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Catholic Record.

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

VOL 6.

FOR THE WEEK ENDING SATURDAY, MARCH 29, 1884.

NO. 285

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SILVER JUBILEE OF REV. FATHER J. BAYARD.

St. Joseph's day was celebrated on the 19th in Sarnia with more than usual ceremony, the occasion being the Silver Jubilee of the zealous and beloved pastor, Rev. Father Bayard. His Lordship Bishop Walsh was present, having arrived the prayious evening.

ne previous evening.

High Mass was celebrated by Rev. Jos. High Mass was celebrated by Rev. Jos. Bayard, Sarnia, assisted by Rev. Jos. Girard of Belle River, as deacon, and Rev. Jos. Molphy, of Ingersoll, as sub-deacon; Rev. Fr. Feron, of Strathroy, officiating as master of ceremonies. In the sanctuary there were also His Lordship Bishop Walsh; the Rev. Dean Murphy, of Dublin; the Rev. Dean Wagner, of Windsor; Rev. E. Van Lawe, Port Huron; Rev. J. Meder, Marine City; Rev. Wm. Flannery, St. Thomas; Rev. P. Brennan, St. Marys; Rev. M. J. Tiernan, London; Rev. P. Colovin, Port Lambton; Rev. Fr. McCauley, Wyoming; Rev. J. Ronan. Corunna. Lambillotte's Paschal Mass in D was rendered by the choir with very good effect. After the communion His Lordship preached a most eloquent sermon on St. Joseph and his relation to the Holy Family, which was substantially as fol-

Family, which was substantially as follows:
We celebrate to day, beloved brethren, the beautiful feast of St. Joseph, and we have also come together to honor the 25th anniversary of the ordination of Father Bayard to the holy priesthood. St. Joseph

occupied a most prominent position in the designs of God, and in the economy of man's salvation. Our divine Redeemer came down from heaven to redeem mankind, and condescended to be born of woman. He came not only to redeem us but woman. He came not only to redeem us but to be our teacher and our guide. He came not only to sanctify and to teach the in-dividual, but he came also to teach and sanctify the family, and for this purpose he entered into the relations of family life. he entered into the relations of family life. Our divine Saviour knew the importance of family life. The family is the corner stone of civil society and the human basis of the Christian church. What the root is to the tree, and what the fountain is to the stream that runs from it, the family is to the state and the church. From it the to the state and the church. From it the former receives its citizens and the latter its children. Our divine Saviour, therefore, wished to sanctify the family by giving it in the Holy Family due example of Christian life. St. Joseph was the head of the Holy Family, and in this position he exercised the rights of a father over the Child Jesus, and the rights of a husband over the Blessed Virgin. What a supreme trust was that confided to St. Joseph by the Eternal Father? He was given the care and guardianship of the greatest treascare and guardianship of the greatest treasures which God himself had on earth, viz. His Incarnate Son and the ever Blessed Virgin, and with what fidelity did not the Saint discharge his trust! Herod threatened the life of the Divine Child Saint Joseph conducted Him into Egypt. When the persecution had ceased St. Joseph returned to Judea with the Holy Family. In the quiet hamlet of Nazareth he labored to support Jesus and Mary. He toiled constantly and most willingly for their sustenance and comfort and in this respect he has given for all time a model of the greatest fidelity in the discharge of his sublime duties. Joseph was also a model of interior and hidden life—He ever worked and lived in the presence of his Lord and Redeemer. He had the privilege and happiness of daily and hourly communication with Him. All his actions were for the honor and glory of Him who stood in his resence as the incarnate God. The life of St. Joseph and of the Holy Family was one of habitual prayer and one of constant exercise of virtue and of holiness.

Another virtue which was conspicuous in the life of St. Joseph was his profound humility. Although he was the foster father of our Blessed Saviour he nevertheless effaced himself, and, as it were, disap peared from sight, and so completely did he succeed in concealing his life and works that he is but seldom mentioned in the gospel narrative regarding our Saviour and our Blessed Lady. The death of this and our blessed hady. The death of this great saint was in harmony with the character of his life, it was also the reward of the extreme fidelity with which he discharged the sublime duties of his office. charged the sublime duties of his office. He had the happiness of dying in the arms of Jesus and His Blessed Mother, a model for all time of a Christian and happy death. His Lordship then asked was there any office in the Christian Church similar to that of St. Joseph. Yes, he replied, there is the office of the Christian priest. This is an office and the priest is a personage in the Christian system answer. personage in the Christian system answering to the office and person of St. Joseph. As St. Joseph exercised jurisdiction over the person of our Saviour, so, too, Catholic priests exercise jurisdiction over the ne priests exercise jurisdiction over the real and mystic body of Jesus Christ. Standing on the holy altar the priest pronounces the sublime words of consecration, and as of old God obeyed the voice of Aaron in arresting the sun in its course, so now, God the Son obeys the voice of the priest and becomes incarnate in his hands in the secrifice of the Mass.

Redeemer places himself at the disposal of the priest. The priest locks him up in the tabernacle and blesses the people with his Eucharistic presence. He carries his Eucharistic presence. He carries Him through the streets of the city to the his Eucharistic presence. He carries Him through the streets of the city to the dying Christian, and, in a word, exercises power and jurisdiction over him even as St. Joseph did in the holy house of Nazareth. Catholic priests exercise jurisdiction also over the mystical body of Christ, viz., the church of God. The priest discharges duties towards his congregation similar to those discharged by St. Joseph towards the Holy Family. Those confided to the care of the priest, may be considered God's family, which the priest is bound to comfort and sanctify by his ministerial duties as well as by his personal sanctity and holiness. The ministry of the Catholic priest is linked with the dearest association of Catholic life. He is the official teacher of God's people. "He that heareth you heareth me; he that despiseth you despiseth me." The priest baptises the new-born infant and makes it achild of God and an heir of heaven. He unfolds to the young mind the mysteries of religion and teaches it those great truths that flame out like beacon lights on the wearisome journey of life. He teaches to the budding reason of the Christian youth the wonderful works of God and prepares him for the sacrament of confirmation, which enrolls him as a soldier for Christ in the Christian army. And when man offends his God then he feels bowed down by the consciousness of guilt. His heart is sore and sorrowful! to whom shall he by the consciousness of guilt. His heart is sore and sorrowful! to whom shall he go for relief from the burden of his sorrows? To what person will he pour out the griefs of his soul and expose the wounds and scars inflicted on his heart by sin. Oh! he comes to the Catholic priest.

As the prodigal of old made a confession of his guilt to his father so does that sin-burdened man go to the holy priest and pour into his bosom the secrets and sorrows of his heart; makes to him a confession of his guilt, and has the satisfaction of hear-

his guilt, and has the satisfaction of hearing from the priest words of comfort, words of encouragement, of counsel, and of direction, and also those mystic words that have the power of breaking the chains of his sin and of reconciling him to his offended God: "I absolve you from all your sins in the name of the Father and of the Son and of the Holy Ghost."

We are told in scripture "that it is not on bread alone that man liveth," so that the soul has need of food as well as the body. Our Divine Redeemer has provided for wayfaring man the bread of angels to be the food of the soul. As of old God provided His children in the desert with manna so food of the soul. As of old God provided His children in the desert with manna so in this desert life it has pleased Him to provide His children with the heavenly manna that will feed and nourish their souls and support and sustain them in this desert life and enable them one day to reach the land of Promise, God's eternal Kingdom. But who will distribute this heavenly food? It is the Catholic priest who breaks this bread of life to God's children. The priest comforts and relieves the poor. priest comforts and relieves the poor. He consoles the afflicted and the sorrowstricken—he brings the peace of Christ into families torn by dissensions—He reunites neighbors that were estranged, he admonishes and reproves the erring and encourages the wavering. By word and example he points out to his flock the road that leads to heaven and to happi-Who is he that may be seen in the dead of night, going along the lonely coun-try road on his way to some obscure cabin or shanty in the forest? What figure is that which may be seen plodding through the mud in the midst of darkness and storm? Ah! it is the Catholic priest, going to visit the dying Christian in a remote and almost unknown cabin in the forest. He goes there without fee or any earthly reward. He goes there simply in the discharge of a sacred duty to bring consolation and comfort to the struggling soul; to inspire it with hope and confidence in God, and to ad-minister to it the sacrament of reconciliation and pardon as well as the Blessed Eucharist and Extreme Unction. Sud-denly the small pox or some other pestildenly the small pox or some other pestilence makes its appearance in a town or hamlet. The neighbors shun the plaguestricken house. Men on business go through unaccustomed streets to avoid it. The Catholic priest goes, as a matter of sacred duty, to the house that is otherwise shunned and banned, and exposes his life in order to bring peace and comfort to the plague-stricken victim. If other men should visit the pest-house, they would be spoken of as heroes worthy of admiration. spoken of as heroes worthy of admiration. The priest in visiting there, simply discharges the duty of his office and neither claims nor obtains public recognition for his great and sublime act. In that body that is racked with pain and swollen with disease, he knows there is an immortal soul made in the image of God and ransomed by the blood of Christ, and therefore he is by the blood of Christ, and therefore he is quite willing to expose his life in order to give life eternal to that poor soul and to enable itto reach heaven. When the dear dead, cold and lifeless, is borne to the church amid the tears of friends and the sympathetic regrets of neighbors, the priest is there to offer up the boly specifics for the is there to offer up the holy sacrifice for the soul that is gone; to seek for it eternal rest and life perpetual, and by holy pray-ers and benedictions to commit the mortal remains to the consecrated grave. It is no wonder, therefore, that St. Paul should was worthy of double honor; and our Lord Himself has promised that where he is there his faithful minister shall also be. His Lordship then went on to sketch the labors and virtues of Father Bayard in the priesthood for the last twenty-five

years and wound up an impressive and eloquent discourse by wishing him many

course, so now, God the Son obeys the years more of usefulness and faithful service of the priest and becomes incarnate in his hands in the sacrifice of the Mass. In the Blessed Eucharist our Divine dock committed to his care.

After dinner, which was provided for Father Bayard and his guests in the large dining hall of the convent, by the ladies of the congregation, the following address was presented to Father Bayard by the rev. gentlemen present:

REV. AND DEAR CONFRERE—Your co-

selves on finding so opportune a reason for testifying to your many endearing and edifying traits of character. At any other time we might leave ourselves open to the suspicion of addressing you in terms of flattery, but to-day it is a duty, as it is a flattery, but to-day it is a duty, as it is a real pleasure for us, to proclaim and ackrowledge your many sacerdotal virtues—to extol your ennobling qualities both of head and of heart—and to show our gratitude to you, as well for your prompt readiness on all occasions to lend assistance when required, as for the edifying life and brilliant example by which you daily encourage us in the practice of

ing life and brilliant example by which you daily encourage us in the practice of every clerical excellence.

For many reasons, which need not be mentioned here, we feel our hearts filled to overflowing with affectionate regard towards you, and with thankfulness that we have in our midst a priest according to God's own heart, unblemished, learned, accomplished and faithful to every days. accomplished and faithful to every duty

required of him by his sacred calling.

May you long remain amongst us a landmark of faith and piety, is the heartfelt prayer of your devoted friends and co-laborers."

A feeling reply from Fr. Bayard to the above address was followed by an entertainment, in which the drama of Cardinal Wiseman's "Fabiola" was presented in such a manner as to draw tears to the eyes of several of the party. This, as well as the entire programme, reflected the highest credit on the accomplished Sisters of the Holy Names, by whom the entertainment was arranged. Before its close a touching and eloquent address to Fr. Bayard was read by one of the pupils. Fr. Bayard was the recipient of numerous costly and elegant presents from His Lordship, the priests and many others, including those from the Convent and girls' Separate Schools respectively, and one, accompanied by an address, from the boys of St. Mary's Separate School. A feeling reply from Fr. Bayard to the

ST. PATRICK'S DAY IN OTTAWA.

SERMON BY REV. FATHER MILLER, C. SS. R.

This 17th day of March is celebrated throughout every part of the world where there is an Irishman. It is the anniversary of St. Patrick, justly called the Apostle of Ireland. He was born in the Apostle of Ireland. He was born in the latter part of the fourth century in the village of Bonanven Taberniæ. His father, Calphernius, sprung from the royal Romans, and his mother, Conchessa, was a niece of St. Martin, of Tours. At the age of sixteen his father's place was visited by a

Irish pagan lord. In the capacity of Shepherd boy, he was particular to learn the language, habits, in fact all the peculiarities of the Irish nature. Having made his escape he commenced in good earnest to carry out the feelings of divine inspiration which animated his young and tender soul. He had met a noble people. He had seen a nation of destinies. Music He had seen a nation of destinies. Music swelled in the land, but it lacked the harmony of hope and charity. The "Harp that once through Tara's Hall, the soul of music shed," but it had not those living and spiritual strings of

A CHRISTIAN HARP, whose ceaseless strains ascend on high in whose ceaseless strains ascend on high in canticles of love, in supplication and thanksgiving. Divine bounty reached him in his escape, strengthened his spiritual and bodily powers, binding them by gentle ties to the service and honor of God; and transforming his life into a hymn of advanting a continual carriers. hymn of adoration, a continual sacrifice. He returned to the Irish pagans, freed from the claims and powers of the world, absolutely, unreservedly and irrevocably dedicated to the service of God and

THE CONVERSION OF IRELAND. Pagan Erin, true to her Christian destiny, put her hand in St. Patrick's and was led from the pre-historic obscurity that surrounded her into the full light and blaze of Christian civilization. Fifteen centuries have passed away since the veil of pagan-ism was rent and the Christian sun of justice warmed the Irish faith. That sun of Christian faith never sank beneath the western horizon of Ireland. Therefore St. Patrick's Day is Ireland's day,—a day full of historic memories for every Irish heart; a day when all that is patriotic, religious and joyful swells the Irish soul. In every land, in every clime where the exiles of Erin are, St. Patrick's Day is celebrated with music and splendor; first because it is the feast of their patron saint, second because it is the day of their country, and third because it adds additional lustre to

the Irish faith and nationality.
HOW THE DAY WAS CELEBRATED. As has been usual in this city some years past there was no outside display in this city. Flags however floated from a number of public and private buildings, and the "wearing of the green" was very general was a proper of Lish eral among those who are Irish or of Irish

A High Mass was sung in St. Joseph's

College will play the "Hidden Hand," in three acts, followed by a farce entitled "Le Porte dans l'Embarass." The open-ing address will be delivered by Mr. Thos.

REV. AND DEAR CONFRERE—Your colaborers in the sacred ministry approach you with feelings of sincere gladness and affectionate greeting, to congratulate you on the happy occasion of your silver jubilee, and to express their warmest and most cordial felicitations.

We may also truly congratulate ourselves on finding so opportune a reason selves on finding so opportune a reason. an imposing solemn gaiety. The altar was beautifully decorated with natural was beautifally decorated with natural and artificial flowers, of a greenish color. The service was also very impressive. His Lordship Bishop Duhamel celebrated the the Mass. Rev. Father Pallier, parish priest of St. Joseph's acted as arch Priest; Rev. Fathers Sloan and Burns, deacons; Rev. Father Coffey and Leyden sub-deacons of honor. The choir under the leadership of Mr. J. C. Bonner, rendered Tauman's Mass in C. The solos were taken by Miss Louisa Smith, Mrs. P. E. Ryan, Mrs. Mara. Miss; 'A Kayanagh, Messrs. Jefferies and Miss A Kavanagh, Messrs. Jefferies and Belleau. Miss Ryan presided at the organ,

and a large orchestra assisted.

Rev. Father Miller, C. S.S. R., preached the sermon at High Mass in St. Patrick's church this morning. The learned divine took his text from the 11th and 12th verses of the second chapter of first epistle of St. Paul to the Corinthians. St. Paul to the Corinthians. He said that in the task which fell to his lot to-day, of preaching the panegyric of St. Patrick, the Apostle of Ireland, he had the exceptional advantage of addressing an audience that was fully acquainted with the rare merits and wonderful virtues of the great Saint. The mere mention of the name resounded his praises, for there existed in the minds of those who knew his life and

APOSTOLIC CARRER, the various outlines of his history; some representing him as an exalted follower of Christ in chains and slavery; others as of Christ in chains and slavery; others as a virtuous martyr of religion in constant danger of losing his life for Christ Jesus; others, in the labors and struggles of his sublime and devout mission. Behold him in the bitterness of solitude, gaze upon his struggles with sorcerers and demons, take cognizance of his

EXTRAORDINARY DEEDS and the incredible number of his miracles, and all must admire the consistency and indefatigable zeal with which during twenty three years St. Patrick fulfiled the duties of the true, genuine and sterling apostle. Hence, the reverend preacher said, what could he say in praise of St. Patrick that had not already been said by his more allower. The fame of said by lips more eloquent. The fame of St. Patrick has been spread throughout St. Fatrick has been spread throughout the whole world for more than twelve hundred years, but still, he believed that the Saint would appear to the audience not less admirable if he represented him

Apostle of Ireland. He was born in the latter part of the fourth century in the village of Bonanven Taberniae. His father, Calphernius, sprung from the royal Romans, and his mother, Conchessa, was a niece of St. Martin, of Tours. At the age of sixteen his father's place was visited by a MARAUDING BAND OF BARBARIANS, who seized and took into captivity young Patrick whom they sold as a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of Shepherd boy, he was particular to iearn who is a slave to an Irish pagan lord. In the capacity of the apostle was a combination which St. Which fully expressed the idea which St. Which fully expressed the idea which St. The dignity of the apostle was a combination which consisted of such different qualities of virtue and actions that it would be difficult to give a correct idea or picture of it. An apostle was a man called by God to the lightest office in the Kingdom of God, and at the same time was doomed to the lowest humiliations. In this sense St. Paul had named him "the one called by God to the lowest humiliations." AN APOSTLE, Christ." The apostle was also a man who

> but the best idea of an apostle was found in the expression in the text "The proofs of my apostleship," said St. Paul "are first in patience by which God tried me; secondly, in the miracles which God wrought to confirm my mission; and thirdly, in the virtues which God gave me the grace to practice." These three characteristics gave us a complete picture of acteristics gave us a complete picture of the apostle, and they were found in a singular, marked degree in St. Patrick, for gular, marked degree in St. Patrick, for we have seen that he was a man destined by God to perform the glorious work imparted by Him. Almighty God employed fifty-five years to raise St. Pat-rick to the apostleship, the preparation for this dignity lasting longer than the life time of many apostles. The reason for this was not because St. Patrick had resisted grace, for we read that grace, for we read that

IN HIS INFANCY he had received the rarest privileges from God. The cause was the superior excel-lence of the work which God intended to carry out through him. Like the other apostles he was entrusted with the same means which Jesus Christ had employed, Father, for the redemption of mankind, viz: the cross and His sufferings. No man was better prepared for the apostleship was better prepared for the apostleship than St. Patrick. After referring to the trials and tribulations of the saint in his earlier days, the preacher alluded to the great number of miracles wrought by St. Patrick, among which could be distinguished three different lines. Ist, th wonderful actions of his life; 2nd, the zeal of his apostolic mission; and 3rd, the weapons of his zeal. The working of miracles from his early youth to his death was a common thing. He had been known to have healed the blind, checked overflow-ing rivers, raised the dead to life. As he grew in years his entire person became more imposing. When he (the preacher) reflected how St. Patrick left France with fifteen or twenty scholars and went to Ireland, how he destroyed the idolatrous temples, put the sorcerers to shame, converted the nation and sanctified the whole island, it seemed to him that he beheld a repetition of the great conquest by the APOSTLE ST. PAUL.

APOSTLE ST. PAUL.
St. Patrick, the great champion of the A High Mass was sung in St. Joseph's this morning at 8 a. m., by Rev. A. M. Layden, assisted by Rev. F. Mayer, deacon, and Rev. O'Neil Boyd as sub-deacon. The College Glee Club formed the choir. This evening the students of the Ottawa temples. After he had created fifty parishes, seven hundred churches, raised four

thousand ecclesiastics to the priesthood, erected a great many monasteries and filled them with holy men and women, the Saint returned to His Father. It was owing to the fervent, constant prayers that the nation which he had converted to God, remained so steadfast to the Church. Of all Christian nations the Irish were the

most tenacious to the faith.

had its day, but almost every vestige of Christianity has vanished from the once beautiful and fair France. Germany has followed in the wake of the depression of religion, of faith and Christianity and in the place of true Christian theology, ideal-ism and atheism reign supreme. The name of God is a myth and faith a chimera. England had its Catholic kings and Catholic peoples, but her priests and bishops were dogged about and hootel at until finally the throne of a woman, anything but deserving of the name of a queen, stood aloof. One country, one people stood

FIRM, UNSWERVING, UNFLINCHING to the one true God in spite of every engine and mechanism that diabolical engine and mechanism that diabolical agents could invent, and bring to bear against the Catholic faith of Ireland. Notwithstanding the spell of desolation, ruin and destruction that prevailed in the Emerald Isle, monuments of the true faith and religion have gradually again towered up from the smouldering ashes. The blood of the martyrs became seed for the soil. The spirit of St. Patrick, the chivalrous character of this great apostle, the self-sacrificing zeal for the faith of Christ Jesus have permeated through the Irish nature. The Irish Catholic was, he said, a powerful agent, a trustworthy and said, a powerful agent, a trustworthy and valued minister of the gospel.

ST. PATRICK'S DAY IN GUELPH.

From an Occasional Correspondent Though the Irish portion of the population of our city have seen many grand celebrations of the birth of St. Patrick, never have they witnessed a more fitting observance of the national festival than in the year of grace, 1884.

in the year of grace, 1884.

In previous years the task of conferring honor on our patron saint, apart from the usual impressive devotional services in the Catholic church, fell on St. Patrick's Society, which is a purely national organization, but this time the field has been widened and, consequently, the celebration was more in keeping with the patriotic spirit which has always actuated the Irishmen of Guelph. Why it is that this year our celebration has been more imposing than before is easily explained.

Some few months ago a few members of the congregation of the church of Our Lady in this city, who had viewed with sorrow the ravages made by drink in the

Lady in this city, who had viewed with sorrow the ravages made by drink in the Catholic community met together and formed a temperance society called the "League of the Cross," with Rev. Father Plante, S. J., as Father Director and Mr. E. J. O'Brien as President. Small in numbers this heroic little band was, 'tis true, but the sacredness of their cause and the encouragement received from their the encouragement received from their Hely Mother the Church inspired them with a zeal and energy which was des-tined to bring success. One by one the membership roll of the society be-came augmented until in two months no less than fifty stauged towners. tined to bring success. One by one the membership roll of the society became augmented until in two months no less than fifty staunch temperance men could be seen going to communion in a body on the day prescribed by the ion in a body on the day prescribed by the rules of the society. Now the League of the Cross was beginning to be noticed. It had emerged from the struggles and dan-gers surrounding its infancy and stood proudly forth to command the attention and enlist the sympathies of a devout, Catholic people. The work of its zealous founders had been completed, and none oculd deny but that it was performing a greatand a glorious mission, and in future promoters and friends could well rely on the experience of the past for a full measure of success in the days to come. Steadily the great work proceeded, families who had been living in misery offered a fervent prayer of thanksgiving to the great God that a husband and father had been realisted for the state of the st een reclaimed from the baneful influences of intemperance, parents rejoiced that their sons who, they had good reason to belief, were on the path to drunkeness were brought into a society where they would get the encouragement and grace to shun the intoxicating bowl, and with all the prayers and words of encourage all the prayers and words of encouragement the work became more widespread until on St. Patrick's day, 170 names could be counted on the roll of this now grand temperance organization. As the society was principally composed of Irishmen or their descendants it was deemed opportune that St. Patrick's day should not pass by without showing that it their ot pass by without showing that in their ceal for temperance they had not forgotten their love and devotion for Mother Land. Accordingly 1t was decided to hold a grand entertainment in the City Hall, and extensive preparations were made for the same When the night arrived it was found that the new hall would not contain the audience and so the old one was thrown open. Soon it also became filled, and then was witnessed the unprecedented sight in this city of over 200 people winding their way homewards unable to gain admittance to a concert. The number present could not have been less than 1200. The programme opened shortly after 8 o'clock with a few remarks from the president, Mr. E. J. O'Brien. The local talent which took part was comprised of the following: —Mrs. Duffy and Mrs. McCrae ollowing :-Misses Carrol, Hayden, McElderry, Barrett, Brandon, Doran, Coffee, O'Connell, Gay; Messrs. Sheahan, Lynch, Downey, Jas.

Higgins, Flaherty, Jno. Higgins, Keough. All of these acquitted themselves creditably and it would therefore be invidious to particularize. Miss Kate Strong, of Toronto, a pupil of professor Fisher, crea-ted a very favorable impression, especially on the music-loving portion of the audi-

ence. Though but yet a pupil her voice has all the richness and culture of a pro-fessional, and in a short time she bids fair to rank as one of the leading vocalists of the province. The Messrs. Woods, of Toronto also did remarkably well. Their Toronto also did remarkably well. Their forte lies principally in comic pieces. To the Irishmen present, however, the great treat of the evening was an address by Mr. Jno. P. Aylward, an ecclesiastic in the "church of our Lady.' The speaker dwelt on the history of Ireland, the many holy recollections which endeared her to the hearts of her expatriated sons and the carer of the numberless bril. sons and the career of the numberless bril-liant stars which Erin had given to shine resplendent in the political and intellect-ual firmanent. The shameless wrongs of our native land were told in burning words and in flights of impassioned elo-quence the speaker eulogized her famine-stricken children for their Christian forti-tude and perseverage. So wall chosen was his beautiful language and with such reality would Mr. Aylward describe the peerless scenic beauty of the green isle that the heart of the exiled Irishman would for a moment bound across the dark blue Atlantic to the home of his childhood, where in imagination he would kneel at a mother's grave or bend in lowly reverence before the altar whereat he first partook of the Bread of Life. It was truly a brilliant oration and to no small extent may the succers of the entertainment be attributed to it. At some future time your correspondent may send the RECORD a few

CATHOLIC NOTES.

notes of the progress of our society.

New York is said to have the largest Catholic population of any city in the world.

It is rumored that the Rt. Rev. Bishop Vaughan is to be appointed Coadjutor to Cardinal Manning.

Leo XIII. instructed his almoner, Mgr. Sauminiatelli, to distribute 10,000 francs among the deserving poor of Rome on the occasion of the anniversary of his coronation, on Monday, March 3rd.

The Sacred College of Cardinals now includes the greatest genius and first divine among English-speaking Catholics; and in Cardinal Hergenroether, who was appointed in the same year as Dr. New-man, it has secured a great German histo-

rian. His Eminence Cardinal Simeoni, Prefect of the Propaganda, has sent 10,000 francs to Mgr. Puginier, Vicar Apostolic of Western Tonquin, on receipt of a telegram from that missionary announcing a massacre of the Christians of his mission and asking for assistance.

An exchange gives the following account of a most heroic sacrifice:—Frank Barnum, S. J., a scholastic at Boston college, has forfeited \$100,000 on account of his religion. His father was the late proprietor of Barnum's Hotel, Baltimore, and left his son \$100,000 on condition that he would not take orders in the Cathelia would not take orders in the Catholic Church. The will has been contested in

The Cardinal Archbishop of Westminster and of his willingness to serve, has been generally recognized by the Pall Mall Gazette when it says: "The Government have begun well by asking Cardinal Manning, who is marked out alike by his personal interest in social questions and by his representative position in the Roman his representative position in the Roman Catholic community, to serve on the Homes of the Poor Commission.

The wonderful growth of Catholicity in the archdiocese of Boston may be judged by the fact that it now possesses 160 churches, seven in process of erection, fourteen chapels and stations, 300 priests, eighty students in philosophy and the-ology, two colleges, four female academies, seventeen convents, ten orphan asylums, seven hospitals, forty parochial or free schools, and a Catholic population of about 320,000. With such an enormous increase both in population and church possessions as this shows to have taken place in the last twenty week. place in the last twenty years, it is easy to predict that a great and glorious future lies before us as a Catholic community The church in the nineteenth century does not stand still nor retrograde, but ever advances with great strides.—Boston

A little over a year ago, Miss Nellie McDermott, a member of the Church of the Immaculate Conception, Newport, Ky., was united in marriage to David Lintz, a popular young Hebrew. Bishop Tobbe flatly refused to permit them to be married in the Catholic Church or allow her to continue a member of the congre-gation after a marriage elsewhere. He gave but one atternative, and that Lintz should embrace the Catholic religion. Lintz refused to do so, and hold out till within a few weeks ago. The gave but one alternative, and that was held out till within a few weeks ago. The prayers and firmness of the wife, however, length prevailed, and on Sunday Father McNierney had the pleasure of announc-ing to his people that Lintz had become a member of the Catholic Church, and all was, therefore, ended happily.

REAL PALM.

We have on hand a supply of the real palm, for Palm Sunday. Those desirous of obtaining some will do well to call

EASTER CARDS.

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

My friend he was; my friend from all the With childlike faith he oped to me his oreast; No door was locked on altar, grave, or grief; No weakness veiled, concealed no disbellef; The hope, the sorrow, and the wrong were

And ah, the shadow only showed the fair ! I gave him love for love; but deep within, I rangnified each fraility into sin; Each hill-topped folible in the sunset glowed Obscuring vales where rivered virtues flowed Reproof became reproach, till common greater the captious word at every fault I knew. He smiled upon the censorship, and bore With patient love the touch that wounded sore:

sore; Until at length, so had my blindness grown He knew I judged him by his faults alone.

Alone, of all men, I, who knew him best, Refused the gold to take, the dross to test! Cold strangers honored for the worth the His friend forgot the diamond in the flaw.

At last it came—the day he stood apart, When from my eyes he proudly veiled hi

heart; When carping judgment and uncertain word A stern resentment in his bosom stirred; When in his face I read what I had been, And with his vision saw what he had seen. Too late! too late! O could he then have own, is love died, that mine had perfect

That when the veil was drawn, abased, The censor stood, the lost one truly prized.

Too late we learn—a man must hold his friend
Unjudged, accepted, faultiess, to the end.

THE STORY SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

So very popular was the persecution of Papists, that we find (1574) that a man, nicknamed Doctor Hendre, was torgiven the crime of adultery on account of his great exertions against Catholicism. But again being found guilty of the same offence, he was leniently punished by being placed in the stocks, where, in a great fury, he took his own knife and stabbed himself to the heart. We are told that, in 1575, after the

Reformed religion had been thoroughly established, no edition of the Scriptures nad as yet been published in Scotland. An order was given to print one, but years elapsed before it was finished, and each parish had to advance £5 as a contribution, of which £4 13s. 4d. was taken to be the price of one copy; 6s. 8d. was charged as commission. What absurdity to talk under these circumstances of the dissemination of the Scriptures among the people, or about the personal knowledge of the Bible by the people, having anything to do with the Reformation.

To show how justice was administered by the Reformers when one of their own party was concerned, it is only necessary to refer to "the singular collusive trial to refer to "the singular collusive trial which took place on the 26th of May, 1586, for the purpose of clearing Mr. Archibald Douglas, parson, of Glasgow, of his concern in the murder of Darnley. He had been in exile or hiding since, except during the Regency of Morton, whose cousin he was. But now it was thought he might prove useful in advancing the King's prospects in England; so with the most barefaced con-tempt for the very forms of justice, he was tried by a packed jury and ac-

In 1586, the Reformation did not seem to have effected much good, as the General Assembly reports the moral condu tion of the country as awful, "ugly heaps of sin lying in all parts of it; no spot but what was overwhelmed as by an inunda what was overwhelmed as by an inunda-tion of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft.oppres-sion, and finally with all kinds of impiety and wrong. The poor at the same time wandering in great troops through the country without either law or religion."
This same General Assembly demanded that all Papist noblemen should be at once sent out of the country, while cer tain priests should be sharply despatched by first ships, with certification that on their daring to "return they should be hanged without further process." The Privy Council Record informs us

that in 1601, "Sundry Jesuits, seminary priests, and trafficking Papists were daily creeping within the country." James Wood, the heir of Bonnington, in Forfarshire, was "excommunicated" simply because he was a Catholic, and afterwards, on a trumped up charge, connected with taking property from his own father's house, was at the Cross. James would have par-doned him, but Caldewood tells us that "the Ministers were instant with the King for a proof of his sincerity," and so the unfortunate youth had to be ex-ecuted. The Ministers were invariably on the side of severity and persecution. Whether the prisoners were "Papists" or "witches" they had no mercy to expoet from pharisaical ignorant teachers, who were principally guided by a liberal interpretation of a book they by no means understood—the Old Testament. Like the Jews in the time of Our Saviour when they saw their victim, the Minis ters never failed persistently to cry out "Let him be crucified!" The persecu-tion of the Reformers extended to the invasion of the domestic privacy of their unhappy victims. In 1601 the General arranged that certain Minis-Huntley, Errol, Angus, Home and Herries, and plant themselves in their families for the purpose of making them Protestant. This gross insult and refinement of persecution was duly carried into effect. Gilbert Brown, the good Abbot of New Abbey, was arrested near Dumtries, in August, 1605, by the Earl of Cranston, "not without peril from the country people, who rose to rescue him out of his hands." One special cause of Catholic persecution was the desire of the Government to further the cause of Episcopacy by pleasing the Ministers.
These men positively thirsted for the
blood of Catholics, and with fiendish
malignity, constantly urged upon the King the necessity of extreme measures King the necessity of extreme measures. In 1608 the General Assembly prayed for the execution of penal laws. In order to please them, the King's commissioner had to promise that "the sword

should strike without mercy or favour." should strike without mercy or havour.
In this same year (1608) we find one
of the very many cases where the reformed religion caused poor old women
to be most brutally burnt alive for the
alleged crime of witchcraft. "The
Earl of Mar declared to the Privy Council Earl of Mar declared to the Privy Council that some women were ta'en in Broughton as witches. . . . albeit they persevered constant in their denial to the end, yet they were burnt alive after such a cruel manner that some of them died in despair, and others, half burned, broke out of the fire, and they were cast in alive again till they were burned to death."

It would be tiresome to give details of the Catholic persecution. It was constant, searching and unmerciful. A Dominican monk of Aberdeen, named Black, who is described by his adversaries as respectable both for piety and learning, was stoned to death in the streets of Edinburgh because he had dared to dispute with Willow and other dared to dispute with Willox and other leaders of the Reformation. Black was the Stephen or proto-martyr. Numbers of others followed.

The Archbishop of St. Andrews was, in 1571, "dragged with but little ceremony to a scaffold, and put to a dog's death." "As touching his religion," says George Buchanan, "I reasoned with him, and could find nothing but that he was a papist, and exhorted such as were near at hand upon the scaffold to abide in the Catholic Faith." As the bell rung out the hour of the Angelus—six o'clock—this Archbishop was hanged on a gibbet at the Market Cross, at Sterling, on the 7th April, 1571. The next great martyr who boldly trod the scaffold was Mary Queen of Scots, and she was followed by John Ogilvie, a Jesuit priest, who was hanged for being a Catholic, on the 28th of February, 1615. Ogilvie was a man of good family and excellent education, who had for three months earnestly and diligently endeavored to offer the Holy acrifice of the Mass, and to perform his luties diligently as a priest in Glasgow. Thirteen or fourteen other Catholics wer arrested at the same time, but avarice of the authorities permitted them to escape on the payment of heavy fines. When Ogilvie was asked why he came to Scotland, he answered, truthfully and boldly: By order of his superior to save souls. The cruel Prespyterians then tortured him by semistarvation, and the deprivation of sleep, and succeeded in making him light headed and delirious. The king had a sneaking desire to save him, but was too cowardly and mean to exert himself, and as Ogilvie would not in any way admit regal authority in matters faith, he was left to the mercy of the Ministers "In declining the King's authority, in such matters, he did no more than the best of the Presbyterian clergy did—a cause in which they would persevere if they were wise." Ogilvie declared "I done no offence, neither will I beg mercy. If I were even now forth of the kingdom I should return. If all the hairs on my head were priests, they should all come into the kingdom." Spottiswoode, the so-called Archbishop of Glasgow, was among the most conspicuous in the per-secution of this noble Jesuit martyr; and we are told "that this hanging would, of course, have procured some popularity for the King and Bishops if it had proceeded from the right motive; but it was looked upon rather as a sop to the Min-isterial Cerberus, and a bid for their

extension of favour in the opinion of episcopacy."
The condemnation of Ogilvie was folowed in three hours by his execution. After spending some hours in prayer this martyr proceeded to the scaffold, where he was persecuted to the last moment of his life by the impertment importunities of the Ministers. One of these men—Mas-ter Richard Scott—took it upon himself to declare an obvious falsehood by calling aloud that his (Ogilvie's) suffering was not for any matter of religion, but for heinous treason against his Majesty. Ogilvie hearing this said, "he doeth me wrong," and a man, named John Aber-crombie, standing by cried out: "No matter. John, the more wrongs the better." Having ended his prayer, the mar-tyr went up the ladder, kissed the hangan, and called upon the Blessed Virgin Mary, all the saints, and all the angels to intercede for him. The executioner asked him to say "Lord have mercy on me. Lord receive my soul," which he mmediately humbly did, and was then

launched into eternity.

The Kirk it was—Ministers and elders that specially persecuted. The King and the Government rather trying to moderate the punishments. For instance, on the 14th August, 1615, three espectable citizens of Edinburgh named Sinclair, Wilkie, and Cruikshanks, were absolutely sentenced to death for merely entertaining the martyred Ogilvie and two other Priests. There was very great hope among the Presbyterians that these men would be hanged, but Caldewood, be hanged, but Caldewood, their own disappointed historian, tells us "The day following the trial they were brought forth to the scaffold. While a great multitude of the people were going to see the execution, there was a warrant presented to the magistrates of Edinourgh to stay the execution. So they were turned back again to their wards. The people thought this form of dealing rather mockery than punishment." The supposed spirit of the Old Testement vengeance, of hatred, of extermination, of virulent, relentless and searching cruelty—was the spirit of Presbyterian-ism in Scotland. The reformed Gospel of Jesus Christ consisted in narrow intolerance, despotism, and tyranny of a most offensive character, accompanied by vindictive persecution. The Reformation was specially opposed to liberty—there could be none under the rule of the It was an enemy to all the liberal arts, and in all respects a deadly foe to either mental or material progress. It was in spite of it, eventually, that Scotland lifted up her head after two centuries of strife, debauchery, and de-basement. All the great progress of the present day commenced with the nine-teenth century, and was as much caused the Reformation as much as the Goodwin Sands by Tinterden steeple.

The persecution of Our Saviour caused reconciliation between two of his judges, so did the persecution of the Catholic Church in Scotland by the Epis-copalians invariably form a means of re-

conciliation for the time between them and the Presbyterians. Chamber tells conciliation for the time between them and the Presbyterians. Chamber tells us, "Taking order with Popery was always a cheap and ready means of making political capital against Presbyterian opponents. We accordingly find the Privy Council at this date (1628) issuing orders against a number of persons of orders against a number of persons of consideration in the north, as well as the consideration in the north, as well as the priests whom they entertained." The order regarding the priests includes a roll of honour in which we find inscribed the names of the following missionaries the names of the following missionaries who had left all things to suffer persecution for teaching the truth: Fathers Steven, Ogilvie, Stitchill, Hegitts, the Capuchin Leslie, commonly called The Archangel (Father Archangel), Ogilvie, Leslie (commonly called the Captain), Andrew Leslie, John Leslie, Christie (commonly called the Principal of Dowie), with the other two Christies: with the other two Christies; Brown, Tyrie, three Robertsons, Robb, Paterson, Pittendriech, Dumbreck, and Dr. William

Let us briefly glance at the life of a

missionary in Scotland: The young, rich, and accomplished Count Leslie had been trained a Calvinist, but his naturally good disposition and conduct led him to take an interest in religious inquiries, and when in Paris he became a convert to the Catholic Faith. Threats of being abandoned to the direst poverty had no effect, and young Leslie was turned upon the world destitute both of patrimony and friends. He then determined to devote himself entirely to God, and having proceeded to Rome, was enabled to enroll himself among the Capuchin Brothers of St. Francis under the name in religion of Archangel. Eventually he was ordained a priest. Twenty years had elapsed when his mother sent her son, by a second husband, the young Baron of Forcy, with the special object of alluring Father Archangel, with a promise of the estates of Monnymusk, to renounce his religion, and return to Scotland. The two broth ers met at Urbino, and the younger shortly afterwards became a Catholic, and on his return to his native land he was turned out of his mother's house in Father Archangel filled consequence. Father Archangel filled for some time the office of preacher to the French Court, but his heart yearned for the conversion of his relatives and his countrymen. He devoted himself to this great work, and, having returned to Scotland, visited his mother's house in disguise, and having eventually discovered himself, was able by his prayers and teaching to convert the entire h hold. Then, going forth fearlessly, he preached the truth everywhere, confut-ing the Calvinistic ministers in a very easy manner whenever they entered into theological disputes. With the ardent zeal of an Apostle he risked his life on innumerable occasions, frequently going so far as to meet Presbyterian congregations coming from their places of wor-ship, and telling them plainly that what their Ministers taught was erroneous. His earnest captivating eloquence, holy life, and undaunted bravery soon produced a wonderful effect, and it is stated that no fewer than four thousand per sons in Aberdeen and its neighbourhood were brought back to the bosom of the He now became a special object of hatred and persecution, and so envenomed and severe became the efforts of the Ministers, that they at length succeeded in forcing him out of the realm into England. His mother was driven penniless and homeless into the world because she dared to believe as her conscience dictated. Her asylum was a wretched hovel on the estates which were once her own, and there he son (Father Archangel), disguised as a poor farm labourer, ventured to come and visit her. Presbyterian spies so dogged his steps that he was shortly afterwards obliged to fly to the Continent; but he only went to return. Ship wrecked on the Isle of Wight, Fath Archangel and a priest, who accompanied him, were saved, after having converted two English fellow-passengers. At Aber-deen the news awaited him that his mother was dead. Again and again he braved every danger to carry on his Apostolic work, and was so greatly suc_ | Scotland is submitted as a humble concessful as to enkindle against him such | tribution to this literature. | executed the orders of Nero and Donillong which is corrupt. Yes, to the ancestors of the oppressed sons of Erin, the proud of the world. fire of persecution as obliged him to obey a summons to appear before the King in London. He died on the frontier of Scotland, overcome by his excessive and continuous labour for that religion, in whose cause he most cheerfully gave his life. This is the sketch not of one missionary, but of all. With ardent devotion and zeal they kept up the flame of faith in the hearts of the faithful during the darkest ages. Catholicism was never extinct in Scotland. There were

always the ten just men to save the country, and now, at last, Phœnix-like the ancient Hierarchy has risen trium. phant from its ashes.

The deplorable ignorance of the Presbyterian divines was not only shown in connection with witchcraft and religious persecution. We find that, in 1629, a man named Alexan der Blair was sentenced to lose his head for marrying his first wife's half-brother' daughter. At the same time marriage with first cousins was not forbidden Texts from the old Scripture were wrested in the most absurd and dangerous man ner so as to make acts of immorality crimes of the greatest magnitude "fit to procure the wrath and displeasure of God to the whole nation," Pharisaism has rocure the wrath and displeasure of God to the whole nation," Pharisaism has always been one of the great works of Presbyterianism, and certainly has not a good effect on public morals. Whitened sepulchres mark the progress of Protest antism in Scotland. In spite of the pre tended zeal for strict morality, and the vengeful punishment of unfortunate sinners, we are told both in Lamont and Nicols Diaries, that "the preachers of the time only plunged the people into the extreme of excessive and unnatural vice, impurity and degradation." Nicols says "Much falsehood and cheating were daily detected by the courts, for which there were every day hangings, scourgings, nailing of ears and boring of tongues, and as for adultery, fornication, incest, bigamy, and other uncleanness and filthi ness, they did never more abound in Scotland than during this period. Under heaven there was not greater falsehood, oppression, divisions, hatred, pride, maland envy than was at this time, and divers and sundry years before, ever since the subscribing of the covenant,

every man seeking himself and his own

The fierce, searching and intense persecution of Papists went on, generation after generation, with but little intermission. In 1629 we are told that it had reached such a pitch of keenness that it reached such a pitch of Reciness that it was not possible to maintain. Men were forced by the Kirk to pretend to conform, which was all that was necessary, and the mockery of religion was insisted upon under the most severe penalties. Priests were hunted, and, wherever cap-tured, treated with the utmost rigour; and the extension of the right of worship ping God according to the individual conscience was as much a sham as the pretended righteousness and purity of the sect. In 1634 the Privy Council fulminated terrible penalties against the south-country Papists. A man and woman, who had dared to be married by a Catholic Priest, were immediately im-prisoned in the Tolbooth. Seven women who had heard mass, and were too nonest to declare that they would conform to the Protestant religion, were committed to prison in Edinburgh, "to remain upon their own expenses." Now and then a smart search brought out "one or two cowed 'professors of the abhorred faith. A small clerical party, supported by a couple of bailies, went out of Aberwho had heard mass, and were too honest by a couple of bailies, went out of Aber-deen on the evening of Sunday, 16th April 1643, with caption to take Alex April, 1643, with caption to take Alex. Hervie in Groundhame for Popery, who was lying bed-fast in the gout." Two days later a priest was seized, who was violently driven forth from the kingdom, and informed that if he came back he would be hanged.

In 1651 another northern laird, Sir Gilbert Menzies of Pitfoddels, was plundered most severely, and his wife and children turned out of doors for the dire offence of being Catholics. After giving particulars, Chambers says that "these historiettes are but examples of a large

But it would be as tiresome as it is needless to give further details of that persecution of which the Reformation was the origin, and for which it was responsible. From the time of Knox to Lord George Gordon's riots in the reign of George III., intense ignorance of the doctrines of the Church and intense ntolerance prevailed. At one time women and children are the objects of the fury of the Ministers; at another time aged and infirm men-always the Priests. Persecution for justice sake had to be suffered for centuries from those whose lying boast it is to have introduced liberty of conscience. The rabble were thoroughly inoculated with a hatred for Popery. Catholicism was nious manner as really to be a mere myth or creature of the imagination. Lying has, indeed, always been the principal

bulwark of Protestantism.

In 1688 all the houses and property of Catholics in Edinburgh, as well as the catholes in Edinburgh, as well as the mansions of several noblemen, were mercilessly destroyed. The spirit of hatred continued; and, alas! so long as Presbyterianism proper exists in Scotland, must continue. It was not until the nineteenth century that Catholics were enfranchised, and the rapid growth— Phonix-like—of the Church of God in scotland is a subject well worthy of our best thanks and of our warmest gratulations. The ancient Archbishop-rics of St. Andrews and Glasgow again live, and the venerable Bishoprics of former days have been re-elected by the some Holy See, in communion with which Mungo and Columbkill taught, Malcolm, Margaret, and David governed, and Bruce and Wallace fought.

In connection with the revival of religion clearly indicated by the restoration of the Hierarchy, it is full time that proper attention should be paid to the history of Scotland in the dark ages of Presbyterian persecution. All that the Catholic Church requires is the truth. Let it be told. The biographies of the many missionaries who spend themselves for their souls, and the souls of their countrymen, requires special attention. The present rough and imperfect sketch

THE END.

Hard to Believe.

It is hard to believe that a man wa cured of a Kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was acdeath's door. complished by Kidney-Wort in the person of M. M. Devereaux of Ionia, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort. I want every one to know what a boon it is.

Mr. W. A. Wing, Westport, writes wish to inform you of the wonderful results which followed the use of Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had reduced me to such an extent that I was unable to work. I tried was removed in unable to work. I tried many remedies sion, and before three bottles were used I am glad to say I was restored to perfect health.

erers of Chronic diseases, 36 pp, symptoms, remedies, vise. Send stamp—DR. WHITTER, 290 Race St., ii, O., (old office). State case.

A Valuable Hint. Artizans, actors, sportsmen, mechanics and laboring men, in fact all who unduly exert muscular strength, are subject to painful contractions of the cords, stiff joints and lameness; to all such Hag-yard's Yellow Oil is a prompt relief and

The people of this country have spoken. They declare by their patronage of Dr. Thomas' Ecletric Oil, that they believe it to be an article of genuine merit, adapted to the cure of rheumatism, as well as relieves the pains of fractures and dislocations, external injuries, corns, bunions, piles, and other maladies.

Weather Probabilities.

Foretelling the weather is uncertain at the best, but it is certain that if you catch cold in this changeable climate you can best break its ill effects with Hagyard's Pectoral Balsam, the most reliable and pleasant remedy for coughs, colds, bronchial and lung complaints. It is so agreeable that even a child will

LECTURE BY FATHER COONEY.

From the Albany Times, March 17th. Very Rev. P. P. Cooney, missionary of the Order of The Holy Cross, delivered an eloquent lecture in St. Ann's church, last evening, on "The Battle of Life and the Irish Race." The church was crowded to its utmost capacity and the utterances of the speaker listened to with rapt attention by the audience.

The very reverend lecturer proceeded first to define what the battle of life is. It has always been the battle for the true faith and the worship of the true God. The battle for temporal life is a very important one, but the battle for spiritual life is as much more important as the soul's interest and value are above those of the body. We find that believers in the true God in all times were compelled to fight and to die in defence of their faith. Witness the Israelites through their checkered history. Though but a handful in the midst of millions, God made them the instruments of his God made them the instruments of his victory in every instance. The Christians in the beginning of the church had to continue the same battle. They fought and bled and died by hundreds of thousands, yet multiplied the more; so that "the blood of martyrs is the seed of Christians." became a properh. Of all modern tians," became a proverb. Of all modern nations, the Irish people present, to the enlightened historian, the most perfect type of the power of faith as a conqueror, and of the power of suffering to spread that conquering principle as they carried it throughout the nations of the world.

For the last three hundred and fifty

years the British government has been engaged in an unceasing and multiform effort to strike out Ireland from the catalogue of nations, and this for no other reason than that she would not accept the novel doctrines of the reformation but chose to cling to the ancient faith of christendom : for this she had been proscribed and persecuted with a ferocity and a bigotry unparalleled in the history of political denomination and oppression. Yet the English government claims the first place in the list of civilized governments. She uses every in-strument in her power to barbarise, and then reproaches her subjects with bar-

Vet history turnishes the testimony that Ireland's faith is Ireland's victory. In order that we may more clearly understand Ireland's true glory, let us cast a glance upon her as she was before the advent of her Spiritual Liberator—her "Glorious Apostle"—St. Patrick.
That Ireland possessed a literature and was therefore in a measure civilized

and was therefore, in a measure civilized before she received the light of Christianity, is unquestionable. She had books written in her own characters, many of which regarding her mythology, the first Christian missionaries destroyed. We find that when she first received

Roman literature, her predeliction for her own letters was such that she wrote the Latin language in the Irish charac-

ters.
She had her own law, the Brelion Code and the Customs of Tanister. Greece had her Solon and Lycurgus; Rome had her Numa, long before the epoch of Christianity; why then should Ireland be deprived of the legal beauty with which was decorated by her Loghaire, her Ollomh, Fodhla and many others at as early a date as either the Greek or

orders of knighthood, from which sprang the "Saxon Association," which was one of the first exhibitions of chivalry on the European continent. Are these records and documents which certify Ireland's early eminence all fiction? or, are their statements facts? If they are facts, are they not evidence of, at least, a partial civilization?

We find no claim to similar documents -no notion of similar institutions among the uncivilized children of Nature. may we account for the ease with which Ireland received the light of Christianity, for which she is so justly distinguished.

executed the orders of Nero and Domi-

India, Ethiopia and Persia were not ehind in their hatred to the name of Jesus and the emblem of His holy cross. But Ireland furnishes a solitary and splendid exception. In their stubborn and uncultivated soil, the seed of the word was to be watered by the tears of the sower; and the sacred germ was to be nurtured by his blood, ere the plant could flourish. To this fact, all the historians of the nations that have embraced our doctrines testify. But the Island of Shamrocks had her soil prepared for the doctrines of the cross. Neither the pride of the cruel despot, nor the fury of the barbarians, was characteristic of her king or ofher people. Long accustomed to a little light, they were better pre-pared to endure and examine that brilliant orb which now mounted above their horizon in effulgent glory. Hence, when, in 432, St. Patrick landed in Ireland he found a cultivated soil in which to plant the sacred tree of faith whose branches have since extended to every corner of the habitable globe. Patrick had not barbarians to deal with. who could not understand the reaso ableness of our holy faith. He found a people who were already far advanced in human science, but whose minds were imbued with the principles of a false religion. Yet he was not dismayed; for the weapons of his warfare were not carnal, and his heart was burning with that sacred fire which our Saviour came from heaven to kindle. He therefore boldly appeared before the nobles, sena tors and kings of Ireland, then assembled in council in Tara's hall—not the Tara of to day, with its broken arches, fallen towers, and silent harp—but the grand, majestic, living Tara in that glorious hall. By means of the simple shamrock, he taught them the doctrine of the Holy Trinity, and then, by the cross, he explained to them the mystery of redemp-tion; by the three leaves, on one stem, equal, distinct and of the same nature, e gave them an idea of the three divine persons in God, equal, distinct and of the same divine nature. The shamrock, therefore, became the emblem of the Christian faith. Hence, the joyous emo-tions which even the sight of a shamrock awakens, on St. Patrick's Day, in the

breast of every Irish Catholic, in whatsoever part of the globe his lot may be cast. To day, then, Irish Catholics seek the shamrock in the midst of the snows of the north as well as in the balmy sun-

shine of the south.

Like St. Paul, in the Areopagus, St. Patrick appeared in the hall of Tara as God's messenger, and by the thunder of his divine eloquence the hearts of his his divine eloquence the heats of his hearers were opened, the faith of Christ was planted and Ireland was converted. Call her not fickle and barbarous because call her not notice and parparous because she so easily opened her heart to the in-fluence of divine faith; for, fifteen hun-dred years of steadfastness in the faith and the sacred blood of millions of marand the sacred blood of millions of mar-tyrs, shed to maintain and defend it, amply refute the calumny and prove Ireland's sincerity. So true it is that truth, like a legitimate sovereign, needs no external aid to secure adhesion and homage, and reign in the world of mind and intellect; while, on the contrary, error, like a usurping tyrant, can only impos on the credulity of men, and secure, b violence and fraud, the empire thus at Convinced of the doctrines preached

by the glorious St. Patrick, they willingly delivered up their temples of idolatry to be occupied by the apostles of the Lamb, and, casting down their idols, they erected the emblem of a crucified God. Ireland now added the gem of Roman literature to the treasures which she had long possessed. Her clergy and laity were emulous of each other in making progress in the new field of learning to which St. Patrick had introduced them. Ireland ere long was destined to be use ful to the rest of Europe. Roman degen-eracy had permitted Roman freedom to

Barbarism had eclipsed the brightness and polish of the Augustine age, and lit-tle was left of its former brilliancy, save the tints which were refracted from the rays of departed luminaries. The fifth century of the Christian era was, in learning, like a fine evening within the tropics—the short interval that is given to enjoy a glorious view between a bright day of burning calm and a night of thun-der. Vandalism and Pamonian fury raged and desolated the west. The Saracen swept the east and Moslem infatuation tore from Africa what the Goth had spared Iroland was saved from this general deluge, and then, as in another ark, were preserved the means of rekindling the torch of science. Among all impartial historians is the testimony uniform and uncontradicted, that in Ireland, during this reign of terror, the schools were in the perfection of vigor and in the highest credit, and that she fully deserved those high titles, "Insula sanctorum et doctorum"—the island of saints and teachers. These are titles of which no other spot on the globe's surface can boast, and which she received with the unanimous consent of the world. Strangers from all parts of the then known world flocked to her schools for knowledge. Among others, the British youth were not behind in availing of the advantages thus placed within their reach. This is testified to by their own histor-

When the Britons had been subdued

by the Saxons, and the Saxons assailed by the Danes and the Danes again ex-pelled by the Saxons, the state of learning and civilization was very low in England. Invited by the illustrious Charlemagne, the sons of Hibernia founded the two first universities of the world the celebrated universities of Paris and Pavia—in which they taught—as well as in many others of the principal schools of the continent. Among others of the principal English who were educated in principal English who were educated in Ireland, was Alfred, the father of Eng-lish liberty. In the Irish schools, he was trained to letters; in Rome and the Emerald Isle, he imbibed his principles of legislation. The sons of Ireland may, therefore, justly claim a share in the spirit of the British constitution which was framed by their ancestors, and Alfred, surnamed the Great—a constiguished.

The Roman proconsuls and preators

tution, the general principles of which are excellent, but the administration of which is corrupt. Yes, to the ancestor present rank among the nations of the world, in the catalogue of which she deserves to be placed last, but claims to be first. She seems to say, "I am the Nebuchadonozer, and no other God shall be adored in the kingdom statute. without once reflecting that perhaps the little stone which is to crush the gigantic idol has already been hewn from the mountain, by the hand of Him who is the King of kings. Where can she point to a battle-field stained with the blood of her troops, on which the foremost among the victors were not the brave sons of Erin; among whom, hero of Waterloo and conqueror of

Napoleon, stands conspicuous?

But how has England returned all those favors and benefits? An! true friend of liberty, who is not well versed in the answer? It is wholly contained in two words, treachery and oppression. She has resolved that the cross which gave her King Alfred, and the Magna Charts should not crown a square inch of Irisl soil. To effect this she has resorted to every unjust means which lay in her power. She has endeavored to strip Ire-land of her deserved honor and heap upon her undeserved shame. She ha monopolized all the wealth and resources of Ireland; she has corrupted the tonts of history and testimony, and rendered them but the sources of a bigoted pre judice and calumny. This was thought the most effective means she could pro cure to turn the attention of the world from that star to which it was so accustomed to look for light.
And yet Ireland can boast of
the succession of 197 kings, 61 cf whom
reigned from the introduction of Christianity by St. Patrick in 432 to the year 1172, when King Henry the II. attempted to rob her of her government. Thus was Ireland governed, by her own sons, without any mixture of foreign blood, for more than two thousand years. In proof of this fact, we have the most unquestionable historical evidence. Hence we have the clearest evidence of the falsity of the vague assertion of British hireling that Ireland is incapable of governing

herself. Yes, she did it, when England was

come from Education the glory under the lie child either by no Cathol his childre structions perty. The egislative any instru or abroa than two l alty of exi pounds st informers standing many were mental py at the apr among wh nell occup in disguise peril of the heaven th For the ed Irish esta Spain, Ita they esta —the last to preser this the their d and their warfare fo that enge Irish Cath over the v their faith asked of the Pope. he usurp. swear not die, but n land knev was to ab advice of who said Pope and and by thi earned for

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shrouded in barbarism, Ireland laid the foundation of the British constitution, one element of which—namely, the republican—was the germ and root of our American constitution. So, notwithstanding all that has been said, sung and written by the children of Ireland, her orations and poetry either supers to the ten by the children of Ireland, her ora-tions and poetry either appear to the world as the property of her taskmasters or they are almost unknown out of Ire-land. So half-learned Englishmen are accustomed to ask "Who reads an Irish accustomed to ask "Who reads an Irish book ?"—just as they used to ask, "Who reads an American book ?" But so the incredulous Jew asked, "What good can come from Nazareth?" Yet it was the home of the Redeemer of the world. Education also, which had been so long the glory of Ireland, was prohibited under the severest penalties. No Catholic child was allowed to be instructed, either by a Catholic or a Protestant, and no Catholic parent was allowed to send no Catholic parent was allowed to send his children out of Ireland to receive in-structions, without forfeiting all his prostructions, without forfeiting all his property. Thus, by these savage laws, more than nine-tenths of the population were legislatively prohibited from receiving any instruction whatever—either at home or abroad. No bishop or priest was allowed to exercise any of the sacred duties of his ministry, for more than two hundred years under the pensity of axile, and even death—and fifty alty of exile, and even death-and fifty pounds sterling was the reward of all informers against them. Yet, notwithstanding these threats of the tyrant, many were they who raised themselves mental pyramids, who stood undaunted at the approach of the threatening storm, the wearner was all the specific threatening storm, the wearner was all the specific threatening storms. at the approach of the threatening sorm, among whom the magnanimous O'Connell occupied first place. The priests, in disguise, moved among the people, administering the sacraments at the peril of their lives, and when their splendid churches were torn down the rock furnished the alter and the capacity of furnished the altar, and the canopy of heaven the church in which to say mass. heaven the church in which to say mass. For the education of their children the Irish established colleges in France, Spain, Italy and Belgium, and at home they established the "hedge schools"—the last resort of a people determined to preserve their intelligence. In all this the priests were their leaders, their defenders and their guides, and their faith was their strength and their consolation. It is this terrible warfare for the preservation of their faith warfare for the preservation of their faith that engendered and fostered that deep love for the priesthood, for which the Irish Catholics are so justly distinguished, over the world. For, if they surrendered their faith, they were promised liberty, wealth and honor. All Henry VIII. asked of Ireland was to swear that he was head of the church and to abandon the Pope, whose office he wished to usurp. But Ireland answered, through usurp. But Ireland answered, through her ever-faithful priesthood, "we swear not to blasphemy; we are ready to die, but not to surrender our faith. Ireland knew well that to abandon the Pope was to abandon the Church. Well did she follow the last and most precious advice of St. Patrick, her glorious apostle, who said to the Irish bishops: "If any doubt arise among you, appeal to the Pope and abide by his decision—his is the voice of Christ." Ireland obeyed, and by this obedience the Island of Saints earned for itself another glorious title-"The Crucified Apostle of Nations."
Thus, by her adherence to the Pope, Ireland possessed her Catholic faith, and by the strength of that faith she has successfully resisted, through seas of blood,

England abandoned the Pope, and thus abandoned the church. Scotland did the same, and lost her nationality. Thus we see that the Catholic faith is Ireland's victory; for the preservation of that faith has been the battle of her life.

the absorbing and deceitful power of England, and thus saved her nationality,

for England must say, "Great Britain and

The reverend lecturer then developed the main characteristics of the Irish people, showing that they are the outgrowth of their faith, and closed his eloquent lecture by exhorting his hearers to cling firmly to the rock on which salwhich, must inevitably entail eternal

LANDLORDISM IN CLARE.

Sad Story of an Eviction Near Lisdoonvarna.

Rev. M. Killeen, P. P., writes as follows to the Dublin Freeman's Journal: "I will thank you if you allow me to bring before the public through the Freeman's Journal an eviction which took place a few days ago near Lisdoonvarna, and which has excited a most sad and painful interest. The doleful story and the sur-rounding circumstances which bear upon it, in short, are these. The tenants are Thomas Hillany, his wife and family. The children are all of tender, helpless years. The landlord is James O'Brien, years. The landlord is James O'Brien, Esq., D. L., Ballinalacken Castle; the agent, John B. M'Namara, Esq., J. P. The extent of the farm (it is exceedingly limited) is eleven acres and three roods. The valuation of the place is £12 10s., while the rent—the enormous rent.—was while the rent—the enormous rent—was £56. This sum was paid for several years, till the last payment became impossible. The landlord at length will agree to take £37 6s. Even this the tenant in question struggling so long against the current of such adverse circumstances, is quite unable to undertake to pay though somewhat lighter than the former. Some friends appeal to the agent, J. B. M'Namara, Esq., J. P., to allow them to remain in the house a fortnight longer, and that the good good part lawary bears is of that yet this good gentleman's heart is of that steely stuff that even in those winter days of piercing wind and chilly cold, the father, the mother and the helpless babes must go out landless, homeless, into the mustage out landless, homeless, into the did world. In reference to the estate of James O'Brien, Esq., D. L., I might mention many matters which would throw a flood of light upon the conduct of landlord and agent here in recent times. Lest I might incur the charge of being too prolix I shall only mention just this. I am aware that in some cases the agent whose name I have given gave certain written forms to tenants to sign, which the tenants did not know the significance of, while they, by putting their names to them, put themselves out of the advantages arising from Mr. Gladstone's land act of 1870. I shall not mention

landlord, agent and estate; indeed the little I have sent tell a rather pitiful tale, and point a moral sad enough indeed. Cold, sir, is our wintry wen her, harsh the gales, biting the merchess sleet; colder still, sharper, more unpitying the heart of landlord or agent that will tear from land and nome. from land and nome a poor tenant for not paying a rent such as I have told you, and will send the homeless mother and infant to seek a shelter, if shelter they can find anywhere."

ARCHBISHOP RVAN'S SERMON.

THE TEMPTATION OF CHRIST AS APPLIED TO MODERN LIFE.

St, Louis Western Watchman St. John's Church was completely filled last Sunday morning with an audi-ence anxious to hear Archbishop Ryan discourse. This was also his first public appearance since his return from Europe, and his congregation showed their appreciation of the prelate's remarks by the numbers in attendance. After the reading of notices Archbishop Ryan entered the pulpit and read the Gospel of the day, taken from St. Matthew, chapter iv., which relates the temptations of Christ.

He then said:

During the whole season of Lent, my dear brethren, we should ever bear in dear brethren, we should ever bear in mind the two great objects for which it was instituted. The first, with regard to the past, the second to the future. Both are expressed by the apostle in the Gospel which I have just read for you, with regard to the past, if we be in sin, we are called on to turn to God in fasting and weeping and mourning, to rend our hearts, and not our garments, and to turn to him who is our garments, and to turn to him who is rich in mercy and ready to forgive. If we be not in actual sin, we are called also in fasting, weeping and mourning to do penance for that past which is stained with sin : sin which, though God may have forgiven us because of our repentance, we should never forgive ourselves because of its commission; and also, because to sin attach two punishments... the eternal punishment of hell, and the temporal punishment which remains even after it is forgiven, and must be endured here or in Purgatory hereafter. It is a fatal error to imagine that when a man makes an act of contrition for his sins, no matter how great these sins may have been, all is now over, and covered and purified, that he may think no more of that past. This is unreasonable. The wounds that sin inflicts upon the soul are too deep, and there remains for man to repent for these sins in fasting and weeping and mourning, even as David repen-ted after he was assured that God had forgiven him, and cried out, "Wash me yet more from my sins, and cleanse me from iniquities. Cast me not away from thy face forever, and take not thy holy Spirit from me, for my sins are always

Spirit from me, for my sins are always before my eyes."

Therefore, whether in sin or converted from sin, we ought to regard this as a penitential time, and to look upon that past life, with its lessons of our own weaknesses, with its ingratitude to God, to look upon it and to thank God that we are not long ago cast from his face forever, as we have deserved. And, with regard to the future, we should, during regard to the future, we should, during Lent, so fortify ourselves that we may be prepared for the temptations that we have to meet and for the danger of eternal loss. The danger in which we must live and must continue whilst surmust live and must continue whilst sur-rounded by the evil influences that in the past, have caused our many falls. There is no position, my dear brethren, in which we can be free from these temptations; there is no degree of acquired virtue that will render us certain of perseverence if we

DO NOT FEAR AND TREMBLE. Surely, you will say, that one before the face of God, basking in the sunlight of his presence, seeing him face to face, ministering te him, seeing his glory, and his power and his loveliness, that he would be free, or that a man created after the image and likeness of God, without concupiscence, without the influence of the world to corrupt him, that such an one, walking with God, would be free from the danger of falling; or that a man living with God incarnate, speaking with him, praying with him, seeing his miracles, seeing his love to man, seeing his hatred of sin, would be free. Yet, in all these positions, beings have fallen. The first archangel, Satan fell in the sight of God. Adam fell while he lived in the very Garden and walked with God, in the language of Scripture; and Judas Iscariot and Peter fell—most miserably fell—in the very company of Jesus Christ. So there is no security, and therefore, is this a matter of great importance for all, no matter how virtu-

Our divine Lord is our greatest mode in the hour of temptation, and there is nothing, brethren, that tends so to prove to us the enormity of sin as the fact that Jesus Christ, the incarnated deity, should have been offered on the cross to atone for sin, and should have submitted to the humiliation of these temptations of which I have just read, in order to be our model to contend with temptation. Having suffered, and being tempted, saith the apostle, he is able to strengthen those who are tempted. He was tempted in order to afford us the model of successful resistance to temptation. He was tempted from without, not from within. Within that glorious human soul, the lower appetites were perfectly obedient to reason. No rebellions of concupiscence. There was peace—the peace of God. But from without came this temptation to our Divine Lord. I say this shows us the enormity of sin, on account of which our divine Lord submitted to this humiliation, and the ques-tions of the nature and enormity of sin are the great questions that we ought to face at this day. It is because the age

DOES NOT UNDERSTAND WHAT SIN IS ; how enormous it is, that errors such as that of the non-eternity of hell, errors of various kinds are entering inward and various kinds are entering inward and corrupting so many who should belong to the body of true Christians, in fath and in deed. Philosophic errors concerning the nature of sin, pantheistic errors by which man is made part of God, and thus God sins (if there be sins at all) in man, errors when the whispered sophismore just now in respect to that model | try of passion say to us, oh, sin is natural,

the tendencies of our nature are toward it, there are harbored tendencies that are almost necessitating—you will find, at the foundation of many of the philosophic and religious errors of the day, something to lessen the enormity of sin, if not to destroy the idea of sin entirely. Because, consciously or unconsciously, man's intellect is darkened and corrupted by the influences of the passions and the desire to do what is wrong without the desire to do what is wrong which being disturbed by what is right—the idea of the heart to have what it wants without any rebellion on the part of the intellect or of the higher feelings of our nature. This is sometimes unconscious, but if you examine systems of philosophy, false systems of religion, you will find that there is at the end something to lessen the enormity of sin; something to make man more comfortable under the lashes of his conscience, to render them less severe. And so, it is well, in this time of repentance, to look at sin as it is,and to know how great it is. The sin that crucified Jesus Christ; the sin that ren-dered him so humiliated that he would speak with the enemy of salvation himself in order that he might afford us an example in the moment of temptation, that we may not fall into sin.

And, first of all, he is the example to

us of how to prepare for temptation. He tasts forty days and forty nights; he is in solitude, as St. Luke says, in the desert with the beasts of the field. He is ert with the beasts of the field. He is there alone; he is there in mortification; he is there in recollection. When the tempter caused the fall of our first parents, he met them in the garden of delights; when the tempter faced the second Adam, he met him
NOT IN A GARDEN OF DELIGHTS,

NOT IN A GARDEN OF DELIGIES, but in the desert; pale, suffering, in soli-tude, in union with God, to teach us, brethren, that to prepare for temptation is a matter of immense importance; that there must be a habitual spirit of recollection and of mortification by prayer, that we may not be surprised when the temptation comes upon us; bearing solitude, bearing the cold atmosphere, living above the world. The mariner will tell you that his greatest danger is not from the storm—there are premonitions of the storm—but in the darkness of the fog, when he has to watch out and when he can see but a little ahead of him, when he can not take correctly his bearings; when the sun appears not at noon in the midst of that darkness, when he may strike upon the rocks; or when a collis ion with some other vessel may cause his destruction—this is what he fears. And it is necessary for us amidst the fogs of human passion, amidst the sophistries, amidst the false principles, amidst the bad example, amidst the corruptions of our own nature, to watch —not only to pray, but to watch. To be in silence; to prepare, by mortification, for the temptation when it comes. Some wonder how they fell. How could I have done it? The consent was scarcely given, I imagine to myself God will surely forgive me, because the consent was hardly perfect. The consent was perfect, because you should have been re-collected. You should have been prepared. If you had thought of the things of God, and if you had mortified your passions you would have been ready for the tempter. It is necessary to have a reserve force if a man would be successful. It is not the mixture that is exquised. ful. It is not the virtue that is acquired in a moment of repentance, but it is the habit of virtue. It is the recollection that is habitual that prepares the soul for the shock; and, therefore, is it necessary that a man should retire from

time to time into himself, into

THE SANCTUARY OF HIS OWN HEART.

and think thus to be prepared in morti-

and think thus to be prepared in mortification and in prayer for the coming of the tempter, as our Lord has given us an example. Thus prepared, behold our Lord, after forty days and forty nights of fasting and prayer. Behold him now in the desert, when the tempter nights of fasting and prayer. Bellow in the desert, when the tempter approached him! It is supposed that Satan knew not then, with any certainty, the real character of our Divine Lord—that is, that he was divine. He leave much of him, but his own pride the same God from the heights of glory into the depths of hell—Satan fled, to the company much of him, but his own pride the appeals came and ministered to knew much of him, but his own pride blinded him to the fact that the evidences already given were of the presence of divinity in our Lord. The knowledge of Satan, like the power of Satan of Satan, like the power of Satan, is limited by God. Satan could not stretch out his hand against Job without God's permission. So his knowledge, though marvellous, is yet limited with regard to particular points by Almighty God, and the divinity of Christ, which St. Paul says was hidden from ages and generations, was not have been seen and generations, may not have been revealed to him. His pride, as I have said may have darkened that marvellous intellect, as it darkens many an intellect now, that can not see what the humble poor of God see. These things are hidden from the great ones and the learned ones, and are revealed to the poor and the unlearned, as our Divine Lord himself said they should be. So he had watched this marvellous young man from the moment of his birth until this temp tation. He saw him in the stable Bethlehem, a poor outcast, when there was no room for him at the inns of Bethlehem, and therefore he is laid in a stable. Then he hears the choir of angels sing ing his praise, "Glory to God in the highest, and on earth peace to men of good will." Go over to Bethlehem, they said to the shepherds, and see this word that he come to rese. He might the that has come to pass. He might then think, here is the divine one. But what is this stable! this wretchedness, those shepherds? Then he sees the kings of the East, led by a herald star, and they come and adore him, and lay at his fee the gold and frankinscense and the myrrh; and the gold of their intellect. Kings of thought, they worshipped the King of the kings of thought. Philosophers as well as kings, he sees their tribute laid at his feet, and he hears the words of Simeon, that this wonderful child is to

THE ILLUMINATION OF THE GENTILES. and the glory of the people of Israel. He sees him when, a boy of twelve years, speaking with the doctors in the temple, and asking them such questions as showed a knowledge which could not come from human learning; and he hears John the Baptist pointing him out. "Behold the lamb of God! Behold him who taketh away the sins of the world.
This is he who is preferred before me; the latchet of whose shoes I am not worthy to loose." What was the service of the kingdoms of the earth and their glory, but for a little possession of some

be a light for

the most menial in the houses of the great, he was not worthy to discharge for Jesus Christ. Satan was, no doubt, now, thinking he must be divine; now saying that he is but a man, blinded by his pride he thinks that he can discover his character and tempt him at least as a man and so says to himself, I, who have brought Adam and David and Solomon to my feet, I will see if I can not tempt this pale and famishing Nazarene; and so, in his pride he approaches him, and says: "If thou be the Son of God, com-mand that these stones be made bread; if the high states of the son of God, comif thou be what thou seemest at times to be, if thou be what the old man in the temple said—if he spoke the truth when he said you would be a light for the illumination of the Gentiles, and the glory of the people of Israel; if thou be the Lamb of God that is to take away the sins of the world; if thou be that king that the kings adore, command that these stones be made bread." He does not say, as he would have said to the prophet or holy man of old: "Pray that these stones be made bread; ask God se stones be made bread; ask God that he may change these stones into bread for thee, for thou art hungry." No; he said: "Command," with the right of divinity; "change them by thine own word; command that these stones may be made bread." Jesus answers that he will seek no exercise of his power nor exercise it himself but simply trust in God; for not by bread alone doth man live, but by every proceedeth from the mouth of God. And in the context, in these passages to which reference is made in the Old Testament, it shows that it was not in bread alone, not even in the manna that came from heaven, but that

IN THE WORD OF GOD MAN SHOULD LIVE, in that higher nature that belonged to him. Then the demon, foiled for the moment, but marvelously cunning, knowing our nature well, knowing how to tempt us, knowing the weak points, he thinks with himself: "Now he trusts in God. He trusts implicitly in God. Let me see how he shall exercise that trust."
And so, on the pinnacle of the temple, he says: "Cast thyself down. Thou trustest in God; cast thyself down. If thou be the Son of God, thou art he of thou be the Son of God, thou art he of whom the Scriptures says I will give my angels charge over thee, and in their hands they will bear thee up, lest, perhaps, thou dash thy foot against a stone,' so, if thou be the Son of God, down into that yawning chasm which was beside the temple, down amongst these rocks, cast thyself, for the angels will bear thee up if thou be the one of whom the Scriptures speaks." Jesus immediately said to him, "It is also written, Thou shalt not tempt the Lord thy God;" that is, thou shalt not look for the exercise of divine power when that exercise is not necessary. Thou shalt not demand of God a miracle, when that miracle has no end or no object. That trust in God may have an extreme of presamption, and to that extreme of presumption, thou must not go. Thou shalt not tempt the Lord thy God. And then the demon thought with himself, what manner of man is this, who does not, for a moment even, entertain the thought of yielding who instantly, and with a text of Scrip-ture, repels me? But great natures like this one are, after all, not tempted by sensuality, or tempted by vain glory but they are tempted by real glory. They are tempted by the prospect of real glory and domination—the predominant passion of great souls.

Therefore, showing him, from a high mountain, all the kingdoms of the earth, and their glory, he says: "All these will I give thee, if, falling down, thou wilt adore me." This satanic insolence our divine Lord instant. ly repelled-this insult to his Father as rell as to himself-and he said to him : "Begone, Satan. It is written, 'The Lord thy God thou shalt adore, and him

and the angels came and ministered to

only shalt thou serve." And into

Behold how we ought to act during the temptation. Whilst it is upon us, we ought to act instantly, immediately, to repel it. Not to dally, not to think. You cannot prevent the temptation if presented to you. It is impossible to prevent a certain amount of material pleas ure that the temptation may give. The involuntary delectation; as when a man hears, perhaps, of some misfortune oc-curring to one who has injured him deeply, it may for a moment give him some gratification; he may desire to exult over it; but as soon as he thinks, really thinks, he will repel it. But not the presentation, nor the involuntary delight, but the consent, that is always free—free. And in proportion to this freedom is the depth of our guilt. If it reedom is the depth of our guilt. If it is perfectly free, the guilt is greatest. But let us not forget the principle that I lay down. There is a freedom in the cause. There will be less freedom at the moment of yielding to the temptation, but there is less because we have not been recollected; because we have not laid in the reserve force; because we have not met him in the desert in prayer and in fasting and in mortification. Therefore, we yield easily. But we are guilty, because it is a principle in ethics that what we ought to have done and what we could have done, we are supposed to have done, and, therefore, we are held accountable for its consequences. When tempted, we ought to first look up to heaven and say, "Am I prepared to give up my God and the joys of eternity for a moment's gratification -a gratification that can never fully satisfy my soul?" When Satan offered to our Lord the kingdoms of the earth and their glory if he would fall down and adore him, the man that then held the kingdoms of the earth and their glory the man who was nearest of all to pos-sessing what Satan offered, Tiberius Cæsar, was an unhappy wretch. So unhappy that Pliny tells us he was

THE MOST MISERABLE OF MEN. with all his pleasures, with the kingdom of the earth and their glory; so that these things can never satisfy the soul.

portion of it, for a little pleasure that can never satisfy the higher wants of my soul, and can leave only remorse?" And from the heavens let us look down to the depths of hell, for it is not a question merely of gaining and losing heaven and being condemned to hell. It is not a question of mere loss and gain, but it is question far more momentous. It is of giving up God, and of being separated from him forever more. And when we have looked to heaven and looked to hell, and see what we have to yield and have to suffer; oh, let us take a third look into our own hearts; into our own history. Let us make good use of our eyes, and look into that history of loving tenderness, of sin forgiven, of protection from dangers, of tenderness on the part of God, that past life which ought to come before us during this whole season of Lent—that history of each individual soul; and when we have looked to heaven and to hell and within, then ask our selves: "Am I prepared to give up heaven, condemn myself to hell, be dis heaven, condemn myself to hell, be dis-loyal to my God, wound the heart of my Father who hath so often forgiven me?" and then let us say, as said Jesus Christ: "Begone, Satan, the Lord, thy God, thou shalt adore, and him only shalt thou serve." The Lord my God I will adore, and him only will I serve, and not my passions, and not the world. I will not be ungrateful, and I will not be mad enough to give up my highlyight beyond enough to give up my birthright beyond the stars for this moment of pleasure. So well prepared for the temptation, in stantaneously rejecting the temptation, looking to heaven and hell and your own soul, thinking of God's holy presence before whom you fight, you will be able to resist, for "power is made perfect in infirmity," saith the Lord to St. Faul when he was struggling with temptation. But above all

BE PREPARED FOR THE TEMPTATION. And now, my dear brethren, during these days of salvation, commence to watch and pray that you may not enter into temptation. Watch and pray, in fasting and in mourning, over past sins. Pray, for it is a season of prayers and, first of all, examine yourselves with regard to your usual prayers in the past. Now be sure to amend, ask of Almighty God the grace to pray more recollected-ly, more fervently and, above all, say, with recollection, that prayer, "Lead us not into temptation." Attend the devonot into temptation." Attend the devo-tions of the stations of the cross, which are so calculated to produce contrition over past sins. Hear the holy mass every day that you can do so; or least, visit the blessed sacrament. Say the beads, and, if possible, in the midst of your family. Oh, do remember that if you do not commence now, you probably never will commence the real, fervent Christian life, which alone is rewarded with eternal life. Fast, as the church commands you—and surely her commands are very mild at this time. Fast, also, from the indulgence of your senses; let your eyes fast from seeing objects that may be dangerous to them, that may produce unlawful affections; let your ears fast from hearing mere gossip and uncharitableness; let your lips fast from speaking too much, which may produce distraction and may injure your neighbor's reputation; let your heart fast from those distracting tendencies and loves and all those things that keep you from your God. Go into the center, find God there, for the kingdom of God is within you, saith the Lord, and if you have not found it, it is because you have not looked enough within you; into that inward peace of that sense of union with God. There is the kingdom of heaven. Let the heart fast, fast from occasions of sin. In vain will you promise to be suc-cessful in temptation if you go into the occasions. If you meet the persons, if you go into the places that have been the occasions of sin to you, you can not expect to be triumphant in temptation. You are free in going into them.
YOUR FREEDOM IS NOT LESSENED

there, but you are accountable, as I have said, because you have gone into the place where you were free to go or not to go, and therefore you are tempting the Lord your God. You are casting your-self from the pinnacle of the temple, and you are saying let God's angel support me. It is enough for the tempter to come, but he who goes into the occasion come, but he who goes into the occasion, he who looks out for the tempter and puts himself before the tempter and hopes God's angels will bear him up when he need not have cast himself down from the pinnacle at all.

Therefore should you fast from the occasions of sin! You should abstain from whatever may weaken the inward strength of your soul. It is that strength, that fasting, fasting from whatever may feed the passions of the body fasting from whatever may feed the sou in its delectations; fasting and abstaining, and thinking, and in solitude the soul is fortified for the hour of tempta tion, and as I have said to you, brethren remember that it is not by an isolated act, nor one day well spent that you can lay the foundation for this life. A day well spent is a good thing, but we have to acquire habits of virtue by repeated acts. You are commencing, I may say, the Lent. If you are faithful to these injunctions during these seven weeks, you will have acquired habits of virtue; they will come natural to you after a while. To rise early in the morning, to while. think of the presence of God, to pray the prayer of ejaculation during the day, a prayer which all can make, and for the neglect of which there is no excuse God is here, my God and my all Or God have mercy on me, or God purify my motives, in whom we live and move and have our being. You can gain strength from him for everymoment, for he never abandons you, but these things require repeated acts to become that habit which is a second nature, and sometimes as strong as the first. It requires that you should do it day after day! Then lay the foundation of a real interior Christian life. Do not say it is difficult, it is impossible. It is difficult, but, by the grace of God, it can be rendered easy. Power is made perfect in infirmity. "My yoke is sweet and my burden light." You get a light burden and a yoke that is sweet. God is with you, if you are only with God. If you only follow the example of our Divine Lord, in prayer and fasting, in solitude, in promptness in avoiding all occasions of sin, in looking to him in the hour of color.

temptation for help, in acquiring habits of virtue, then, by the end of the Lent, at the Easter, you begin an habitual Christian life, habits will be acquired even in these few weeks, or will, at least, be so commenced, that you will find it far less difficult to continue in them, and you will wonder how easy effect all and you will wonder how easy after all, and how light was this burden; how sweet is this yoke, and, as the angels came to minister to Jesus Christ, so after this battle of human life with temptation, the battle of idinal file with temptation, the angels will come to crown you victorious because loyal to your God; and you will be happy with him, your Lord and your God, for eternity; a blessing which, from my heart, I wish you, in the name of the Father, and of the Son and of the Holy Ghost Ghost.

Arcadia's Land.

[Adapted from Clement Scott.] ¡Adapted from Clement Scott.]
Which is the way from the crowded city,
To a land of shadow and slient peace,
Where woman can love and men can pity,
And tears from sorrowing eyes may cease?
For the toiling fown is harsh and hollow,
And hate points castward, envy west;
Though many may fall, yet some will follow
To a home of dreams and the haven of rest.
For the love of heaven stretch forth your
hand,

hand, And point the way to Arcadia's land.

Where are the fields and their emerald cover,
The wayside flowers and travelling cart,
The new found love and the long tried lover?
They are better by far than our feverish
heart.
We are sick unto death of jealousy's fetter,
The secret dagger, the ceaseless strife:
There's triumph in fame, but freedom's better;
So give us a taste of a nobier life.
The senses sicken as fancy's hand
Paints endless love in Arcadia's land.

Arcadia's ways are strewn with flowers, Her children free from the revel of wine; Her dust is slaked by the sweetened showers, 'Neath covering trees they toast and dine. When care creeps close, why away they wander To seek whatever the mind lowes best, For hope endures when the heart sees yon-

der A purer life and a surer rest. How many despise, but how few with-stand, The ceaseless joys of Arcadia's land.

To the fields away! for Nature presses On toiling foreheads a balmy kiss; There's nothing so sweet as her wild car-

esses, No love more full to the lips than this.

clover,
May soften sorrow and silence hate.
Old Time soon measures the fatal sand,
And the curtain fails on Arcadia's land.

A SISTER OF CHARITY'S HEROISM.

A CASE OF RESCUE REQUIRING THE GREAT

Physical courage in man is expected as matter of course; in woman it is not. happened to hear of a brave act the other day by a Sister of Charity, which for true courage will compare with the heroic deeds of the battlefield, although glory was not the incentive to this one.

A female patient in an institution near this city had so far recovered that it was thought safe to allow her some privileges in going around the institution not granted to most of the other inmates. In company with one of the ladies of the establishment, this patient was passing through a room where the windows were covered with iron wire screens, with patent catches attached. All at once she was missed by the Sister who had charge of her. What the Sister who had charge of her. What was her horror to find that, with the cunning sometimes accompanying mental affliction the patient had suddenly opened the catch of the window, slipped out, and the poor girl was standing on the narrow coping of the roof, four lofty stories from the ground, waving her arms wildly, in exultation of her liberty, and laughing at having outwitted her guardian. An alarm was spread, and the men about the place, as well as several of the Sisters rushed to the rescue; but, when they saw the fearful position in which she was, they feared to approach her, knowing that in the excited state she was in, an attempt to rescue her would probably end in her jumping to instant death. She was a large and powerful woman, and even a strong man would have little chance to hold

One of the Sisters, who had charge of the patients on a lower floor, was at her devotions in the chapel when she heard the commotion. She ran to learn the the commotion. She ran to learn the cause, and was met by another Sister, pale with fear, who exclaimed, "Oh, —— has escaped to the roof! Come back to the chapel and let us pray for her safety." With wonderful presence of mind the Sister thus addressed flew up stairs, throwing back the answer, "I will pray while I help to get her in!" and proceeding hastily to the window outside of which the insane patient stood, she addressed insane patient stood, she addressed her in a gentle voice, and without the slightest trace of the excitement she was slightest trace of the excitement she was laboring under, saying: "Come to me ———, and I will take you out to walk. That is not the way to go." This only made the poor girl move farther along the narrow ledge between the two windows, which made her position still more dangerous. "Take hold of these shutters, dear, for fear you might fall" said the Sister, gently, moving gradually out of Sister, gently, moving gradually out of the window, and before the terrified people realized what she intended to do, beside the maniac, who had but to take hold of her to hurl both to instant death. It was a moment of dreadful but the apparent coolness of the Sister had the desired effect, and the girl was induced to come closer to the window, where men were concealed, ready to seiz her, which they did as soon as she could be reached; and, although she struggled to get free, she was soon safe inside, and of course, precautions were taken to prevent a similar mad act.

I may here state that the brave Sister of Charity who accomplished this heroic act is from Philadelphia, and before she entered the Order was a member of the Church of the Gesu, in the northwestern part of your city.—N. Y. Cor. Philada. Evening Star.

The Best for Butter.

There is but one best color for butter, and that that is Wells, Richardson & Co's. Improved Butter Color, no candid investigator doubts. It is the best butter color in the world; is free from sediment or impurity, always ready for instant use, and it imparts to butter that rich dande-

throughout the other

ominion. Mr. BOWELL, Y Mr. MILLS, I a

the society is incorp Provinces, but it is a

vincial corporations coming here and see

corporations united in seeking power to he

dispose of it when it necessary. I think, that we have not the

Orange society the pe We know that in an

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Catholic Record.

LONDON, SATURDAY, MAR. 29, 1884.

CO-EDUCATION.

The Legislature of Ontario lately devoted nearly a whole day's sitting to the discussion of the subject of co-education. The debate originated on a motion of Mr. Gibson of Hamilton, who proposed that inasmuch as the Senate of the Provincial University, having for several years admitted women to the University examinations and class lists, and inasmuch as a considerable number of women have availed themselves of the privilege, but labour under the disadvantage of not having access to any institution which affords tuition necessary in the higher years in the course ; in the opinion of the House provision should be made for the admission of women to University College.

Mr. Gibson, of course, spoke to his motion, but his speech was not of the convincing class, for the very good reason that it lacked in sound argument. Mr. Harcourt also spoke in support of the motion with that skill and tact which are acknowledged to be his, but was not more happy than Mr. Gibson. The motion was carried, not, however, without this Province. This list is as follows: vigorous protests from Messrs. Fraser and Meredith. These gentlemen, in a few wellchosen remarks, took the ground completely from their adversaries' feet. The passage of the motion is not one calculated t) enhance the popularity of the University. It goes strongly, in fact, to prove that institution to be even more purely unreligious in its purposes and aims than the public school system itself, of which it claims to be the cope-stone.

THE HARBOR GRACE RIOTS.

There is a paper in Newfoundland called "Our Country." If there be anything in a name, this title surely would indicate that the journal enjoying it were actuated by purely patriotic motives and purposes. Of the purposes and motives of "Our Country" our readers will, how ever, best be enabled to judge by an extract or two from an article in reply to one of this journal anent the late Harbor Grace riots. Our Newfoundland contemporary says:

"The assertions then that 'the distur-"The assertions then that 'the distur-bance was planned with malice prepense by the Orangemen;' that 'they came to defy, insult, outrage and murder their Catholic neighbors,' and that 'at the signal from Head Constable Doyle they opened a volley upon the handful of Catholics,' are malicious, deliberate, wilful lies, wholly unsupported by any credible testimony, impossible of belief, as being not only contrary to the facts themwholly unnat trary to the principles and practice of Protestants—whether Orangemen or not—all the world over, both at home and abroad. It is not only utterly impossible that Protestants could be guilty of any-thing of the kind; but it is almost equally impossible that they could conceive any-thing so wicked. Look at the history of the world for the past three hundred years, and the contrary is one of its most marked conditions. It may be that in this country one or more murders may have been committed by Protestants, though at present we cannot call to mind a single case. But there have been several deliberate and wicked murders within the past year or two, and in all these cases they have been committed upon Protestants, and by Roman Catholic

Now, for the comfort of our island friend, we beg to inform him, that we desire to be understood as repeating in the strongest language every charge made by us against the Orangemen of Newfoundland. Before making these charges we took special care to be well informed as to their conduct, and then made the state ments which "Our Country" has not refuted. The writer in that journal cannot make his Orange proteges innocent by baseless charges of "deliberate and wicked

murders" against Catholics. Let him particularize his charges and their refutation we will leave to our island friends. The following is choice in its way :

"The Orange body of Newfoundland is one of the most quiet, orderly, inoffen-sive, and at the same time useful body of men in this colony. It is a body of defence and not of defiance; and every mem-It is a body of deber of it is bound to maintain the laws of the land. They have equal rights with every other body in the country, no matter what their character or purposes may be, and these rights they are bound to maintain and defend. If in the exercise of these rights, they are molested and injured, so much the worse will it be in the end for those who molest or offend them.'

"Quiet, orderly, inoffensive, a body of defence, not of defiance." How meek and

land-an animal of species quite different from his Ontario or Quebec brother! Beginning with falsehood, and seeking to writer in "Our Country" concludes with these vapid inanities:

"Whilst we regret that such outrageous and abominable falsehoods as those contained in the assertions quoted by us from the CATHOLIC RECORD should have been published at all, we cannot shut our eyes to the fact that it is just such deliberate to the fact that it is just such deliberate and malicious misstatements that have made such papers as the one referred to to be everywhere contemned and despised. Such language and such misrepresentation are probably among the leading reasons why so little sympathy is manifested by the world everywhere for even the principles supposed to be sustained, but which are rather injured, by the advocacy of such papers. One would suppose that with the evidence of this fact growing upon them everywhere these papers would abandon a line of conduct the only effect of which is to render them everywhere and of which is to render them everywhere and alike obnoxious, to a common and universal suspicion, to render their policy of no account, and to engender in every direction a disposition to meet all assertions coming from such sources with universal doubt and distrust. It is not the way to doubt and distrust. It is not the way to advance the popularity or the value of a principle or a policy; and we should have thought that the experience of some hun-dreds of years in that direction ought at least to have had some effect upon the common sense of those who pursue so reprehensible a line of conduct."

say. Our Catholic friends in Newfoundland have no cause to envy the Orangemen such defenders as "Our Country." Ignorance, malevolence and lying are feeble props to any cause.

THE POLICE MAGISTRACY OF ONTARIO.

Having already given lists of the Judiciary of Ontario, we deem it but fair now to give our readers as exact a list as we could procure of the Police Magistrates of

AylmerW. A. Glover
BellevilleThos. Holden
BrockvilleJoseph Deacon
BowmanvilleGeo. Haines
BrantfordJas. Weymss ChathamM. Houston
Chatham M. Houston
Clifton A. G. Hill
CobourgJ. H. Dumble
Cornwall A. Bethune
Grimsthorpe
GuelphT. W. Saunders
Halton County W. H. Young
HamiltonJas. Cahill
Hastings CountyJas Cleak IngersollC. E. Chadwick
Ingersoll
KingstonJ. Duff
Lake TownshipJas. Cleak
Lindsay Arthur O'Leary
London E. J. Parke
London E. J. Parke L'Orignal W. H. Maxwell
Owen SoundGeo. Spencer
OshawaGeo. A. Grierson
Ottawa Martin O'Gara
ParkhillWm. Wells
Peterboro'D. W. Dumble
Port HopeR. H. Holland
Port PerryJohn Nott Port ColborneW. B. Pringle
Port ColborneW. B. Pringle
Prince Ed. CountyG. C. Currey
Simcoe
St. CatharinesJ. H. Comfort
St. Thomas
StratfordJ. O'Loane
StrathroyJas. Noble
TilsonburgL. McLean
TilsonburgL. McLean TorontoG. T. Denison
Tudor TownshipJames Cleak
Welland E. R. Hellems
Whitby
WindsorAlex. Bartlett
WoodstockG. C. Field

In all forty-one. And of these forty-one believe, than three or four. The position of Police Magistrate is one of very great importance, and should, of course, be filled only by men with the requisite qualifications. But we do think that there have been cases wherein Catholics fully as well qualified as the present Protestant occupants of Police Magistracies were set aside for no very sound reason. We call the attention of the government to the list we publish above, and ask if it afford real proof of the enjoyment of equal rights by all classes of our population.

A GREAT MISSION.

The great religious event of the season at the Dominion Capital was, without doubt, the Redemptorist mission at St. Patrick's Church. The mission opened on the 2nd of March, and closed on the evening of the 16th. The exercises during the first week were given for the benefit of the women only of the parish, and those of the second week for that of the men. The missionaries were the Rev. Fathers F. X. Miller. M. Oates, Jos. A. Kantz and C. Currier. all of the congregation of the Most Holy Redeemer. Of Father Miller's sermons we need not say that they deserve to rank with the best efforts of that veteran missionary. Father Miller has a rare felicity of expression and a splendid delivery. Father Kantz is a clear, incisive and impressive speaker.

The church was crowded at all the exercises, and the amount of good done by the mission may be fairly said to be incalculable-the pious made more fervent, the negligent recalled to duty, and in many cases the most abandoned sinners freed from the shackles of Satan, and led to bow to the sweet and tender yoke of Christ. Of men there were during the mission heard 952 confessions, and of women 1131,

sustain his position by absurdity, the hearty congratulations on the splendid

By one of those strange coincidences that from time to time occur in the struggles of political life, the Orange bill came up for discussion in the Canadian Commons on St. Patrick's day. The debate this year was one of the most interesting that has ever taken place in the Parliament of Canada. We begin this week the publication of certain of the speeches on both sides. The speech of Mr. Blake was the ablest ever delivered by that statesman and won the rapturous applause of both sides of the House. It was the strongest indictment of Orangeism ever made in Canada. Of it Mr. Curran might well say that he had never heard it equalled for magnificence of matter or manner. The Star says of the debate on the Orange

principle or a policy; and we should have thought that the experience of some hundreds of years in that direction ought at least to have had some effect upon the common sense of those wno pursue so reprehensible a line of conduct."

Try it again, friend. But before writing do endeavor to know what you desire to partial and the common sense of those works a late the act simply aimed at enabling the Loyal Orange Association to hold property as a corporation, said that they asked it as a simple act of justice from the Canadian Parliament. He then sat down, and as no rose to speak a lakel arose by the one rose to speak, a babel arose by the members of the different parties crying "carried" and "lost." The Speaker ordered the sergeant-at-arms to call in the members before the astonished Liberals had come to understand the state of affairs. Their leader, who they knew had affairs. Their leader, who they knew had prepared a most elaborate speech, was away delighting the Irishmen of the city by his oratery, and if the vote was to be taken without discussion his weeks of labor and his careful perusal of the Orange Sentinel would have been useless, so just as the coat-tails of the sergeant-at-arms as the coat-tails of the sergeant-at-arms; were disappearing from the door of the Commons chamber, Mr. Mills jumped to his feet, succeeded in forcing that functionary back to his proper place and began speaking against time, while a messenger was sent off in hot haste for Mr. Blake. After speaking for about ten minutes in a manner derogatory to Orangeism, he ran out of matter, and gave way to the more talkative Malcolm Cameron, who can speak for any space of time, from ten minutes to three hours, and who rattled away against the Orange party until Mr. Blake arrived and got his desk well covered with manuscript notes, when he subsided. Mr. Thomas White then presented the case of the Orangemen in a clear speech, the burden of which was that it was an inalienable right of every association to demand and receive incorporation from the Dominion Government. He did not think that the political complexion of the association should have influence for or against the measure. It would certainly be a dangerous precedent to refuse a just right, because those who ask for it differ in religion from the majority of the House. Whether Orangeism was good, bad or indifferent, wise or unwise, was bad or indifferent, wise or unwise, was not the question. It was, "Is this demand a just one?" After praising the Orange Society for its liberality in supporting re-ligious opponents and measures aiming at ligious opponents and measures aiming at the amelioration of the condition of religious opponents he took his seat and was followed by Mr. Blake, who delivered a three hours' speech, thought by some to be the finest he has ever delivered in or out of the Commons. It was not, as usually the case, a magnificent array of sonorous periods delivered in a most impassive manner. It was not any cold and merciless annihilation of an opponent's position by the use of inexorable logic and magni-ficent language; it was something more than an able speech. It was an oration which contained passages which for fervid and impassioned eloquence and brilliant, impressive and convincing periods de serves to live for all time as a specimen of the purest eloquence. For the first hour or so he spoke in the bold lawyer-like manner so characteristic of him. By the second hour he had got into his sarcastic vein, and was bringing down perfect vol-leys of applause, but in the third hour, when, with his voice thick and husky, for this was his second great speech of the evening, he pleaded for charity, for tolerance, for liberty of conscience and against

> the House. On the following day the same paper exonerated Mr. Blake from the charge of seeking to make political capital by his

unfairness and narrowness and sectarian

ism he was most effective, and was listened

with much attention by both sides of

peech "That tremendous oratorical effort of Mr. Blake, which practically annihilated, root and branch, the project of Orange Incorporation, and which if widely circulated will undoubtedly injure the order seriously, is still being discussed here by almost every one, and it is admitted on all sides to have been the finest oration which ever came from the lips of Edward Blake. The most refreshing thing about the entire speech was the boldness and absolute recklessness of consequences exhibited. Knowing that 250,000 votes might be influenced in his favor by a com-plimentary or favorable speech, he refused in any way to smooth his terrific denunciation of the order and all appertaining to it : knowing that two-thirds of his own followers were members of the Masonic body, he nevertheless referred to secret societies, benevolent, religious or other wise, in terms the reverse of compliment ary. Although he knew that he, by his actions, was injuring himself in the estimation of hundreds of thousands of voters, he made no attempt to propitiate the Catholics, but while defending them from calumnious insinuations, he asserted the falsity of many of their most cherished doctrines, and was particularly severe while referring inter alia to the undue influence which had been exerted by their priests in the elections of Quebec until a comparatively recent period. If ever mortal man hewed to the line, letting the defence, not of defiance." How meek and innocent is the Orange lamb of Newfoundinaking a total of 2083. There were Edward Blake on the evening of the 17th 1,000,000 now.

besides 1900 persons invested with the five scapulars.

We tender the Rev. Father Whelan our hearty congratulations on the splendid success that attended the mission ioaugurated by his zeal and forethought.

THE ORANGE BILL.

of March. As for the Orangemen, their rage towards him knows no bounds. Mr. John White, fairly foamed over in his seat during the delivery of the speech, and in his reply mentioned that he was so hurt at Mr. Blake's speech that he did not care if he never spoke to him again. He also threatened to inflict terrible vengeance upon Mr. Blake when the next election comes around." omes around.'

We do not ourselves concur in all that Mr. Blake stated in his speech, but there is no gainsaying the fact that he laid down correct principles in regard of secret societies and dealt them a blow from which they may not soon recover.

We deem it a duty to place before our eaders the division list in full. For the econd reading there voted Messrs :

Allen	Mackintosh
Allison (Hants)	MacMillan (Mid'sex.)
Baker (Victoria)	McCraney
Beaty	McDougald
Bell	McLelan
Benson	McNeill
Bowell	Moffat
Burpee (Sunbury)	O'Brien
Cameron (Victoria)	Orton
Campbell (Victoria)	Reid
Carling	Robertson (Ham.)
Cochrane	Robertson (Hastings)
Davies	Ross
Dawson	Scriver
Dickinson	Shakespeare
Dundas	Small
Farrow	Smyth
Ferguson (L. & G.)	Sproule
Ferguson (Welland)	Stairs
Foster	Sutherland (Oxford)
Gordon	Taylor
Guillet	Tilley
Gunn	Tupper (Pictou)
Haggart	Tyrwhitt
Hay	Wallace (Albert)
Hesson	Wallace (York)
Hickey	Watson
Hilliard	White (Cardwell)
Homer	White (Hastings)
Irvine	White (Renfrew)
Jamieson	Wigle
Kilvert	Williams
King	Wood (Brock.)
Macdonald (Sir J.)	
Against the se	econd reading voted
Messrs :	
	a

Grandbois

Hackets Auger Bain (Soulanges) Baker (Missisquoi) Hurteau Innes Kaulbach Benoit Kirk Landerkin Landry (Kent) Landry (Mont.) Blake Langevin Laurier Bosse Lister Brecken

Livingstone Macdonald (King) Cameron (Huron) McDonald(C Breton

Cameron (Inverness) Macmaster Cameron (Middlesex) McMillan (Vaud.) Campbell (Renfrew) McGreevy McIsaac McMullen Cartwright Casey Casgrain Massue Methot Mills Montplaisir Cimon Mulock Cook Ouimet Patterson (Brant) Patterson (Essex)

Pinsonneault Platt Rinfret Riopel Robertson (Shel.) Daly Royal De St. Georges Somerville (Brant) Somerville (Bruce) Desaulniers Desjardines Springer Tasse Thompson

Trow Vail Vanasse Weldon Wells Wilson Gigault Wood (West'land) Wright Yeo .-- 105. It is with feelings of shame and morti-

fication that we have to record, amongst the supporters of the bill, the name of Mr. Dawson of Algoma, a nominal Catholic. His vote is an outrage on his profes sion of Catholicism. One member only from Quebec, Mr. Scriver, voted for the second reading. We commend him to the attention of his Catholic constituents. Amongst those who deserve like attention are the following :

Davies	Queen's, P. E. I.
	Russell
	Victoria, S. R.
Gunn	Kingston
Jamieson	Lanark, N. R.
Kilvert	Hamilton
	Ottawa
	Restigouche
	Hamilton
	Kent
	Cardwell
White	Hastings
	Renfrew
Wood	Brockville

There are others also who deserve the severest censure, on account of shirking the vote, but we pass them over in silence for the present. The debate, it is generally conceded, has proved a veritable death-blow to Orange incorporation. Too much praise cannot be given the patriotic majority from Lower Canada for its stand on behalf of civil equality and Provincial rights.

At a meeting of the Methodist Historical Society in Boston, it was pointed out that the Roman Catholics have grown in New England from seventy-five churches in 1850 to 650 in 1880, and from a population of 100,000 thirty years ago to

THE ACADIANS.

There is a deep interest attaching to the Acadian race. Their sad history in the early days of the English occupation of the Maritime Provinces has invested them with the halo of a martyred people. For many long years-for generations, in fact -they felt the crushing effect of England's yranny. But there is now a brighter prospect in view, and the Acadian people can with justice look forward to a prosperous future. They are scattered throughout the Maritime Provinces, being most numerous in New Brunswick.

The last census supplies us with an exact statement of their distribution throughout the three lower Provinces. In Prince Edward Island they are

divided as follows: 10,751 In Nova Scotia the figures given are :
 Lunenburg
 ,911

 Queen's
 279

 Shelburne
 170

 Yarmouth
 7,491

 Digby
 7,889

 Annapolis
 432

 King's
 496

 Hants
 310

 Colcheter
 294

 Pictou
 284

 Antigonish
 2,882

 Cumberland
 1,043
 41,219

In New Brunswick the Acadian popu ation is distributed as follows:

Albert.
St. John City.
St. John Co.
 King's
 284

 Queen's
 116

 Sunburg
 157

 York
 730

 Carleton
 458

 Victoria
 8,854

 Westmoreland
 11,798

 Kept
 12,012
 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 13,013 | 1

Or, in all three Provinces, 103,605. This

56.635

s indeed a very creditable exhibit for a people so persecuted and oppressed as were the Acadians in the infancy of their race. They have outgrown persecution and overcome oppression. They have now in their hands some of the most fertile portions of the Maritime Provinces of Canada. With the protecting influence of Canada. With the protecting influence of the great province of Quebec to encourage and stimulate them, there can be little doubt that the race ostracized of old is destined to wield no small share of power in this great and rising country. The in this great and rising country. The Acadian is honest, devout and truthful. So profound among this people is devo-tion for the Blessed Virgin Mary that the day which above all others they selected for their national anniversary is the 15th of August—feast of the Assumption of the Most Holy Mother of God. Surely, indeed, will such a people be blessed

EDITORIAL NOTES.

We extend our heartiest wishes for speak let him.

Mr. MILLS, I think this is a yery imsuccess to our contemporary the Tribune in its new departure as a semi-weekly. portant measure, one that ought to be amongst the journalists of Ontario.

- We are happy to perceive that the County Council of Pontiac re-elected at its last meeting Mr. Simon MacNally, Mayor of Calumet Island, to the wardenship of that wealthy, extensive and intelligent county. The Council could not have made a better choice.

- The reports of the St. Patrick's day celebrations which we published last week and those we publish this week, show that the day was commemorated in a manner worthy the character and standing of the Irish race in Canada.

- The select special committee on agricultural interests, of which Mr. Gigault, M.P., is chairman, has taken some valuable evidence. The report will be looked forward to with great interest.

IRISH BENEVOLENT SOCIETY.

The first banquet of this society took place at the City Hotel, London, on the evening of the 18th of March. We were pleased to witness such a large gathering of our countrymen and friends, who had thus come to pay honor to Ireland's national day—but more pleasing still was the reflection that the meeting was tangible proof of the genuine friendship and fellowship which prevails in London amongst all who claim to be children of Mother Erin. Our fervent wish is that long may such harmony exist amongst the people of a nation where disunion and people of a nation where disunion and discord has been something infinitely worse than a blunder.

worse than a blunder.

The chair was taken by Mr. Benj.
Cronyn, the first vice-chair by J. M.
O'Mara, the second vice-chair by Mr.
James Magee, J. J. Blake, third vice; B. C. McCann, recording secretary; P. J. Boyle, financial secretary; J. B. Vining, treasurer. Dr. Sippi, the president-elect, occupied a seat on the right of the chair, Mr. B. C. McCann on the left.

HOUSE OF COMMONS.

MARCH 17th, 1884.

LOYAL ORANGE ASSOCIATION INCORPORA-

LOYAL ORANGE ASSOCIATION INCORPORATION BILL.

Mr. CAMERON (Victoria), in moving
the second reading of the Bill to incorporate the Loyal Orange Association of
British America, said: Mr. Speaker, I do
not intend, on the present occasion, to
make any speech on the subject before
the House, because I do not think it
necessary, after the full discussion which
the Bill received during the last Session
of this House. The Bill as introduced
this year, is substantially the same as that
introduced last year, with the exception
of an alteration made in the preamble,
certain words, which, if I understood
rightly, were not acceptable to some of certain words, which, if I understood rightly, were not acceptable to some of our friends who are opposed to the Bill, having been omitted from the preamble, so that they are not committed, by adopting the preamble and voting for the second reading of the Bill, to any declaration or expression of opinion as to the matters therein contained. If there is any clause in the Bill itself which in the opin clause in the Bill itself which, in the opin-ion of any gentleman in this House, is objectionable, and any reasonable or proper objection is pointed out to it, I have no doubt the Committee on Private Bills, when it comes to consider the Bill, will strike out, or alter, or amend these clauses, as it thinks fit. The subject is not one that needs, now, at this advanced period of the Session, and on a night like this, when I am aware that so many gentlethis, when I am aware that so many gentlemen desire to go elsewhere, to receive any lengthened discussion. I believe my friends, who think with me, and are in favour of this Bill, and intend to support it, are quite willing that there should be no further discussion of the subject, unless in reply to any objections which may be advanced against the Bill. Of course, if any hon. member of this House thinks it to be his duty to discuss the matters at length, we who are in favor of the principle of the Bill, will be prepared to support it; but, in asking the House to sanction the second reading of this Bill, we only ask, as we feel, on behalf of this society, that right to hold property which has been conceded to all other societies who have asked it in this House. We ask no recognition by Parliament, no special who have asked it in this House. We ask no recognition by Parliament, no special privileges, but merely the legal authority we require, to hold property in the name of the association as a corporation, without the necessity of the intervention of trustees. It is a subject that need not be discussed with any acrimony, and that, in fact, I think, on the present occasion, need not be discussed at all. If hon, gentlemen in this House are prepared to except men in this House are prepared to accept the Bill, or to express their opinions by voting upon it, without any discussion, we who favour it are quite willing that that course should be adopted; but, on the other hand, if any hon. gentlemen think it necessary to discuss the princi-ples involved in the question, we are quite prepared to sustain the application that this association now makes, by introduc-ing this Bill, to be allowed that right to ing this Bill, to be allowed that right to hold property legally, as a corporation, which has been granted to other societies, and that is all it asks. If more is con-tained in this Bill than that, we are conperty as a corporation, without any other recognition, privilege, or right, conceded or to be conceded by this Parliament. I therefore move, Mr. Speaker, the second reading of this Bill.

Mr. MILLS. Mr. Speaker-Some hon. MEMBERS. Call in the

Mr. WHITE (Hastings). The members of this society are willing this Bill should be discussed. We are entitled to time as

discussed in this House. It seems to n that, in proposing to incorporate this society, which exists not merely in Canada, but exists in other portions of the civilized world, it is important that we should consider whether it is asking from us powers which it is in our power to confer. Now, without going into the ques-tion as to the expediency of any such organization, it does seem to me that the Orange society, in coming to the Parlia-ment of Canada and asking for incorporation, have come to a House or to a Parlia. ment that has not the power to confer upon them the privileges for which they seek. Sir, even though this House had the power to incorporate this society, there are so many incidents connected with the history of the Association, so many incidents which it seems to me are not calculated to promote unity and good citizen-ship and feeling throughout this country, that, in my opinion, it would be highly inexpedient if we were to do so.

Some hon. MEMBERS. Call in the

members.
Mr. WHITE (Hastings). Members must bear in mind that the Orangemen will consider it an insult, unless there be a

discussion.

Mr. MILLS. Even though we had power of granting an Act of incorpora-tion, I think it would be highly inexpedi-ent for us to do so. I am not calling in question the respectability, the earnestness, the sincerity of the great majority of those who are connected with the Orang society. I know their views differ widely from those I entertain. I believe it is not in the public interest, it is not calculated to promote good citizenship, it is not calculated to promote good citizenship, it is not calculated to promote the unity or harmony of our population, to grant to the society, under the circumstances, an Act of incorporation here. What does this society seek? It is seeking power to hold real estate as a corporation throughout the estate as a corporation throughout the various portions of this Dominion. Now, we know right well that this Parliament cannot grant this power of incorporation. Only a few hours ago we were consider-ing the propriety of incorporation from the two Provinces, which had sought power to hold real estate and which came here Mr. B. C. McCann on the left.

Speeches of a high order were given by Rev. Father Flannery, Rev. T. O'Connell, John Taylor, James McGee, Mayor Hyman, Benj. Cronyn, J. J. Blake, D. Regan, and others, and at an early hour the happy party retired, well pleased with the reflection that another link had been added to the grand chain of Irish unity.

Only a few hours ago we were considering the propriety of incorporation from the two Provinces, which had sought power to hold real estate and which came here for the purpose of being united into one corporation. But the Orange society is not incorporated in Quebec, it is not incorporated in Ontario, and it is not incorporated We know that in an not long since, by the of the Privy Council Board expressed the power to hold real Parliament of Canad any society to hold spolicy of any one of which the power to find earlier was to the power of real estate was to that being the case, the Orange Society of ing incorporation?
the purpose of hol
cannot acquire from power. Who may he may be acquired or determined by the Province, and each its power to determined by the shall be in that partial that no secret society hold real estate; it m societies may have decide that this pow all, or be limited in seem to me that it i to this Parliament cannot grant and assume to grant it, slightest service in the society to what granted. I think confer upon the to hold real estate when no longer req from the decision of in the Empire that power, except, it n West Territories— the limits of any being the case, I am this power. I am it, because I think stances, it would be It is not in the p this reason I am no the second reading Mr. CAMERON propose discussing There are objection very serious nature hon. friend who has just referred. Not the Orange society As members of th

nothing of the sec sociation; we kno and objects of the

we gather from to organs and leading the public press. concerned, I am r

vote for the incorporganization. It is benevolent institu and I think it is a religious and bene whether it is or n sanction of Parlian porate existence to stitution. That is this Bill. I say should not receive ment, because it civil rights. In the Bill, it provides theld in the Provin tees for those se transferred by the Lodge may acquir the needs of the and the district lodges. Now I say that the Bill itself and does deal with Now, when asked are asked to give to take the prope separate, or local l and transfer it to any information. cerned, that these I anything of the k objectionable in matter purely o matter that ough Provinces, and t zation themselves matter up to a ve sought incorporat Local Legislatur believe in Manitincorporated, the Bill was resetion of the Gove in the Province society has been think in Nova Sc vince of Ontario porating that ins tion of the Government of the F with that questi-clearest possible is purely one of atter that with by them. ing upon the Bil eration of the G

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this Bill, we ask We ask no special authority the nam ion, with d that, in sion, need n. gentleinions by liscussio illing that ; but, on the princiare quite introduc at right to

House

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Call in the e members

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Call in the). Members

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Orangemen ess there be a gh we had f incorporaly inexpedi-ot calling in the earnest. t majority of h the Orang differ widely lieve it is not ot calculated or harmony the society, Act of incorthis society to hold real oughout the inion. Now, s Parliament corporation. ere considerrating a body on from the ought power society is not not incorpor-

incorporated

Mr. BOWELL. Yes, it is.
Mr. MILLS. I am quite aware that
the society is incorporated in particular
Provinces, but it is not as distinctly prothe society is incorporated in particular Provinces, but it is not as distinctly provincial corporations that the society is coming here and seeking to have those corporations united into one. It is simply seeking power to hold real estate and to dispose of it when it is thought no longer necessary. I think, Sir, it is quite clear that we have not the power to grant the Orange society the power which they seek. We know that in an important judgment, not long since, by the Judicial Committee of the Privy Council, the members of that Board expressed the opinion that the power to hold real estate given by the Parliament of Canada would not enable any society to hold such estate against the policy of any one of the Provinces from which the power to acquired. Now, that being the case, what is the object of the Orange Society ceming here and seeking incorporation? It is not certainly for the purpose of holding real estate. It cannot acquire from this Parliament this power. Who may hold real estate, how it may be acquired or disposed of, is to be determined by the Legislature of each Province, and each Province has it within its power to determine what its policy shall be in that particular. It may decide that no secret society shall have power to hold real estate; it may decide that certain shall be in that particular. It may decide that no secret society shall have power to hold real estate; it may decide that certain societies may have such powers; it may decide that this power shall be granted to all, or be limited in its extent; and it does in the Empire that we do not possess that power, except, it may be, in the North-West Territories—certainly not within the limits of any of the Provinces. This

very serious nature, to some of which my hon. friend who has just taken his seat has just referred. Now, it is well known that the Orange society is a secret organization.
As members of this Parliament, we know nothing of the secrets of the Orange as sociation; we know nothing of the aims and objects of the association except what and objects of the association except what we gather from the expressions of the organs and leading members of it, and from the public press. Now, Sir, as far as I am concerned, I am not disposed to give my vote for the incorporation of a purely secret organization. It may be a religious and a benevolent institution, to some extent, and I think it is a good deal more than a religious and benevolent institution; but, whether it is or not, I do not think the sanction of Parliament ought to give corsanction of Parliament ought to give the cause of Chirist and for the good of mankind. Most of his biogramphers say that he lived to the age of 120 and died A. D. 493.

It is said that when a young man he, with his two sisters, were taken prisoners value of the phers say that he lived to the age of 120 and died A. D. 493.

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It is said that when a young man he, with his two sisters, were taken prisoners value of the phers say that he lived to the age of 120 and died A. D. 493. whether it is or not, I do not think the sanction of Parliament ought to give corporate existence to any purely private institution. That is one of my objections to this Bill. I say further, that the Bill should not receive the sanction of Parliament, because it expressly deals with the project of the Bill, it provides that the property now held in the Provinces in the name of trustees for those separate lodges is to be transferred by the Bill to this corporation. By section five of the Bill, the Grand Lodge may acquire and sell property for the needs of the provincial, the country, and the district lodges, or for private lodges. Now I say that it is clearly shown that the Bill itself proposes to deal with, and does deal with property and civil rights. Now, when asked to give power to corporations, to take the property of the private, or separate, or local lodges out of their hands, and transfer it to the association without any information, so far as we are concerned, that these privatelodges really wan carried that these privatelodges really wan that these privatelodges really wan that these privatelodges really and cathed the substitution. The life the north of Ireland. He sold and the satisfact the north of Ireland. He sold as the part of the list of the list was a slave many years. Patrick tells us, his confessions which he wrote in Latin, that when he led his flocks to the hills that when he led his flocks to the hills that when he led his flocks to the hills that when he led his flocks to the hills that though he was exposed to frost and rain he never was injured by them. He mentioned this in his later life to show how much more pious he was in youth than in his old age.

Buring a season of prayer he had a vision waning him that if he remained in the country harm would come to him, and the give he was a store many always the a light to the world.

The life the whole world. The life they go they raise the cross of Christ and perform their devotions. The grand cathedrals, the finest in every city; and the any information, so far as we are con-cerned, that these privatelodges really want anything of the kind. Now, the Bill is objectionable in another respect. It is a matter purely of provinical concern, a matter that ought to be dealt with by the Provinces, and the great Orange organization themselves have so dealt with the matter up to a very recent period. They sought incorporation at the hands of several Local Legislatures and obtained it. I believe in Manitoba the association was incorporated, though I understand that the Bill was reserved for the consideration of the Government here. I believe, in the Province of New Brunswick, the society has been incorporated, and I think in Nova Scotia also. In the Pro-vince of Ontario a Bill was passed, incorporating that institution some years ago.
That Bill was reserved for the consideration of the Government here, and in the tion of the Government nere, and in the minute of the First Minister, in dealing with that question, I think we have the clearest possible evidence, that this matter is purely one of property and civil rights,

a matter that pertains entirely to the Local Legislatures, and ought to be dealt with by them. The First Minister, in passing upon the Bill reserved for the consideration of the Government here, said:

"If these Acts should again be passed, the consideration of the Government here, said: the Lieutenant-Governor should consider himself bound to deal with them at once. and not ask Your Excellency to interfere in matters of Provincial concern, and solely and entirely within the jurisdiction

solely and entirely within the jurisdiction and competence of the Legislature."

The First Minister very clearly pointed out that the incorporation of the Orange society was a matter of purely provincial concern; that the Lieutenant-Governor, if the Local Legislature passed the Bill, should at once sanction it, because it was a matter solely and entirely within the jurisdiction and competence of the Local Legislature. I say upon that ground we should not sanction this Bill. There is another objection I make to the Bill. As I understand the Bill, it is a direct violamain laws in force in this Province.
Under this Bill a dying Orangeman can leave all his estate to the Grand Lodge or kneel down and after them two of the tion of and interference with the Mort-

throughout the other Provinces of the Dominion.

Mr. BOWELL. Yes, it is.
Mr. MILLS. I am quite aware that

are of the most extraordinary and exceptional character. What does the fourth section say? It provides as follows:—
"The constitution and by-laws of the said association in existence at the time of the passing of this Act shall, from and immediately after the passing hereof, become and continue applicable to the said corporation until the same are altered in the manner pointed out in the said constitution and by-laws; and all the powers and duties vested in the said several lodges and duties vested in the said several lodges and the officers thereof, under the said constitution and by-laws, shall be exer-cised and performed by the said lodges and officers, after the passing of this Act, in the same way, as the said powers and duties have been exercised and performed, under the said constitution and by-laws, before the passing of this Act, until the said powers and duties are altered under the said constitution and by-laws.'

TO BE CONTINUED.

ST. PATRICK'S DAY IN ST. THOMAS.

ELOQUENT SERMON BY REV. FATHER FLAN-NERY.

Evening Journal, March 17. Quite a number of members of the various religious denominations attended the Roman Catholic church last night to hear Rev. Father Flannery's discourse on the life and labors of St. Patrick. The all, or be limited in its extent; and it does seem to me that it is preposterous to come to this Parliament for power which we cannot grant and which, if we were to assume to grant it, would not be of the slightest service in any one Province to the society to which that power was granted. I think that we ought not to confer upon the society the power to hold real estate and to dispose of it when no longer required, when it is clear from the decision of the highest tribunal in the Empire that we do not possess that in the Empire that we do not possess that in the Empire that we do not possess that in the Parliament for power which we cannot grant and highly interest-sing. The speaker took his text from Ecclesiastics iv. 44: "Behold a great priest who in his day pleased God and was found righteous." These words were recited by the church in the office of Bishops and Confessors of the faith. St. Patrick in early youth was a fisherman flived a life of self-denial and self-sacrifice before God and was distinguished for his piety. It may be said of him therefore that he pleased God. He was born in the year 373. There is some disborn in the year 373. There is some dispute about the place of his birth owing West Territories—certainly not within the limits of any of the Provinces. This being the case, I am not disposed to grant this power. I am not disposed to grant this power. I am not disposed to grant this power. I am not disposed to grant this reason I am not disposed to reach this reason I am not disposed to vote for this reason I am not disposed to vote for the second reading of this Bill.

Mr. CAMERON (Huron). I do not propose discussing this Bill at any length. There are objections to the Bill itself of a very serious nature, to some of which my country gave him birth. But of St. Patrick himself and his life we have handed down to us a clear account written in the Latin tongue, and it is established beyond a doubt that St. Patrick is not a myth, as adoubt that St. Patrick is not a myth, as a living reality, who wrought wonders in his day for the cause of Christ and for the good of mankind. Most of his biographers say that he lived to the age of 120 and died A. D. 493.

It is said that when a young man he.

labor amongst the people whose customs he had learned and whose language he understood. He says after seeing this vision he went to his uncle St. Martin, who was the superior of a monastery, an under his direction entered upon the study of the Greek and Latin languages and Christian doctrine to fit himself for the priesthood. He prosecuted his studies after the death of his uncle under other bishops till St. Cornelius, the apostle, was banished from Ireland; then he proceeded to Rome with letters of recommendation and was consecrated by Pope Celestus, Bishop of Ireland. He proceeded to his mission and landed in Ireland in the year mission and landed in Ireland in the year
420, being thirty-eight years of age at the
time. In those days the princes of both
the north and south, the strength and
manhood of the country, assembled on
Tara, in the month of June, to celebrate
a Druidical rite. Hither proceeded St.
Patrick, with his assistants, for he knew it

Patrick, with his assistants, for he knew he would be a great opportunity to present the gospel, under circumstances which would ensure a knowledge of it to spread far and wide, and pitched his tent on the banks of the Boyne. Numerous fire piles were built, and it was the custom for the King to kindle the first, then all the others were set ablaze and the flames arose to appease the Druid god. St. Patrick, either through a mistake or for a purpose, kindthrough a mistake or for a purpose, kind-led these fires and thereby incurred the punishment allotted to a capital offense. The Druid priests went in consternation to the King and demanded the punish-ment of the man who had broken the sacred law. When St. Patrick appeared with a mitre on his head and arrayed in priestly robes, looking so supreme to those around him, all were awed. The King demanded of him, who he was, and St. Patrick declared himself the ambassa-dor of Christ, and said that he had come to dor of Christ, and said that he had come to dor of Christ, and said that he had come to teach the true religion and lead them to the true God. He unfolded the mysteries of the cross and the Trinity. The Druid priests, laughing at the idea of there being three Gods in one, he plucked a sham-rock and illustrated the doctrine. They

all the frogs and serpents and destroyed them. We are indebted to Englishmen them. We are indebted to Engissiment for this story about the serpents. The venerable Bede, an Englishman, says that the soil of Ireland is uncongenial for serthe soil of ireland is uncongenial for ser-pent life, and the truth is serpents cannot live on the soil of Ireland. Though there were no serpents to banish, yet he did banish the darkness of superstition and the enemies of God, and caused His light

the enemies of God, and caused his light to shine in all its glory.

The work of St. Patrick was an accom-plished work and it was grand. He did not do things by halves, and rested not till he had travelled over the whole island and preached glad tidings to every creature. Cardinal Wiseman said faith is congenial to the soil of Ireland. All the efforts made by England to blot out the faith of the Catholic church had caused it to take deeper root in the hearts of the people. Not till all the ruins of Ireland are obliterated—the ruins of her ancient glory, the ruins which are monuments of her piety and learning, not till all the her piety and learning, not till all the memories of her saints go out to oblivion, and her martyrs' cries cease to be remembered at the throne of God, not while faith in God lingers on earth and God reigns in heaven can the religion which St. Patrick planted in Ireland, and which has been watered by his successors, be destroyed.

Never was any preaching followed with

by his successors, be destroyed.

Never was any preaching followed with greater results than was that of St. Patrick. The next six hundred years after was the golden era of Irish history. Anthony Froude had tried to show that during this period the barons and princes were at war with each other, but his contention had been overthrown by Father Burke, which was admitted even by the enemies of Ireland. During those six hundred years Ireland was the centre of learning. There poetry and art went hand learning. There poetry and art went hand in hand and Heaven's choicest blessings were showered on the people. France and Italy were at the time overrun by the Huns and Goths, the vandals of the north, who devastated their cities and palaces and laid siege to Rome itself. The light of learning went out or burned dimly through all these dark ages. Learned and pious men took refuge in Ireland and thither assembled all who sought instructhither assembled all who sought instruc-tion in the arts, sciences and the laws of God. History tells of the benefit Ireland was to the world during this period. Alfred the Great, founder of Oxford Uni-versity, received his education in Ireland. An Irish saint aided the Great Charlemagne to found the University of Paris and the

University of Padua in Italy.

What is being done at the present time?
All acknowledge, those who are and those who are not, Catholics, that the Catholic church is the church of Christ. In former years some people held that it was idola-trous—they have changed their opinions, but the church changes not. There is more light now in the world and men can form clearer opinions. That it is apos-tolic as well as Catholic is also granted.

The world owes a debt of gratifude to St. Patrick for the establishing of religion in Ireland and the blessings which resulted from it to the whole world. The Irish are still true to the old faith; wherever

telligent faith.

Ireland may yet become a country to be admired, when her ancient glory will appear in the land, when religion and education will go hand in hand as in the golden period; the day may come, and God grant that it may, when the light of the day shall reasure and shipe on a God grant that it may, when the light of other days shall re-appear and shine on a cultured, happy people, enjoying all the happiness of this life, and, through the faith delivered to them by St. Patrick, having a firm hope in the life beyond. Behold a great priest, who in his day pleased God and was found righteous.

THE EVENING ENTERTAINMENT.

From the Journal, March, 18. The celebration of St. Patrick's day in this city, as has been the custom for many years, took the form of a grand concert at the Opera House in the evening. tis not too much to say that, to our citizens, l'ather Flannery's concert seems indispensable to the proper celebration of the day so dear to all the sons of Erin. The entertainments of past years have been of a high order of merit and the one last night was no exception to the rule. The programme was a splendid one, and the ladies and gentlemen who took part in it are deserving of much credit for the manner in which they acquitted them selves. Father Flannery acted as master of ceremonies and the musical part of the programme, which was under Prof. J. H. Jones' charge, could not have been placed in better hands. The Opera House was literally packed in every part, and it is seldom that such a large audience is seen within its walls.

within its walls.

The programme was opened by an address from Father Flannery, who, on coming forward, was received with hearty applause. He said he was very proud and very grateful to be able to present such an excellent programme, containing so much talent, for the evening's entertainment. He was sure it was with fealings. so much talent, for the evening's entertainment. He was sure it was with feelings of delight and pleasure that the Irishmen of this city added their voices to the voice of the whole Irish world in celebrating the day. He said the whole Irish world, because the Irish were scattered all over the world, the same as the Scotch and other nationalities were scattered over the

in a short time he established the See of Armagh and placed one of his disciples in charge. After this he went up into a mountain and fasted forty days and forty nights, and it is said that here he gathered Thomas, and on all occasions, not only Irish Catholics, but Irish Protestants and Irish-Scotch (laughter) had favored them with their presence. Some people might think he had made a bull. If he had that think he had made a bull. If he had that would be excusable in an Irishman, but there were such people in St. Thomas as Irish-Scotch, for the president of St. Andrew's Society was a Scotchman in Scotch company, and an Irishman in Irish company. This was a day of rejoicing, a day of exultation, a day of thankfulness to Irishmen, not only in Canada but in the United States and all over the world. They should be exultant, joyful and thankful for the teaching and example of the great apostle of Ireland. No one finds thankful for the teaching and example of the great apostle of Ireland. No one finds fault with them for celebrating St. Pat-rick's day in the morning, or in the even-ing either. A general in the French army complained to King Louis XIV. that the Irish brigade, which had distinguished it-self in the many battles and the grand witteries of France were not good distinself in the many battles and the grand victories of France were not good disciplinarians, and that they drank too much wine on St. Patrick's day. The king answered that they made more trouble to his enemies. So it was that Parnell and the Irish party were making trouble for Gladstone, but the Irish soldiers were making more trouble for the False Prophet, for Osman Digma and for the other enemies of Great Britain. for the other enemies of Great Britain.
This day should not be allowed to pass without sounding the praises of Ireland and Ireland's patron saint, and if no one else would do it he would have to do it else would do it he would have to do it himself. He referred to Erin's golden era, when she was celebrated for her piety and learning, her orators, her poetry and her art. Irishmen were allowed latitude to let off a little steam. It did them good to say all they had to say—to brag and boast of the gem of the ocean, the dearest spot in God's creation, the land noted for her blooming hawthorne, her mountains and her Lakes of Killarney. If Queen Victoria only went to the Lakes of Killarney instead of going to Balmoral she would live forever. If she only learned to use the blarney and give the Irish the chance the Scotch had, the Irish would for the far more loyal than the Scotch. The be far more loyal than the Scotch. The greatness of St. Patrick was shown in the

> entity established his reputation as an elocutionist. He concluded his address by
> hoping that they all would meet to celebrate many more St. Patrick's days as
> they had done in the past.
>
> A piano solo, "Homesweet home," was
> finely rendered by Miss Nellie Clark, and
> was followed by a quartette, "Believe me
> if all those endearing young charms," by
> Messrs. J. H. Jones, Boucher, Reynolds,
> and Bourne, in which their voices blended
> admirably. Miss Hughson received a
> hearty encore for her singing of her number on the programme and responded with
> "I wouldn't, would you?" which was a
> sweet little ballad very sweetly sung. A
> piano solo, "The girl I left behind me,"
> by Miss Morton, of London, was executed
> in a masterly manner and was followed
> by a solo by Miss Tarrant, entitled "Sailing." The lady has a good voice and a
> very distinct enunciation. She was encored and responded with "Good bye,
> Mavourneen." Messrs. Fanning and
> Moriarty in costume, after relieving themselves of a number of gags, puns and
> conundrums, sang the Irish comic ditty Moriarry in costume, after renewing themselves of a number of gags, puns and
> conundrums, sang the Irish comic ditty
> "McNulty's Row of Flats," which was rapturously applauded. In response to recalls they sang "McCarty's Boarding
> House," and "The Land of the Shamrock."
>
> Mr. D. J. Donahue received a hearty
> welcome on coming forward to deliver

miraculous change his voice had made in Ireland, for he changed her to a nation of saints, not a nation of Christians only, but

saints, not a nation of Christians only, but a nation of saints and scholars. Erin was noted for her rivers, her lakes, her holy wells, her mountains, her beautiful bays, her holy places, her ruined abbeys, her poetry and her learning. The speaker introduced and recited a couple of selections from the works of Ireland's national poet, Tom Moore in a manner that perman-

Tom Moore, in a manner that perman-

ently established his reputation as an elo-cutionist. He concluded his address by

welcome on coming forward to deliver his address. While proud of being an Irishman and loving the old land, he did not forget the land that gave him birth, and that he was an Irish Canadian. The peaker paid a deserved tribute to the Green was shot in the knee energy, the ability and the eloquence of Father Flannery. He would not attempt any panegyric on the life of St. Patrick, for this evening's Journal (Monday) contained a very full and correct account of tained a very full and correct account of the sermon by Father Flannery yesterday, who had told them more than he could do in the time at his disposal. St. Patrick had converted Ireland from Paganism to a land noted for her religion, her Chris-tianity and her education. After review-ing the history of the dissolution of Ireing the hatory of the dissolution of Ire-land's Parliament and advocating the principles of Home Rule, he concluded his address by a stirring appeal to Irishmen to unite and secure that liberty, that free-dom and that justice of which they were so long deprived by the spirit of party feeling that prevailed amongst Irishmen. He hoped to soon see the day when relig-ious differences would no longer divide them, but when Protestant and Catholic would work nobly together to raise their native land to the proud position she once native land to the proud position she once attained, and speedily prove the truth of Moore's words:

Erin, O Erin,
Though long in the shade,
Thy star shall shine forth
When the proudest shall fade.

"Sa-Vourneen Dheelish" was then sun "Sa-Vourneen Dheelish" was then sung very acceptably by Mr. Reynolds. Miss Hughson followed with the beautiful ballad "Pretty Pond Lillies," which was beautifully sung and for which she received a well deserved encore. "The Three Chafers," by Messrs. J. H. Jones, Boucher, Reynolds and Bourne was received with hearty applause. Master Charlie Butler followed with the comic song "Mary Crogan" and in rese comic song "Mary Crogan," and in response to an encore gave "Mr. O'Reilly." He was again recalled and responded with the last verse of the previous song. He declined further recalls, although loudly applauded. Master Butler possesses talents that will place him in the front rank ents that will place him in the front rank that will place him in the front rank that will place him in the front rank ents that will place him in the front rank that will be a simple will be a sim as a comic vocalist. He has a fine voice and is quite an actor in his way. Cox & Box was next on the programme, Mr. Matheson taking the character of Major Bourne, Mr. Simpson, Cox and Mr. Rey-Under this Diff a dying Orangeman can leave all his estate to the Grand Lodge or to a separate lodge; but an ordinary individual cannot do that. I object to this kind of special legislation in favour of the Orange institution. I have another of the Orange institution. I have another of the orange institution. I have a march of triumph, and of the orange institution. I have a march of triumph, and of the orange institution in favour of the Orange institution. I have another orange institution. I have a march of triumph, and of the orange institution in favour of the Orange institution. I have another orange institution. I have a march of triumph, and of the orange institution in favour of the orange institution. I have a march of triumph, and of the fire of the Arabs on the banks of the river. Simpson, Cox and Mr. Reyover the world, the same as the Scotch and other nationalities were scattered all bourne, Mr. Simpson, Cox and Mr. Reyover the world, the same as the Scotch and other nationalities were scattered over the tworld, the same as the Scotch and other nationalities were scattered over the thing's daughters.

The work so well begun spread with rapidity. The march of St. Patrick through the country was a march of triumph, and over the world, the same as the Scotch and other nationalities were scattered all bourne, Mr. Simpson, Cox and Mr. Reyover the world, the same as the Scotch and other nationalities were weining were Miss Hughson and Miss the vocalists in a manner that left nothing to the river. The expedition returned of the river. The expedition returned to the river over the world, the same as the Scotch and other nationalities were scattered over the world, the same as the Scotch and other nationalities were scattered over the world, the same as the Scotch and other nationalities were scattered over the world, the same as the Scotch and other nationalities were scattered over the thing's daughters.

The work so well begun spread with face of the arth. They had met to do word and after them two

TELEGRAPHIC NEWS.

Parnell is preparing for the dissolution of Parliament. He has already selected 60 Parliamentary candidates. His party will contest 90 seats, and he expects to

carry 75.
United Ireland, of which Wm. O'Brien, M. P., is editor, denounces offering a reward for Osman Digma's head, and says Ireland prays that Osman may escape British assassination and be spared to lead his callest seasons to wister.

The fears of an immediate dissolution of Parliament are probably unfounded, but the Cabinet means to go to the countries at the Franchica question and the countries at the Franchica question.

try on the Franchise question.

The general election will probably occur this autumn, as the Government is too weak to send the Franchise Bill to the House of Lords a second time.

The business of Parliament is utterly at

a deadlock and attempts are being made by the English and Scotch to render the Irish party responsible for it. Patrick's Day celebrations were unusu-ally numerous and very enthusiastic. The London dimer, at which Mr. Parnell

presided as chairman, was four times larger than any Patrick's Day banquet

ever held there.

Mr. Sexton, M. P. for Sligo, who, on February 29th, on the report of the address raised the question of the legality of the Orange Order, it is said has prepared voluminous statement in regard to the operation of the society to show its illegality and its ramifications, and undertaking to prove that after the reconstitu-tion of the society its members used secret signs and symbols, and that at least as regards the "Inner Circle," "Knights of Malta," "Purple Arch" and "Black Prematta, "Imple Aren and black rie-ceptory," no person was admissible with-out the preliminary of an oath. Evi-dence taken in 1878 in the case against Beaudry, Mayor of Montreal, and many other cases, will be included in the state-ment. Sexton will again raise the ques-tion in the House and force an issue tion in the House and force an issue.

England.

In the House of Lords a motion in favor of opening the London museum on Sunday was rejected.

In the Commons a motion against the Bishops continuing to sit as members of the House of Lords was rejected by a vote of 148 to 137. The Parnellites voted with

of 148 to 137. The Parnellites voted with the minority.

Lord Lorne delivered a lecture on Emigration last night in the district of Whitechapel. As usual he lauded Canada, and pointed out the great advantages of emigration to the Dominion, where employment was offered to all who were willing to work. He assured his hearers that the coming summer would be one of increased. coming summer would be one of increased prosperity in Canada, and the demand for labor greater than ever before. The Baroness Burdette-Coutts will at once send fifty poor families to Canada, where arrangements have been made for their arrangements have beau suitable location. its have been made for their

The congregation of Cardinals has discussed the expediency of the Pope's leaving Rome, and also considered the question whether the next conclave should be held in Italy or not. The Pope will make no decision without the concurrence of the Powers.

It is said that the Pope will create two cardinals and twenty-one bishops.

The American College in Rome is one of the first pieces of property to be sold by the Italian Government.

Italy. The Ministry has resigned on account of the smallness of the majority by which Signor Coppino was elected president of the Chamber of Deputies.

United States.

United States.

Three negroes named Lewis, Freeman and Anderson boarded several freight trains near East St. Louis a few days ago, and with drawn revolvers, overawed the conductors and brakemen and robbed the cars. A posse, headed by Alderman Green from St. Louis, attacked the negroes six miles from that city. After an exchange of 40 shots the negroes were arrested. Anderson received a big load of buckshot in the side and arm. Alderman Green was shot in the knee.

Egypt.

It is now reported that Osman Digma has summoned the tribes to arrange for a renewal of warlike operations. Admiral renewal of warther operations. Admits the Hewitt has withdrawn the proclamation offering a reward for Osman. Spies report that Osman Digma, with a few followers, has fled to the interior. His flight is attributed to the reward offered for his

is attributed to the reward ordered for his capture. Slaves are deserting him and fleeing to Suakim.

The Figaro publishes the following: "Gordon has told the French Consul at Khartoum that he is disappointed in what he had been able to accomplish, and that it will be impossible for him to defend the place against the advancing tribes. It is stated in Cairo that Abdel Kader, Minister

of War, will be sent to Gordon's rescue.
Gordon, at a conference with the Consuls of Austria, Greece and France, declared he would be unable to defend the town against the tribes advancing from the south, north and west. He hoped Zobehr Pasha would arrive with help.

El Mahdi is organizing an artillery corps. When completed he will set out on

the march to Berber. He has with him twelve Europeans and 60 Egyptian officers

twelve Europeans and 60 Egyptian officers of Hicks Pasha's army.

Osman Digma has convened a meeting at Sinkat of sheikhs of all tribes to concert in a renewal of the fighting. Sheikh Monisa, at the head of the Becharia, numbering 8,000 men, is threatening Shendy.

Rebel tribes have cut off the retreat from Khartoum. They have environed the town except where protected by the river. Three tribes are advancing to capture the town.

Osman Digma declares he will attack the British at any cost if they advance by the Berber road. Evelyn Baring has received advices from Gordon that the rebels had attacked

The expedition to relieve Halfway consisted of 1,200 men, in three steamers. The men were concealed in the holds to avoid the fire of the Arabs on the banks of the river. The expedition returned to Khartoum, having rescued the garrison

victory, and enthusiastic demonstrations

m honor of Gen. Gordon.

A newspaper published in Arabia contains a report that in an interview with El Mahdi he denied ever having pretended to be the Messiah. Such a claim, he said, would be certain to cause the Sheikhs to desert his cause the Sheikhs to would be certain to cause the Sheikhs to
desert his cause. He declared that he
would kill Gordon if he caught him, and
would give the English money to the
poor Mussulmans. El Mahdi expressed
confidence that if Indian troops were
brought to Egypt they would refuse to
fight against their fellow-Mohammedans.
It is believed from the latest intelligence
received at Suakin from the rebel; nosi.

received at Suakim from the rebel's posi-tion that Osman Digna's forces have almost entirely deserted him. A dispatch from Khartoum announces that 100 out of 300Egyptian soldiers whom

Gen. Gordon sent up the Nile to dis-tribute his proclamation have been killed by a band of 1,000 Arabs. At Kassala the garrison is holding out well. Gordon says its position is very

dangerous. O'Kelly, Home Rule member of Parliament, a former attache of the New York Herald and now of the London News, is with El Mahdi, and writes that the False Prophet is sanguine, and anxious to meet the forces of the British Admiral.

General Graham states emphatically that if the campaign is to be pushed beyond Suakim, where it is now stationed, reinforcements must be sent at once. He asserts the militant spirit of the rebels is

Admiral Hewitt is sanguine of being ble to open the Berber route. He proable to open the Berber route. He pro-poses to divide the road into sections, and make tribes answerable for their respective divisions. Troops will advance on Wednes-day, form camps around Tamanieb, and attempt to surround Osman Digna.

ST. PATRICK'S DAY IN DUBLIN, ONT.

The readers of the RECORD may like to hear how we in Dublin celebrated the anniversary of Ireland's Apostle, which, by the diffusive agency of British misrule, has scattered Irishmen all over the globe and causedSt. Patrick'sday to be now an universal holiday that is appreciated by all nations, and by none more than the generous, large-hearted peoples of the Western continent. A magnificent banquet was prepared by Mr. Prendergast and his good lady of the Dominion hotel, at which, after the evening train had arrived, over a fady of the Dominion hotel, at which, after the evening train had arrived, over a hundred guests sat down, from Stratford, Mitchell, Irishtown, Seaforth and surrounding townships, who represented all European nations and every respectable shade of Christianity. That genial Irishman, T. King, of Dublin, occupied the chair, and the spontaneous and happy R. Jones, Reeve of Logan, the vice-chair, when a long and varied programme was introduced and well executed. The Queen, raval family, governor general, army and long and varied programme was introduced and well executed. The Queen, royal family, governor general, army and navy, were warmly received with national anthem, "Red, white and blue," and "Rule Britannia." "The day and those who honor it," in flowery style, by Mr. B. O'Connell, "The harp that once through Tara's halls," by Dr. Hanovan, of Stratford; "Erin, past, present and future," by Mr. Kehoe, of Stratford. Songs, by Mr. Catmichael, of Scaforth, that made the rafters shake. "The Sister Societies," by Mr. Livingstone, of Mitchell; "Municipal Institutions," by Mr. Holland, and a witty speech by Mr. McGuigan, of North Easthope. "Farming interests," by Mr.McQuade; a practical speech on "dairy and commercial interests," by Mr. Shannon, of Stratford; a very well rendered speech on "The educational institutions," by Mr. Prendergast. The learned professions, by Mr. Kehoe, of Stratford. Songs and sentiment, by various gentlemen, which plainly showed that these celebrations are fast wearing off the rough angles of national isolation and sectarian prejudice, and fast laying the foundation for the establishment of a great Canadian nation, to be made up from the best material from the north ern able trait of the celebration was that the nations of Europe. Another commend-able trait of the celebration was that the great majority drank the toasts in pure water or lemonade, and not a single case of the effects of alcoholic influence was observed, though the meeting did not disperse till well on in the morning. At the close Mr. King gave in fine style "O'-Rourke of Breffing," which brought tears

to every eye.
Since your space will be taxed for similar notices to this, it has been strained, boiled down and condensed, and the substance given in the following lines by one who

was there': We welcome you here from the land of the rose, From the braes of the heather and broom, From that dear little island that longs for

From the braes of the heather and broom, From that dear little island that iongs for repose, Where the shamrock so modestly blooms, Around this fine board so lavishly spread With the bounties that nature has given With the bright arch of freedom's expanse overhead, To honor our patron in heaven. Here labor is honored and virtue is prized And each is his countryman's peer, No tinsel, red tape, nor insolent pride Need cause honest mortals to fear, No lordings to pamper, no tyrants to frown, So tenants to throw on the road. No wretched madowall and our God. The price of the loyal and true to our land Whore friendship and bounty abound And right warmiy grasp each good fellow's hand
That in our Dominion is found, From ocean to ecean the echo shall roll Of friendship that knows no decay, And Canada's sons with true greatness of soul Shall still honor St. Patrick's day.

And Canada's sons what the solutions of the shall still honor St. Patrick's day.
Where the sons of the shamrock, the thistle and rose
With united endeavor agree
To make this great land of the lakes and the wood,
The home of the brave and the free.

M. McQ.

ORDINATION.

On Tuesday last, the feast of the Annunciation, Rev. John Cook was ordained deacon by His Lordship Bishop Walsh, and on Sunday next he will be raised to the sublime dignity of the priesthood.

MISSION IN GODERICH.

The Redemptorist Fathers will open a mission in Goderich on Sunday next, Passion Sunday.

MISSION IN ASHFIELD.

Rev. Father Tiernan, of the Cathedral, and Rev Father Watters, of Goderich, have, during the past week, been giving a mission to the people of Ashfield.

Thy life in Egypt's exile, none save angel pen might trace,
As in thine arms thou bearest Him, the Giver of all grace,
Who, with His tiny hands entwined, doth wheely thee cares,
While His lips soft speak thee "Father" and
loving words address.
For well, ah 'well thou knowest since to thee
hath Heaven revealed,
This humble Child is e'en thy God, in our
poor form concessed.

be but supplied.

Nor deeming work too wearisome, since done for their dear sake.

And when at e'en the shadows fall and nature rest doth take.

In converse sweet, thy thoughts revert to native land so dear.

Then prayest the God of Israel to brighten their exile drear. Model of the interior life!-for Jesus and

Mary all,
O hear us when we call on thee and guard us
leat we fall;
And at the awiul hour of death, when souls
are filled with fear,
O blest St. Joseph, be thou with Jesus and
Mary near.

NEWS FROM IRELAND.

Dublin.

Mr. Patrick Egan, whose name will be long remembered in Irish and perhaps British history as Treasurer of the late Land League, having settled down as a citizen of the United States in Lincoln, Neb., the North City Milling Company of Dublin, of which he was up to the time of his leaving Ireland an active partner and director, has passed a resolu-tion expressing regret at Mr. Egan's resignation, recently intimated by him. It records the company's "high sense of Mr. Egan's valuable services" and refers in warm terms to his old business and personal relations with the company.

Wexford. The raffle of "the evicted goat" for the benefit of the heroic "Kinsella girls," whose story has been told more than once in these columns, is to take place on St. Patrick's Day, at Parnell's Cross, Kilrush, county Wexford. The Kinsella girls have been evicted from their ancestral home, under what they and all their neighbors consider circumstances of grievous hardship; and, moreover, they have been three times in jail for an offence in connection with their eviction which is probably unknown in any other

which is probably unknown in any other country in Europe. Such sufferings will not appeal in vain to the Irish public, either at home or abroad.

On February 25th, at Ballymacar, about three miles from New Ross, the wife of a fairly well-to-do farmer named Hayes, ordered her step-son, a lunatic, to go and do some work about the cows. He refused to go till he got his breakfast. Upon this his step-mother, who was chopping sticks with a hatchet, got into a passion, and threatened to kill him and bury him in the haggard if he did not do as she desired. This maddid not do as she desired. This mad-dened him, and he gave her a kick in the mouth, and seizing the hatchet struck her a blow on the head and struck her a blow on the head and smashed in her skull. His sister interfered, and he also struck and wounded her. His father, seeing what had occurred, caught up a reaping hook to attack the son, who was, however, too attack the son, who was, however, too quick for him, and, having levelled his father, threw down the hatchet and ran away. He was captured on the following day and taken to the police barrack, New Ross. The step-mother is in a pre-carious state, her skull being fractured. The doctors have no hopes of her recovery. The father and sister are not so badly wounded.

Kildare.

On Feb. 25th, Mr. Edward O'Connor T. C., Naas., died after a lingering illness The deceased, who was a very popular gentleman, and held in universal respect. was arrested as a "suspect" during Mr. Forster's regime, and detained respect-ively in Clonmel, Naas, and Kılmainham jails. Imprisonment told on a constitu-tion never too robust, and to its effects may be attributed his death at a com-paratively early age. He was an active member of the Society of St. Vincent de Paul, Naas, and was greatly beloved by the poor. Kilkenny.

Mr. J. Foley, of Ardragh, who with seventeen other men suspected of out-rage on the Sheriff of the County Kilkenny, on the occasion of an eviction, an unjust eviction,—and who was sentenced to one month's imprisonment, was liberated on Feb. 24th, from Kilcenny Goal. When Mr. Foley arrived at Kilkenny station, thousands assembled to meet him, from Kilmacow, Mullinvat, Mooncoin, Smart's Castle, and the surrounding districts. They came accom playing National airs, the neighboring hills joining in the festivity of the night by brilliant bonfires. A procession formed,—one thousand men, each one carrying a torch, led the van. Then came about three hundred men mounted, then the Kilmacow Band. By the time the village was reached not less than 2,000 had taken part in it. The vil-ched, each house was illuminated, and almost the first man to meet him on his arrival was Father Doyle, the popular

The polling commenced at Cork on Feb. 23d, at eight o'clock, to fill the Parliamentary vacancy created by the resignation of Mr. John Daly. The candidates were Mr. John Deasy (Nationalist), and Mr. William Goulding (Conservative). The result was declared by the High Sheriff at nine o'clock, as follows:

— Deasy (Nationalist), 2,125; Goulding (Conservative), 1,153. The scene which Patrick street presented on Saturday Patrick street presented on Saturday night, Feb. 23d, after the declaration of

the poll, will never be forgotten in Cork. Twenty thousand bareheaded men, with bands and banners, torches and tarbarrels, standing in the midst of a downpour of rain, singing "God Save Ireland," and awaking the echoes of Sunday's Well and St. Luke's with their oftrepeated cheers for "Mr. Parnell" and "The National party," was a sight and a sound which well repaid Mr. Deasy, M.P., and his gallant band of volunteers for the labors and toils of the two weeks' campaign.

whole the third hands enterined, doth
sweetly thee carees,
While His lips soft speak thee "Father" and
loving words address,
For well, ah! well thou knowest since to thee
hath Heaven revealed,
This humble Child is e'en thy God, in our
poor form concaled.

The mind that knows no will save thine, the
wast creation planned,
Before His throne, who thee reveres, with
howed heads angels stand!
The hands that sweetly embrace thee have
formed the universe,
Bedecked with stars the firmament and
marked the planets course;
The volce so softly whisp'ring resounds in
the tempest's might.
The twoice that in the beginning said,
"Let there be light."

For Mother and for Child Divine thou tollest
to provide,
Forgetful of thine own needs e'en, if theirs
be but supplied.
Nor deeming work too wearisome, since
done for their dear sake.

**At a Kerry wedding, on Feb. 23d, an encounter occurred between the police and an umber of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were encountered by the police and a number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were entering they were seculor and number of "straw" boys, who, according to ancient custom, visited the festivity. Just as they were encount been always entertained most hospit-

Arrangements are being made by the local branch of the Irish National League for holding in Limerick during the Easter recess a great demonstration in connection with the presentation to Messrs. Davitt, Gray, M. P. and Dawson, M. P., of the freedom of the city, voted to them by the Limerick Corporation. The meeting also received a report, stating that three new branches of the League were in formation in the different wards of the city. It is expected that by Easter the League branches will be in full working order.

Bishop Carberry, of Hamilton, Canada, was recently in Limerick on a farewell visit to the clergy and laity, amongst whom he spent a number of years as

whom he spent a number of years as Provincial of the Dominican Order in Ireland.

There are upwards of 1,000 Land Court cases in the county Clare awaiting investigation, some of which have been lodged for more than eighteen months, but the Sub-Commissioners have in the midst of the work, packed off to Limerick, where further business awaits them. This is a piece of inexcusable bungling, for which the Legislature offers no remedy. If it were provided that the judicial rent should be dated from the time of serving the originating notice, the prospect before the Clare tenants would be stripped of much of its hardship; but here it happens that besides being subject to all the anxious and distracting influences of impending litigation, the rack-rents are still falling due, and must be paid. However convenient such a dead-lock as this is for the landlords, bankrupt and otherwise, it is little short of ruinous to the tenants. The appointment of a Special Sub-Commission is imperative, although, as our correspond-ent assures us, if it were appointed to morrow it could not dispose of the pend-ing cases for two years to come. ing cases for two years to come.

Tyrone.
The capital of Tyrone is determined to be in the first rank of Irish towns. Active-ly engaged in the establishment of regisif engaged in the estatishment of regis-tration committees, the people of Omagh are also alive to the importance of the National League, and a promising branch is now established in that town. The farmers have not hitherto rendered due service to the popular movement in such places as Omagh. But considering that, besides other active and efficient men, such trusted Protestant farmers as Mr McKelvey and Mr. Graham have identified themselves with the movement there is little doubt but all classes wi eventually unite in giving their adhesion to the organization.

Fermanagh.

It is understood that steps are being Mr. Davitt for the purpose of delivering a lecture in that town.

The revived National League branches

in the towns of Trillick and Tempo, the flourishing young branch of Drumquin, and the Sullivan, Dromore, are now in full swing. The poor Law contests, reg-istration of voters, restraint of local tyranny, and other patriotic works are now engaging the attention of those bodies.

The glaring unfairness of the constitu-tion of the Irish magistracy was brought prominently before the House of Commons,—during question time, on Febru ary 28th. Replying to a question put by Mr. Sexton, the Chief Secretary ad-mitted that in Fermanagh there was not a Catholic magistrate except Captain MacTiernan, the stipendiary, who was recently sent there, although 53 per cent, of the people of the county were Catholics.

The good men of Rosslea keep well abreast of the times. Since the stirring days of the Land League they had experienced a tough struggle with local tyranny, and they accordingly realize the true worth of earnest and prudent co-operation. The Rosslea branch has passed a resolution calling on the people of the National League, so as to be in readiness for any emergency. In return, the active young men of Rosslea will be in readiness to lend a helping hand. Mr. Sub-Sheriff Swan, of Monaghan with three bailiffs and fourteen police all in charge of Arthur Trench, J. P. and his bailiff, Patrick McArdle, recently commenced operations on the estate of Lord Bath, in the northern portion, the end of Farney. The first victim was a Mrs. Walsh (whose husband went to England to earn the rent), with four small children, who were turned out in a down-pour of rain—in fact the storm was so great that the sturdy Royal Irish were obliged to wrap their great-cloaks tightly about their heads. The next victim was James Daly, whose wife has been unwell for the past six years. Eleven evictions have already taken place, and in no case have any of the people been admitted as caretakers. Some received a shelter from their neighbors, and others are actually preparing for the workhouse. It may be added that these decrees were some of the vast number

taken out at last Sessions—many for only one year's rent, which elicited expressions of condemnation from Judge Barron (himself a landlord) at the time. Further evictions are being proceeded

A meeting was held in the Town Com missioners room, Loughrea, on Feb. 24th to consider Colonel Nolan's abstention to consider Colonel Nolan's abstention on the occasion of the vote of censure in the House of Commons. After a prolonged discussion a resolution was adopted regretting Colonel Nolan's inaction, and declaring that unless he in future acted with the Irish party he could not expect their support. expect their support. A policeman who attended on behalf of the Government to attended on behalf of the Government to report the speeches was refused admission. The Killnadeema branch of the National League also held a meeting for the same object. It was resolved that Colonel Nolan had forfeited the confidence reposed in him, and that the National electors should select a suitable candidate for the approaching general election.

A step has been taken in the direction of establishing a Peasant Proprietory in Mayo. Edmonstown, the estate of Captain Costello, has been purchased by the tenants. Their respected priest, the Rev. Canon O'Hara, made smooth the course the tenants should pursue in order to establish themselves the future absolute owners of the land they and their forefathers have been for generations reclaiming from a state of peture. claiming from a state of nature.

On Feb. 30th, in snow and sleet, there

were four evictions on the estate of Mr. Pratt at Bolyglass. There were several evictions on the Jones estate, Massbrook, nd on Sir R. Palmer's estate near Cross molina. Those on the other properties were locked out, and are left wayside vanderers.

Sligo The counter charge made up by the little Orange group that infest Ballymote against the Nationalists who were wounded by the Orange bullets has been heard, and the accused have been com-mitted for trial without bail. An excep-tion was made in the case of Mrs. Mul-len, who was left at large on heavy security. So far as it has been disclosed security. So far as it has been disclosed at the preliminary inquiry before Mr. Molony, R. M., the Orange evidence looks like a family concoction. Mr. Mannion, speaking for the Nationalists, remarked that the Murrays did not produce Wm. Thompson, the only independent witness that could have given evidence; he also drew the attention of the Bench to the glaring contradictions in the testimony of Saultry and the Murrays, and characterized the whole case as a cock-and-bull story. But the magas a cock-and-bull story. But the mag-istrate, rising above such small facts as point-blank contradictions, took a lofty view of the cases, and marked them down for trial at the coming assizes.

The National League Branch of the parish of Moore, Athlone, is well forward parish of Moore, Athlone, is well forward on the hunting question. At a meeting on February the 24th, the secretary produced the necessary legal forms for farmers wishing to have their lands poisoned to prevent hunting. When the forms were all signed, the secretary was instructed to have the proper notice served at the nearest police-station, in compliance with the provisions of the served at the nearest poince-station, in compliance with the provisions of the Poisoned Flesh Prohibition Act. There is, therefore but a bad look-out in the Moore district for the foxhunters, who

Diamond Dyes more coloring is given that in any known dyes, and they give faster and more brilliant colors. 10c, at all draggists. We'll, 32

A Question to the Point. Reader, have you a languid, weak and tired feeling, with nervous exhaustion, especially in the early spring? Then your liver is inactive and circulation poor. Arouse the torpid liver, cleanse the sluggish blood and regulate the secretions with that purifying tonic. Burecretions with that purifying tonic, Burdock Blood Bitters.

D. Sullivan, Malcolm, Ontario, writes "I have been selling Dr. Thomas' Eclectric Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold. I consider it the only patent medicine that cures more than it is recommended to cure." Unprincipled persons are selling imitations of Dr. Thomas' Eclectric Oil. Do not be deceived.

Mr. T. C. Wells, Chemist and Druggist, Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure sells well, and gives the best of satisfaction for all diseases of the blood." It never fails to root out all diseases from the system, cures Dyspepsia, Liver Complaint, etc., purifies the blood, and will make you look the picture of health and happiness. Sold by Harkness and Co., Druggists, Dundas St.

It should be Investigated. If any of our readers are suffering from chronic diseases of the stomach, liver, kidneys, or blood, they should investigate the merits of Burdock Blood Bitters. It is making some of the vect. It is making some of the most

remarkable cures on record. Ayer's Sarsaparilla, the first blood medicine to prove a real success, still holds its place as first in public estimation, both at home and abroad, as shown by its miraculous cures, and immensely increas

PALE, WOEBEGONE INVALIDS suffering from poverty of the blood, bilious sufferrom poverty of the blood, bilious sufferers and those whose circulation is deprayed, should use without delay Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the celebrated blood purifier, which stimulates digestion, increases the nutritive properties of the blood, and expels impurities from the system. Sold by Harkness & Co., Druggists, Dundas St. CATHOLIC PRESS.

Liverpool Catholic Times.

A private letter from a distinguished ecclesiastic in the Eternal City sums up the impression which the American Bishops made on the keen judges of mankind who constitute the Roman world. It declares that their ability, industry, knowledge of affairs, as well as of Catholic theology and tradition, together with their unbounded devotion to the Holy See and zeal for souls, have seldom been equalled, not to say surpassed, by the Episcopal representatives of any nation. The Holy Father has been deeply impressed by them; and this opinion seems also to have pervaded all ranks of Roman society.

Catholic Columbian. Catholic Columbian

God is most great and admirable because in the plenitude of His being He is above and beyond all things else—the only "I am" of all eternity. He is, therefore, by nature sufficient in Himself, most happy in Himself, and having no necessities outside of Himself. side of Himself.

Do not fail to attend the Lenten devo-tions in your parish churches. If you would rise to the glory of a happy Easter dawn, you must tread the way of pen-ance and purify your heart by the con-templation of the sufferings of Him who made it the first of the Christian Sabbaths. made it the first of the Christian Sabbaths.

Creation is for man. It is for him that
the heavens are filled with countless stars,
that the sun shines, that the earth produces, in a word that all that is grand and
beautiful and useful exists. God had no
need of them for Himself; they have been
created merely to supply the wants of the
creature. What infinite goodness! Are
we not monsters of ingratitude not to
love so hounteous a Giver-subortions of

love so bounteous a Giver-abortions of nature, not to serve so beneficent a Master! Baltimore Mirror.

The Philadelphia Times is all wrong in its notions about mixed marriages. The idea of degrading religious to other differences is absurd. Religion—that which leads to eternal salvation or eternal damnation—is deeper far than anything else in this passing world. If, unfortunately, people entertain different opinions upon this subject, let them tolerate each other, but never enter upon the intimate rela-tions of man and wife. We Catholics believe marriage is a Sacrament, and how then can one of us expect happiness by a union with an outsider who believes it only a civil contract to be broken at

The "Cow-boy" literature in the news-papers and dime novels is bearing its natural fruit. The latest development comes from the Thaddeus Stevens School, West Middlesex, Mercer county, Pa. Boys from twelve to fifteen organized them selves as the "Black Brotherhood," intending to run off and become cow-boys, Indian scalpers, etc. For this purpose they armed themselves with two or more pistols each, more innocuous, seemingly than the famous toy variety, since nothing tragic happened, beyond pointing them at boys not in the society, until last week. One day, however, several of the embryo outlaws were at the place of rendezvous, when they espied a comrade approaching. Thinking to try his courage, they drew the balls and opened fire on him with blank cartridges. As it happened, he didn't show the white feather worth a cent, but drew in return and fired back with solid shot. Luckily, no tragedy oc-curred, but serious thought should be curred, but serious thought should be given to this subject. Parents, are you going to allow this to proceed? Will you make no effort to encourage pure litera

When a cold or other cause checks the operation of the secretive organs, their natural healthy action should be restored by the use of Ayer's Pills, and inflammatory material thereby removed from the system. Much serious sickness and suffering might be prevented by thus promptly correcting those slight derangements that, otherwise, often develop into settled disease.

A Question to the cause checks the operation for himself or another. The "Boy Preacher" declares that he has saved more than thirty thousand, and he gives nightly assurance of salvation to scores of converts. Is he sure of his own salvation? Is he confirmed in grace, like the angels in heaven? Is he impeccable will God take no account of his sins? Has he the Devil's blank resignations of all present and future testantism. The Monitor.

Balls in the and in 1641." This statement is probably correct, but since the time that the late lamented Father Tom Burke, in those admirable lectures he delivered about ten years ago in New York, proved Froude to be a "thumping English liar," that gentleman's reputation is that of being an inaccurate and false historian, and his bile is dangerous only to himself.

Balls in Youngard to the North More than the proved Froude to be a "thumping English liar," that gentleman's reputation is that of being an inaccurate and false historian, and his bile is dangerous only to himself.

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Balls in Youngard the Proved Horn The More than the late lamented Father Tom Burke, in those admirable lectures he delivered about ten years ago in New York, proved Froude to be a "thumping English liar," that gentleman's reputation is that of being an inaccurate and false historian, and his bile is dangerous only to himself. testantism started out with the pretence that it was a religion of the head. Catho-lic theologians dislodged it from the head, and it took early refuge in the heart. In the darkness of the "blind faculty" it has been dodging about for years escaping the darts aimed at it by keen-eyed controvertists, and it now comes forward and tries to prove an absurd alibi of invisibility, intangibility, immateriality and ethereal-ness. It is no longer a truth; not even a thought. It is a whim, a fancy, a sigh, a groan, a conceit, a passing mood, an airy groan, a conceit, a passing mood, an airy nothing. Nonsense. If men would sanctify their lives they must live and labor for God alone; by a purity of intention referring all actions and words and thoughts to Him. Man must pray; in the morning he must pray; during the day he must pray; in the evening he must pray. If he labors it is God's holy will and design. To God be the glory. If he suffers it is by the permission of God. God be blessed. In his dealings with his fellowmen he must be truthful and honest, and should be also charitable. But in obeying God's laws he honors Him. These are general directions. They have been digested and systematized by the Church, the heaven-appointed guide and teacher of the nations. To be a Christian is to be a Catholic ; and to be saved is to be a good Catholic.

Brooklyn Catholic Examiner. One of our Presbyterian contemporaries s of the opinion that Irish servant girls give more in support of their religion than do many wealthy Presbyterians. We have not the slightest doubt but that this is true, but our contemporary will do well to remember that the religion of the Irish servant girl is one that justifies liberal investments. The returns are better.

The Examiner has a more than tender regard for its Methodist friends. sympathizes with them in their troubles, which of late are so numerous; and it rejoices with them in their triumphs, which are however, few and forlorn. It is at are, however, few and forlorn. times prompted to point out their short-comings, and it is pleased to note that they are paying heed to its well meant advice. The desire to reform has pene-trated to Ohio. The Methodist ministers of that State have concluded that it does not become them to use to bacco and opium, and they have signed a pledge to abstain

from both. Now, verily, are the sons of Wesley burntshing bright their armor. Let the good work go on. The New York Irish Nation. Orange bigotry often astonishes and puzzles Irish Nationalists by its intense narrowness and the capacity it has for preventing those infected with it from seeing their own plain interests. Americans should be able to understand the feeling better, for it exists in a flourishing condition among a large seating of the convenience.

better, for it exists in a flourishing condition among a large section of the population here. A few days ago the paper founded by Horace Greeley disgraced itself by giving insertion to a letter from a fanatical Blue Nose "pastor" in which the writer protested against the nomination of General Sherman as candidate for the Presidency on the ground of the religion of the general's wife. This lineal descendant of the witch-burning and Quaker torturing Puritans says: "Brilliant as General Sherman is in talents, splendid as has been his career as a soldier, patriotic as he unquestionably is, the intense Romish spirit and the zeal of his wife, the certainty that her occupancy of the White tainty that her occupancy of the White House would turn it into a rendezvous for Jesuits, and portions of it into Romish chapels, and the dread of the Protestant portion of the Nation of Romish influence in our Government would constrain hundreds of thousands of Protestant voters to vote against General Sherman. Where the contest is so deep concerning. the contest is so close a one as the coming election seems likely to be, the sure loss of so large a portion of the Protestant vote would be fatal." The creature who wrote that letter must feel out of his element in that letter must feel out of his element in this country of free religion and disestablished churches. His proper habitat is Sandy Row, Belfast, where he could not only enjoy the consciousness of being in perfect harmony of views with his neighbors, but might gratify his zeal against Popery by active work as a Royal Purple Arch, or a Knight of the Royal Black Preceptory. Preceptory.

Cleveland Universe,

And now comes the etiquette-monger from Washington and gravely announces per wire to an alarmed country that "Congressman Frank Hurd violated one of the highest canons of Washington etiquette by refusing an invitation to dine with the by ferusing an invitation to dine with the President' on Wednesday week (Emberday). Mr. Hurd absolutely answered to an informal question by the President's messenger: "Wednesday is a fast day which I mean to keep. No, I can not come." Shocking! We suppose Mr. Hurd should have feted on Good Friday provided the spread was on White Hurst vided the spread was on White House mahogany.

Catholic Review.

Demon worship, under its various forms and names of "mysticism, spiritism and the occult sciences," is again growing popular in the luxurious and idle circles of Europe, that think themselves cultivated enough to reject the true spirituality of Christ. It has been ever thus in the history of the world. Rejection of the yoke of Christ has placed men under he control of the spirits that made men idol worshippers.

Boston Republic.

Seaweed Trevelyan has discovered new panacea for the wrongs of the Irish people, and he now recommends them to study their ancient language. In itself, the idea is, of course, a patriotic one for an Irishman to make or pursue, but why an English official should advocate it is hard to understand, unless he wants the hard things that are justly spoken of his character and actions to be spoken in Gaelic in the hope that the world outside of Ireland will not hear so much of them.

The Transcript says: "Mr. Froude is filling up with more bile against the Irish and the Catholics, writing the preface to

ized with as much genuine gusto as if every gyration in the ball-room was made for the glory of God. Some Catholics patron-ize these balls through a mistaken notion of patriotism, others through thoughtlessness, and others, again, because of that iniquitous spirit that prevails by which men are so self-willed as to desire to show the world that the Church cannot control their conduct. This latter class of people would join in a public dance in Lent if they had to take the devil for their partner! They are confirmed in their guilt and are among "the heathen and the and are among "the heathen and the publican" who will not hear the Church But there are thousands of good, honest and well-meaning Catholics who are led into violating the commands of God's law by the bad example of scandal-givers. We all know from experience the force of bad example, but Heaven alone knows the holocaust of souls that have been sacrificed at its shrine. To these innocent victims of the guile and folly of others, we say, don't go to balls or theatres in Lent. Why, in the name of common Christian sense, will people openly, wantonly, and wilfully violate the law of God, rebel against the precepts of the Church, disobey their pastors, and give pain to their priests -for the simple but silly satisfaction of shaking their feet during the penitential season of the Catholic year?

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis Catarrh, Asthma and all throat and Luna Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 149 Power's Block. Rochester. N. Y.

Cure for Rheumatism.

Cure for Rheumatism.

Sufferers from either acute or chronic rheumatism will find no more ready relief or better cure than Hagyard's Yellow Oil, the popular household Yellow Oil, the popular household remedy for external and internal use in all painful affections.

Says the Christian at Work: "Let no one despise Lent, or mock at it, or make it a thing for thoughtless jest, nor speak lightly of it. Associated as it is in the minds of hosts of Christians with solemn scenes in the ministry of our Lord, appealing, as it does, to the deepest feelings of many hearts; sanctified as it has been by the prayers and tears, the sacrifice of thousands who have passed from our dim atmosphere to the light of cloudless day, it carries with it suggestiveness of the life beyond, and is a welcome boon to countless multitudes resting under the pall of great sorrow.

great sorrow.

Nothing can be more certain than that Nothing can be more certain than that if any man or woman, lawyer, tradesman or laborer sets out with any settled purpose or occupation in life he must find time occasionally to go apart a little, to take stock of his capital, sum up the progress he has made, and gain a clearer light on his future work. This is only what the Christian does, or ought to do, in Lort Habes professed to take the in Lent. He has professed to take the Saviour of mankind for his guide in all Saviour of mankind for his guide in all his actions and words. He withdraws, therefore, from the world for a season to come closer to Him; to examine rigorously his own motives and doings; and to see where he stands in his path upward. He puts his soul on trial as it were. It is quite true that any season of the year is as suitable and good for such an examination as this side other. such an examination as this; if other Christians observe such seasons they will not be likely to jeer at Lent, so long held sacred in the old his-toric churches. But there seems some-thing eminently fitting in the union of the idea of this annual retreat of the individual Christian with the remembrance of the withdrawal of Christ to the wilderness and the dread solemnity of

The Tables Turned.

They were seated in the parlor, the old gentleman comfortable in his easy chair with his morning paper, his daughter by the window studying a treatise on the English language. The old man folded his paper and looked over at her. "You were at the soci-able last night, I suppose?" he ques-tioned. "Well, I should smile," was the emphatic answer. The old gent rubbed his nose reflectively for a moment and then resumed, "I suppose there was a good many there." "I should hope to snicker, pa," was the lucid response. The old man winced. He began again. "Was the entertainment good?" "Well, I should endeavor to twitter," came from the rosy lips. The old man's eyes began to bulge out. He was getting more information than he anticipated. He made one more effort. "Did you enjoy your-self?" "You just bet I did, pa. It was too awfully nice for anything. It was just too too." The old man reached for his hat and went out. His face was a deeper study than the treatise on lan-guage to which his daughter turned her attention when she found herself alone

That night when he returned he was met in the hall by a vision of pads and puckers, and a pair of delicate arms encurcled his neck. "Oh, pa! such a love of a bonnet at Mrs. Brown's. I want it of a bonnet at Mrs. Brown's. I want it so much. You'll get it for me, won't you, pa, dear?" and the sweet voice grew very pathetic. "Well, I should smle," remarked the old gent, complacently, "Oh, pa, you will, won't you?" "I hope to twitter." "Oh, pa!" "Why, dear, I should endeavor, indeed I believe I certainly will snicker." "Oh, pa, do stop that slang. Its horrid," "Yes, dear, you bet it is. Rather too too, isn't it?" Then she turned and bounced up stairs Then she turned and bounced up stairs ike a rocket, declaring that it was "just too dreadfully awful," while paterfamilias strolled into the parlor, wearing a smile that converted his cranium into a sort

The Specific for Diphtheria not Found.

The prize of \$5,000 offered by the French Academy of Medicine for the cure of diphtheria was demanded at their last meeting by all sorts of people, among whom were a glass maker, a machinist, an iron founder, a hotel keeper, and a justice of the peace; two women applied for it, one a lawyer's wife, and the other the wife of a veterinary surgeon. One man pro-posed that the diputheria patient be beaten until he expelled the membrane, and another that he be exposed to scarla tina as a counter irritant. There were several who wanted their expenses paid to Paris so that they might explain their method of cure, and a large number who refused to disclose the secret before receiving the \$5,000. No one had found the infallible remedy.

Woman in Mohammedan Lands.

M. Bertrand who, with M. Reveillaud, has been holding a series of religious meetings in the departments of Oran and Algiers, gives the following as an illustration of the position assigned towomen by Mohammedans:—He met with a very pretty little girl, and said to her father, "Your daughter is like a beautiful rose; can she read?" "No," he replied, "my daughter is a girl, "And because she is a girl, do you teach her nothing?" "Nothing; for a woman is happy only when she knows nothing," "But she cannot read in the Koran, which tells of Allah, who made her so beautiful." "So much the better, my daughter will not busy herself with the mysteries of the Koran." I believe with the Great Prophet, Christ that she has a soul like you and me." "tell you my daughter is not a boy." So it is; a woman is an object of luxury, a peautiful article, a jewel, a flower, if she is young and pretty; an object of some value if she is ugly and strong, for she can labor like an ox; if she is old and weak she is old rubbish; but whatever she is, she is only a thing, not a man, not a soul.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose Throat, Lungs, full idea, 86p., route, cost free. Names, Facts and Figures

Will be cheerfully given by the pro-prietors of Burdock Blood Bitters, reprictors of Eurocce. Blood Enters, regarding the many certificates of wonderful cures made by that medicine in chronic diseases of the blood, liver and kidneys, revealing proof that is beyond the possibility of dispute by the most incredulous.

which naturally gather we find mentioned in apt to be rudely dispel and close acquaintance time and the neglect ernments have left me ernments have left mand repulsive, and in and repulsive people. The still surviving beau of Damascus, however, advantages, make it, exception in the long departed glory. We and admire the specta in history outliving so in history outliving so greater ones. Its tho a kind of immortality. Damascus is the country of the shore. Bashe on the shore; Baalbe myra is buried in a de Babylon have disapperis and the Euphrate mains what it was I Abraham—a center of an island of verdure

MAR. 29, 1884.

The poetic and exa

thirty centuries. It was near Damasc sus saw the light abov the sun; the street the in which it was said runs through the comes and goes as years ago; there is sti and the water-wheel the Euphrates and still "occupy" these of of their wares." The surveyed from a neigh was afraid to enter, "I to man to have but or his part, he was reso in this world," is t called the "eye of the the time of Isaiah, " From Damascus ca

presidential capital, sacred associations e

Portugal, called dam beautiful fabric of co vines and flowers rais bright ground; the duced into England i VIII.; the Damascu the world over for wonderful elasticity, manufacture was loc carried the artist in beautiful art of inlay with gold and silver damaskeening-with eaus and swords ar still a city of flowers the streams of Lebar gold" still murmur wilderness of the Sy

The temples of mainly of interest great bell, which s

great bell, which s' wooden beltry half back of the building is a huge bronze cupendicular sides at like all other Japan by means of a huge by ropes, but, whe brought against the great force. It rec to manipulate this was only rung once may be heard two month. It is one of in Japan. It is 18 thick, 9 feet in d nearly 74 tons. It mold in the year 16 cast with the rim into its composition about 1,500 pounds It has a magnific struck by the open may be heard at a

> KIDNE THE SU

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ans with solemn
our Lord, appealepest feelings of
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sacrifice of thoufrom our dim
of cloudless day,
reness of the life
e boon to countnder the pall of

R. 29, 1884.

wyer, tradesman any settled pur-fe he must find apart a little, to al, sum up the nd gain a clearer c. This is only o, or ought to do, sed to take the his guide in all He withdraws,

examine rigor-and doings; and in his path up-al on trial as it that any season ere seems some in the union of ith the remem-l of Christ to the ad solemnity of

irned. the parlor, the

the parior, the able in his easy paper, his daughdying a treatise e. The old man d looked over I smile." was the old gent rubbed ra moment and pose there was a should hope to lucid response. He began again.
ht good?" "Well,
itter," came from man's eyes began getting more in-cipated. He made you enjoy your-did, pa. It was nything. It was man reached for His face was a e treatise on langhter turned her nd herself alone. returned he was ion of pads and delicate arms en pa! such a love own's. I want it for me, won't you, weet voice grew I should smile," t, complacently, t you?" "I hope '" "Why, dear, I eed I believe I

phtheria not

" "Oh, pa, do rrid." "Yes, dear, too too, isn't it?"

ounced up stairs

thile paterfamilias r, wearing a smile nium into a sort

offered by the licine for the cure nded at their last of people, among er, a machinist, an eper, and a justice en applied for it, the other the wife One man pro-heria patient be I the membrane, exposed to scarla-t. There were sevexpenses paid to ght explain their arge number who ecret before receiv-

had found the in-

medan Lands. th M. Reveillaud, ries of religious nents of Oran and ving as an illustra-gned towomen by met with a very aid to her father, a beautiful rose;
a beautiful rose;
he replied, "my
and because she is
nothing?" "Nothnappy only when
"But she cannot
be talls of Allah ch tells of Allah, tiful." "So much ter will not busy ies of the Koran." at Prophet, Christ, you and me." "I not a boy." So bject of luxury, a el, a flower, if she

an object of some strong, for she can e is old and weak twhatever she is, not a man, not a The dry climate cures. Nose, nd Figures

iven by the pro-Blood Bitters, reificates of wonder-that medicine in e blood, liver and of that is beyond ute by the most

The Oldest City. The poetic and exalting associations which naturally gather around the places we find mentioned in Holy Writ are too apt to be rudely dispelled on nearer view

apt to be rudely dispelled on nearer view and close acquaintance; for the ravages of time and the neglect of degenerate governments have left most of them forlorn and repulsive, and inhabited by forlorn and repulsive people—so travelers say: The still surviving beauty and importance of Damascus, however, in spite of all disadvantages, make it, in a measure, an exception in the long roll of decay and departed glory. We may well venerate and admire the spectacle of the first city in history outliving so many younger and greater ones. Its thousands of years are a kind of immortality.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel— Abraham—a center of trade and travel— an island of verdure in the desert; a presidential capital, with martial and sacred associations extending through

thirty centuries. It was near Damascus that Saul of Tar-sus saw the light above the brightness of sus saw the light above the brightness of the sun; the street that is called Straight, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their wares." The city which Mahomet surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for was affaid to enter, "because it was given to man to have but one paradise, and for his part, he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was in the time of Isaiah, "the head of Syria." From Damascus came the damson (our blue plum) and the delicious apricot of Portured, called damasco; damask, our

Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving and sculpture united—called damaskeening—with which boxes, bureaus and swords are oramented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of the streams of Lebanon and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.

A Wonderfal Bell,

The temples of Kroto, Japan, are mainly of interest on account of their great bell, which swings in a monster wooden beltry half way up the hillside, back of the buildings proper. This bell is a huge bronze cup with nearly per-pendicular sides and a flat crown, and, like all other Japanese bells, is sounded by means of a huge beam kept in place by ropes, but, when occasion requires, brought against the rim of the bell with great force. It requires twelve coolies to manipulate this beam. Formerly it was only rung once a year, but now it may be heard two or three times every month. It is one of the greatest wonders in Japan. It is 18 feet high, 9½ inches thick, 9 feet in diameter, and weighs thick, 9 feet in diameter, and weighs nearly 74 tons. It was cast in a monster mold in the year 1633. As the bell was cast with the rim up, the gold entering into its composition—computed to be about 1,500 pounds—sunk to the crown. It has a magnificent tone, and when struck by the open palm the vibrations may be heard at a distance of 100 yards.

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Notice is hereby given to all Grand Council officers, Representatives and Branches, that the regular session of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in May next, opening at 9 o'clock a. m., in the hall of Branch No. 5.

SAM R. BROWN, Grand Secretary.
On the 18th inst. Grand Deputy A. Forster organized Branch No. 31 at Guelph, Ont. The charter members are all influential men, and determined to work hard for the interests of the association. The following is the list of the first officers:—

officers:—Spiritual Adv.—Rev. Father Dumor'ier.
President—Edward J. O'Brien
1st Vice-Pres.—M. J. Doran
2nd " P. J. Woods
Recording Sec.—James Duffy
Assistant "—Thos. P. Coffee
Financial "—John C. Coffee
Treasurer—Dr. D. Nunan
Marshall—Wm. Kennedy
Guard—Richard Pigott
Trustees—J. K. Weeker, Matthew Lee,
Thos. P. Coffee, for one ye.r; and M. J.
Doran, John C. Coffee, for two years.
St. Clements, March 19th, 1884.
S. R. Brown, Grand Recorder:
Dear Sir and Brother:—According to a

S. R. Brown, Grand Recorder:

Dear Sir and Brother:—According to a resolution passed by the members of Branch No. 21, C. M. B. A., of St. Clements, on the 5th day of March, 1884, the members of this Branch celebrated to day members of this Branch celebrated to-day their annual holiday by assisting in corpore at the sacrifice of Holy Mass and receiving the holy sacraments. Mass was celebrated at 10 o'clock in the parish church of St. Clement's by the spiritual adviser of our branch, during which he addressed the members of the Branch to follow the good expende of their Patron. addressed the memoers of the Braich to follow the good example of their Patron Saint, St. Joseph, who was the head of that exemplary family at Nazareth. The whole congregation was edified to

see so many young men approaching the holy sacraments, and thus giving a good example to all by fulfilling their most necessary duties as true Christians.

In the afternoon a regular meeting took place when various important questions were discussed, after which all dispersed, hoping that they would all be able to cel-ebrate again their anniversary day in the ebrate again their anniversary day in the same edifying and brotherly way a year after this.

Yours fraternally,
N. S. Ball, Rec. Sec. Branch No. 21.

"IRELAND PAST AND PRESENT."

As was announced in our last issue, a As was announced in our last issue, a Grand musical Vespers and lecture on "Ireland Past and Present," by Rev. P. Lennon, of Brantford, formed the attraction on Sunday evening at the R. C. Church. The Church was well filled when the Rev. M. J. Maguire started the intonation of the Vespers. The choir then taking up the intonation proceeded to sing the different psalms which form the Vespers to the majestic and solemn tones of pers, to the majestic and solemn tones of the Gregorian chant. On the conclusion of the psalms, the reverend lecturer as-cended the alter to deliver the lecture of cended the altar to deliver the lecture of the evening. Before proceeding to the sub-ject of his lecture, he stated that he had no pretensions whatever to the title of a lecturer, rarely ever speaking outside of his own church, but he thought that he would be a poor Irishman who could not say something on St. Patrick's eve. While we heartily agree with the reverend gensay something on St. Patrick's eve. White we heartily agree with the reverend gen-tleman in the latter, we must beg to differ with him in the former, as he showed himself to be a lecturer of no mean order. This we believe to be the opinion of all who listened to him last Sunday evening. He handled his subject well. His He handled his subject well. His language, though florid, was always pertinent and even startling in the vividness of its application. The salient points were: The ancient glory of Ireland, with its grand seminaries of learning, contrasted with the present position under British rule. England took away her lands and then taunted her with powerty. She also took away her schools. poverty. She also took away her schools and then taunted her with ignorance. En passent he condemned in unequivocal terms the dynamite outrages, and said the only remedy for Ireland's wrongs lay in moral suasion. He closed his lecture with a brilliant peroration, in which he expressed the hope that the day was not far distant when Ireland would take her proper place among the nations of the earth. The music was then resumed. Miss M. McKenna, the talented organist Miss M. McKenna, the talented organist of the church, sang an Ave Regina by Novello, with exquisite feeling and pathos. After a short piece by the choir, Mr. McSweeney sang a bass solo by Lambillote entitled "Benedicta Maria," in which he displayed a good range of voice. His rendition was very acceptable. A Tantum Ergo sung by the full choir brought the vespers to a close. The rendition of the different pieces by the choir reflects the highest credit on their leader, whom we are given to understand is Miss McKenna.—Galt Reformer. Kenna.-Galt Reformer.

FROM WOODSLEE.

In North Woodslee is a Catholic church. Father Cummins is the pastor. As the visitor enters this sacred edifice he is visitor enters this sacred edifice he is agreeably surprised to find it so neat and attractive. Especially so was it on the evening of St. Patrick's day. The main altar, which was specially decorated for the occasion, presented a beautiful appearance. At 8 o'clock all the pews were filled. The vespers were then sung by the choirs of Woodslee and Maidstone Cross, The singing, if I am a judge, was really excellent. Before Benediction Father Hodgkinson, of Maidstone Cross, delivered an able lecture on St. Patrick and the great efforts that the Irish people have made in preserving the faith. He spoke for an hour and was listened to with the greatest attention.

VISITOR.

ST. PATRICK'S DAY IN WOODSTOCK

The Catholic citizens of this place began the day by assisting at the holy sacrifice of the Mass, celebrated at half past seven by Rev. J. Carlin, and the second Mass at nine by Rev. M. J. Brady, and finished a happy day by attending a concert in the town hall in aid of the Church fund. The concert was patronized in a very kind and friendly manner by hundreds of non-Catholics. Dr. L. H. Swan was the chairman. The following is the programme with remarks appended:—

PROGRAMME—PART I.

PROGRAMME—PART I.

Introductory—"St. Patrick's Day," the
Wood-tock Orchestra.
Piano Duet—Mrs Watson and Miss Keating,
Ingersoll.

Solo—"The Minstrel Bay," Miss Bella McDonald, Ingersoll.

Song—"Msjor Gilfeather," Mr. E. Fitzgibbons, St. Thomas.

Solo—"Slumber Song," Miss Doty, Ingersoll.

Song—Mr. John Coventry, Woodstock, enored. PROGRAMME-PART

cored.
Trio Song—Mrs. Watson and Misses Keating and Doty.
Comic Song—Mr. A. Murdock, Ingersoll, encored.
Piano Solo—"Salute a Pesth," Miss Egan, Woodstock.
The Woodstock Orchestra performed during the five minutes intermission.

PART SECOND.

o Solo-Mr. Raymond de Anguera,
oston, U. S., encored.

-Miss Doty, encored, "Kathleen Maourneen," Solo—Miss Doly, encored, Rathley Normeen."
Song—'Let me like a soldier fall," Mr. J. J.
Landy, Woodstock.
Violin Solo—Mr. Fitzgibbons, encored.
Solo—'Eird from o'er the sea," Miss McDonald.
Song—'The Island home of an Englishman,"
Mr. Coventry.
Comic Song—Mr. Murdock, encored.
National Anthem—'God Save the Queen."

ST. PATRICR'S DAY IN COLLING-

The sacred concert given in the R. C. Church on Monday evening, brought out a very large audience.

undoubtedly a success. The musical part of the programme was delightful, and the singers most pleasingly rendered some of the choicest selections of classical music. In the choruses and duets the parts were exceedingly well sustained, and the fact exceedingly well sustained, and the fact that the concert was given in a church alone restrained the evident desire of the audience to encore the soloists. The singing of Lambillote's "Tantum Ergo" was especially good. Mrs. J. P. Knaggs officiated at the organ, and Rev. Father McBride, Chaplain of Penetang. Reformatory, acted as conductor. During the evening Rev. Father Bergin, of Toronto, delivered an interesting historical lecture, taking for his subject—Civilization in Ancient and Modern Ireland. Following is the programme given:

Mrs. Jas. Patton.

Lecture—Rev. Father Bergin.
Chorus...."Tantum Ergo"..Lambillote
Choir.
Solo......"O Ireland, I adore."..........

The net proceeds amounted to about

MONTREAL NOTES.

ST. PATRICK'S DAY.

The morning opened with a heavy snow-storm, but towards nine c'clock it began to ease off and the various societies could be seen coming towards Craig St., the place where the procession was to form. Shortly before ten o'clock, all were arranged and the procession, headed by the chief marshal, Mr. Patrick Kennedy, proceeded

marshal, Mr. Patrick Kennedy, proceeded by way of St. Alexander street to St. Pat-rick's Church.

Pontifical High Mass was celebrated by Mgr. Fabre, Bishop of Montreal, assisted by Rev. Fr. Rousselot, P. P. St. James Church, Rev. Fathers Roussin, and O'Don-nell were Deacons of Honor. Rev. C. nell were Deacons of Honor. Rev. C.
Carrol was deacon, and Rev. P. Fallon
sub-deacon. Rev. W. Fitzgerald acted as
master of ceremonies, with Rev. M. Flannery as assistant. The apostolic delegate,
Mgr. Smeulders, was present, together with
the pastors of the different parishes.

The church was beautifully decorated
with flags and mottees. Luside the sanc-

with flags and mottoes. Inside the sanc-tuary were numerous designs of natural flowers and the altars were brilliantly lighted. The choir of 75 voices, under the direction of Prof. J. A. Fowler, rendered Rossi's Mass. The sermon was preached by Rev. Fr. Quinlivan, on "Labors of St. Patrick," a report of which will be

given next week.

After mass the procession re-formed and proceeded through the usual route.

proceeded through the usual route.

In the evening there were three concerts, one under the auspices of St. Patrick's Society in Nordheimer's Hall, another of the Young Irishman's Literary and Benefit Society in the Queen's Hall, and the third under the auspices of St. Gabriel Temperance Society, in the Hall of St. Gabriel School. All were well attended. tended.

CATHOLIC YOUNG MEN'S SOCIETY. The ninth public conference of the Literary Academy of this flourishing society was held on Thursday evening, March 20th, and was attended by a large

March 20th, and was attended by a large number of the friends of the Society.

The president, Mr. J. A. McCann, opened the conference with a neat speech in which he gave a short sketch of the formation and progress of the academy.

Mr. J. P. Hammill gave a reading, "A Husband's Request," with great taste.

Mr. J. H. Neville recited "Somebody's Mother" in a feeling manner. An assay. Mr. J. H. Nevlile recited "Someoddy's Mother" in a feeling manner. An essay, "The Necessities of Sleep," by J. J. Fosbre, was well received. A declamation, "The Sailor Boy's Dream," (an exquisite poem by Miss Agnes Burt) was well delivered by J. Gethings. Mr. J. C. McEnroe recited "Bingen on the Rhine" in good style.

The feature of the evening was a lecture on "The Revival of Irish Music," by Rev. M. Callaghan. A musical contest in Granard, on August 1st, 1784, did a great deal towards the revival of music in Ireland. The rev. gentleman kept his hearers spell-bound for nearly an hour, and at the congreatest attention.

The three following days a mission was given by Father Dickson, of Bothwell, Father West, of Fletcher, and Father Hodgkinson, of Maidstone Cross. Although the weather was a little unfavor—

The three following days a mission was given by Father Dickson, of Bothwell, Father West, of Fletcher, and Father Hodgkinson, of Maidstone Cross. Although the weather was a little unfavor—

Mr. F. Langan.

Messra. A. P. McGuirk, J. Upton, J. illespie, J. P. Hammill, and J. Barre contributed to the musical portion of the programme.

ST PATRICK'S DAY IN DUNDAS.

The Town Hall was crowded to the doors on Monday night by an audience eager to listen and ready to appreciate a really good musical programme provided for them by Rev. J. Feeny. Mr. Wardell performed in a pleasant and easy manner the duties of chairman. Miss Walsh, of Paris, and Miss Rose Conley, and Miss Maggie Duncan, of Dundas, rendered piano solos in a very creditable manner. Miss Minnie Hore and Miss Hourigan pleased all with their fine singing. Mrs. Martin-Murphy, of Hamilton, was repeatedly encored and good naturedly responded. Her singing and accompaniment on the harp was exquisite. Mesers. D. H. Charles and J. Stewart gave fine solos suitable for the occasion and were repeatedly recalled. The chorus by the school children was well prepared and nicely rendered. Miss Maggie Pirie, of Dundas, presided at the piano very creditably. Rev. Father Feeny made a few well chosen remarks in which he heartily thanked the audience for their attendance, and the performers for their services, particularly Mrs. Martin-Murphy, who brought her own valuable harp to oblige him, he not being able to secure another; also to Mr. D. H. Charles, who rendered cordial assistance in securing talent for the entertainment. The rev. gentleman is to be congratulated upon the success of the con-

tainment. The rev. gentleman is to be tainment. The rev. gentleman is to be congratulated upon the success of the concert, which undoubtedly was the best 17th celebration held in Dundas for years. A large number from Hamilton were present and returned by the street car which was in waiting when the concert had constituted

Instrumental—St. Patrick's Day ... Miss M.
Instrumental—St. Patrick's Day ... Miss M.
Chorus—The Land Where the Shamrock
Grows, ... School Children.
Song—The Isle Crowned with Shamrocks. ...
D. H. Charles ... Moore.
Song—The Harp that Once (Harp accom.)
Mrs. Martin-Murphy, Hamilton.
Moore.
Miss Rose Conley

MARKET REPORT. OTTAWA.

OTTAWA.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 1 15 bush; Oats, 40 to 42c bai; Peas, 70 to 00c bab; Beans 1.25 to 00 bab; Rsye, 00c to 55c bab; Turnips, 40 to 46c bab; Carrots, 30 to 40c bab; Carbage, per doz., \$1 oetc. bab; Beets, 50 to 00c bab; Cabbage, per doz., \$1 oetc. bab; Decrebag, 50 to 50c. Dressed hogs, per 100 lts., 900 to 36c. Beef, per 100 lbs., 70 to 85c. Butter, palls per lb., 18 to 20c; firkins, 18 to 20c; fresh print, 22 to 25c. Hams, 15 to 16c. Eggs, fresh per doz., 24 to 30c. Chickens, per pair, 40 to 50. Powls, per pair, 00c. Ducks, wild, per pair, 75c. Geese, ech 75 to 00c. Turkeys, ech, 85 to \$1 75. Hides 60 to 80c. Hay, per ton, 8 50 to \$10 5c. Hides 60 to 80c. Hay, per ton, 8 50 to \$10 5c. Hides 60 to 80c. Hay, per ton, 8 50 to \$10 5c. Hides 60 to 80c. Hay, per ton, 8 50 to \$10 5c. Hogs, \$10 to 60 to 80c. Apples, per bbl. 050 to 60c. Sheep, 40 to 450 each. Lambs, 500 to 60c. Sheep, 40 to 12c. Mutton 8c to 10c.

each. Veal 16 to 12c, whitton set ones.

Wheat—Spring, 1 75 to 1 90; Deihi, \$\psi\$ 100 lbs.
1,70 to 1 80; Treadwell, 1 70 to 1 80; Clawson, 1 50 to 1 70; Red, 1 60 to 1 78. Oats, 1 10, to 1 13.
Corn, 1 30 to 1 44. Barley, 1 05 to 1 15. Peas, 1 30 to 1 40. Rye, 1 05 to 1 10. Deans, per. bush, 1 25 to 1 75. Flour—Pastry, per cwt, 3 00 to 3 25; Family, 2 75 to 3 00. Oatmeal Fine, 2 25 to 2 50; Granulated, 2 50 to 2 75. Cornmeal, 2 00 to 2 50. Shorts, ton, 20 00 to 22 00. Bran, 18 00 to 20 0. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 2 30. Shorts, ton, 20 00 to 22 00. Bran, 18 00 to 20 0. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 2 20; tubs, 14 to 18c. Eggs retail, 22 to 24c. Cheese, 1b. 11½ to 12c. Lard, 11 to 12c. Turnips, 30 to 40c. Turkeys, 75 to 200. Chickens, per pair, 50 to 75c. Ducks, per pair, 70 to 80c. Potatoes, per bag, 90 to 1 10. Apples, per bag, 75 to 1 25. Onlons, per bushel, 60 to 80. Dressed Hogs, per cwt, 7 50 to 8 25. Beef, per cwt, 8 00 to 10 00. Mutton, per 1b, 11 to 12c. Lamb, per 1b, 11 to 12c. Lamb, per lb, 11 to 12c. Lond, per LONDON.

Hops, per 100 lbs, 00 to 00c. Wood, per cord, 5 00 to 5 50.

MONTREAL

FLOUR—Receipts 1,400 bbls. Quotations are as follows: Superior, \$5 50 to \$5 60; extra \$5 30 to \$5 46; superfine, \$4 00 to \$4 25; spring extra, \$4 80 to \$5 00; superfine, \$4 00 to \$4 25; strong bakers, \$5 00 to \$5 75; fine, \$3 60 to \$3 25; middlings, \$3 40 to \$5 25; fine, \$3 60 to \$3 25; Ontario bags, \$2 00 to \$2 52; Ontario bags, \$2 00 to \$2 52; Ontario bags, \$2 00 to \$2 50; city bags, \$2 85 to \$2 90 GRAIN—Wheat, No. 2 white winter, \$1 16 to 1 18; Can. red winter, 120 to 1 22; No. 2 spring, 18 to 121. Corn, 72 to 75c. Peas, 90 to 91c. Oats, 38 to 39c. Rye. 60 to 162c. Barley, 55 to 75c. PROVISIONS—Butter, cresmery, 25 to 26c; Eastern Townships, 19 to 21c; B. 6 [M. 19 to 21c; Western, 15 to 18c. Cheese, 11] to 14c. Pork, 21 00 to \$22 00. Lard, 12 to 13c. Bacon, 13 to 14c; hams, 13 to 15c.

TORONTO. TORONTO.

Toronto, Mar. 24.—Wheat.—Fall, No. 2,1 06 to 1 06; No. 3, 1 03 to 1 03; spring, No. 1, 1 10 to 1 10; No. 2, 1 08 to 1 08; No. 3, 1 08 to 1 109. Barley, No. 1, 70 to 71e; No. 2, 96; to 67c; No. 3, extra, 61 to 62c; No. 3, 52 to 54c. Peas, No. 1, 75 to 75c No. 2, 74 to 74. Oats, No. 1, 75 to 37c; No. 2, 31c; Corn, 00 to 00c. Wool, 00 to 00c, Flour; Superior, 5 00 to 5 10; extra, 4 75 to 4 75. Bran, 12 00 to 12 00. Butter, 12 to 19c. Hogs, street 750 to 750. Barley, (street), 68 to 00c. Rye, street, 60 to 00c. Wheat, street, spring, 1 05 to 11; fall, 1 01 to 1 03. Oatmeal, 5 00 to 0 00. Cornmeal, 3 75 to 3 90.



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VOL. 6.

CLE We mal

of Clerica turn out and better ments the tern Hous N. Wil

THE BLES Sermon by His

136 DU

His Lordship continued his len last in St. Peter' text from the 50 John, vi chapter an hour on the Eucharist. The As we have re ecclesiastical year quires of her ch Holy Table and and blood of Chr. would be in perf and intent of th for some time toof this stupend goodness and lo Eucharist. It is mind the great to and the grounds well as upon th derived from the not sufficient to not suffice that productive in the seeds sown in root and produce oil and expectat No, we must try vivid sense of make them livi influence our act duct, and that I man and will pro harvest of virtue

The Catholic Christ is really Blessed Eucharis in his full hum personality, is pr ment of the alta bread and wine. tous doctrine. tion doctrines around which church cluster, ing to the altar, cathedral, to the olic worship. The scriptural

real presence of

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that institution. his discourses to he found him miracles which occasion under was after worki tiplication of br Him across the of witnessing a for their own be "You seek me, miracles but be meat which per endureth for li then passed or Eucharist, that he was to ins and sanctifica It was then his divine pur heavenly banque for the food of his magnificent recorded in the of St. John: "I of life. Your fa which cometh if any man eat the living bread heaven. If any shall live forever shall give is of the world," the blessed pregarding the ir of his body and

who perfectly of our blessed strangeness of "They therefor "strove amongs can this man a sense. They that the bread a would be in re and they were him. For had him; had he should bear a f of a literal certainly co On all other oc hearers He inva