etc.—the panel as it ought to have been constituted would embrace 150 Catholics to 100 non-Catholics."

Tae indignation of the Catholic people at this outrage, shamelessly perpetrated in the broad burning light of this nineteenth century, can be more easily imag ined than portrayed. Again and again, especially in recent times, were the Irish people assured that they were one with their English fellow-subjects; that the sole desire and earnest purpose of the representatives of British rule in Ireland was to enable them to enjoy on a footing of perfect equality all the blessings of British freedom; that in view of this desire and this purpose it were not only inj idicious, but ungrateful for the Irish nasses to continue an agitation for Home Rule. The true value of these contentions the Freeman's Journal's exposition of official rascality very emphatically indicates. We have it in that recital most unmistakably demonstrated that the Irish government, to accomplish a comparatively small end -to gratify feelings of momentary vengeance—is prepared to aim a deadly blow at the constitution of the country, and invade the dearest rights of individual men, in a manner so atrocious as to threaten society with disruption, revolution and choss. Emerson has it that in "dealing with the state, we ought to remember

that its institutions are not aboriginal, though they existed before we were born. Then he admontshingly observes "that they are not superior to the citizen," and again : that "politics rest on necessary foundations and cannot be treated with levity," and further on, "that the state must follow and not lead, the character and progress of the citizen." These great truths are all alien to the minds of the Irish official who uses the machinery of government, not for the subvention and development of civic growth and strength, but for its destruction and effacement.
The luminous intellect of Ireland, to which the duties of the State and the rights of the citizen are qually clear, has not failed to apprehend the danger created by the jury packing outrage and to find an adequate mode of expression for its protest against this assault upon the citizen and this menace against The learned Archbishop of Dublin, whose services to Ireland entitle him to profoundest gratitude, and whose high position, as well as exalted virtues, commands the respect of the whole nation, lost no time in ranging himself on the side of justice outraged and liberty assailed, He wrote as follows :

4 Rutland Square, E. Dublin, 16th Feb., 1887. DEAR SIR—I send you enclosed a cheque for £10, my subscription to the Detence Fund, which, I assume, will at once be opened in your columns, in response to the timely appeal from Mr. Gray, published in this day's Freeman's

I should gladly co-operate in any way in my power in an effort to secure, if it were possible, a fair trial for the traversers. But in the present instance a fair trial is no longer a matter of possibility. The first essential element of fairness a fairly empannelled jary—is wanting the jury before which John Dillon and uis fellow-traversers are now arraigned in Green-street, has not been fairly empan-nelled. It has been most unfairly packed.

And as this most recent instance of ry packing has been effected by the rolesale exclusion of Catholic jurors of the county Dublin, I send this subscripon to the fund, not merely as a mark of y sympathy with the traversers, but as protest, which, as Archbishop of Dublin, I feel it my duty to make against the gross insult that has thus been inflicted on many upright, conscientious, members of my flock—I remain, dear sir, most faith-tully yours, + WILLIAM J. WALSH, Archbishop of Dublin.

The temporary acquittal of the traver sers, through disagreement on the part of the jury, while giving momentary gratification to the people, cannot be looked upon as a final or satisfactory solution of the difficulty raised by the conduct of the Castle agents, so accurately detailed in the Freeman's Journal. The blow simed at individuals struck the very foundations of society, now shaken and convulsed as rarely they are even in Ireland. How exactly the words of Andrew Jackson in his farewell address to the American people apply to Ireland as a part of its United Kingdom : "The constitution cannot be maintained, nor the union preserved, in opposition to public feeling, by the mere exertion of the coercive powers every quarter of the country; and in the fraternal attachments which the citizens of the several States bear to one another, as members of one political family, mutually contributing to promote the happiness of each other."

THE RIGHTS OF PEOPLES.

A timely and forcible article on this subject lately appeared in L'Universe. Its substance we feel it a duty to convey to our readers, as indicative of the perils, threatening and suggestive, of the remedies demanded by Europe. L'Universe justly deplores the frequent violations of the rights of nations in this our day. This transgression of Christian law is in fact the shame and the danger of modern Europe. The criminal who robs of kills a single man is branded with infamy, consigned to the galleys or the guillotine, but the aggressor who robs a whole country and assassinates a nation is praised and glorified. Here is a return to paganism, an imitation of Islamism, a negation of Christian law. The number of smaller states constantly decreasing, the possessions and armament of the greater states ever increas ing, while all safeguard of the weaker nations must disappear if spoliation and brute force are to be glorified Jesus Christ has commanded the mighty whether nations or individuals, to be just and merciful. Wars would not be cruel, nor treaties of peace unjust, were the commands of the Saviour respected, Before His coming scant attention was given to justice or humanity, the most ancient historical data testifying to the universal reign of merciless cruelty. In his cruciform inscription, the Assyrian monarch boasts of having butchered or buried alive the chiefs of vanquished nations, and recites with pride the list of cities destroyed whose inhabitants he massacred or reduced to slavery. The Egyptian Pharao represents himself with his foot on the heads of his enchained prisoners of war. In these ancient days the person and the property of the con-

The Romans themselves followed these barbarous customs. They pillaged, plundered and slaughtered before assim ilating the nations they vanquished Later on, the Mussulman and the Mongolian delighted in plunder and slaugh ter. Everywhere that Jesus Christ reigned not, violence, cruelty and injust tice held full dominion. The church softened the hearts, by enlightening the souls of men. Her constant teaching was that of clemency and equity. Chiv alry, a Christian institution, devoted itself to the defence of the feeble and oppressed. The influence of the Popes was ever exercised in tavor of justice and of peace. They defended against German Casarism the liberty of Italy and the freedom of other countries. This just and incontrovertible statement of historical teaching recalls the very existence of the state, the admission of Macaulay in his famous chapter on England before the restora tion : "It is better that men should be governed by priestcraft than by brute violence, by such a prelate as Dunstan than by such a warrior as Penda. . Mental power, even when abused, is still a nobler and better power than that which consists merely in corporeal strength. We read in our Saxon chronicles of tyrants. . . who abdicated their crowns and sought to atone for their offences by cruel penances and incessant prayers. These stories have drawn forth bitter expressions of contempt from some writers who, while they boasted of liberality, were in truth as narrow-minded as any monk of the dark ages, and whose habit was to apply to all events in the history of the world the standard received in the Parisian society of the eighteenth century, yet surely a system which, however deformed by superstition, introduced strong moral restraints into communities previously governed only by vigor of muscle and by audacity of spirit, a system which taught the fiercest and mightiest ruler that he was, like his meanest bondman, a responsible being, might have seemed to deserve a more respectful mention from philosophers and philanthropists."

And again: "It was surely good that

in an age of ignorance and violence, there

should be quiet cloisters and gardens, in

which the arts of peace could be safely

cultivated, in which gentle and con-

templative natures could find an asylum,

in which one brother could employ him-

self translating the Æneid of Virgil, and

another in meditating the Analytics of

for art might illuminate a martyrology or carve a crucifix, and in which he who had a turn for natural philosophy might make experiments in the properties of plants and minerals. Had not such retreats been scattered here and there, among the huts of a miserable peasantry, and the castles of a ferocious aristocracy, European society would have consisted merely of beasts of burden and beasts of prey." The eloquent English historian, then of thom was properly listed. The late Sub Sheriff, who had sixteen years' experience of the practice, was called, and his testimony was that the practice, as well as the Act, was not observed; and Mr. Justica Marchy himself observed; the mere exertion of the coercive powers powers the mere exertion of the coercive powers powers among them protecting the weaker. The between the church and the art of which we read in Genesis, declares: "Never of the people: in the security it gives to life, liberty, character and property, in Mr. Justica Marchy himself observed that alone rode, amidst darkness and tempest, on the deluge beneath which all the great works of ancient powers and wisdom lay entombed bearing within her that feeble germ from which a second and more glorious civilization was to spring," To the spiritual supremacy of the Pope he bears this reluctant but emphatic testimony : "Even the spiritual supremacy arrogated by the Pope was, in the dark ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth. What the Olympian chariot course and the Pythian oracle were to all Greek cities from Trebizond to Marseilles, Rome and her Bishop were to all Chris tians of the Latin communion, from Cala bria to the Hebrides. This grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war, the cruelty of the conqueror was not seldom mitigated by the recol lection that he and his vanquished enemies were all members of one great federation." The celebrated English writer is even forced to admit that the Catholic Church is the friend of freedom and slavery's uncompromising foe : "The benevolent spirit of Christian morality is undoubtedly adverse to distinctions o cast. But to the Church of Rome such distinctions are peculiarly odious, for they are incompatible with other distinctions which are essential to her system. . . To this day, in some countries where negro slavery exists, Popery appears in advantageous contrasts to other forms of Christianity. It is notorious that the antipathy between the European and African races is, by no means, so strong at Rio Janiero as at Washing ton. In our own country this peculiarity of the Roman Catholic system produced during the Middle Ages, many salutary effects. . . At a time when the English name was a reproach, and, when all the civil and military dignities of the

quered became the prey of the conquered. kingdom were supposed to belong exclusively to the countrymen of the conqueror, the despised race learned, with transports of delight, that one of themselves, Nicholas Breakspear, had been elevated to the papal throne . . . It was a national as well as a religious feeling that drew great multitudes to the shrine of Becket . . . A successor of Becket was foremost among the refrac. tory magnates who obtained that charter which secured the privileges both of the Norman barons and of the Saxon yeo. manry. How great a part the Roman Catholic ecclesiastics subsequently had in the abolition of villenage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest of the Protestant counsellors of Enzabeth, when the dying slave bolder asked for the last Sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ had died. So successfully had the Church used her formidable machinery that, before the Reformation came, she had enfranchised almost all the bondsmen in the kingdom except her own, who, to do her justice, seems to have been very tenderly treated."

Having cited so much of Protestant testimony it is time to return to L'Uni-

erse. The Protestant hereey, continues that journal, weakened the church and the spoliations and cruelties of the religious war were varied and multiplied. But even in the midst of these sanguinary struggles, christian law asserted itself. The prisoner of war was no longer considered the property of the conqueror, and following the imitation of the Catholic Francis of Guise, combatants made provision for the care of the enemy's wounded. With the exception of the struggle with the Turks and the of the struggle with the Turks and the atrocities committed in Ireland, the wars of the seventeenth century, pro-foundly religious in character, were gen-erally conducted in a spirit of kindliness and humanity. Rivals in valor on the battle field, the combatants met each other afterwards without animosity. A chysyltre spirit conformable to Franch chivalne spirit, conformable to French character, then the preponderating power in Europe, manifested itself throughout the continent, the plunder of the Palatinste alone standing out as an exception to this luminous tableau. In the following century scepticism prevailed and the rights of nations diminished. The infidel Frederick II. dismembered Poland with Frederick II. dismembered Poland with the connivance of Catherine of Russia, and the unbelievers Konitz—the Pope alone protesting against this crime. The revolution of '89, at once Pagan and atheistical, professed absolute contempt for right, national or individual. For that ravaging monster might was right.
Napoleon, acting on this principle,
abused his successes—mutilated vanquished states and aimed at universel monarchy, whence the dread and hatred of which France has since been Aristotle, in which he who had a genius the victim. The rancor generated by the treatment meted out to the Prussians by Napoleon never left the breasts of the people. It was, in comparison with the treaty of 1807, that Prince Basmarck declared the pact of 1871, signed at Ver-sailles, so cruel, in reality, for France both Christian and humane. An abuse of force by any nation leaves it open to terrible retribution. To day, a Pagan replaces a Christian polity and no moral or religious safeguard arrests the cupidity of the conqueror.

If they did their duty Christian people

would live in fraternity, the strongest among them protecting the weaker. The clemency of the victor would alleviate the distress and humiliation of defeat. discent territory badly defended, and after a struggle between two rival powers the conqueror strives to reduce to misery and impotence the vanquished people.

The Pagans and Mussulmen of the extreme east cut the fingers of their prisoners of war; soon perhaps a triumphant Christian nation will call itself generous if it leave one healthy hand to a rival but conquered people. When the African despot of the Ouganga orders an attack on a neighboring tribe, he says to his general, "Go devour that country." This saying may be justly applied to the numberless armies of Europe. They devour the country they invade. Hence every people arms itself in the most formidable manner to prevent or repel invasion. To this they are forced. But no nation has a right to seize on a promising occasion to precipitate itself But no nation has a right to seize on a promising occasion to precipitate itself on a neighboring power. Unjustifiable aggression is as blameworthy in Germany as it is in France. The great majority of Germans and of Frenchmen are ani-mated with sentiments of peace. We may on this account hope for its main-tenance. Imprudent and ambitious spirits have, notwithstanding, driven the two nations into seeming unfriendliness by declaring war inevitable. Here is the essential error and the real danger. There is but one step from the inevitable to the necessary. A nation that looks on war as inevitable will seize on the first available moment to fight. This is the argument of the advocates of war in the two countries, but it is not just, nor prudent, nor Christian speech. L'Uniperse concludes with an advice to the French people to be reserved and patient in their patriotism and in their purely defensive strength, and to be hopeful that this attitude will make them respected. Guilty indeed would be the government that in such circumbe the government that in such constances would declare war. Victory could not be decisive for France, even were she triumphant, for France is lacking in internal stability and in foreign the lacking. Wars she however, to be ing in internal stability and in friendship. Were she however, to be defeated, Belgium, Holland, Denmark and Switzerland would lose their independence, and Austria herself run good chance of being crushed between the rival empires of Northern and Central rival empires of Northern and Central Europe. The Catholic world would suffer very grievously and socialism acquire great strength. L'Universe urges the French nation to be vigilant and prudent without provoking any other power. Upon French wisdom and strength depend the rights of many peoples and the liberty of a large portion of Europe.

NEWS FROM IRELAND.

D. Sullivan, M. P., characterized Lord labury's speech as unstatemanike comming, and moved a resolution manly and emphatically protesting inst the threatened withdrawal of the hts of trial by jury, and appealing to liberty loving people in Great Britain resist the proposal. The resolution a carried, the Conservative members

was carried, the Conservative members discenting.

Mr. T. Healy has given notice of his intention to ask the Chief Secretary whether it is a fact that the principal posts in the Inland Revenue Department, Dublin, are filled by Englishmen; whether the two important posts of Comptroller of Legacy Duty and Comptroller of Stamps were filled by transfers of minor clerks from the London office over the heads of competent Irishmen of long experience in the office in Dublin; whether a scheme of re-organization is being at present carried out by an official from London with the object of providing another valuable berth for a colleague of his; whether there is any rule of the department which excludes Irishmen from promotion; and whether he will lay on the table the draft scheme of reorganization before it has been finally adopted. As this notice indicates, Mr. Healy has been put on the scent of a piece of department jobbery by which long suffering Irish clerks of the Inland Revenue Department are to be deprived of one of the best posts in their office. enue Department are to be deprived me of the best posts in their office,

Wicklew.

Messrs. James D. Ryan, M. D.; J. OReilly
P.L.G.; John Byrne, Glentague; P.J.Byrne,
Glentague; John Byrne, Bally rogan; James
Galvin, and Henry Birthistle, a deputation of the parishioners of Avoca, county
Wicklow, waited on the Rev. Paul Dunphy, P. P., Maul, county Dublin, and presented him with a farewell address consequent on his leaving the parish of
Avoca to take charge of the parish of
The Naul, after a residence in the former of over sixteeen years.

Wayford.

Wexford.

On March 6, Most Rev. Bishop Browne conferred Holy Orders on Rev. James Long, Bannow, in the Chapel of St. Peter's College, Wexford.

The Rev. Thomas Dixon, O. S. F., died in Wexford, on March 6th. Father Dixon was born in Wexford, in 1859, and was the second son of Mr. Edward Dixon, Main street. After pursuing his preliminary studies in St. Peter's College, hentered the Franciscan novitiate in Ennis, in 1879, and afterwards was sent to St. Isidore's, the great Irish Franciscan College at Rome, After a distinguished career in Rome, though his constitution, which was not very strong, began to break down, he was admitted to Holy Orders, and returned to Wexford, in 1884 in the hope of recruiting his health, which had now become greatly impaired. But medical skill, and the effects of his native air, failed to avert the approaching steps of death from consumption.

Kildare.

Very Rev. Richard Hackett, D. D., for many years Professor of Mental Philos-ophy in Maynooth College, died on March 9th. Dr. Hackett was born at Knockbridge, in the county of Louth, in

Kilkenny On March 7th, the Abbey Farm, of 150 On March 7th, the Abbey Farm, of 150 acres, adjoining Thomastown, was put up for sale, but did not get even one bidder. Twelve years ago £1,200 was paid for the interest in it. The rent is 30s, per acre, and on the land is a splendid house and out-offices. It is the property of a Mrs. Walsh

Queen's County. On March 7th, the whole countryside on March 7th, the whole countryside turned out to show sympathy in a practical manner with the Clongorey Campaigners by ploughing up the lands of any of them requiring to be tilled. Early in the day horses and carts, decorated with green ribbons and laurels, began to assemble on the bog roads leading to the Asawn, and were specified to the different country of the assemble on the bog roads leading to the Bawn, and were appointed to the different farms. Before noon over 50 ploughs were to be seen steadily at work within a radius of about two miles—the district embraced by the estates on which the Plan of Campaign has been adopted. Many ploughs were at work in different parts of the same field, and when even ing came the majority of the lands had been ploughed, which in the morning was either in grass or stubble. The day wa either in grass or stubble. The day was beautifully fine—just such a day as could be desired for the work—and right well did the Clongorians take advantage of this circumstance to pull up for the time they have been resting on their oars. The boys were cheered on in their work by the bright-eyed colleens, who turned out to encourage them, sporting the gayest of green ribbons and in costumes of the National hue. the National hue.

Meath.

In the Kilfipane district, the "Plan of In the Kilfinane district, the "Plan of Campaign" has achieved a signal victory over Mrs. Carroll, who holds an extensive property in that district. Some time ago the tenants applied for a moderate abatement of 15 per cent. The landlady refused any abatement, and the tenants resolved to adopt the "Plan of Campaign," which they did. Since that time Mrs. Carroll has striven by every possible means to break the tenants' combination, and she served them with writs for the means to break the tenants' combination and she served them with writs for the rent. Perceiving at length the futility of her efforts, Mrs. Carroll now caves in, and she ofters the abatement demanded, and further promises to forego all costs. The tenants have paid their rents.

Cork. The boycotting of the Countess of Kingston, on her Mitchelstown estate, which has a rental of £60,000 odd, is which has a remain of 200,000 dud, is being vigorously pursued, owing to her resistance to the "Plan of Campaign." She has dependent upon her 143 people, men and women, who are alike boy-cotted, and of whom no less than innetyfive have to reside inside the walls of h

emense. The sheriff's officer evicted, on March 10th, John R. O'Sullivan (Bard), as also Dr. R. Leader and John Regan. The latter two were allowed in as caretakers. The landlord is R. Aske Orpen, and the eviction is for one year's rent. Two tenants were evisted on the same day at Doomure, Kilcorney, on the property of Mr. James Wiseman, Macroom. They were joint tenants, one of whom owed over three year's rent. They were admitted as caretakers.

The publicans of Youghal are artful

year's rent. They were admitted as caretakers.

The publicans of Youghal are artful campaigners, altogether too artful for the dunderheads of the so-called (Orange) Property Defence Union. They are unwilling to minister to the appetites of the emergency hirelings who come down among them, to keep honest farmers out of the holdings upon which they were born, near which the bones of their fore-fathers are interred, and with which all their heart's closest affections are entertwined. But if they refuse to supply drink to those who legitimately demand it, they run the risk of losing their licenses. Accordingly, they have hit upon the experiment of saying they have none but expensive drinks, and charging a shilling for a glass of whiskey. This they conscientiously hand over to the funds of the national League, thus compelling the cause of ascendancy to contribute to the National cause.

This they conscientiously hand over to the funds of the national Lesgue, thus compelling the cause of ascendancy to contribute to the National cause.

The tillage work was resumed on March 7th, on the Kingston estate by the tenantry on the neighboring properties. A large contingent came from Gallbally, country Limerick, and contiguous districts. Mr. Mandeville was present during the day, and directed the operations. The quantity of land cultivated this year on the estate with the assistance of the tenantry of the three neighboring counties, Waterford, Limerick, and Tipperary, greatly exceeds the area under tillage for many years, the farms of every tenant who has put the "Plan" into practical operation by disposing of his effects, have been tilled, and the assistance of the people was also extended to a great number of tensnts who had not been included in the landlord's list. The fact that the farms of the tenants were prepared for seed-sowing shows the feeling of security that exists amongst the tenants.

Limerick.

The most Rev. Dr. O'Dwyer, Bishop of the following Limerick, has made the following changes in the diocese:—Rev. John Conway, U. C., transferred to Glin; Rev. Mortimer McCoy, Fedamore, to Dromin; and the Rev. Michael O'Donnel, C. C., Glin, to Fedamore.

Father Flaherty, C. C., of Duagh, has been appointed by the Most Rev. Dr. Andrew Higgings, Bishop of Kerry, parish priest of Glenflesk, in the room of Father John Shanahan, who resigned through

John Shanahan, who resigned old age.

On March 10th, Mr. George Sandes, thigh Sheriff of the county, evicted an old woman named Bridget Daly, from her home, in Ballyduhig. Mrs. Daly, who is the widow of Lord Ormathwaite's quarryman, states that the reason she was evicted, was because her son, who was the actual tenant, refused to pioneer evicting parties for the agent. The was evicted, was because her son, who was the actual tenant, refused to pioneer evicting parties for the agent. The yearly rent paid by her son for the little holding, which consisted of the house and about two acres of land, was one pound. On her son being told by the agent, that he should give up the place for the reason stated, he went to America, his passage having been paid by his friends. Mrs. Daly, who is about seventy years of age, and almost blind, thought that she would have been left in the place by the landlord, in whose service her husband was killed, by being crushed to death in the quarry, and that her son would have been left at home to bury her, when her time came to leave the world, which judging from her age, cannot be a great many years hence. The man who took the little place, Mrs. Daly states, actually assisted at her eviction, by helping the bailiffs. His name is Charlie McCarthy, and Mrs. Daly blames him more than the agent, because he had a place of his own. She is a respectable old woman, and there is apparently much sympathy felt for her.

At the Carrick Assizes, three brothers named Somerville, were convicted, be-fore Judge Murphy, of obstructing the sheriff in the discharge of his duty, and sheriff in the discharge of his duty, and were allowed to stand out on their own ecognizances. For a less violent resistance of the sheriff the Chief Baron sen enced the Woodford prisoners to a year and a half's imprisonment, and apologized to the public for not giving them more. Can the explanation be that in the Carrick case the sacred right or rent was not involved? Rent, as the Pall Mall Gazette truly says, is the Ark of the Covenant in Ireland.

The death is announced, from inflammants.

The death is announced, from inflammation of the lungs, of the Rev. John Slattery, P. P., of the united parishes of Kilcommon and Hollyford, which sad event took place on March 3rd. He always took a lively interest in both the spiritual and temporal welfare of his flock, and was ever ready to relieve the wants of the need. He was expired and wants of the peedy. He was genial and hospitable, and the suavity of his manner endeared him to all his acquaintances, especially his brother priests, as the vast concourse of people, both clerical and lay, who attended at his interment amply testified.

The tenants on the property of Mr. R. W. C. Reeves, D. L., Besborough House, Kilrush, headed by the Rev. Father O'Meara, waited on the landlord at his residence, in view of paying their rents, less 20 per cent. They were cordially received by Mr. Reeves, who, on learning the object of their visit, at once conceded to the abatement sought.

conceded to the abatement sought.

Tyrone.

Half the tenants on Sir Wm. Mc.
Mahon's Mountfield estate refused to
join the "Plan of Campaign," and paid
their rents in full; while the other half
who demanded 20 per cent. and lodged
their money with trustees, have been
allowed the abatement demanded. The
landlord offered 10 per cent., but that
was inadequate. So they adopted the
"Plan of Campaign" for 20 per cent. Sir
Wm. McMahon, like a good sensible man,
struck down, and gained 20 per cent, on
all rent paid this month (March.)

Derry.

Derry.

The Derry corporations are a noble band of brothers. They are the cream of Derry 'loyalty," and as a consequence cherish a high and mighty scorn for all other corporations in the country as not being sufficiently regardful in the inter-

cet of "law and order." They are also liable to be excessively scandalized when the members of Nationalist corporations confer the freedom of city or borough on some distinguished Irishman, and are certain to turn up their eyes in horror should the recipient of the honor have suffered for the glorious felony of loving Ireland and hating her oppressors. That being the case, a not unnatural curiosity as to the kind of person such superior beings would deem worthy of honoring with the freedom of their city must have arisen in the public mind. The curiosity is now to be set at rest. After long waiting, a "free citizen" worthy of Derry's renown and a choice representative of the law and order classes has been found in no less a person than Mr. Charles Lewis, lately unseated for certain election irregularities known as "corrupt practices." At the last meeting of this august body the freedom was unanimously voted to the Old Bailey paragon, and the loyal corporators and true separated rejoicing in the consciousness of having set a law-abiding example to all erring corporators south of the Boyne.

Down.

The consecration of the Very Rev.
Dr. McGivern as Coadjutor Bishop of
Dromore, took place on March 6th, at
the pro-cathedral of Newry. The occasion naturally excited a vast amount of
interest among the Catholic body of
Newry and surrounding parishes.

The tenantry on the property of R. T. Hamilton, E:q., Local Government Board Inspector in the townland of Coronough, after several ineffectual attempts to get a reduction through the agent, H. D. M. Barton, Dundalk, resolved to join the "Plan of Campaign," and have all lodged their money. The adjoining landlords have given reasonable reductions in order to escape from the grip of the Plan.

On March 8, Chief Justice Morris entered the Crown Court, of the county courthouse, Omagh, and took up the criminal business of the assizes. The Chief Justice, in addressing the Grand Jury said that he saw from the list furnished to him by the Crown Solicitors that bills in nine cases were to go before them for consideration. So far as he was able to see, none of them presented any able to see, none of them presented any feature of legal difficulty, or were at all likely to engage their attention for any considerable time.

Galway Mr. John Dillon, M. P., over the Con-stabulary vote in the House of Commons, on March 3d, directed attention to a on March 34, directed attention to a trifling absurdity. He showed that in the Woodford evictions the cost for police car hire alone was £1,300, while the amount in dispute was only £25. The whole cost was £3,000. Here is a sum should be put on the Civil Service curriculum for next year:—If it takes £3,000 to evict four tenants who dispute the sum of £35 where tenants who dispute the sum of £25, what is the positive gain to the Government, when all four tenants are replaced in their holdings under the "Plan of Campaign," and—who wins?

The "Plan of Campaign" has been adopted on Edward Greer's estate, situate in the most mountainous part of the county Sligo, comprising the townlands of Leggans, Leggs tract, and part of Tievemeen. The tenants petitioned Mr. Greer several times, but he would not give one penny reduction, although nearly all the surrounding landlords are giving 20 per cent. on judicial rents. The tenants collected their rent less the 20 per cent. and offered it to Mr. Greer. 20 per cent., and offered it to Mr. Greer, who refused to accept it. The tenants told him if he would not take the rent. less the 20 per cent., they would adopt the "Plan of Campaign," which they did the very same day.

On Sunday, March 6th, a magnificent land movement was held at Lisacull, dis tant about twelve miles from Castlerea.

The meeting was called on a tew hour's notice, but notwithstanding there could not have been less than six thousand people present, there were only three policemen stationed in the village present. The Rev. J. Martin, C. C., was to preside, but the rev. gentleman was taken suddenly ill while saying second Mass in the morning, and had to retire to his house, leaving the Mass unfinished. In the evening, however, Father Martin had somewhat recovered. The weather was beautifully fine. The meeting was attended by Mr. D. Crilly, M. P., who has been so closely associated with the land movement in this neighborhood. Before the meeting another victory in layor of the "Plan of Campaign" was announced by Canon O'Hara, P. P., on the estate of Mr. Patrick O'Gara, of Kilmovee. The tenants failing to secure a reduction in their rents from the landlord, lodged them in November last, with National trustees. National trustees. The landlord has now agreed to give the tenants the same terms as those given by Lord Dillon, and abandon a prosecution against two ten-ants on the estate, who were summoned ants on the estate, who were their homes for re-taking possession of their homes after being evicted. The meeting was held on one of the evicted farms on Mr. O'Gara's estate. On the motion of Mr. John McCormack, seconded by Mr. John Hunt, the chair was taken by Mr. Andrew Breheny, one of the evicted tenants, a grey haired, feeble, old man,

Worth Remembering. Every inspiration of the lungs, every pulse throb of the heart, every sweep of the arm—even our very thoughts as they speed through the brain, all create waste matter that must be constantly removed if there is to be that beautiful harmony if there is to be that beautiful harmony of functional effort which constitutes health. Nature's remedy is the sure and eminently wise one, of expelling, by proper purgation, the humors which cause disease, and Dr. Pierce's "Pleasant Purgative Pellets" are nature's great ally in the cure of digestive disturbances, and an unfalling remedy for constipation and its pernicious effects.

Canadian Climate. The Canadian climate is particularly productive of Gold in the Head and Catarrh. In fact Catarrh to-day is more prevalent than any other disease. The discovery of Masal Balm places within the reach of all a certain means of curTAKE THE BARK OF PETER:

Catbolic Columbian.

A Reverend Mr. Nourse, Congregationalist, in the course of a sermon, Sunday before last to his people in the Grand Opera House, made two remarks which we have thought worthy of notice. The first is, that he assailed the very cornerstone of early Protestantism—justification by faith alone—when he said that "belief was not the only element of salvation." Hao Luther lived and heard him there would have been a new paragraph for the Table Talk.

The other remark of the preacher was, also, a very true one, and we thank him for its excellent lesson. He said that "those who crossed the coean in a little boat of their own were generally termed cranks; the safer way was to cross in a large vessel."

Precisely so. We commend this salutary him to our brethren of the Lutheran, Presbyterian, Methodist, Baptist, and, we will add, Congregational sects. They should, each and all, desert their own peculiar "little boats," likely to be engulfed in the waters, and gain admission into that "Bark of Peter" from which Christ Himself addressed His diciples, and in which all Christians who wish to make the voyage from time to eternity should at once embark.

and in which all Christians who wish to make the voyage from time to eternity should at once embark. It is the only large vessel. The rest are "make-believes"—little boats sure to

are "make-believes"—little boats sure to be capsized. It will make the voyage with absolute security. It is the direct and exclusive inheritor of Christ's promises to be within it, "even to the consummation of the world," Hundreds of lay converts have entered it; very many Protestant preachers and bishops. "Step in, Bro. Nourse!"

The Number in Heaven:

Rev. Dr. Bernard O'Rielly, who for many years was a valued contributer to the press, is the author of "Novissima; or, Where Do Our Departed Go?" The question embodied in the title is answered only as regards everlasting rewards; the subject of eternal punishment will be treated in a subsequent volume. The author writes from a most orthodox point of view, and bases his facts and inferences upon the teactings of the Biole and the Church as the interpreter of the Bible. His pictures of heaven are portrayed with extreme minuteness, but simply repeat what the early fathers have written on the subject. Among the titles of his chapters what the early fathers have written on the subject. Among the titles of his chapters may be found the following; "The Society Evjoyed in God's Heavenly Empire," "An Hour in Heaven With the Angels," "The Place Itself—Its Physical Condition." He has taken the pains to estimate the number of human beings in heaven, and places them in round numbers at 3,000,000,000—not a large enumeration when we consider that Christianity is eighteen centuries old and that the population of the globe at this moment is fully one third that sum.

Food for Consumptives.

Scott's Emulsion of Cod Liver Oil, with Scott's Emulsion of Cod Liver Oil, with Hypophosphites, is a most marvelous food and medicine. It heals the irritations of the throat and lungs, and gives flesh and strength quicker than any other remedy known. It is very palatable, having none of the disagreeable taste of the crude oil. Put up in 50c, and \$1 size.

Wheezing gasping sufferers from Asthma receive quick and permanent relief by using Southern Asthma Cure. Sold by druggists or by mail on receipt of price. B. B B. One of Many. B. B. B. Mrs. Agnes Black, of Orton, Ont., says For five years I have been a suffered from dyspepsia and indigestion. I tried one bottle of Burdock Blood Bitters, and was getting better; I then bought three more and it has cured me.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty. five cents.

Cure for Inflammatory Rheumatism Procure from your druggist a bottle of Hagyard's Yellow Oil and use according to directions. J. D. Cameron, of Westlake, Ainslie, Cape Breton, was cured by this remedy after all other treatment had failed. It may be taken internally for coughs colds some throat sets. or coughs, colds, sore throat, etc., etc. DR. LOW'S PLEASANT WORM SYRUP-An agreeable, safe and effectual remedy to remove all kinds of worms.

Remarkable. There have been many remarkable cures of deafness reported from the use of Yellow Oil. The proprietors of this medicine have a large number of such testimonials. It is the great bousehold remedy for pain inflammation lampass. remedy for pain, inflammation, lameness, and soreness of every description, and can be used internally and externally. FREEMAN'S WORM POWDERS destroy and

remove worms without injury to adult or infant. OBSTRUCTIONS of the Stomach, Liver and Bowels, are promptly removed by National Pills.

Catarrh, Catarrhal Deafness, and Hay Fever.
A NEW TREATMENT.

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

The Rising

Sun should find you resolved to give Ayer's Sarsaparilla a thorough trial. It will cleanse and invigorate your blood, and restore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with Indigestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was follows generation, transmitting a legacy of good or ill, according to well-known physical laws. To the unfortunate suftree from hereditary Scrofula, nothing can be more cheering than the assurance that in Ayer's Compound Extract of Sarsaparilla is found a constitutional remedy, which eliminates the poisonous taint, and restores to the blood the elements necessary to sanarilla one month I was

Entirely Cured."

Mrs. H. M. Thayer, Milton, Mass., writes:
"I have been very much troubled with torpidity of the liver, and Dyspepsia.

Alarie Mercier, 8 Harrison avenue, Lowell, Mass., writes: "My son was weak and debilitated, troubled with sore eyes and Scrofulous humors. Ayer's Sarsapa-J. W. Bradlee, Hyde Park, Mass., writes: rilla restored him to perfect health." years with stomach and liver troubles, and out the inflammation. I took four bott obtained no relief until I took of Ayer's Sar-

Ayer's Sar saparilla

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

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Life and Health.

"I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs.

M. F. Hamblett, 25 Lawrence street, leavel Many a time my neck has been a leavel Many at the me my neck has been a leavel. Lowell, Mass., writes: "I was sick two 'raw sore, from poultices put on to draw

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aged they are priceless.

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FOR EARLY MASSES

PASSION SUNDAY. "The laborer is worthy of his hire."—St. Luke x 7. A SERMON BY A STRAM ENGINE ON CAPITAL

"The laborer is worthy of his hire."—St.

AND LABOB.

"The laborer is worthy of his hire."
That is what I said to the great, hot, panting engine as I passed by it on leaving the railway station, after a journey of two hundred miles, travelling at lightning speed, and arriving "on time," and as saie as if I had been rocked in a cradle. "Yee, old fellow," said I, "you did your work (I was going to add "like a man," but I corrected myself and said like an engine, and 'the laborer is worthy of his hire.' You look dirty and smoke-begrimed, as all laborers do, and as I hear you panting for breath, it is evident that you are quite heated and exhausted. You are an honest engine, and you deserve all the water you can drink, all the coal you can eat, and a good thick coat of sheet-iron, to keep your blood, I mean your steam, warm, for 'the laborer is worthy of his hire.'"

The great engine gave a snort, and turning his single two-foot-and-a-half Cyclops eye in the front of his head upon me, growled forth—

"That is twice you have quoted Scripture to me, Mr. Clergyman, and I have no doubt I'll get the water, coal, and sheet iron coat. Those who need me to run forty miles and more an hour, and, with my hard steel arms, drag a long train of cars filled with passengers and baggage after me, will see that I get all these things. It is your business to expound Scripture, and, if I heard aright, you expounded only water, coal, and a sheet-iron coat as being all the hire I am worthy of as an honest laboring engine," and he opened his big fiery mouth and glared savagely. I was rather taken aback to hear an engine, a mere machine, speak up for himself, but being in the humor, I asked it:

"What are you growling about? Are you not getting your hire? Capital shoot has a sheet has hear the laborer, that was was a shear that the laborer that was a shear that the laborer that was a shear that the laborer that the shore that he was hear that the laborer that was a short that a shear has the target of the laborer that he had the shoot wa

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always has that against the laborer, that
he is not satisfied even with his hire." The engine gave a tremendous puff, as if hearing a giant sigh, and replied. "And is that all I am worthy of, and is that enough to satisfy me, you ungrateful passenger? Haven't I a heart as well as passenger? Haven't I a heart as well as you, and can water quench the thirst of a heart, and coal satisfy the hunger of a heart, and a sheet-iron coat warm a heart, even if it is the heart of an engine, a mere machine? Do you think I pour out my life-steam, and speed along the track at forty miles an hour, through all weather, by night and day, and through all weather, by night and day, and through dangers you never see nor dream of. weather, by night and day, and through dangers you never see nor dream of, only for the hire of water, coal and a sheet-iron coat? Do you think I take no joy out of being an honest and mighty engine that can do honest and mighty work? Do you think I glow only with the heat of coal, when on a dark and stormy night I drive through the rain and sleet and blinding snow, and defy the raging tempeet? Do you think I do not seek happiness as you do in doing my work well, in knowing that I am bringing you safe and quickly to your journey's end, and that when it is well done, and I come thundering into my station all safe and 'on time,' my piercing shriek is not as good a sign of my contentment as your song and laughter and that when it hat it is of the weal?"

tentment as your song and laughter and 'Ah! ha! that is good!' is of yours?"
"Do oblige me by continuing," said I, deeply interested in the engine's talk.
"Oblige you!" said the engine, with considerable show of warmth; "that is a taxt for what I was just coming to You considerable show of warmen, that is a text for what I was just coming to. You moderns seem to have forgotten the old Catholic Christian maxim, Noblesse oblige—Nobility is under obligation. The employer, he he a rich man or a poor employer, be he a rich man or a poor one, is obliged to the employed. The one for whom work is safely and well done is under obligation to him who does the work well and safely. That is the happiness which every workman seeks in working. He works to give his employer satisfaction. He works not only to give his employer the fruit of his labor, but to give him satisfaction. Water and coal and a sheet iron coat may pay me worthy hire for the labor of bringing you home sately and quickly, but where is the worthy pay for the satisfaction. you home safely and quickly, but where is the worthy pay for the satisfaction you enjoy. I tell you, Mr. Clergyman, water and coal and sheet-iron coats do not pay for that, nor clear up that obligation. from you to me. Gratitude, gratitude, an affectionate thankfulness, a feeling of indebtedness, which not all the water of the ocean, not all the coal of the earth, nor all the iron of the world made into coats put together, could make one counce of worthy repayment for, and which the laborer does not want to collect either, but wants to let stand on the books of God between you and Him forever.

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"How is it with the best of you men? You hire a laborer, a workingman, and at sunset you say, 'Take your hire and go away,' You engage a mechanic. He is proud of his fair piece of work. Of that you never take any notice. You pay his price for the article, and all is over between you, You hire a servant. She does her work, no matter how long nor how well. You pay her wages and bid her begone. You hire a lawyer, a doctor, a nurse, and some people also talk of hiring a clergyman. You buy goods of a painstaking merchant, or books of an enterprising publisher, or you hire an editor by taking his paper; and what is the devil's maxim you all utter against them when you pay their and what is the devil's maxim you all utter against them when you pay their score of just charges, which you call the worthy hire of the laborer? 'Oh?' you say, 'they are all on the make.' You don't even give them that hire with the willing heart and generous hand that my engineer and stoker give me mine in engineer and stoker give me mine in water, coal and a warm sheet-iron coat. Go to? There are other laborers, hard and honest-handed, and warm-hearted, and skilful workmen, besides all those who among you to-day go under the name of laborer, and well you know it, Mr. tillergyman. Do you think they also do not seek happiness as well in the faithful discharge of their duties and profession. Where is your nobless oblige, the sum of gratitude and affectionate thankfulness, which all hearts crave for and ought to

A SERMON BY A STRAM ENGINE ON CAPITAL AND LABOR.

"The laborer is worthy of his hire."

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will end."

The engine gave a snort and a puff, as much as to say, "Ab, ah! that is good," and backed out of the station. Whereupon I came and wrote his sermon.

CHILDREN'S CORNER.

A Child of Mary.

A Jesuit Father, who for many years was a prefect in a certain college, relates that one night he went to the dormitory to see if the students were in bed; he to see if the students were in bed; he discovered a boy dressed and kneeling by his bedside. Surprised at this, he inquired why he had not retired with the others. "Please, Father," the young student answered, "I gave my scapular to the tailor to be mended, and I hate to go to bed without it for fear of dying in the night,"

"On, don't be afraid, my boy," the Father said, kindly; "go to bed and sleep soundly. You will get your scapular to morrow."

"Oh, Father, I can't go to sleep with-

to morrow."

'Oh, Father, I can't go to sleep without my scapular; I might die." And he began to weep.

To pacity the boy, the Father went at once to the tailor, who lived in the college, produced the scapular, and the boy put it on and went to bed. The last words he heard him say were the names of Leava and Mark.

of Jesus and Mary.

Next morning, when the prefect went around to see if all the boys were up, found his young friend still in bed. He called him, but there was no answer; he shook him, but he did not move. He was cold in death. One hand rested on his beloved scapular, the prayers of which were probably his last earthly occupations.

No doubt our Blessed Mother took her child to heaven before his innocence could be tarnished by a sinful world.

A Beautiful Legend.

One of Hawthorne's "Twice Told Tales" is that of "The Great Stone Face." On

One of Hawthorne's "Twice Told Tales" is that of "The Great Stone Face." On the straight side of a mountain were some immense rocks thrown together in such a position as, when viewed from a proper distance, to precisely resemble the features of a human face.

There is a legend concerning it which runs this way: The people of the village around about this stone believed that at some future day a child should be born who was destined to become a great and noble personage, and whose countenance should in manbood bear an exact resemblance to the stone face.

In this village there lived a lad named Ernest, whose mother had told him the tradition, and who used to watch with wonder and awe the great face. He never forgot the story, but in the evening, after his work was done, he used to ait and look up to the mountain side and wonder how long it would be before the great and good man would come.

Soon it began to be rumored that he had appeared in the country. A shopkeeper, Mr. Gathergold, who had gained great riches by his shrewd dealing, had purchased ground and built a magnificent palace in the valley, and the people were expecting that when he came to take possession of it he would be no other than the one whom they expected. The boy longed for his arrival, and at last the day came. Attended by servants, and riding in a splendid carriage, he drove down the road through the crowd of people assembled to meet him, and all took up the cry: "It is he! the man of the great stone face!"

But when Ernest could get a glimpse of his face through the crowd of he saw only a little, wrinkled old man, with no likeness

his face through the crowd, he saw only a little, wrinkled old man, with no likeness to the noble face on the rocks. He was disappointed, but when he went home his mother encouraged him, saying: "He will come, never fear." So he continued to

gaze and wonder.
Years passed by; Gathergold lost his money, and finally died, and it was decided by the people that they had been mistaken in him.

by the people that they had been mistaken in him.

Then came the news that a great general had returned from the wars, covered with glory, who had been born in that valley, and was to return to it, and that in old Blood-and Thunder, as he was called, the prediction was to be realized. On the day of his return the people gathered to welcome and proclaim him the man of destiny. Ernest was with the crowd, anxious to see the face that should be the counterpart of his old friend.

The general came with military pomp and spleudor. The people threw their hats in the air and again shouted: "It is he!" But when Ernest could see his face, though there were some resemblance, he was disappointed, for the sun bronzed and stern visage of the warrior was not the grand, kind face of the mountain.

mountain.

Again his mother said: "Fear not; he will come, Ernest." And he still looked and hoped. He was now a man of middle age. He was known throughout the vil-lage for his honesty, kindness and wisdom. Yet none ever suspected that he was more than an ordinary man; neither did he himself.

himself.

As soon as the people's minds cooled they acknowledged that Blood and Thunder was not the expected man, but it now began to be noised abroad that he was at last coming in the person of a great statesman.

obscure; great men heard of his wise sayings and came to see him. He received them with gentle sincerity, and spoke freely of what was uppermost in his mind, his face growing animated with a mild light. Pensive with the fulness of such discourse, his guests took their leave, and, passing up the valley, glanced at the great stone face thinking they had seen its likeness in some human countenance. Then there came word that a new poet had risen in the land, who had thrilled the nation by a majestic ode. His fame was on every lip. He was coming to the valley, which was his birth place. Was he not the man? He came to see Ernest, who was raised to high expectancy of beholding at last the fulfillment of the prophecy. But again he was disappointed, the poet himself disclaiming the honor of fulfilling the hope. But he was charmed with Ernest, and persuaded him to address the people during his stay. At the hour of sunset Ernest was to speak in the open air. He began to speak. At a distance could be seen the great face lighted up with the rays of the setting sun. In a moment of sympathy with a great thought he was uttering, the face of Ernest assumed a grandeur of expression that struck all, and the peot, moved by an impulse he could not resist, arose and shouted:

"Behold! bewold! the wearer of the great stone face!"

And the people booked and saw that he had spoken truly, and, taking up the cry, went to their homes rejoicing, and wondering that they had not sooner discovered it.

Now, do you see the moral of this legend? A steady contemplation of the

ered it.

Now, do you see the moral of this legend? A steady contemplation of the good and noble in plans and purposes and character brings about slowly, but surely, a likeness in ourselves of those things we daily behold in our minds.

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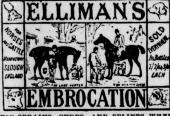
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8 Chatham	F W Robert
9 Kingston	
10 St Catherines	I H G Hovey
11 Dundas	D Grimn
12 Berilli	L Von Neubrun
13 Stratford	T F Douglas
15 Toronto	Lohn W Well
16 Prescott	I Rollow
17 Paris	I Rean
18 Niegara Falls	W H Brennan
19 Ingersoll	
20 Maidstone	TF Kane
21 St Clements	N 8 Ball
(Hawkesville Po	stomce)
22 Wailaceburg	D Duggan
23 Seaforth,	J McQuade
24 Thorold	A McKeague
25 Cayuga	M Clair
26 Montreal	FC Lawlor
28 Ottawa	W Gleeson
CO Ottown	I Laframbalas
80 Peterborough	L Laframboise F H Brennan, M. I
81 Guelph	F Ganhan
32 Wirgham	P R Flanacan
33 Morrisburg	J J McGannon
34 Almonte	Wm Bowes
35 Goderich	T E McBride
86 Pt Lambton	Philip O'Leary
87 Hamilton	J F O'Brien
38 Cornwall	
39 Neustadt	A P McArthur
(Carlshrue Posto	omce)
40 Hamburg	J Mayer
42 Woodstock	I Donnell
43 Brockviile	O F Francy
44 Arnprior	E C Armand
45 Tecoms h	John Ingal
46 Walkerton	CSchnur
CAMULUUM	······································

"BY THEIR FRUITS YE SHALL KNOW THEM."

To the Editor of the Catholic Record.

SIR—The above text, as a matter of course, follows the repeated charges against us from the hands of our Protessgainst us from the hands of our Protestant friends. Among other faults we are accused of being, as a rule, poor, non-progressive, ignorant, superstitious, behind the times, ground down, priest-ridden, in short, all that is despicable, detestable and bad. Hence cur separated brethren's claim that they alone are progressive, intelligent and representing the wealthy, go-ahead people, therefore the true followers of Christ. Looking back at past age, even to the days of back at past ages, even to the days of Moses for instance, in order to determine according to Protestant's judgment as above, who really were God's chosen people, we must evidently recognize the Egyptians as the beloved children of God

and accept Pharaoh as the Holy Prophet, Moses being a corrupt cort of Pope, holding the Hebrew in bondage, superstitious ignorance and abjection, in fact a figure of that Antichrist who later on was to play such mischief in the chair of Peter Cardinal Newman relates that on the eve of becomin, a Catholic, his former charges sgainst the Pope of Rome, as being the auti-Christ, caused him some perplexity. He says that he devoted him elf with renewed vigour and energy to study that point, which resulted in this conclusion; that Anti-Christ must necessarily bear a strong resemblance to Christ Himself, that the forgery must forcibly be an artfully deceiving imitation of the original.

The veil that blinded that holy man for so many years then fell, through God's

deceiving imitation of the original.

The veil that blinded that holy man for so many years then fell, through God's revelation of the terrible deceit of Satan. Was not Obrist accused by the Pharisees of associating with low classes of sinners, who became the true Catholics of that time. Again, when sitting at table in Bethania, who in that gathering proved to be our Lord's best and nearest friend? That, in the eyes of the Pharisees, superstitious, ignorant and deprayed woman, Mary Magdal-ne! The Pharisees are still in existence and in vast multitudes over this world. Their soorn and misre-presentation of Christ's legitimate heir: is still visible to the naked eye, with that unbrotherly feeling which characterizes so many so called Christians. Nevertheless, all their efforts to keep us under false light- are vain, for every day truth, like the radiant sun after a storm, shines more and more brilliantly in the eyes of heretics, who are daily returning in a good number to the true and Holy Church of God. Unflinching faith is the gift of the persecuted. In trials of all descriptions, distressing sischness and death, "by their fruits sudeed ye shall know them" as true believers in Christ. No infidelity with them. They die with that sign of Redemption "which will appear in Heaven on the day of judgment," holding it reverently on their breast, looking at the world with contempt, and like our Blessed Lord, forglving and loving their enemies. Thus end the lives of faithful Catholics.

Ottawe, March 24th, 1887.

* OBITUARY.

Mrs. Honora Norris,

Very many residents of London were on March 21st pained to hear that Mrs. Honora Norris, relict of the late James Norris, in the eighty-fourth year of her Norris, in the eighty-fourth year of her sege, a highly respected resident of Loudon, had breathed her last. The deceased was among the early settlers of this city. She was mother of the late P. G. Norris, Esq., barrister, who, some twenty years since, occupied a foremost place amongst the prominent men of London. For many years he held the position of alderman. Three children any. don. For many years he held the position of alderman. Three children survive the late Mrs. Norris, one of whom, William, is practicing law in Wookstock. The two daughters, Miss Norris, and Miss Eilen Norris, still reside in London. The good lady whose death we now chronicle was ever notable for her unostentatious plety and good works. She was truly a kindly neighbor, and much beloved and respected by a large circle of friends. The auriviving members of the family have lost a kind and loving mother, and we offer them, in their time of sorrow, our most heartfelt cond olence.

in their time of sorrow, our most near server condolence.

The funeral, which was a very large one, took place on last Saturday to the Cathedral, where a requiem mass was offered for the repose of the soul of the deceased, after which the cortege proceeded to St. Peter's cometry.

Requescat in pace.

Mr. James Bruce.

Mr. James Bruce.

On the 30th of March passed away Mr. James Bruce, in the \$2nd year of his age; at the residence of his son, Mr. James Bruce, lot 16, concession 4, Township of Westminster. The deceased came to Canada in the year 1836, from Banfishire, Scotland. He was ever held in the highest esteem by a large number of friends, who admired him for his honesty, industry and many other qualities. He was one of those who held firmly to the old faith of Scotland, and his family inherits from him steadfast adherence to that faith. Four sons and four daughters survive him, all of whom have our hearty sympathy. The funeral took place from the family residence on April 1st, to St. Peter's Cathedence on April 1st, to St. Peter's Cathe dral, where a requiem mass was celebrated for the repose of the soul of the deceased. The large funeral cortege then proceeded to St. Peter's cemetery, where the interment to be released. ment took place.

ST. PATRICK'S DAY IN BRECHIN.

The celebration of St. Patrick's day was The celebration of St. Patrick's day was observed in a quiet but appropriate manner. At the Catholic church low masses were read by Father Hayden of Flos and Father Duffy of Dixie, the high mass being sung by Father Davis, at which an eloquent sermon was preached by Rev. Father Duffy. In the evening a concert and lecture was held in O'Neill's ball, at which a larce audience from Brechin and the surlarge audience from Brechin and the surrounding country was present. The pro-gramme was opened by a grand chorus ren-dered by Mrs. Forrest, Miss McKay, Mrs. Doyle and Mesers, Forrest, DeDouald, McKay and Barker, who gave another chorus towards the close of the programme. The choruses were received with great applause, being sung with that nice ex-pression and vigorous tone that only a correct musical taste and careful cultivation can give. The soloists of the even-ing were Miss Hallett of Oshawa, who sang "O, Believe me, of all these endearsang "O, Believe me, of all these endearing young charms;" Miss Shanshan of Orillia "Terence's Farewell"; and Miss Deane of Lindsay, who sang "The Minstrel Boy," Miss McCardill of Sutton sang "Killarney" and Miss Minnie Gattie of Brechin "Home Rule for Ireland," Mesre D. A. McDonald and D. Smith sang comic sengs and Mr. J. A. Gillogly "Sad-fated Erin." It would be difficult to find complimentary expressions in sufficient number to apply to the singers. The marked applause to the singers. The marked applause shewed the appreciation of the audience. shewed the appreciation of the audience. Some of the singers are old favorites, always sure to give pleasure and receive due approbation; while the newer ones may be sure of a hearty reception on a second appearance in Brechin. The accompaniments were admirably played by Miss Maggie Barker. Dr. Gilpin occupied the chair with his accustomed dignity and case. Mr. Ranald Gunn, a promising

young lawyer of Orillia, of the firm of McCosh & Gunn, made a few pleasing remarks on the occasion and congratulated the singers on the success of their musical efforts. Between the two parts of the programme Father Hayden delivered a lecture on "the Apostolate of St. Patrick." It was an able effort, marked with that eloquence that distinguishes the sons of the green isle, and with brilliancy of thought combined with the most pleasing manner of address. It was a rare treat and thoroughly enjoyed. Father McGinley at tended at the evening's entertainment.

—Brechin Correspondence Lindsay Post, March 25.

Written for the Record. EASTER.

The glorious dawn has now arrived,
The blissful day has come,
When our Redeemer rose to lead
Despairing sincers home;
Oh iglederme hour it must have been,
To listen to the glad refrain
Of angels hastening in their joy,
To welcome home their King again.

They al' did feel their King's sad fate—
That Friday morn was known to all,
When Jesu' blood that flow'd for us
Cant o'er the earth a funeral pair;
But now He cometh, joy shounds,
And anthems sweet are sung,
"Gioria in Excelsia Deo"
Through Heaven wide is rung,

In all His power the Conqueror comes,
And harp- and trumpets sound,
Such Royal greeting the n is given,
That all the walls resound
But aoon in pity, they perceive
The sours on hands and feet,
The cruck thorns that cloud His brow,
The face so cam and sweet.

Our Saviour bows, and sitteth down
Beside His carber dear,
And angel bands do gather round,
To show Him Heaven's cheer.
Ah! holy is the awful hush,
When Christ the son doth tell
About His shepherd's trust on earth,
And the flock He loved so well.

He told them how in tangled paths,
His oft sore feet had trod,
How many times the sheep were lost,
And how He spared the rod;
He told them of the tollsome days,
Since-He in Bethlehem lay,
And how bis mother kind had loved
And cheered Him on the way.

Of how on Calvary's awful height
They led Him. bruised and tied,
When after suffering on the cross
He prayed to Heaven—and died,
Of how the sorrowing Magualene
Had shown such bitter grief,
And watch'd His tomb, 'n anxious hope
To see her soul's l.-st Chief.

Oh! boundless grace, bestowed on us
From Jesus' ter der heart.
How sh' uid we prize grat Easter tide
And try to do our part!
How should we give unbounded thanks,
And at His sitar pray,
That when death comes, we each may have
A howas Easter day. Detroit, Mich., April 2nd, 1887.

PARNELL. Mesers. CALLAHAN & Co.,

GENTLEMEN,—The O lograph of Mr. Par-nell, issued by you, appears to me to be an excellent likeness, giving as it does the l abitual expression of the Irish leader. MICHAEL DAVIT.

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ANSWER TO A CORRESPONDENT.

Mr. EDITOR.—Can you inform me through your columns as to the identity of the Rev. Father Damien, the heroic priest whose labors among the lepers has been the theme of so much praise. Is be identical with the great missionary priest so famous for his eloquence and learning, and who, some twelve years or so ago, preached a mission at Ottawa. By informing me you will decide a warm control. ng me you will decide a warm contro

We beg respectfully to inform our cor-Sandwich Islands, and Father Damen, of Chicago, are two different men-though both Jesuits and men of apostolic self-sac-

FATHER MCGRATH, O. M. I., SAILS FOR EUROPE.

The Very Rev. Father Jas. McGrath, O. M. I., has sailed for the eld world. Sunday he announced to his people at the Immaculate Conception church, Lowell, Mass., his intentions, and asked their prayers that he might have a safe journey. prayers that he might have a safe journey. His remarks were feelingly made and there was more than a few tears dropped by those in the congregation who know his worth. In the afternoon the Immaculate Conception Sodality presented him a check for \$371, to assist in defraying the expenses of the journey.

Fatner McGrath sailed for Havre in the French steamer La Bourgary.

French steamer La Bourgoyne. He is summoned to attend the general chapter of the order, which is held every six yeers. This year this representative body will meet in Rome, where archolastic establishment has been instituted. The first session will be held on the 25th of April, and the deliberations will extend over fifteen days. The representatives to the chapter come from the United States and Canada, come from the United States and Canada, from the British Islands, from France and Italy, from Africa, where the order has three stations, and from Ceylon. Fr. McGrath's companions on the voyage will be Fr. F. P. Parisot of Brownsville, Texas, be Fr. F. P. Parisot of Brownsville, Texas, delegate to the order in the United States, Very Rev. J. E. Antoine of Montreal, provincial for Canada, Fr. Joseph Lefebvre, delegate from the Canadian houses; Fr. Campier, delegate from the Manitoba stations. The head of the Oblates is Fr. Tabre, of Paris. The length of Fr. McGrath's stay is not definitely decided, but will probably be about three months.

—Lowell Sun.

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



NOTICE.

GEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplier," will be received at this office up to Loop of SATURDAY 80th April, 1887, for the delivery of Indian Supplies during the fiscal year ending 30th June. 1888, constitution of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows Bulls, Agricultural implements, Tools, &c., duty paid, at various points in Manitoba and the North West erritories.

Forms of tender containing full particulars relative to the Supplier required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Ommissioner at kegina, or to the Indian Ommissioner at kegina,

of delivery. &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Omce. Winnipes.

Parties may tender for each description of goods (or for any partion of each description of goods (or for any partion of each description of goods (or for any partion of each description of goods) separately or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque on a Canadian Bank in favor of the superintendent General of Indian Affairs for at least five per cent, of the amount of the tender which will be forfeited if the party tendering declines to enter it to a centract based on such tender when called upon to do so, or if he falls to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Fenderers must make up in the Money value of the goods they offer to supply, or their tender will not be entertained.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

When implements of a particular make are mentioned it is became the articles so designated suit the Department for the purpose required better than others; in such cases the competition between tenderers must of course, be in the transportation to the place of delivery.

In all cases where transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the polic of delivery.

In all cases where transportation to the Department has been assured of the satisfactory delivery of each article for which payment is claimed.

2. No tender for supplies of a description different to that given in the index will be recalidated by the agents of the Department; and the contractor and his sureties will be held respon

of contract.

3. It must be distinctly understood that supplies are to be delivered at the various points for the prices named in the teuder; that no additional charge for packing or any other account will be entertained, and that an invoice must account pany each separate delivery of annalise.

tothed, and that an invoice must accompany each separate delivery of supplies. An invoice for each separate delivery must also be sent to the Department of Indian A flairs at Ottawa, and one to the Indian Commissioner at Regina, if the supplies are for the North-West Territories. When the supplies are for points in the Manitoba Superintendency the triplicate invoice should be sent to E. McCoil, Winnipeg.

4 Prices must be given for articles to be delivered at each point of delivery named in the Schedule for each article for which a tender is submitted, and not an average price for each article at all points of delivery, no tender based on a system of averages will be considered.

5 Tenderers should understand that they must bear the cost, not only of sending their samples to the Department of Indian Affairs but also freight charges incurred in returning such samples to the tenderer.

6 When supplies are to be delivered "equal to sample," tenderer should understand that the sample is to be seen either at the Department of Indian Affairs, at the office of the Inspector in charge at Winnipeg, or at any one of the undermentioned Indian Agencies.

MANITOBA.

MANITOBA.

H. Martineau.....The Narrows, Lake Mani-NORTH-WEST TERRITORIES

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and that no attention will be paid to a sample of any article which may accompany a tender, if a standard sample of such article is on veiw at the Department of Indian Affairs or any one of its Offices or Agencies aforesaid.

These Schedules must not be mutilated—they must be returned to the Department entire even if the supply of one article only is tendered for—and tenderers should in the covering letter accompanying their tender, name the pages of the Schedule on which are the articles for which they have tendered.

The lowest or any tender not recessarily iccepted.

L. VANKOUGHNET.

L. VANKOUGHNET, Deputy of the Superintendent-Genera of Indian Affairs. Department of Indian Affairs; }

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HOLY WEEK IN LONDON.

The holy season of Lent just terminated was observed by the Catholics of London with a piety which, for alacrity, promptitude and earnestness, was never before equalled in this city. The annual impressive devotions were held in St. Peter's Cathedral during Holy Week and were attended by very large congregations. The solemn office of the Tenebrae was chanted on Wednesday and Thursday evenings. On Thursday morning at Pontifical High Mass the holy oils were blessed by His Lordship the Bishop of London. The Bishop was assisted by the following priests at mass and during the very impressive rite. The Right Rev. Mgr. Bruyere, V. G., Rev. Fathers Tiernam, Walsh and Kennedy of this city; Flannery, St. Thomas; Brennan, St. Mary's; Bayard, Sarnia; Cornyn, Strathroy; McGee, Corunna; Cummins, West Lorne; Gnam, Wyoming; Traher, Simcoe; Molphy, Ingersoll; Brady, Woodstock; Aylward, St. Augustine; Kealy, French Settlement; Bechard, Stony Point. The repository prepared for the Blessed Sacra ment was a model of skill and good taste, reflecting great credit on the good Sisters of St. Joseph.

The alter wes ablaze with innumerable taners and floats, and adorned with the

St. Joseph.

The altar wes ablaze with innumerable tapers and floats, and adorned with the rarest and choicest natural flowers. The Blessed Sacrament was carried by His Blessed Sacrament was carried by His
Lordship the Bishop in procession from
the High altar to the altar of the Blessed
Sacrament. During the procession,
in which the Bishop was attended by the above mentioned
clergymen, the "Pange Lingua" was beautifully sung. On Good Friday at 10 a. m.
the mass of the Presanctified, "Coram Pontifice," was celebrated by Very Rev.
Father Bruyere, with Fathers Walsh and
Cornyn as deacon and subdeacon respectively. The passion was sung by Fathers
Tiernan, McGee and Dunphy. The sermon of the day was preached by Rev.
Father Flannery. He spoke as follows:

"For this was I born and for this came
I into the world that I should give testimony of the Truth." (John xviif, 27)
Words taken from the gospel of this day,
or rather the Passion, which has just now
been sung in tones so sad and so dolorous.

BELOVED BRETHREN-People who live for this world and neglect their eternal home, have been always opposed the Truth. Opposition to Truth has been at all times obspacteristic of the world as at all times characteristic of the world as opposed to the kingdom of Christ, and is no doubt a direct consequence and result of sin. From the day on which man blotted out from his heart the eternal law engraved thereon by his Creator, and substituted his own passions and blindness, there has ever been a hard conflict between him and Divine Truth; and this conflict intended it because and this conflict, instead of lessening, has been growing and gaining strength according as man was further removed from the source of life, and as sins were being multiplied upon the face of the

True it is that Almighty God deputed from time to time trusty messengers, just and holy men to bear testimony to the truth and prevent error from prescribing altogether. From the blood of Abel to the days of St. John the Baptist kep God has raised up priests and sease.

Abel to the days of St. John the Baptiat God has raised up priests and sages, prophets and patriarchs in uninterrupted succession to witness the truth and give testimony of it; some by their piety as Enos, others by their innocence as Noah, and others by their miracles as Moses and the prophets.

In fine, that the world might have no excuse for its unbelief, every age had its inspired prophets and great men commissioned of God to combat error and stand up for truth. This cloud of witnesses, as the apostle testifies, might have disabused of error the people of their time and day. But they could not save the world by the apostleship of truth. It was necessary that one greater than a prophet, that one more holy than a patriarch should come on earth. In fine, that He who is the Light and the Wisdom he that He who is the Light and the Wisdom of the Father should come down from heaven and give testimony of what is and what shall be; that he should confirm His doctrine by the effusion of His blood, that Christ crucified should purge the world of its errors and become the unclouded witness and everlasting testimony of saving witness and everlasting testimony of the saving witness and the saving witness and witness an mony of saving virtue and eternal Truth to all ages: "For this was I born, and for this came I into the world that I should bear testimony of the Truth,"

The mystery of the sufferings and death of the Redeemer ofters two spectacles that differ widely. On the one hand the world shows how much it is capposed to Truth by rejecting and condemning Him, who is the life, the way and the Truth; on the other hand, Jesus Christ, by dying on the cross, bears unless that the sufficient of the cross, bears unless that the sufficient of the cross, bears unless that the sufficient of the cross, bears unless that the cross that the c