

A Lost Friend.

My friend he was; my friend from all the rest: With childlike faith he gave to me his breast: No door was locked on altar, grave, or grief: No weak man veiled, concealed no disbelief: The hope, the sorrow, and the wrong were bare. And ah, the shadow only showed the fair: I gave him love for love; but deep within, I magnified each frailty into sin: Each hill-topped fable in the sunset glow'd, Obscuring values where river'd virtues flow'd: Reproof became reproach, ill common grew: The captious word at every fault I knew: He smiled upon the censurship, and bore With patient love the touch that wounded 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 they saw: His friend forgot the diamond in the flaw. At last it came—the day he stood apart, When from my eyes he proudly veiled his heart: When carrying judgment and uncertain word I sternly remonstrated to his bosom stirred: When in his face I read what I had seen, And with his vision saw what he had seen. Too late to help him! O could he then have known, When his love died, that mine had perfect grown: That when the veil was drawn, absented, chastised, The censor stood, the lost one truly prized. Too late we learn—a man must hold his Unjudged, accepted, faithful, to the end.

THE STORY OF THE SCOTTISH REFORMATION.

CHAPTER IX. So very popular was the persecution of Papists, that we find (1574) that a man, nicknamed Doctor Hendre, was forgiven the crime of adultery on account of his great exertions against Catholicism. But again he was found guilty of the same offence, and was again 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 had 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 £1 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 singularly oppressive 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 contempt for the very forms of justice, he was tried by a packed jury and acquitted. In 1586, the Reformation did not seem to have effected much good, as the General Assembly reports the moral condition of the country as awful, "ugly beads of sin lying in all parts of it; no spot but what was overwhelmed as by an inundation of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft, oppression, 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 certain 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 traitors, Papists were daily creeping into 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 beheaded at the cross. James would have pardoned him, but Caldwode tells us that "the Ministers were instant with the King for a proof of his sincerity," and so the unfortunate youth had to be executed. The Ministers were invariably on the side of severity and persecution. Whether the Catholics were "Papists" or "witches" they had no mercy to expect 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 Ministers never failed persistently to cry out "Let him be crucified!" The persecution of the Reformers extended to the invasion of the domestic privacy of their unhappy victims. In 1601 the General Assembly arranged that certain Ministers should go into the Catholic nobles, 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 Dundries, in August 1603, 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 were positively distressed for the blood of Catholics, and with fawning malignity, constantly urged upon the 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." 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 that some women were taken in Broughton as witches, and 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 burnt 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 in piety and learning, was stoned to death in the streets of Edinburgh because he had 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 his wife to the 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." At the hour of the execution the 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 charged 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 Sacrifice of the Mass, and to perform his duties diligently as a priest in Glasgow. Thirteen or fourteen other Catholics were arrested at the same time, but the 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 Presbyterians 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 answer to any royal authority in matters of 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 as conscientious in their duty as he had done. He had 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 another of the most conspicuous in the persecution 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 Ministerial Cerberus, and a bid for the extension of favour in the opinion of episcopacy." The condemnation of Ogilvie was followed 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 impertinent taunts of the Ministers. One of these men—Master 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 "I do not know wrong," and a man, named John Abercrombie, standing by cried out: "No matter, John, the more wrong the better." Having ended his prayer, the martyr went up the ladder, kissed the hangman, 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 immediately humbly did, and was then launched into eternity. The Kirk it was—Ministers and elders—that specially persecuted. The King was always in the rear, and trying to moderate the punishments. For instance, on the 14th August, 1615, three respectable citizens of Edinburgh named Sinclair, Wilkie, and Crunkshanks, were all sentenced to death for merely entertaining the martyred Ogilvie and two other British Catholics, while the hope among the Presbyterians that these men would be hanged, but Caldwode, 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 Edinburgh 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 Testament—of vengeance, of hatred, of extermination, of violent, relentless and searching cruelty—was the spirit of Presbyterianism 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—it could be none under the rule of the Ministers. 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 her head after two centuries of stupid, miserable, and unenlightened life. All the great progress of the present day commenced with the nineteenth century, and was as much caused by the Reformation as much as the Goodwin Sands by Tinterden steeple. The persecution of Our Saviour caused a reconciliation between the two of his judges, so did the persecution of the Catholic Church in Scotland by the Episcopians invariably form a means of re-

conciliation for the time between them and the Presbyterian. 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 time (1628) issuing orders against the traitors, Catholics, conspirators 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 who had left all things to suffer persecution for teaching the truth: Andrew Leslie, St. Nicholas, Heggitts, 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—Brown, Pitterdiech, Dumbreck, and Dr. William Leslie. 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 noble and generous mind would not 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 of family. He was, however, supported by 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, and second husband, the young Baron of Forey, with the special object of alluring Father Archangel, with a promise of the estates of Monymusk, to renounce his religion, and return to Scotland. The two brothers met at Urbino, and the younger, afterwards became a Catholic, and on his return to his native land he was turned out of his mother's house in 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 countrymen. He 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 household. Then, going forth fearlessly, he preached the truth everywhere, and his 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 household. 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C.M. B.A.

Mr. T. P. Tansey, of Branch 26, Montreal, is prepared to furnish very fine C. M. B. A. gold pins at \$1.35 each. Orders entrusted to Mr. Tansey will be promptly attended to.

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 Montreal, Ont., on the second Tuesday in May next, opening at 9 o'clock a. m., in the hall of Branch No. 5.

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:

Spiritual Adv.—Rev. Father Dumortier. President—Edward J. O'Brien. 1st Vice-Pres.—M. J. Doran. 2nd "—" P. J. Woods. Recording Sec.—James Duffy. Assistant "—"Thos. P. Coffey.

Financial—"John C. Coffey. Marshall—Wm. Kennedy. Guard—Richard Pizott. Trustees—J. K. Wecker, Mathew Lee, Thos. P. Coffey, for one year; and M. J. Doran, John C. Coffey, for two years.

St. Clements, March 19th, 1884. 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 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. Clements by the spiritual adviser of our branch, during which he addressed the members of the Branch 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 celebrate again their anniversary day in the same edifying and brotherly way a year after this.

Yours fraternally, N. S. DALL, Rec. Sec. Branch No. 21. "IRELAND PAST AND PRESENT." 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 the Gregorian chant. On the conclusion of the psalms, the reverend lecturer ascended the altar to deliver the lecture of the evening. Before proceeding to the subject 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 heartily agree with the reverend gentleman in the latter, we must be to differ 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 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, combined with the present position under British rule. England took away her lands and then taunted her with poverty. She also took away her schools and then taunted her with ignorance. En passant 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 oration, 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 of the church, sang an Ave Regina with Novello, with exquisite feeling and pathos. After a short piece by the choir, Mr. McSweeney sang a beautiful 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 Refractor.

FROM WOODSLEE. In North Woodilee is a Catholic church. Father Cummins is the pastor. As the 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 choir of Woodilee and Maidstone Cross. The singing, if I am a judge, was really excellent. Before Benedictine 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. The three following days a mission was given by Father Dickson, of Bothwell, Father West, of Fletcham, and Father Hodgkinson, of Maidstone Cross. Although the weather was a little unfavor-

able, everyone, as far as could be ascertained, went to Holy Communion. VISITOR. ST. PATRICK'S DAY IN WOODSTOCK ONTARIO.

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. Introductory—"St. Patrick's Day," the Woodstock Orchestra. Piano Solo—"Mrs. Watson and Miss Keating, Ingersoll." Solo—"The Minstrel Boy," Miss Bella McDonald, Ingersoll. Song—"Major Fitzgibbon," Mr. E. Fitzgibbon. Solo—"Slumber Song," Miss Doty, Ingersoll. Song—"Mr. John Conventry, Woodstock, enclosed. Trio Solo—"Mrs. Watson and Misses Keating and Doty." Comic Song—"Mr. A. Murdock, Ingersoll, enclosed. Piano Solo—"Salute a Poth," Miss Egan, Woodstock. The Woodstock Orchestra performed during the five minutes intermission.

PART SECOND. Piano Solo—"Mr. Raymond de Anguera, Boston, I. S., enclosed." Kathleen M. Moore. Solo—"Miss Doty, enclosed." Kathleen M. Moore. "Let me like a soldier fall," Mr. J. J. Landy, Woodstock. Violin Solo—"Fitzgibbon, enclosed. Solo—"Bird from o'er the sea," Miss McDonald. Song—"The Island home of an Englishman," Mr. Conventry. Comic Song—"Mr. Murdock, enclosed. National Anthem—"God Save the Queen."

ST. PATRICK'S DAY IN COLLINGWOOD. The sacred concert given in the R. C. Church on Monday evening, brought out a very large audience. The concert was 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 that the concert was given in a church alone restrained the evident desire of the audience to enclose 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, Refractory, 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:—"Gloria,"—Peters Chorus. "Ave Maria,"—Lambillote Duet. "Mary's Choir." Mrs. J. Ganley and Miss McCabe. "Sweet Spirit hear my prayer,"—Wallace Mrs. Jas. Patton. LECTURE—Rev. Father Bergin. Chorus—"Tantum Ergo,"—Lambillote Choir. "O Ireland I adore,"—Mrs. Ganley. Duet—"O Sponsa Mi,"—Mrs. J. Ganley and Miss McCabe. Instrumental Solo—"St. Patrick's Day,"—Mrs. Knaggs. The net proceeds amounted to about \$75.

MONTREAL NOTES. ST. PATRICK'S DAY. The morning opened with a heavy snow-storm, but towards nine o'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 by way of St. Alexander street to St. Patrick's Church. Pontifical High Mass was celebrated by Mgr. Fabre, Bishop of Montreal, assisted by Rev. Fr. Rousselle, P. P. St. James Church, Rev. Fathers Rousselle and O'Donnell were Deacons of Honor. Rev. C. Carroll was deacon, and Rev. P. Fallon sub-deacon. Rev. W. Fitzgerald acted as master of ceremonies with Miss 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 mottoes. Inside the sanctuary 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. 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.

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 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 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 Barry) 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 Grand-ard, 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 conclusion of his lecture a vote of thanks was moved by Mr. P. Kennedy, seconded by Mr. F. Langan.

Measrs. A. P. McGuirk, J. Upton, J. Gillespie, J. P. Hammill, and J. Barre contributed to the musical portion of the programme. JEN. C. 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 H. and Miss Honigan 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. Messrs. 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 Urie, 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, his 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 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 concluded.

PROGRAMME. Instrumental—"St. Patrick's Day,"—Miss M. Urie. Chorus—"The Land Where the Shamrock Grows,"—School Children. Song—"The Hark! that Once Heard Martine,"—D. H. Charles. Song—"The Hark! that Once Heard Martine,"—D. H. Charles. Instrumental—"Lily Lullaby,"—Dundas. Song—"Life,"—Mr. J. Stewart, Hamilton. Song—"Oft in the Still Night,"—Mrs. Moore. Song—"Erin to My Home,"—Miss Minnie H. Instrumental—"The Harp and Rory O'Donnell,"—Miss M. Urie. Song—"I Will True to Thee,"—Miss Annie Song—"Come Back to Erin,"—Mrs. D. H. Charles. Song—"Believe Me if all those Endearing Young Charms—Moore,"—Mrs. D. H. Charles. Song—"The Power of the Cross,"—Mrs. D. H. Charles. Duet—"Mr. and Mrs. D. H. Charles. Duet—"Mr. and Mrs. D. H. Charles. Song—"The Irish Emigrant,"—Mrs. D. H. Charles. Kenna, Brantford.

MARKET REPORT. OTTAWA. Correct report made every week for "The Catholic Record." Spring wheat, \$1.10 to \$1.15 bush; Oats, 40c to 42c bush; Peas, 60c to 65c bush; Beans, 1.25 to 1.30 bush; Carrots, 30c to 40c bush; Parsnips, 50c to 60c bush; Potatoes, 1.00 to 1.10 bush; Onions, per peck, 25c to 30c; Potatoes, per bag, 50c to 55c; Dressed hogs, per 100 lbs., 7.00 to 7.50; Pork, per 100 lbs., 10.00 to 10.50; Fresh pork, 22c to 25c; Chickens, per pair, 4.00 to 4.50; Hides 6.00 to 8.00; Hay, per ton, 3.50 to 4.00; Straw, per ton, 2.00 to 2.50; Corn, per bush, 30c to 35c; Butter, per pound, 12c to 15c; Eggs, per dozen, 15c to 20c; Lard, per 100 lbs., 10.00 to 12.00; Mutton, per 100 lbs., 10.00 to 12.00; Wood, per cord, 5.00 to 5.50.

MONTREAL. FLOUR—Receipts 1,400 bls. Quotations are as follows: Superior, \$3.50 to \$4.00; extra, \$3.30 to \$3.50; No. 1, \$3.10 to \$3.30; No. 2, \$2.90 to \$3.10; No. 3, \$2.70 to \$2.90; No. 4, \$2.50 to \$2.70; No. 5, \$2.30 to \$2.50; No. 6, \$2.10 to \$2.30; No. 7, \$1.90 to \$2.10; No. 8, \$1.70 to \$1.90; No. 9, \$1.50 to \$1.70; No. 10, \$1.30 to \$1.50; No. 11, \$1.10 to \$1.30; No. 12, \$0.90 to \$1.10; No. 13, \$0.70 to \$0.90; No. 14, \$0.50 to \$0.70; No. 15, \$0.30 to \$0.50; No. 16, \$0.10 to \$0.30; No. 17, \$0.00 to \$0.10; No. 18, \$0.00 to \$0.10; No. 19, \$0.00 to \$0.10; No. 20, \$0.00 to \$0.10.

TORONTO. Toronto, Mar. 24.—Wheat—No. 2, 100 to 110; No. 1, 110 to 120; No. 3, 110 to 120; No. 4, 110 to 120; No. 5, 110 to 120; No. 6, 110 to 120; No. 7, 110 to 120; No. 8, 110 to 120; No. 9, 110 to 120; No. 10, 110 to 120; No. 11, 110 to 120; No. 12, 110 to 120; No. 13, 110 to 120; No. 14, 110 to 120; No. 15, 110 to 120; No. 16, 110 to 120; No. 17, 110 to 120; No. 18, 110 to 120; No. 19, 110 to 120; No. 20, 110 to 120.

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VOL. 6. CLEI

We make of Clerical turn out and betterments the tern House N. Wilk 136 DU THE BLESS

Sermon by His L His Lordship continued his lent last in St. Peter's text from the 50 John, vi chapter, an hour on the Eucharist. The report of his disc As we have rec ecclesiastical year quires of her cha Holy Table bread and blood of Christ would be in perf would be in perf intent of the for some time to of this stupend goodness and lov Eucharist. It is mind the grounds well as upon the derived from the to hold those tru not sufficient to cold abstractions not suffice that productive in the seeds sown in root and produce toil and expecta No, we must try a vivid sense of make them livi influence our act duct, and that harvest of virtuo ness of life.

The Catholic Christ is really a Blessed Eucharist in his full human personality, is present in the bread and wine, the doctrine, the basis of Catholic around which ing to the altar, cathedral, to the the choir and to olic worship.

The scriptural real presence of Sacrament may First, Christ's sacrament of His Third, St. Pa that institution. It was a practi his discourses he found him divine lessons miracles which occasion under was after worki application of Him after the of witnessing a for their own be "You seek me, miracles but be leaves and were ment which per endured for the Son of Man will then passed on Eucharist, that he was to ins and sanctific It was then his divine per Her only langu for the food of his magnificent recorded in the of St. John: "I of life. Your fa the desert and a which cometh if any man eat of the bread of heaven, if any shall live forever shall give is of the world," of the blessed p regarding the in of his body and who perfectly and the strangeth of "They therefor strove amongst can this man g They understo sense. They that the bread w would be in re for him. For had him; he sh should bear a of a literal certainly cou On all other our Savior were hearers in order ing, in inver