The Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, APRIL 2, 1887.

No. 442.

NICHOLAS WILSON & CO 186 Dundas Street,

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INSPECTION INVITED.

P. O'DWYER. WINE & SPIRIT MERCHANT, 152 Dundas Street, London.

The choicest goods in this line kept constantly in stock at competition.

> Written for the Record. The Christ of Vienna.

I have read, in a story of old,
Which some Austrian poet has told,
Of a wonderful picture of Christ,
In By sentium's glore of Christ,
Where the sge and the colors sufficed
To endow with a value unpriced,
The rade touch that in missing all graces of Sent a - weet sole mn power through the faces divine.

Not its age nor its art gave the name
That had drawn, by its mervelous fame,
The lorg crowds who came breathless to
gaze
On the changing and mystical frame
Where they saw, in adoing amaze,
The bright form, that would isson or raise
His fair stature, ranged round with the light
of His love,
And lecen up or stoop down from His height
far above.

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ON,

House,

GGIES

xhibition

PSON.

For the charm of this painting of yore,
Was the varying aspect it wore;
Just an inch and but one, beyond those
Who might stand in calm wonder before
The grand figure that narrows or grows,
As each gazer's own measure it shows;
An inch greater than babyhood's faint little Yet forever that one inch beyond the full

I believed this old tale in my youth.
But this hour with a far deeper truth
Is this fable no fable to me!
And I need not to question, in sooth,
If to-day in Vienna there be,
Or was ever, such picture to see;
For the heart to s holler awe must be sirred
By its truth of Christ's self, and His Law,
and His Word.

But however their wisdom increase Still beyond them the lessons that speak From the fathomless pages of peace: Past the limits where knowledge must cease Spread the truth His Evangel must teach to Yet forever to childhood's low reach will He

Low and far, but so high and so clear,
For retracing and loving so near,
Yet when closest the midel divine
That one inch stretching out to a sphere!
Who art, to draw compass and line
With thy science, until we opine
Thy millin eter mind has encircled it ali?
Ah, pcor sage, will thou make the world's
Christ, then, so smali?

EDITORIAL NOTES.

THE Vatican has been advised from Vienna and Berlin that Austria. Germany and Italy, during the continuance of alliance between them, will not permit the the Pope's independence and liberty.

THE Executive Committee of the Toronto branch of the Irish National League has cabled Wm. O'Brien, M. P., editor of the United Ireland, that Lord Lansdowne denied his statements regard ing evictions on His Excellency's estates in Ireland, and urging him to come to Canada. They engaged to make arrangements for a series of demonstrations in all large cities in Canada.

IN THE course of the debate on leave to introduce the Crimes Bill, in the English House of Commons, Mr. Healy said he would be delighted if the Government would suppress the National League, because this would relieve the Irish members of a great responsibility, and the people would then conduct the agrarian movement for themselves. "Suppress the League by all means," said Mr. Healy, "even stop public speaking; but in the latter event the Parnellites will leave to the Government the responsibility for the blood that might be spilled."

THERE are people in England who think that there is not an overwhelming reason for jubilating over the fiftieth anniversary of the Queen's coronation, as the following extract from the Universe (London, Eng.,) will show: "But, some courtier may urge, look at the grand improvements which have been effected in her time. We would as soon think of praising Her Majesty for them, as of blaming her for the three curses of War, Pestilence, and Famine, which have brooded over her reign, or of holding her accountable for the existing discontent and depression, the pauperism of London, the mal-administration of Ireland, the decline of trade everywhere, the growth of Socialism and the National Debt, the profligacy of the aristocracy, or the severity of the weather."

MR. GLADSTONE has cabled the following message to C. A. Dana, New York, in

acknowledgment of a cable dispatch informing him of the endorsement of his Irish policy by a mass meeting of citizens in Cooper Union, New York, last Monday :- "I am very sensitive of the value of the sympathy which from the first we have received from, as I believe, the great majority of the American people in our attempt to secure just measures of good government for Ireland—a sympathy which I feel sure will continue to attend us until this just policy shall attain consummation." Mr. Parnell sent a similar dispatch.

United Ireland is paying its respects to Mr. Balfour, the new Chief Secretary for Ireland. It calls him "the bloody Balfour, with a tiger's heart wrapped in a a woman's hood," and says :- "He has prices to suit the prevailing entered lightly into the struggle with the Catholic Church. In such struggles the proudest despots have been humbled into dust. Prince Bismarck, swaying the destinies of Europe, in his whole career but once learned the bitterness of defeat, and that was when he laid his hand on the Church, which resents the sacrilegious handling of the sacred privileges of the priesthood." A short time and Balfour will take a place in the ranks of the army of disgraced and humbled politicians who have endeavored to rule the Irish people Mary Drumm.

Bessie Milloy and Alice Whelan, two in a fashion not in accordance with the principles of justice.

> THE Irish Crimes' Bill was introduced in the English House of Commons on the 28th. It provides for the abolition of the jury system, and in certain classes of mary trial. Mr. Balfour introduced the motion, and entered into a bitter tirade against the National League. Mr. Dillon followed Mr. Balfour. He said the measure could only result in causing increased disorganization and driving the people back to the horror of former years. Mr. Balfour, he said, had succeeded in proving nothing but his own ignorance of the country which he sought to govern, and the sooner he quitted office the better for Ireland and for himself. The Government, he continued, were practically treating Irishmen like slaves, and they sought to root them out like vermin.

THE Boston Herald, in referring to the rumored conversion of John Ruskin, says :- "It seems to be settled that John Ruskin, who stands pretty close to the head of the poll of favorite Englishmen, has become a convert to the Roman Catholic Church. It cannot be charged that those who have been instrumental in securing his conversion have been actuated by sordid motives, as Ruskin disposed of most of his worldly possessions some time ago. He inherited a fortune of a subversion of the Papacy and will support and naturalist, bringing together in his \$1,800, which, he declared, a gentleman bachelor ought to live upon, and all the rest of his property he as good as gave away to his kindred. He goes over to Rome with nothing more than his splendid personality, which, however, entitles him to rank as the most important acces sion of recent years to Roman Catholic-

In answer to a respected correspondent we beg to state : (1) that Protestants reject, as approcyphal, the following portions of

Holy Scripture : The book of Tobias,
The book of Judith.
The book of Wisdom,
The book of Ecclesiasticus.
The book of Baruch with the epistle of

eremias.
The book of Machabees I.
The book of Machabees II.
The book of Esdras III.
The book of Esdras IV.

Part of Esther.
The Song of the Three Children.
The Idol, Bell, and the Dragon.

The Story of Susannah. The prayer of Manasses. (2) Catholic children may withdraw during the recitation of the authorized

prayers in public schools, and should invariably do so, wherever, and whenever it is at all practicable. An amicable arrangement should if possible be made between Catholic parents, on the one hand, and the trustees and teacher on the other to have these prayers recited before the arrival of Catholic pupils in the morning and after their withdrawal in the afternoon. Every case of "crookedness" on the part of teacher or trustees should be promptly reported to the Minister of

Often read spiritual books; then, like a sheep, ruminate the food thou hast taken, by meditation and a desire to practise the holy doctrine found therein.—St. Antoni-

Correspondence of the Catholic Record FATHER DOWD'S FEAST.

And now we turn from Erin's Isle
To Erin's Sons this day
Proclaim them heroes, seges, saints,
To one deep homage pay.

On Wednesday, the 16th inst, the pupils of St. Patrick's school tended their annual entertainment to Rev. Father Dowd on the recurrence of the feast of his patron, the recurrence of the feast of his patron, St. Patrick. At two o'clock the feted one entered the ball, accompanied by a large number of distinguisted clergy and laymen, among whom we noticed Rev. Fathers Duggan of Hartford, Senteune and Gilant of Notre Dame, Toupin and Quinlivan of St. Patrick's, Brother Arnold, Mr. J. J. Curran, Q. C., M. P., Dr. Hingston, Mesers. M. P. Ryan, Edward Murphy, James O'Brien and Owen Mc-Murphy, James O'Brien and Owen Mc-

Garvey.

As the guests began to ascend the stairs

As the guests began to ascend on pianos As the guests began to ascend the stairs St. Patrick's Day was played on pianos by ten of the young ladies of the advanced course and on the violin by Rev. Father Martin Callaghan. A welcome song was then sung by the pupils to the number of five hundred. The soloists were Misses May Curran, Alice McShane, Mary Drumm, Maggie O'Connor, Maggie Heelan, N. Foley and C. Lane. When this had been fully applauded, Miss Kate Maloney stepped forward and read an address of welcome. Her elocution was perfect, and reflected the greatest credit on her teacher. This was followed by a complimenty recitation entitled "The Priest of God," and was recited by Misses Maggie Heelan, Nellie Foley, Maud Sexton and Mary Drumm.

little tots of six years of age, then re-peated two pieces, A Lesson for Mamma and Graudma's Angel. "Irish Diomonds," a most difficult piece of music, was exe-cuted with perfect precision by Misses Mary Kerans, Mary Eggington, Aggle Carroll, Katie Maloney and Mary Drumm. The little one's festival followed, in which crime gives magistrates power of sum-mary trial. Mr. Balfour introduced the

tem was a number of pieces about Ireland repeated by some of the juniors.

The address, which was the principal feature of the day, was then recited by Misses May Curran, B. Alty, Frankie Donohue, A McShane, M. Lappin, Maggie Carroll and B. McAnally. It took the form of an acrostic and elicted the most datastics compacts. fattering comments. As each one made known her offering she raised her emblem, and when all were raised, they formed the word "Patrick." This address so struck me that I cannot refrain from giving it to your readers:

I come, dear father, burdened with a load, Which angel hands alone can take and tear aloft before the great white throne Where seraph songs forever break. This burden is a precious one I ween, Though on its bearer pressing light Its radiant beauty may not now be seen But on! 'will shine in Heaven bright, I've pearl and diamond, runy, *applire e'en, All linked with chains of purest gold; I've chaplets fitting for no earthly queen Their peerjess gems say westit untold. Can'st guess, dear father, what my treasure is,

is,
Do'st fear t' 'ncrease thy many cares?
Look at my emblem, 'twill my secret tell,
My burden is thy children's prayers.

A cluster of roses my name will soon tell, One oreath of my perfume, you're under my spell, With Iragrance and freshness from Hea-ven's own bower, Affliction's my offering, 'tis hid in my flow-ers.

Yes, tears of contrition by penitents shed
At the foot of the cross by thy ministry led
And tears all of love and fervor divine ere
gathered by angels
This treasure is mine, and I bring it thee,
father, in festive array,
With the hope of a welcome this thrice
happy day.

The prayers and the tears which my sisters have given
Are treasures no doubt most worthy of heaven.
Affection's rich guerdon I would not discipled the sister of the state of the sister claim
But a place of distinction for my gift I claim
'Tis the reverence profound which each
child of our sod
Feels for the dearest father, our own priest
of God.

The joy of Ireland I twine here for thee And the note of my song, it is cushla mac

When faith and hope shall live no more One gift divine shall last.
And sweet to spirits then shall be The memories of the past.
This gift divine, oh father loved, Within thy soul doth dwell For orphan lone and homeless all Thy charity doth tell.

K.

Most glorious the task that fails to my lot And the joy of this eve will not soon be forgot bear sisters, attention! My emblem speaks lond

The king of our hearts is our own Father Dowd.

Dowd.

This was followed by a festal cantata, the soles of which were sung by May Ourran and Alice McShane in a very pleasing manner. A musical duet—Vienne—then closed a programme which, for originality and taste, could not be sur-passed. The music and singing was en-hanced by violin accompaniment by Rev. W. Callaghan. On the whole the enter-tainment was a most flattering compli-ment to Father Dowd, and showed in the clearest possible manner the deep and ten-der love which the pupils of St. Patrick's School feel for their pastor, and that indeed the king of their hearts is their "Own Father Dowd." C. W. M. M.

Montreal, March 20, 1887.

Correspondence of the Catholic Record. ST. PATRICK'S DAY IN PICTON:

St. Patrick's day in Picton was observed as usual in a very befitting manner, Solemn High Mass was celebrated at 10 30 in the church. Rev. Father Brennan, after mass, delivered a sermon on the life and labors of St. Patrick in a very masterly mauner. The church was filled with a very large and devout congregation, all anxious to take part in the celebration of ner. The church was georgeously decor and impressive appearance. The choir rendered Peter's Grand Mass in D in a

very creditable manner.

In the evening a grand concert and lecture was given in the Town Hall. The announcement of the Rev. E. W. Walsh, P. P., of Frankford, to lecture, as was an-

with the assurance that the audience will be delighted with his discourse this evening. He came at inconvenience to assist

The lecturer stepped forward and was accorded a warm ovation. The subject of the lecture was "Ireland's Faith and Fate." The lecture was "Ireland's Faith and Fate."
The lecturer vividly portrayed and contrasted pagan Ireland, clothed in darkness and sin, and Ireland after St. Patrick had planted the Tree of Divine Faith, and how through centuries of persecution she still clings to that faith given them through the seepes of St. Patrick, unchanged and the agency of St Patrick, unchanged and unalterable; and baffled the idea of a few who try to make it appear that if Ireland gets home rule the minority would suf-fer by reminding them that most of the great leaders of the past have been Protestants. He eulogized the Grand Old Man, Glad

stone, the mere mention of whose name rent the hall with cheers, one enthusiastic Irishman exclaiming "God spare him." He predicted Home Rule for Ireland would soon come. Although the Government are trying to force another coercive measure on the people, he looked for their speedy downfall and Gladstone would be summoned to the helm and grant a Par liament in College Green. The aim and glory of his successful career would then be accomplished. The above is but a short synopsis of the able lecture. The young and reverend gentleman is a most pleasing orator, and held the rapt attention of the andience for an hour while he discoursed in graceful and polished language on his

great theme.

At the conclusion of the lecture exthe lecturer for the treat he had given them, expressing himself delighted with his remarks He hoped ere long the people of Picton would have the oppor-tunity of listening to him again. Dr. privilege we enjoy in Canada. He also expressed himself well pleased with the remarks of the lecturer.

THE CONCERT.

Messrs. Dodd and Larue gave two instrumental selections on the cornet and piano; both played with great care, as might be both played with great care, as might be expected from such able instrumentalists Mr. Joe Redmond, jr., sang Joe Murphy's great song, "A handful of Earth" Mr. Redmond was in splendid voice, he sang brilliarly, and was encored. Miss Carrol, one of Picton's favorites, sang well. Miss Annie Merrill was received with great applause and gave a couple of skilfully executed violin solos, which were encored. Miss Cassie Ward sang very sweetly, "You Will Soon Forget Kathleen." Miss Ward has a very rich, mellow voice and takes with has a very rich, mellow voice and takes with the audience immensely; "Why Paddy was Poor," by the Glee Club, was well received. Mrs Dr. Platt gave the solo "Oh, How Delightful," very creditably in her usual sweet and powerful voice, and won the applause of the audience. A song by Mr. Willock, was rendered well. The pleasing duett, "Maggie and Barnie," was given in an excellent manner, and the rythm and intensity of the music brought out the plaudits of the large audience. They responded to the encore and sang, "I Left Ireland Because I was Poor," which moved many in the audience to

From the Wingham Times, ST, PATRICK'S DAY IN WINGHAM.

The 17th of March being the festival of Ireland's national saint, St. Patrick, a grand concert was given in honor of the grand concert was given in honor of the event, in the town hall here, on the evening of that day. The interior of the hall was neatly and tastefully decorated for the occasion, and the large audience which completely filled the building was treated to a very rich programme, arranged by Jas, A. Cline. P. Flannigan performed the duties of chairman in an efficient manner, and in opening the proceedings made a short and appropriate speech. The introduction, "Whispers from Erin," a piano solo, was performed by Miss Lynn, of Blyth, in which that young lady fully maintained her high reputation as a musician. "An The fear of falling is no security sgainst danger. Work hard and put yourself upon solid ground, and then fear; your safety is then guaranteed, for you will have the grace of God with you to aid you in keeping your vantage ground.

Ings made a short data with the speech. The introduction, "Whispers object, as he has expressed it, "of exploring countries never before visited, and of laboring among natives never before preached to by missionaries of any denomination.

Irishman's Toast" was sung by Mrs. C. J.

Tracey, of Stratford, in style becoming such a beautiful sentiment. Miss McCabe sang "There's a dear spot in Ireland" in a most charming manner, which elicited well merited applause. A trio "Floating o'er the Starlit Wavea," by Misses Billingsley, Patterson and Houghton, was a vocal and interested. instrumental gem, and was rendered in their best style. "I am Getting a Big Boy Now." a comic song in character, by Mr. Sbane, of Blyth, took the audience by storm, and for an encore he gave "My Angel Brother's Pants" which elicited roars of hundrer. C. J. Tracy of Stratform anger Brothers 8 rants which enduced roars of laughter. C. J. Tracy, of Stratford, sang "The Minstrel Boy," in a full, rich voice, peculiarly adapted to that beautiful melody. Mrs. T. O'Neill, of Brussels, followed with "Katie's Letter," a lovely ballad which was rendered with great earnestness, vividly portraying Katie's faith in her letter. Mrs. O'Neil has a powerful voice, which was displayed to good advantage in the song of the "Kerry Bonce," in the second part of the Programme. F. W. Tanner, of Blyth, sang in character "Dan Donohue, the Dublin Carman," with such acceptance that another song was demanded of him, when he gave the 'Roffle for a Stove." As an Irish comedian Mr. Tanner is quite as success, and he has the brogue as rich and sweet as though he had kissed the "Blarney stone." "Matri monial Sweets," was sung by Mr. and Mrs. Tracy, who were heartily encored, to which they bowed their acknowledgments. The second part of the programme was opened by Lawrence Tracy dancing an Irish jig in good old style. This brought the audience to their feet so they could get a good look at the nimble dancer as he moved gracefully to and tro on the platform to the lively air of the "Irish Washerwoman." One of Ontario, 1884. the most pleasing events of the evening was the singing of "When ye Gang Awa', Jamie," by Miss Norma Dinsley and Miss May Brennan, who appeared in Highland costume. The singing and acting of these two children was charming and perfect, and it is almost needless to say that they were enthusiastically encored. In that they were enthusiastically encored. In response they sang "Reuben and Rachel," for which they were also roundly applanded. C. J. Tracey sang "The Anchor is Weighed," and Miss McCabe sang "A Handful of Earth," which were well received. "Teddy and Dan's Parting," by Messrs. Shane and Tanner, was a piece of good singing and acting, and elicted an encore. Miss Cook, of Goderich, played several of the accompaniments, while Miss Lynn played the accompaniments for Lynn played the accompaniments for Messrs. Tanner and Shane. The singing of "God Save the Queen" brought to a close one of the most pleasant and suc-cessful entertainments ever held in Wing-

ST. PATRICK'S DAY IN ST. MARY'S.

The Catholic congregation of St. Mary's, ever in the front ranks where question of religion or nationality is concerned, cele-brated the feast of St. Patrick this year in a manner creditable alike to themselves and to their good pastor, Rev. Father Brennan.

High Mass was celebrated in the morn-ing, followed by an eloquent sermon, which touched the heart of every Irishman pre touched the heart of every Irishman present. In the evening a grand concert was given, which certainly equalled, if not surpassed, anything of the kind heretofore attempted in this town Perhaps the well-attempted in the perhaps the well-attempted in the perhaps the well-attempted in the well-attempted in the perhaps the well and naturalist, bringing together in his house the most remarkable variety of treasures to be seen in England outside to the British Museum. Then he resolved to invest in consols enough to afford him a yearly income of \$1.800, which he declared. accompaniments all through showed that thorough sympathy between accompanist and singer which enhances the beauties of song. The vocal selections of Miss Stephenson were very sweetly given, while Miss Colley also sang her numbers with much taste. Dr. Sippi, though suffering hom a severe cold, did himself full justice in "The Meeting of the Waters" and "The Kerry Dance." The Dr. is a favorite in St. Mary's. Mr. Fleming's "They all love a Jack" and Mr. McKeough's "Why Paddy's always Poor" received well-merited applause. A quartette by Messrs. Ronan, Burns, Fleming and McKeough was also well received. But perhaps the chief feature of the evening was the selections well received. But perhaps the chief feature of the evening was the selections by our gifted elocutionist, Miss Kuox. This young lady's captivating appearance wins for her at once the good will of her audience, and she so heartily enters into the spirit of her selections that one could almost imagine the scenes portrayed by her to be actually before him. We have seldom, if ever, listened to anything more genuinely entertaining than the rendering of "The First Settler's Story," while those who were present will not soon forget "The Jiners.

On the whole this concert was a grand success, financially as well as otherwise the net proceeds amounting to the hand some sum of \$164. This must be gratify some sum of \$164. This must be gratifying to the rev. pastor, and to the ladies of the congregation, who so generously assisted him in disposing of the tickets.

BOOK NOTICES.

History of the Catholic Church Within the Limits of the United States, from the First Attempted Colonization to the Pre-First Attempted Colonization to the Present Time, with portraits, views, maps and fac-similies. By John Gilmary Shea, Vol. I.—The Catholic Church in Colonial Days, the Thirteen Colonies—the Ottawa? and Illinois Country—Louisiana—Florida—Texas—New Mexico and Arizona, 1521-1763. 8vo, Illustrated, 663 pages. New York, John Gilmary Shea; 1886.

Archbishop Seghers is a fit representa-tive of the Church as the pioneer of civil-ization. He has gone to Alaska with the

A NOTORIOUS HUMBUG CLEVERLY BROUGHT TO BOOK.

The following letter of Rev. Dr. Kilroy will explain itself. It reminds us of a bon mot of the Venerable Monsigner as the rock of Gibraltar some credulous Protestants would try to swallow it." When will the reign of such impostore have an end?

To the Editor of the Stratford Daily Herald. SIR,—I challenged the truth of the assertion made by Rev. Mr. Beaudry in the Methodist Church, viz, "Three-fourths of the adult population of Quebec can neither read nor write." I asked him to prove his assertion or I would brand him as a "humbug." Wincing under this threat he undertakes in last night's Herald to make good his statement by the following: "My proof is in the best statistics that can be had of the Province and nearly sil writers on the subject." As he gives no statistics, nor the name of any writers en the subject, I will. They cover a generation.

Education Dept, 24th March, 1887.

Education Dept. 24th March, 1891.
REV. E. B. KILROY, D. D.
REV. SIR,—It would not be possible to show the number of illiteate persons in any of the Provinces, but table on next page will show that preacher's statement cannot be correct. You will see that a

FROM ANNUAL	REPORTS,	QURBEC AN
ON	TARIO, 188	4.
1854 la	tion, ool Atten-	
Quebec 890,20	ach	Per
Ontario 952,00	4 204,10	8 21,44
Quebec 1,110,66	4 196,73	9 17.42
Ontarto1 396,06 1884.	371,69	6 26.62
Quebec 1.3 9.02	7 250,00	0 18.40
Ontario1,913,46	80 499,91	7 24.40

sand dol'ars, to a priest to pray their souls out of Purgatory." I called for proof that he knew such men. He proves this assertion as follows—"Proof is found in the history of the profligate King of

the history of the prefligate King of Spain—a recent history of F. X. Beaudry." This is proof with a vengeance, as the following will show:—
To Rev. E. B. Kilroy, D. D.
Montreal, March 25.—Mayor Beaudry certainly did not will any considerable sum for masses.

J. QUINLIVAN,
St. Patrick's Church.
He pays asserted that he had a cousin

He next asserted that he had a cousin an Ursuline nun in an Ursuline Convent

in St Hyacinthe, I asked him to prove it. He replies—"I refer Rev. Dr. Kilroy to Bishop Moreau." I took him at his word. So I telegraphed to St. Hyacinthe this morning as follows—"Is there an Ursuline Convent in St. Hyacinthe?" I received for reply:

In the course of the debate on the address, in reply to the speech from the Throne, in the Imperial Parliament Dr. Cameron moved as an amendment the insertion of the following paragraph :

Humbly to represent to Your Majesty that recent events in Skye and Tiree, and the general administration of justice in the Highlands, have caused serious concern to the people of Scotland, and demand full inquiry. This amendment, refused by the gov-

ernment, was debated at some length, and finally negatived by 253 to 136. We are pleased to know that the Irish National party voted in a body for the amendment. The interests of the Scotch and Irish tenantry are identical, as are the interests of both countries in every respect. One of the [most pleasing indications of Ireland's success in her struggle for Home Rule, is the support given ber just claims by the Scottlah nation. When people of the vigorous intellectuality and clearness of judgment, combined with the stern resolution of the Scottish nation, see their way to the endorsation of a political platform, that platform must, of a

certainty, be endowed with much, to commend it to the favor of the public at large. Scotland by her vote at the last general election placed Ireland under a debt of gratitude which the latter is anxious to repay, as the votes of her representatives in favor of justice to the crofters honorably and incontestably prove.

leaven of the gospel the wasocial, intellectual life of nation, that faith was a print the life of St. Patrick. was, and is and ever will be faith in the lives of St. Patrick lives my dear friends.

A dark-eyed Jewish girl of David's line, Shy as a sawn that on the emerald brink Of some clear forest streamlet fain wo

days alipped past, each but a golden bright chain, half-earthly, halfdivine, Until that morning, when the angel's "Hall! Blessed art thou of women!" smote upon Herear, nor did her sweet lips answer 'fail: "Lord, se thou will!" And lo! her youth

was gone,
As some fair star that, in a moment pale,
Fades in the glorious presence of the dawn!
- Catholic World.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK FIFTH.

CHAPTER XII.-CONTINUED.

Very seen, as with the other coatestants, it is made apparent that some of the drivers are more in tayour than others; and then the discovery follows that nearly every individual on the benches, women and children as well as men, wears a colour, most frequently a riboon upon the breast or in the hear; now it is green, now yellow, now blue; but, exarching the great body carefully, it is manifest that there is a preponderance of white, and scarlet and gold.

CHAPTER AII.—CONTINUED.
Very som, as with the other contestants, it is made apparent that some of the drivers are mort in avour than others; and then the discovers follows that hearly every individent the discovers follows that hearly every individent the some of the drivers are mort in avour than others; and the state of the st

ea." Ha, ha! thou ass of Antioch! Cease thy ay. Knowest thou not it was Messala

netting on himself?"

Buch the roply.

And so ran the controversy, not always ood-natured.

n-natured.

hen at length the march was ended and Porta Pomps: received back the process, Ben-Hur knew he had his prayer.

te eyes of the East were upon his contest 1 Messala.

CHAPTER XIII.

The veople made way for the party respectfully, and the ushers seated them in easy speaking distance of each other down by the salustrade overlocking the area. In providence of combine they sat upon cushions and find shold for they sat upon cushions and find shold for they sat upon cushions and find shold for they sat upon the combines are supported to the same they sat upon the combines are supported to the same they sat upon the combines are supported to the same the same the same the same the same with the seeming unconsciousness of being stared at, which in a woman, is usually the result of long social habitude.

The new comers generally were yet making their first examination of the great speciacie, beginning with the consult and his attendants, when some work men ran in and compared to stretch a chalked rope across to the same time, also, six men came in turn up the Ports Pompe and took post, one in front of each occupied stall; whereat there was a prolonged hum of voices in every quarter.

"See, see! The green goes to number four "See, see! The green goes to reach the same time."

quarter.
"See, see! The green goes to number four on the right; the Athenian is there!"
"And Messala-yes, he is in number two,"
"The Corinthian"—
"Watch the white! See, he crosses over, heteps; number one it is—number one on

to, the black stops there, and the white

ese gate keepers, it should be under-These gate-keepers, it should be understood, were dressed in tunies coloured like those of the competing charioteers, so, when they took their stations, everybody knew the particular stall in which his favourite was that moment watting.

"Did you ever see Messaia?" the Egyptian asked Exther.

The Jewess shu'dered as she answered no.

Horsford's Acid Phosphate IN GASTRITIS AND NERVOUSNESS.

Dr W. J. Harris, Resident Physician, Good Samaritan Hospital, St. Louis, Mo., says: "It has achieved great results in several chronic cases of gastritis, and afforded great relief to very many cases of extreme nervousness resulting from debility of the digestive organs,'

If not her father's enemy, the Roman was Ben Har's.

"He is beautiful as Apollo."

As Iras spoke, her large eyes brightened and she shook her jewelled fan. Esther looked at her with the thought, "is be, then, se much handsomer than Hen-Hur?" Next moment she heard iderim say to uer father, "Yes, nis stall is number two on the left of the Ports Pomps," and, thicking it was of Ben-Hur he spoae, her eyesturaed that way. Taking but the briefest glance at the wattled face of the gate, she drew the vell close and muttered a little prayer.

Presently Sanbailat came to the party, "I am just from the stalls, O sheik," he said, bowing gravely to Ilderim, who began combing his beard, while his eyes gittlered with eager inquiry. "The horses are in perfect concition."

I pray it be some other than Messala."

Turning then to Simonides, Sanballat drew out a tablet, saying, "I bring you also something of interest. I reported, you will remember, the wager concluded with Messala last night, and stated that I left another which, it taken, was to be delivered to me in writing to-day before the race began. Here it is."

simenides took the tablet and read the memorandum carefully.

"Yes." he said, "their emissary came to ask me if you had so much money with me Keep the tablet-close if you lose, you know where to come; if you win"—his face knit hard-"if you win—an, friend, see to it! See the signers escape no; hold them to the last snekel. That is what they would with us."

"Trust me," replied the purveyor

"Will you not sit with us?" a-ked Simonides.

with all their strength, "Down! down!"
As well have whistled to stay a storm.
Forth from each stell, like missiles in a voiley from so many great guns, rushed the six fours; and up the vast assemblage arose, electrified and irrepressible, and, leaping upon the beoches, filled the Circus and the air above it with yells and screams. This was the time for which they had so patiently waited!—this the moment of supreme interest treasured up in talk and dreams since the proclamation of the games!

"He is comme-there—look!" cried Iras, pointing to Messala.

"I see him," answered Esther, looking at Ben-Hur."

Ben-Hur.
The veil was withdrawn. For an instant the little Jewess was brave. An idea of the joy there is in doing an heroic deed under the eyes of a mutitude came to her, and she understood ever after how, at such times, the souls of men, in the frenzy of performance, laugh at death or forget it utterly.

osity was much excited. Presently some ine called his name. Those about caught it and passed it on along the beaches to the west; and there was hurried climbing on seasts to get sign of the man about whom common report had coined and put in circulation as romaste so mixed of good fortune and bad that the like had never been known or heard of before. Heleria was also recognized and warming greeted; but nobody knew Balthasar or the two women who followed him closely velted. The recople made way for the party respectfolly, and the ushers seated them in pectfolly, and the ushers seated them in pectfolly. The recople made way for the party respectfolly, and the ushers seated them in pectfolly. The recopie made way for the party respectfolly.

moment, dissatisfied with the start, should withhold the signal to drop the rope? Or if he should rot give it in time.

The crossing was about two hundred and fifty feet in width. Quick the eye, steady the hand, unerring the judgment required. If now one look away! or his mind wander! or a retu sile! And what attraction in the ensemble of the thousends over the spreading baicony! Calculating upon the natural impuise to give one glance—just one—in sooth of curiosity or vanity, makice might be there with an artifice; while friendship and love, did they serve the same result, might be as deadly as malice.

The divine last touch in perfecting the beautiful is animation. Can we accept the saying, then these latter days, so tame in pastime and dull in sports, have scarcely anything to compare to the spectacle offered by the six contestants. Let the reader try to fancy it; let him first look down upon the arena, and see it glistening in its frame of dull-grey grantle walls; let him then, in this perfect field, see the charlots, light of wheel, very graceful, and ornate as paint and burnishing can make them—Messala's rich with ivory and sold; let him see the drivers, erect and slatue-que, fundisturbed by the molicin of the cars, their limbs maked, and fresh and ruddy with the healthful polish of the baths—in their right hands goads, suggestive of torture dreadful to the thought—in their left hands, held in careful separation, and high, that they may not interfere with yiew of the steeds, the reins passing tant from the fore ends of the carriage-poles; let him see the four, chosen for beauty as well as speed; let him see them in magnificent action, their masters not more conscious of the situation and all that is asked and hoped from them—their heads tossing, nostrils in play, now distended, now contracted—limbs too dainty for the sand which they touch but to spure—limbs siender, yet with impact crushing as hammers—every muscle of the rounded bodies in stinct with glorious life, swelling diminishing, justifying the worl

That slight cold you think so little of may prove the forerunner of a complaint that may by fatal. Avoid this result by taking Ayer's Cherry Pectoral, the best remedy for colds, coughs, catarrhs, bronchitis, incipient consumption, and all other throat and lung diseases. IN BRANTFORD.

along with charlots, drivers, borses, let the reader see the accompanying shadors fly, and, with such distinctness as the picture comes, he may share the satisfaction and deeper picsaure of those to whom it was a thrilling fact, not a feeble fancy. Every age has its pienty of sorrow: heaven help where there are no pleasures!

The competitors having started each on the shortest line for the position next the wall, yielding would be like giving up the race; and who dared yield! It is not in common nature to change a purpose in miccareer; and the cries of encouragement from the balcony wore indistinguishable and indescribable; a roar which had the same effect upon all the drivers.

The fours neared the rope together. Then the trumpeter by the elitor's side blew a signal vigorously. Eventy feet away it was not heard. Seeing the action, however, the judges dropp of the rope, and not an instant too soon, far the hoof of one of Messala's howes struck it as it fell. Nothing daunted, the Roman shook out his long lash, loosed the reins, leaned forward, and, with a triumphant shout, took the wall.

"Jove with us! Jove with us!" yelled all the Roman faction in a frenzy of delight.

As Messala turned in he forenzy of delight.

As Messala turned for he with the forenzy of the athenium's right sand traceromate, filingin

consul sat was their shouling.

"Jove with us?" screamed Drusus frantically.

"He wins! Jove with us!" answered his associates, acting Messaia speed on.

Taolet in hand, Sanbailat turned to them; a crash from the course oclow stopped his speed, and he could not but look that way.

Messais having passed, the Corinthian was the only contestant on the athenian's right, and to that side the latter their to turn his broken four; and then, as il-fortune would have it, the wheel of the 6 x2antine, who was next on the left, struck the tail-piece of his chariot, knocking his feet from under him. There was a crash, a scream of rage and fear, and the unfortunated Cleanthes fen under the noofs of his own steed: a terrible sign, against which Esther covered her eyes.

On swept the Corinthian, on the Byzantine, on the Sidonian.

Sanbailat loozed for Ben-Hur, and turned again to Drusus and his colecie.

"A hundred sesterill on the Jew!" he cried.

"Another hundred on the Jew!" shouled Sanbailat.

Noody appeared to hear him. He called again; the situation below was too absorbing, and they were too busy shouting.

"Messain! Aussais! Jove with us!"

When the Jewess ventured to look again, a party of workmen were removing the horses and broken car; another party were taking off the man himself, and every bench upon which there was a Greek was vocal with excreations and prayers for vengeance. Suddenly she dropped her hands; Ben-Hur, for ward slong with the Komani Benind them, in a group, followed the Sidonian, the Corinthian, and the Byzantine.

The race was on; the souls of the racers were in it; over them cent the myriads. the present phase of the Irish struggle," and was one of the finest intellectual and literary feasts ever served in this city. While it would be unfair to your readers in other parts of the country to attempt a lengthened report of the lecture, certain it is that no words spoken anywhere could be better worthy of wide circulation. The lecture was spoken of as the fitting supplement to that delivered by Justin McCarthy a few months since in the same house—the one the historical and the other the poetical phase of the Irish question. For two hours the reverend Dr. kept the house (in which there was hardly a vacant seat) in a spell of excited attention, the silence being broken seldom, and then Monks of the Middle Ages. Mrs. Jameson thus speaks of the

monks: "But for the monks of the middle ages, the light of liberty, and literature, and science, had been forever extinguished: and for eix centuries, there existed for the thoughtful, the gentle, the nquiring, the devout spirit, no peace, no nome but the cloister. There, learning home but the closter. There, tearing trimmed her lamp; there, contemplation 'preened her wings;' there, the traditions of art, preserved from age to age by lonely studious men, kept alive in form and color, the idea of a beauty beyond that of earth—of a might beyond that of the spear and the shield—of a divine sympathy with suffering hymanity.

and the shield—of a divine sympathy with suffering humanity.

To this we add another and a stronger claim to our respect and moral sympathies. The protection and the better education given to women in these early communities; the venerable and distinguished rank assigned to them when, as governesses of their order, they become in a manner dignitaries of the Church; the introduction of their beautiful and asintly effigies, clothed with all the insignis of sanctity and authority, into the decoration of places of worship and books of devotion—did more, perhaps, for the general cause of womanhood than all the boasted institutions of chivalry.

feetly removed. Whence it became a proverb to call a long and rigorous abstinence: "The remedy of Cardinal Borromeo." Lewis Cornaro, a nobleman of Venice, was cured of a complication of diseases, and protracted a life which was despaired of at forty, to a hundred years, by taking to a spare diet; his daily allow-ance of bread and other eatables being only twelve ounces. He died at Padua in 1556. His book on the advantages of temperance was translated into Latin by Lessius, who, by the same method, restored a weak, broken constitution, and died in 1628, sixty nine years old.

B. B. B. -In Working Order.

"My husband was troubled with dyspepsia for more than four years. Two pepsia for infection to the control of the caperienced physicians did him no good. We got discouraged, until we read of Burdock Blood Bitters; he took only two doing heavy work all the time. Mrs. Richard Rowe, Harley, Oat. B. B. B. has cured the worst cases of chronic dys-

Cure for Inflammatory Rheumatism. Procure from your druggist a bottle of Hagyard's Yellow Oil and use according to directions. J. D. Cameron, of Westlake, Ainslie, Cape Breton, was cured by this remedy after all other treatment had failed. It may be taken internally for coughs, colds, sore throat, etc., etc. B. B. B. A Sense of Duty. B. B. B.

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

Obstructions of the Stomach, Liver and Bowels, are promptly removed by National Pills.

ST. PATRICK'S DAY

The celebration of St. Patrick's Day The celebration of St. Patrick's Day in Brantford this year was more generally observed than ever before. It begun on the morning of the 17th with high mass at St. Basil's, which was attended by a very large congregation, and when many received holy communion. Father Lennon delivered a short, earn-

Father Lennon delivered a short, earnest discourse, appropriate to the occasion, and as the people left the church the organ rang out the strains of St. Patrick's Day.

Father Murphy preached in Hamilton, In the evening a supper at Mr. Cantillon's hotel was attended by 75 or 80 Irishmen and their friends, at which Sheriff Scarfe occupied the chair and J. J. Hawkins the vice chair, and among the prominent speakers were Wm. Paterson, M. P., Mayor Henry, Rev. Father Lennon, Rev. Dr. Cochrane, Dr. Kelly and many others. The supper was a most successful affair and a source of credit and comfort to all who had a hand in it,

nand in it.
On the evening of the 18th the annual On the evening of the 18th the annual entertainment on behalf of the Separate Schools was held in the Opera House. The first part of the entertainment consisted of a short programme of Irish music, in which Mrs. Vanderlip, Miss Johnston, Messrs. George Fleming and D. P. Snerrin and the Arion Club took D. P. Sherrin and the Arion Club took part. Everything on the programme was well rendered and warmly received by the audience. The second part of the entertainment was a lecture by the Rev. Dr. Reilly, of Detroit, Treasurer of the Irish National League of America, on the subject of "Celt and Saxon, or the present phase of the Irish struggle," and was one of the finest intellectual

seat) in a spell of excited attention, the silence being broken seldom, and then only by a burst of hearty, spontaneous applause. That audience would have sat there till daylight, so great a hold did the lecturer keep upon their attention. The evening closed late with votes of thanks to the lecturer and the chairman and cheers for Gladstone, and the large thanks to the lecturer and the chairman and cheers for Gladstone, and the large audience carried away with them ample food for deep and gratifying reflection.

On Sunday at High Mass the Rev. Father Murphy preached on St. Patrick. The life of the great saint was described and many of the good works he performed referred to fittingly. The history of the Irish people was outlined briefly through the various phases of the lite of the nation, devotedness of the apostle, the fidelity of the people and the apriit-

Correspondence of the Catholic Record.

AT ST. HYACINTHE COLLEGE.

the fidelity of the people and the spirit-ual and material prospects of the future forming a base from which to draw a useful example.

The feast of Ireland's patron saint has come and gone, and lives but on the remembrance of the Irish students at St. Hyacinthe College. Small though our numbers be, we entered with no less enthusiasm into the celebration of our National Portion

of eviction and cruelty, lent increased interest to his words. To "Canada," the toast next in order, Mr. W. F. Kehoe responded and pointed out that in Can-ada Irishmen are working their way to that sublime steep here

"Fames bright temple Shines but from afar,"

Some by their indomitable energy, others by their refined accomplishments, and superior education. The 'United States,' captured in Mr. C. R. Uncles a brilliant young defender : he showed that the United States was essentially a coun-try of progress; and that, from the time when first she assumed the garb of when first she assumed the garb of nationhood, until the present day, Irishmen have acted a prominent part in the great drama of her national existence. reply to "Alma Mater," Mr. John Hackett dwelt at length upon the advantages of a sound Catholic education; and des-cribed the respectful love with which the Mrs. | souviners of Alma Mater are ever associ

> To the last toast upon the list, the Faculty," the Rev. Fathers Caron and Mignaul replied, and expressed the pleasure they felt at being present on such an occasion. Thus ended the banquet, in every sense of the word a suc cess. Thanks to the unceasing efforts of Mr. Frank O'Neil, the worthy President

of the arrangement committee. Let us hope that, when again we meet to celebrate St. Patrick's Day, England shall have recognized the necessity and the justice of granting to Ireland that same degree of freedom which Canada now enjoys. With what feelings of joy

The Far Reaching Perfume of a good name heralds the claim that Putnam's Painless Corn Ex

Correspondence of the Catholic Record IN UTTAWA,

IN UTTAWA,

The day dawned rather gloomily in the capital, the sun being clouded until near noon. The citizens were astir at an early hour as usual and the city assumed a gala appearance with flags floating from the staffs of the parliament buildings, city hall, postoffice, Rideau Hall, American consul's office, Russell House, Windsor House, College of Ottawa and other public buildings. The sons of Erin and their descendants of the different creeds wore the national emblem of the I-land of saints and scholars—the shamrock. Another pleasing leature of the day was the profusion with which the daughters of Eris adorned themselves with sham rocks and ribbons of their national color. Many prominent English, French and Scotch citizens showed their liberalty and love for their Irish fellow citizens and the little green isle by wearing a shamrock or a green badge of some description. The marks of enthusiasm in every quarter seemed to recall to the minds of transvenerable address transvenerable address. in every quarter seemed to recall to the minds of many venerable and gray haired citizens cherished recollections of bygone days. There was no procession except that of the students of the College cept that of the students of the College of Ottawa, who marched out in the morning, about three hundred in number, and the lady pupils of the other Catholic educational establishments had their usual parade also, each and every one wearing a shamrock or a green ribton in recognition of the anniversary of Ireland's patron saint. From about nine o'clock a constant stream of people wended their way to St. Patrick's Church, and at half past ten it was almost impossible to find standing room. The interior of the sacred temple, although plain in design, presented a magnificent scene, the decorations exceeding that of any former year in taste, richness and profusion. At the entrance to the sanc profusion. At the entrance to the sanctuary was placed a life size statue of St.

Patrick.

The celebrant of the High Mass was the The celebrant of the High Mass was the Rev. Father Sloan, P. P., Fallowfield, with the Very Rev. Father Routhier, V. G., as deacon, and the Rev. Father Langevin, O. M. L., as sub deacon. His Grace Archbishop Duhamel presided at the throne, assisted by the Rev. John F. Coffey, LL. D., editor of the CATHOLIC RECORD, and the Rev. Father Fillatre, D. D., O. M. I., Professor of Philosophy in the College of Ottawa. The clergy of the city and diocese were present in large numbers. The sermon of the day was preached by the Rev. Father Dowdall of the Basilica—and was in all respects one of the finest efforts of the kind ever heard in the Dominion Capital. Father Dowdall is a young clergyman of fine presence, powerful voice and sussive delivery. His discourse evinced deep thought and very marked literary culture.

marked literary culture.

The following full report of the sermon was taken in short-hand specially for the

"This is the victory which overcometh the world, our faith." Words taken from

the world, our faith." Words taken from
the 1st Epistle of St. John.
Your Grace: deary beloved brethren
—There is joy in heaven to day, and
there is joy on earth. Every saint in
heaven to day is filled with new joy.
Every Irish heart on earth feels joy, for
this is the festive day of Ireland's great
apostle. This is the entrance day into
the Eternal Court of heaven of Ireland's
immortal intercessor—the great and national independence. But never will the sons of Erin cease to sing the praises of St. Patrick, who, whilst heaven com missioned, placed on Erin's brow the heaven-wrought diadem—the crown of Catholic faith. The instinct of faith is born in the heart of every true Irish-man—and the sons of Irishmen will never cease to bonor the great and glorious St. Patrick, the heave and glorious St. Lattice, to crowned apostle of our nation. And, my dear friends, it is to perform this duty that we assemble here to day at the duty that we assemble here to day at the feet of St Patrick's God, that we kneel to day in this magnificent temple, erected to the glory of God and to the glory of St. Patrick, and that we echo on earth the beautiful hymns of heaven. It is to perform this duty that we raise our hearts to-day on the sweet music of Ireland. It is to perform this duty that we raise our hearts too on the sweet inspiration of religious ceremony pomp, carrying them onwards and up wards and mingling them in consort with the glorious throng of Irish Saints in heaven that crowd around St. Patrick to-day to weave fresh laurels for his crown, and to tell of the tree he planted

"Tell me not in mournful numbers, Life is but an empty dream."

And yet it is, when all the marrow is taken out of it by some dread disease like consumption, that, neglected, means certain death; catarrh and bronchitis both distressing, and often leading to consumption, or like liver complaints or scrotula, which too often make those afflicted feel that life is empty. But these can all be cured. The use of Dr. Pierce's "Golden Medical Discovery," the great blood, lung and liver remedy does away with "mournful numbers," brings back lost health, and fills life full of dreams of happiness and prosperity. Druggists sell it.

and exultation shall we hail the dawn of Irish Liberty, when the cherished walls of the old Parliament House at College Green shall once more re-echo to the voices of Ireland's patriotic defenders. Then indeed shall peace, contentment and happiness reign supreme throughout the Island; and around the evening fireside the stories of past miseries shall be told, only to be forgotten in the happy and glorious realization of their long and patient hope—Ireland once more a nation.

STUDENT.

whose branches to day reach to the uttermost confines of the civilized earth. Yes, to day we shall mingle our feeble voice with the universal jubiliation sent up from the hearts of Irishmen the whole world over, sent up f whose branches to day reach to the uttermost confines of the civilized earth. Yes, to day we shall mingle our feeble voice with the universal jubiliation sent up from the hearts of Irishmen the whole world over, sent up from Erin's sons scattered broadcast over the land, and brought up in heaven before the throne of God. singing the glorious renown of how Patrick planted on Erin's brow the crown of faith and how that Erin through weal and through woe has never ceased to wear that crown in all its pristine beauty, unsulled, untarn-

the pristine beauty, unsullied untarnabled, intact and splendidly illustrious.

Dear old mother Erin had sat for centuries like the other nations in the dark. ness of paganism. From time immemorial she had sat in the groves of her wooded isle, embedded in the gloom, shrouded by idolstry, around her her princes, counciliors, Druids, the high priests of the nation, the physicians, the bards and the law makers of Ireland, enoircling Ireland's crown with a natural halo. Proudly she ruled this dear oid Pagan mother of ours. No Roman eagle ever mother of ours. No Roman eagle ever screeched victory over her head; no, but sue sat in darkness and in the shadow of death. A weird dismal spectre stalked the land, It filled the minds of Erin's sons and daughters and warped their intellect. It contracted the natural inborn impulsiveness of their Irish hearts; it bade them kneel before a mulhearts; it bade them kneel before a mutiplicity of gods; it bade them pour out their heart's blood on the saugunary altar of paganism. Oh dear mother Erin! these were dismal days—no knowledge these were dismal days—no knowledge of the true God, no faith, no hope. But benold a ray of hope lights up the face of ner sobbing angel guardian. She raises up her broken heart. She looks at sunny Fance. Already the morning sun of fanch has thrown its glorious halo, its brilliancy, over that fair land. This flood of lights atreaks along with effulgent rays; one beauteous beam rests on a loyely youth. Erin's guardian angel raises up her broken heart and sends across the seas the heaven waited message. Come on holy wouth. came in all that sanctity, he came in all that zeal, that zeal which has ever marked the children of the Uhurch's commission, with power and jurisdiction received from Peter's successor, the ever memorable Celestine, Pope of Rome. He came, no longer now a youth, but a man of years. He sets his foot a second time —for in his youth he had spent seven years in bondage in Antrim—he sets his toot a second time on the green sward of the isle of destiny. With apostolic zeal urged on he hastens to royal Tara; from the Boyne to the hill of Tara he traverses the broad country, and pushes on to the very stronghold of Druidism. It was Easter eve. Erin, shrouded in her sable mantle of Paganism, sat that Easter eve on the hill of Tara, around her her princes in Pagan festive joy, around her her bards, deep in the mysticism of idol-

princes in Pagan festive joy, around her her bards, deep in the mysticism of idolatrous worship, with the entrancing music of the national harp.

Paganism that Easter eye was in its zenith. Never before was the power of hell stronger. Never before was the power of hell more closely welded with the transient glory of this earth as represented in the pride and intelligence that stood that day around dear mother Erin. It was a moment of suspense, Hell and earth leagued. Satanic doctrines and Irish intelligence leagued against St. Patrick. It was a moment of suspense, but Patrick bore in his hands "the victory that overcometh the world, our tory that overcometh the world, our faith." He speaks convincingly to the Druids. He tells them of the one God, CHAPTER XIII.

THE START.

About three oclock, speaking in modern syn the programme with conclused except the comfort of the propic, chose that the comfort of the propic, chose that the comfort of the propic, chose that the comfort of the propic chose that the comfort of the propic chose that the comfort of the propic, chose that the comfort of the propic chose that the comfort of the comfort of the propic chose that the comfort of the propic chose the comfort of the propic chose the comfort of the c tout teaching body until the consumma-tion of ages. He tells them of the rock foundation on which the Church is built, of the promise of Christ that the gates of hell shall never prevail against it, of the prayer of Christ that the faith of Peter should never fail; and he tells them of his own commission from the head of the Church to teach the gospel in the isle of destiny. The attempt to argue against Patrick, the appeal to their magic art, was all in vain, for Patrick had borne "the victory that overcometh the world, our faith." Before the bril. liancy of that faith, paganism melted away like wax before the fire, Hell on that Easter eve sent up one gloomy wail of despair, the dark night of paganism was ended, the glorious sun of Christianity broke upon Ireland and streamed its bright light, the heaven-gemmed crown of glorious Catholic faith, on her illus-

of glorious Catholic faith, on her illustrious brow.

The faith Patrick taught was a practical faith, the faith that permeates the every-day actions of the Irishman's life, the revealed truths that Celestine commissioned Patrick to preach in Ireland were not stealle seeds. No: they were living, vital sarray that wave destined living, vital germs that were ander the direction of the Holy Gnost, and under the magisterial direction of the Church, to pervade, to promote, and, f I may so express it, to ferment as the

Consumption Surely Cared.

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

O. address. Respectfully,
DR. T. A. SLOUUM,
Branch Office, 37 Yonge St., Toronto.

It was, my dear friends, this bright sunbeam of divin ated those beautiful virtues t ated those beautiful virtues to the temple of his soul, and their sweet fragrance over the was this faith, this implicit and belief in the goodness at ence of God, that urged him times by day and a hundre night to raise his soul to Go It was this faith that gave has the early chroniclers tell each day the entire psalter, faith that sustained him in hy and down the land, teach up and down the land, teachi children how to read and h and how to practice little C tues; teaching the womanh menhood of Ireland the gre Christianity, and urging the grandest development of ciples of Christianity that as holds out to its student. It w that prompted him in found island, monasteries, and co schools. It was this faith the him in raising to the wor 300 churches, in which the se Body and Blood of Jesus w the Father in heaven by over whom he had placed hands. It was this faith o that buoyed him up in hi up and down the land, visiting up and down the land, visiting seven times every mission dom, identifying himself with sympathizing in their joys sorrows, inspiring the laws them and defending them case of his episcopal au uppression of every shape and whence it would, from without. It was this faith that may hife to every script. that gave life to every active sionary life. It was this failing close to his God, the grandeur to his designs, the his execution, which effect lifetime the grandest relief lifetime the grandest religitual, social and moral reistory holds out to its se history holds out to its secivilized age. St. Patrick the Apostles of the revenhad made a nation, an Patrick's faith that worked ful prodigy; and as on the of art you see the impresigner, so on the Irish me the stamp and the impressiant. The Irish nation thoroughly, constitutional faith, a nation of christian, Read Ireland's history, r chequered history, read Ire in sunshine and in cloud, i woe, in good report and is and you will find that the of her current of life unexplainable in any other than that the well spring of life is the divine four Catholic faith. . . We truth before our mind, intellect was ever governed of faith, that Ireland's h

centred on the supernatur life, with this great truth b we are not astounded whe the lovely vales of Erin re sound of song and prayer f and daughters of St. Patri God as from another P rowed and heaven blessed rowed and heaven blessed ing that faith enlarges natural knowledge, we are when we read that from 9th century the intelled of Western Europe devo land. Yet, from the 6th tury Ireland was the hom isle of saints, Ireland tau and to her came stude land, from lands of igno and quench their thirst Irish science, they came and in tens of thousands Erin, you are teacher of the schools of Ireland students of other lands, them, instructed them home to disseminate an abroad the science that in those days.
Yes, on the banks of the banks of the Black non, on Belfast Lough, i

royal Meath, there rose sive piles of educations shed over the land the l reflected on the nations no unusual thing to fine these schools three or fo thousand students gat hospitable tree-roof of seats of learning. An mind you, were free sche progress boast as it will of old Catholic Ireland those days a perfection be but travestied by national conscience ar moved by the impulse Catholic faith. Yes, called the Island of Sa ars. "This is the vic cometh the world, our my friends, was an act is how it comes about t days we find the Irish ersing the land of the the Irish missionaries their errand of love, sat wholly or partly shrouds of idolatry. I my friends, to day to these Irish missionarie worn apostles of Jesus not stop to day to tell the strongholds of Pe saw and how they con to say that they estat 15 monasteries, 13 m and, 12 in England

"How are we ever g our spring and sum are all run down, ti begins." So say man We answer, try A This is just the medi will pay compound money it costs you. ach to the ilized earth. our feeble iliation sent ishmen the rom Erin's er the land, before the d how that ugh woe nas rown in all led, untarnillustrious. sat for cen-in the dark her wooded n, shrouded rinces, coun-lests of the e bards and
d, enoircling
atural halo,
ar old Pagan
n eagle ever
lead; no, but
he shadow of ectre stalked ads of Erin's varped their their Irish pefore a mul-lem pour out to knowledge to hope. But up the face in. She raises tooks at sunny ning sun of ous halo, its id. This flood th effalgent n rests on a in angel raises inds across the ssage. Come alk among us. s Petrick-he e came in all the Church's d jurisdiction essor, the ever th, but a mai a second time d spent seven n—he sets his green sward of

at Easter eve ound her her by, around her sticism of idole entrancing eye was in its s the power of sfore was the y welded with earth as repre-telligence that ir mother Erin. nse. Hell and doctrines and ed against St. t of suspense ands "the vic-the world, our ncingly to the of the one God, ual-not of the ruling the uniharmony and setting of the otees of Druidawe. And he aved shamrock ons in God and e descri ng of this first g words of the that He came was born of an nd died, a God-He tells too of nption: of the ng body whom have to hear—aching body of paptize—of the should be with the consumma. em of the rock Church is built, that the gates of gainst it, of the e faith of Peter e tells them of the head of e gospel in the tempt to argue ppeal to their in, for Patrick hat overcometh

apostolic zeal

a he traverses shes on to the dism. It was ed in her sable

the fire, Hell on one gloomy wail that of paganism oun of Christian and streamed its gemmed crown ht was a practipermeates the Irishman's life, t Celestine com each in Ireland No: they were were destined the Holy Gnost, rial direction of o promote, and, ferment as the ely Cared.

Before the bril

ganism

ders that I have e above named ase thousands of en permanently l to send two FREE to any of consumption if Express and P.

ge St., Toronto.

love and peace and light to nations that sat wholly or partly enveloped in the shrouds of idolatry. We shall not stay, my friends, to day to tell the story of these Irish missionaries, of these travel worn apostles of Jesus Christ; we shall not stop to day to tell how they came to the strongholds of Paganism, how they saw and how they conquered. Suffice it to say that they established in Bavaria 15 monasteries, 13 monasteries in Scotland, 12 in England, 7 in France, 7 in Lorraine. "How are we ever going to get through our spring and summer's work? We are all run down, tired out, before it begins." So say many a farmer's family.

We answer, try Ayer's Saranaville.

Yes, on the banks of the Sianey, on the banks of the Blackwater and Shan-non, on Belfast Lough, in Connaught, in royal Meath, there rose up those exten-sive piles of educational buildings that shed over the land the learning that was reflected on the nations abroad. It was no unusual thing to find in each one of these schools three or four or even seven thousand students gathered under the

these schools three or lour or even seven thousand students gathered under the hospitable tree-roof of each one of these seats of learning. And these schools, mind you, were free schools. Let modern progress boast as it will, but the schools of old Catholic Ireland had attained in those days a perfection of system that can be but travestied by nations whose

be but travestied by nations whose national conscience and heart are not moved by the impulses and instinct of Catholic faith. Yes, Ireland was well called the Island of Saints and of schol-

ars. "This is the victory which over-cometh the world, our faith." That faith,

my friends, was an active faith, and thi

is how it comes about that in those early days we find the Irish missionaries trav-

ersing the land of the stranger, we find

their errand of love, bringing hope and love and peace and light to nations that

the Irish missionaries going s

"this day Jesus Christ died for you."
It was all he spoke. The flower of Ireland's chivalry responded: "This day
Christ died for us, we will die for Him."
And they rushed to battle and fought
and died, and all for Jesus Christ and
for the faith that Christ had taught
through the glorious St. Patrick. On!
glorious faith of Ireland, in peace and in
war the grand luminary that lights up
the diadem of thy glory, that warms the
hearts of thy sons and daughters into
deeds of valor and achievement! The
day was gone. A ray of hope was
gathered in the firmament to cast its
cheering light over the land, but that ray
of hope was banished in its incipiency, oppression of every shape and form, come whence it would, from without. It was this faith of St Patrick that gave life to every action of his missionary life. It was this faith that kept him close to his God, that gave that grandeur to his designs, that stability to his execution, which effected in his own lifetime the grandest religious, intellectual, social and moral revolution that history holds out to its seekers in any history holds out to its seekers in any civilized age. St. Patrick alone of all the Apostles of the revealed religion, had made a nation, and it was St. Patrick's faith that worked this wonderof hope was banished in its incipiency for the evening's sun cast its declining for the evening's sun cast its declining ray o'er a nation weeping around the departed glory of three generations of Irish princes. The faith of Ireland was victorious, but the heart's blood of three of Ireland's kings reddened the field of Clontarf. Ireland was kingless! Disunion followed—the Norman's came. It was not now a question of the nation's faith, yet wonderful to tell, for four hundred years disunited Ireland, with this element of disunion and of consequent weakness in her bosom, withstood the mighty power of Imperial England, backed by that Norman strength which had conquered other nations of the world. Ireland disunited did that. And Henry VIII. of unblessed memory, was Patrick's faith that worked this wonder-ful prodigy; and as on the masterpieces of art you see the impress of the de-signer, so on the Irish nation you see the stamp and the impress of Patrick's faith. The Irish nation is essentially, thoroughly, constitutionally a nation of faith, a nation of christian, Catholic faith. faith, a nation of christian, Catholic faith. Read Ireland's history, read Ireland's chequered history, read Ireland's history in sunshine and in cloud, in weal and in woe, in good report and in bad report, and you will find that the movements of her current of life are strangely unexplainable in any other assumption than that the well spring of this current of life is the divine fountain head of Catholic faith. . . . With this great truth before our mind, that Ireland's intellect was ever governed by principles of faith, that Ireland's heart was ever centred on the supernatural object of her

proselytising schemes of the adulterous Henry, every power that could tear away the Irish from their faith was exerted—promise, threat, fine, imprisonerted—promise, threat, fine, imprisonment, torture, death in its cruelest form—all that fiendish malice could suggest and power execute, all that was multiand power execute, all that was multi-plied to tear away Ireland from St.
Patrick's faith. Corruption and bribery-were resorted to, the national language was changed, sacred rights were denied, the rights of office were shut off from the great mass of the people, the rights of property were violated, the rights of parents over their children were violated, children were hurried away violated, children were hurried away from their parents into bondage, thousands were sold as slaves to the tobacc planters of Virginia and the West Indies. . . It was felony for a Catho-lic schoolmaster to teach in the land, and

the child that went to the proselytizing school and changed his religion became possessor of its parent's property. To attend a Catholic place of worship was a crime in the eyes of this proselytizing scheme. They were shot down like rab-bits if they listened to their priests, and they had to creep into the caves of Ire-land. Their priests were hunted, five pounds sterling was the wolf money put on each priest's head. In Cromwell's time alone the heart's blood of three bishops and three hundred ecclesiastics bedewed the sward of Ireland. In 1741 the graveyards of Ireland were not large enough to contain the numbers that died of hunger, and little mounds along the roadside told that the graveyards were filled and that Ireland's children were

learen of the goupel the whole moral, social, intellectual life of the Irish mation, that faith was a practical faith in the life of St. Patrick. That faith was a practical faith in the life of St. Patrick. That faith was a mid the or St. Patrick's children. It was, and it set of St. Patrick's children. It was, my dear friends, the rays of the brunes of division in the life of St. Patrick's heart and german and the control of the patrick's heart and german and the control of the patrick's heart and german and the control of the patrick's heart and german and the control of the patrick's heart and german and the control of the patrick's heart and german and the patrick's heart and german and the control of the patrick's heart and german and the patrick's heart and the patrick's heart and german and the patrick's heart and german and the patrick's heart and the patrick's he the doors of the British Parliament, and when those portals opened and let something pass for once in its existence and O'Connell stood upon the floor of the British Parliament, that moment eight millions of Irishmen rose up and began to hew their way from the catacombs of Irish history. No, Ireland never swerved, true as the compass points to the polar star, so true did Ireland's heart beat love for the faith that Patrick taught, beat love for that one bright light in the nation's firmsment. No wonder that Pius the Ninth of immortal memory, in face of all this constancy, has memory, in face of all this constancy, has cried out: "Oh men of Ireland, most faithful children of the church of Jesus memory, in face of an time of Ireland, most cried out: "Oh men of Ireland, most faithful children of the church of Jesus Christ." No wonder the discerning eye of Leo XIII., who looks around with a taterly love, has singled out for unex ampled fidelity the Irish people. No wonder that he calls them, "a people iditinguished by many noble qualities, his most beloved children, the faithful id, ch is always the same—the same to day as in times gone by. That faith to day is a slick and in the time of St. Brigid. It was, my friends, the privations and the humiliations of the catacombs that tried the early Christians and urged them on to diffuse the gospel throughout the nations, It was likewise the privations and the humiliations of Irish history that tried the faith of Ireland, that strengthened that faith and was the crucible in which of an of a entrance into heaves the great in the same of some of some and daughters of N. Parick, great and daughters o No other nation could have done for the Catholic faith in the United States what the Irish race has done. And the same is true of all the other Euglish speaking lands of the world. As Bishop Spalding has said: "Their unalterable attachmen to their faith, their deep Catholic instincts the unworldly and the spiritual temple of the national obstacter; their indifference to contempt and ridicule, and their unfail-ing generosity, help the Irish race to accomplish in the United States, in spire of prejudices against them, what no other race on the face of God's earth could have accomplished. They have given to Catholicism in the English speaking lands of the world a vigor that has assimilated to the Catholic church all sorts of peopler, come from all parts of the world to this land of ours. This has been our heaven assigned mission, and this mission we have gloriously accomplished, and the mainspring of these apostolic workings is the faith that Patrick taught, the faith that Jesus Christ tried so long and well in the crucible of persecution for three hundred years." Yes, under the influence of this divine gift of faith we stand to day, my friends, we stand to day the greatest, the friends, we stand to day the greatest, most real, the most living religious fact of the age. Almighty God has given the power into our hands, and that power we

wield the world over for truth, virtue and justice, and for the greater honor and glory of Almighty God. Never has the lrish race, in its long chequered history, proved recreant to the divine mission received from the hands of God * * * oh Something New and most important. Hallett & Co., Port "Howeve we ever going to get through our spring and summer's work? We are all run down, tired out, before it begins." So say many afarmer's family, we answer, try Ayer's Sarsaparilla. This is just the medicine you need, and will pay compound interest on the money it costs you.

Scott's Emulsion of God Liver Oi, with and most important. Hallett a Co., Portland, Maine, can turnish you work that you can do at great profit and live at home, and the throat and lungs, and gives flesh and wherever you are located. Either sex; all strength quicker than any other remedy known. It is very palatable, having none of the disagreeable taste of the crude oil.

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even-tide will throw its shadow upon the convent, and the school and the hospital and charitable institution. What do these magnificent temples and chapels scattered over the length and breadth of the land prove? They prove that to-day the faith of the Irishman burns as brightly as it burned in the days of Ire-livelly expired the properties algorithm and the inspirations of the Holy Ghost fan and fructify it.

Correspondence of the Record.

IN SEAFORTH. by the gift of God, essentially a studious mind—because for centuries it was, in the eyes of the law of England, it was a the eyes of the law of England, it was a crime to develop the faculties that God gave the Irish—because in those dark days the Irish heart learned to appreciate the advantages of Catholic education—it is because the heart of the Irishman tells him that education is the development not alone of the intellect but of the heart also—because he knows that in the Catholic school his child is under the paternal protection of the under the paternal protection of the Church—because he knows that the Church loves the little children as Jesus constancy to the faith which has hallowed and crowned our efforts of the past, clinging to the faith that Patrick taught, that Brigid made lovely, clinging to the faith that Columbkill went abroad to spread, that Malachy loved, that Brian of old fought for, that our fathers fought for, that our mothers bled for, is our glorious victory, for this faith is the rock foundation on which the Church of Jesus is built. Hell and earth shall never prevail against it * Our faith is the vall against it * Our faith is the anticipation of the beatific vision of heaven, for "this is life eternal, to know Thee the only true God and Jesus Christ whom Thou hast sent." Our faith is a whom Thou hast sent." Our faith is a new faculty unfolding before our eyes untold j ys that the eye hath not seen and the ear hath not heard. Our faith is a beacon-light that will guide us through the stormy ocean of the future. Our faith is our armor, we shall buckle it on. Our faith is our victory—"this is the vicfaith is our armor, we shall buckle it on.
Our faith is our victory—"this is the victory that overcometh the world, our
faith." Oh may the just God in heaven
to-day, looking down on the sons and the
daughters of St. Patrick, grant that the
prayer of St. Patrick, kneeling on the green award of Ireland, praying for the perseverance in the faith of his children, perseverance in the faith of his children, may be heard now and forevermore. And that you may share in this prayer, my dear friends in Jesus, is the blessing I wish you from my heart of hearts, and as a pledge of that divine gift I beg for you the episcopal blessing of His Grace, who is your spiritual father and who is more Irish than the Irish themselves. The

Archbi-hop then gave his benediction.

IN THE COLLEGE OF OTTAWA.

The Irish national feast was kept with great solemnity in the College of Ottawa. great solemnity in the College of Ottawa. The programme of the day began with High Mass in St. Joseph's church, Rev. Father Balland, O. M. I., officiating, assisted by Rev. Father Paquette, O.M. I., as deacon, and Rev. J. J. Ducy, O. M. I., as sub-deacon. The music was furnished by the college choir which sang several properties have the students in appropriate hymns. The students in full numbers well nigh filled the body of

Reliable Testimony. Mr John R. Wright, representing Mears.
Evans, Sons & Mason, w olesale druggists,
Montreal, says—Nasal Balm cured me of a
long standing case of Catarrh after many
other remedies failing.

the church. After the first gospel the Rev. L. A. Nolin, O. M. I., ascended the pulpit and taking his text from 1 Cor. 4, 16 "Be ye followers of me as 1 also am of Christ," he applied these words of the Apostle to St. Patrick and to his youthful hearers. He said that all the exhortations that could be addressed to them on this day by the great saint were them on this day by the great saint were summed up in none better than in the foregoing words. But in three points especially was St. Patrick to be considered as their model, viz, in his fidelity to the call of God, his devotedness to his Lord and to the neighbor and his spirit of prayer. Like Patrick every young student has a special calling from above which he must follow, cost what it may. The reverend preacher then it may. The reverend preacher then dwelt with particular stress upon the devotedness with which the Christian ought to give himself up to the welfare of his neighbor. How well calculated is the arduous task they are now pursuing, especially at this time when their mother country is just breaking the shackles of thraldom, requires all the generous assistance of each and every one of her children! Herein is found the very essence of true patrictism. But ratrick visited all the places of Ireland on foot. He healed the sick, gave sight to the blind, and some writers say he raised nine people from the dead. He died where he held the first mass in Ireland, the established schools in all parts of Ireland, leaving the country well are one of her children! Herein is found the very essence of true patriotism. But their strength must come from above and be obtained by prayer. Then taking the shamrock with its three leaves as a symbol of this threefold practice, the reverend father proceeded to compare the root of the little plant to divine faith, which is indeed buried in the darkness

IN SEAFORTH. The annual concert of St. Patrick's Day under the auspices of St. James's church choir, was held in the Catholic church, on the evening of the 17th inst. The highly efficient town band issued from the Queen's Hotel at 8 p. m. bearing torches and playing St. Patrick's Day, followed by a large crowd of citizens. On entering the capacious church, a monument of Rev. Father Murphy's industry ment of Rev. Father Murphy's industry and piety, a dazzling blaze of glory met the eye, the grand high altar being pro-fusely illuminated with waxen tapers, angels on each side of the altar in the attitude of profound worship, and a large gilt picture of St. Patrick, as he is represented driving the serpents into the sea.

Rev. Father Shea, pastor; Rev.

Father Waters and Rev. Father Ayla-

predicted an early solution of Irish grieviances and concluded with the patriotic prayer, "God bless Ireland."

The band played "Patrick's Day."
Then followed choruses by the Choir.
Mr. Edward Moran sang "Not my will but thine," as only himself can sing it.
He is a musical star of the first magnitude. "Great God Behold" was exquisitely sung by Miss Downy and Mr. Scott.
"The Harp that Once," by Miss Killoran, warmed the heart of every patriotic Irishman present. "Come Holy Spirit," by Miss Downey, Messrs. Kent and Klinkhammer, "Flee as a bird" by Mr. Klinkhammer, and grand choruses by the choir brought the magnificent literary, vocal and instrumental entertainment to a happy close. The rev. pastor thanked the band and singers for their presence and attention. presence and attention.

IN ST. THOMAS

At the Church of the Holy Angels, St At the Church of the Holy Angels, St Thomas, on the 17th, high mass was cele-brated by Father Cummings of Ald-borough, after which Rev. Father West of Blyth delivered the panegyric on Ire-land's patron saint from 5th chap, 12th verse of Apostles. In the course of his lecture the reverend father proceeded to point out to the large audience present some of the wonderful doctrines taught some of the wonderful doctrines taugh by St. Patrick, and reviewed the labor taught by St. Patrick, and reviewed the labors of the saint. God in his wisdom allowed St. Patrick to be taken into captivity and there taught him the glorious mis sion which he would one day have to perform. St. Patrick has by will of providence become the father of a great nation and has implanted in the heart of that nation the true religion. Some inquire where this great saint was born and there are a great many opinions expressed as to his birth-place. He was undoubtedly born in France. It seems to be of little importance, however, whether he was a Scotchman or a Frenchman. You can well imagine the hardman. You can well imagine the hard-ships St. Patrick experienced in his seven years of captivity. He never

Tamara".

ceased to pray while in the mountains for his friends and those around him. Once released from captivity he went to France, and after remaining there a short time he proceeded to Rome and resumed his studies, after which he again resumed his studies, after which he again returned to France. When the first Archbishop died St. Patrick was appointed Archbishop of Ireland, with all honors, etc. He arrived in Ireland in his the doctrines of his crucined Lord at a great celebration to be given for the king, princes, etc. Accompanied by some companions he started over the country to the place, and while on the route he converted a great number of people, including the governors, etc., and St. Patrick's march through that country was a people of spiritual victory. Every. was a march of spiritual victory. Every-where the people were baptized. St. Patrick visited all the places of Ireland apostles for 200 years. After referring to the battles which had been fought for the true religion in Ireland in the tenth and eleventh centuries, and the noble faith of the people which preferred death from starvation to apostacy, the lecturer concluded as follows:—What can we do on St. Patrick's day that can be of benefit to us? In the first place we have his record. He loved our Lord Jesus Christ, he was a man of prayer, and we must imitate as tar as possible his saintly

habits. The Concert.

The Opera House, St. Thomas, was crowded on the occasion of Father Flannery's concert, celebrating St Patrick's day. The reverend gentleman has always been noted for getting up good entertainments, and they are invariably always been noted for getting up good entertainments, and they are invariably well patronized. His choice of a chairman last night was exceedingly happy, Mr. Colin Macdougall being peculiarly adapted for the position, and his gifts in that direction never showed to better advantage. He made a happy speech advantage. He made a happy speech in opening, in which he paid a high tribute to Father Flannery, showed the sympathy and affection for Ireland that existed in his Scotch heart, and by his humerous and pleasing remarks put the audience into excellent temper. The humerous and pleasing remarks put the audience into excellent temper. The opening number was an instrumental duet by Misses Aggie Kains and Aggie Bryceland, youthful musicians of great promise, who sequitted themselves excellently. Mr. W. P. Reynolds sang "An Irishman's Toast," spiritedly, and won warm applause. Miss Ella Murray, of Wilton Grove, who possesses a clear, pleasing voice, sang "The Exile's Lament" expressively, one agreeable feature of her singing being her distinct ennunciation. She received

No now we're gay and free
In this land of Liberty,
Without any fear of landlord molestation,
But wherever we may roam
We will pray for those at home
And shout, hurrah! for Ould Ireland as a
Nation.

Thou sands landed in New York,
Every man get to his work,
In diversified and honest occupation;
Some of us did humble chores,
Also some were clerks in stores,
Also some took the hod in conspicuou
vation.
Some did join the army's ranks.

vation.

Some did join the army's ranks,
And some others got in banks,
While some indulged in venturous specula

while some intenses in the states nation,—CHORUS.

nation.—Chorus.

Then to Canada we came,
And we earned weatth and fame,
In every work of art and ostentation,
We had Bish ips to command,
We were judges in the land.
We held our own in every honorable occupation,
Modee first took the cake;
Then we heard the mighty Blake
Thunder forth in tones of horest indignation,
All his hearers to beguile,
And to make Reformers smile—
Bo we founded here in Canada a Nation.—
CHORUS.

CHORUS.

In response to a tumultous recall an additional verse was sung. Tim Moriarty also gave "I'm proud I'm an Irishman's son," later on, and was again encored. Mr. James F. Egan, of Hamilton, sang twice, and caught the crowd each time, receiving tremendous applause and encores both times. His first song was "The Rose of Tralee," and the second "My Polly." A quartette by Misses McNulty and Farley, and Messrs. Reynolds and Miller, was well rendered, the voices chording. In addition to the music and other agreeable features of the concert, a number of speeches were given by those having seats on the platform. Father Flannery gave an amusing, characteristic speech, which delighted all, but more continued on sixth page.

THE OATHOLIC RECORD RICHMOND THOS. COPPEY, M. A., LL.D., EDITOR

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Catholic Record.

LONDON, SATURDAY, APRIL 2, 1887

THE IKISH MAGISTRACY.

Republic, well said in a late issue, that even a hasty perusal of the Irish Blue Book would satisfy any one-even the most eceptical -of the inequalities and monstrosresident and stipendiary magistrates having jurisdiction in all minor offences, and ing in many instances the keys of the prisons, have been in nine cases out of ten lested from the enemies and persecutors of the people. Not only are they not in sympathy with the victims of landlord rapacity, but actually constitute the stronger part of the merciless machinery of landlordism. Alien in creed, race, instinct and prejudice, they have, aince the ill-fated act of union, been pensioners of the state -a sort of army of observation reporting to the Castle the movement and progress of public opinion and popular ontent-sitting on juries packed to convict men apprehended on their information, and unceasingly proclaiming their loyalty to the throne as an argument for renewed favors and increased British assistance to crush out every effort of the nation to rid itself of Protestant ascendancy and foreign domination. There are Ireland 5,605 magistrates, of whom 3,780 are Protestants, 1,229 Catholics and 46 with no religious belief stated. Not only have the Protestants a majority in the magistracy of the whole island, but in every county thereof are they similarly favored. When it is recollected that in the twenty-three counties outside of Ulster, and in all but four counties of the latter Province, the Catholics are in the majority in most of these counties, their majority being truly overwhelming, the unjust, one sided and despotic character of the arrangement becomes at once appar-

Another significant fact in connection with the Irish magistracy is their social position. Of the 5,605 magistrates in the country, 2,737 are landlords and 438 landlords' agents. Nearly three-fourths of the offences upon which the Irish magistrates have to pronounce are of an agrarian character, while. as the Republic pointedly states, "more than three fifths of the Irish magistracy are not only committed in advance against agrarian disturbance in general, but in a majority of cases are personally interested in the suits brought against the unfortunate tenant." Evidently the legal axiom, Nemo judex in sua causa, bas no force in Ireland. The magistracy is not. indeed, entirely devoid of good men and true, men who plainly see and clearly understand the evils from which the country suffers, but these are the few and the powerless. Of these, few and powerless as they are, the Salisbury government is apprehensive, and their early obliteration from the magistracy may be safely counted on if the correspondence before us can be taken as an indication of the government's purposes :

"Lord Chancellor's Secretary's Office,
"Four Courts, Dublin,
"3lst day of January, 1887.
"Siz—I am directed by the Lord Chan-

cellor to inform you that his attention has been called to your presence at a meeting been called to your presence at a meeting held at Luggacurran on the 9th inst. under circumstances, which, having regard to your position as a magistrate, appear to

bim to require explanation.

"It would appear from the information before his lordship that the meeting above referred to was held for the purpose of advocating and supporting what is known as the "Plan of Campaign," and that speeches were delivered in which the speeches were delivered in which the horted and encouraged to combine in refusing to pay their rents and until certain reductions, adjusted and and until certain reductions, adjusted and demanded by themselves, were agreed to by the landlord. It would further appear that you took a prominent part at the meeting, and in so doing you openly encouraged and aided the advancement of the Plan of Campaign, the absolute illegality of which has been authoritatively maintaid out.

pointed out. se circumstances I am to ask if there is any explanation of the matter you may desire to offer.—I am, sir, your obedient servant,

"J. NUGENT LENTAIGNE. "Mr. J. W. Danne, Raheenahone.

[Mr. Dunne's reply.]

"Raheenahone, Stradbally,

"4th February, 1877.

"SIR—I was from home or you would be answered sooner. I did attend the meeting at Luggacurran referred to, held

for the purpose of inducing the landlord to give a fair reduction of rent, which is badly wanted. Your obedient servant, "J. W. DUNNE.

"To J. Nugent Lentaigne, Eq."

The magistracy was, indeed, already un-

representative, unjust, and unfairly con-stituted enough to be completely subservient to the policy and desires of the ad-ministration, but Lord Sali-bury will have no representative whatever in its ranks of the popular and patriotic feelings of the country. Why? Because, as the Republic says, he proposes under his new plan of coercion to invest the magistracy with the most exceptional and extraordinary powers. Under this plan the Orange minority in the country is to be armed afresh with the sharpest weapons that English ingenuity and hate can fashion to harrass and persecute the majority, because that majority does not think either in religion or politics just as the Tory minority is pleased to think. This plan is the last attempt to bolster up by repression and intimidation the dissolving power of landlordism. Its object is to supply the landlords with machinery needed to keep Our respected contemporary, the Boston the people in subjection to absenteeism and all the incidental iniquities of legalized robbery and spoliation. Coercion has, every time employed in the past, served to weaken the landlord's hold upon the country-coercion now entered upon by weak and vacillating cabinet, already rendered helpless by the general withdrawal of public confidence-will hasten the day of Ireland's complete deliverance from landlord oppression and alien domination.

MODERN CLAIMS OF ANGLICAN.

THEORIES ON THE CONSTITUTION OF THE

It has been of late years a favorite theory of Anglicans, that the Church Catholic, as instituted by Christ on His apostles, was never intended to be a single organization under one visible head, teaching everywhere the same doctrine, and at all times. According to this theory, the apostles were independent teachers, establishing in different places independent Churches, and this independence is supposed to be no obstacle to the unity which is essential to the Church. It is acknowledged that the whole Church must be subject to its head Christ, but there is no one appointed to be under Christ, the visible head, nor any Church occupying so conspicuous a position as to require that the Churches of other lands shall be in accord with her.

Hence these modern theorizers are fond of setting forth on all occasions the view that in England, especially, the independence of the Church from the authority of the Pope was always held, with little or no interruption, to the time of the Reformation. and the Reformation in England was merely the assertion of the same independence of the English Church, which had been always maintained in England and a protest against claims of the Pope to an auth ority which had never been recognized in

him, at all events by the English Church Thus they pretend that the present Church of England is no new creature, but the Church of seventeen centuries, the legal representative of the and not only the representative, but the same organization. That there have been some differences, even doctrinal, is no generally denied, but these differences are of small account, not sufficient to destroy the theoretical identity.

This theory reminds us of the studen who lost first the blade, and sometime afterwards the handle of his jackknife, but as in each case he had the loss supplied first by a new blade and then by a new handle, he maintained that he had the same knife still, on the principle that "a thing remains the same, notwithstanding a substitution in some of its parts." In his belief he persisted; but he was sadly perplexed when his fellow-student who had found the old blade and the old handle, produced the knife which he had constructed by putting them together again, and asked "what knife was this one?" So we have not any information from these theorists concerning the identity of the real Catholic Church, if the modern Church of England be the same with that of St. Augustine, Venerable Bede, and St. Anselm.

This Anglican theory is absurd on its face. Nevertheless, as it is persistently insisted on by the Church of Eugland clergy, in season and out of season, it is of importance that it should be thoroughly investigated and that its absurdities and incongruities should be subjected to the scalpel.

That we have correctly represented the theory of Modern Anglicanism will be evident to all who have followed, even in a moderate degree, recent emanations of that school of thought. We may, however, quote a few extracts which will prove our position.

The Rev. Dr. Edward J. Stearns, examining chaplain of the diocese of Easton, Md., in his "Faith of our Forefathers," undertaken at the earnest request of the Assistant Bishop of Maryland, makes his own the "words of another" even to the extent of interpolating an important word, so that the views of his communion may be more accurately expressed. He says :

"Unity depends on historic continuity. In the words of another 'It is not because the Church is Episcopal or Presbyterian; because it worships with or without a liturgy; nor for any other peculiarity of doctrine or organization, that it is said to be the Church that our Lord purchased with his own blood, etc. But it is on account of identity or sameness with the Church spoken of in the scriptures, that we can apply these things to any modern Charen spoten of in the scriptures, that we can apply these things to any modern body professing to be Christians. The great point of our inquiry has been identity of origin. The same vine can never grow from several diff rent (original) roots."—Adapted from Rev. Dr. W. D. Wilson.

He then states that "the Church is a sarmentose vine, sending out runners in all directions, and these runners striking root in every soil, and when firmly rooted, retaining the common life ever when severed from the parent stock .- pp. 16

All this is to show that the church of England grew naturally out of the common root, Christ, just as did the Catholic church, in connection with the See of Rome, but that the gardener for good reasons severed the runner which united them, and thus, as an independent vine. the church of England continued to grow and prosper, being as much a true church of Christ in the new state of things as she was before! This is made still more clear by the extract further down, where be speaks of the Reformation. He repudiates the view that the church of England is a mere sect, thus :

"A sect, on the other hand, is, as the name implies, an attempt to propagate the vine by a cutting; a mode of propagation for which no provision was made in the original constitution of the vine."

He then compares the Church, to "a stream rolling on to the ocean." Mountains enclose it. Rocks and islands separate for a time its waters into several channels, each pursuing its circuitous course to a union with that from which it was separated. Perhaps the last that the eye can see will be deltas extending their dividing influence into the very bosom of the ocean. The separation between the East and the West in the eleventh century is one such division. The Reformation another. These may prove islands in a stream yet to be reunited; or the river may empty itself by different mouths into eternity. But whether separate channels lowing round rock and island, or separate mouths flowing into the same ocean, the tream is one and the same."

He then states that there are other streams from other fountains, flowing in different channels, "but their identity ever mistaken."

In all this it is not quite clear whether the Rev. doctors wish to include in their heterogeneous church scheme, Presbyterians, Methodists, &c., or not. The last entence seems to imply that these are excluded from the claim to be part of the true Church; and such is the usual view taken by Anglicans, and members of the off shoot church, the Protestant Episcopal of the United States. Certain it is that the claim is here set up, first, that the English Church of to-day is identical with that which existed in England before the Reformation. 2ndly, that with the Catholic Church proper, and the Schismatical Greeks, the Church of England combines to form an agglomeration of contradictions which is dignified with the title "THE Catholic Church."

Dr. Stearns and his confrere are two of many who hold and maintain these views. We had occasion, a few weeks ago, to review a couple of lectures delivered in Toronto by Bishop Cox of Western New York, wherein the same theory is partially set forth. We proved then that Bishop Cox was only playing on the credulity of his audiences. We showed that St. Anselm was as thorougly Catholic and Roman in his religion as is Cardinal Manning, or any other Catholic prelate of to-day. propose to show further the utter fallacy of this identity theory by comparing the belief of the early Church in England with that of the present Church of Eng. land. From the comparison it will b seen that the latter church is entirely destitute of the essential characteristics of Christ's Church as well as being altogether a different individual from the early Church.

In this investigation, one of the first considerations which naturally occur to us must be, what is the nature of the Church? What are its essential characteristics ? If there exists a radical divergence on this point, a fatal blow is given to the identity theory.

The position of Catholics on this matter is unmistakable. Cardinal Bellarmine's definition of the Church is: "the congregation of men professing the same Christian faith and partaking of the same sacraments, under the government of their lawful pastors, and chiefly of the Bishop of Rome, who is Christ's vicar on earth ; and this definition all Catholics accept. Between this and the definition given in the Church of England prayer book, there rolls an ocean broader than the Atlantic. The nineteenth article of the Church of

England says : "The visible Church of Christ is a con

lawful pastore; the Anglican definition i satisfied with government of the Church by laymen; and further, the decree prefac ing the articles declares that the king is, by God's ordinance, "supreme Governor of the Church." And even those portions of the two definitions seem to agree are essentially contradictory, owing to the different meanings given to words used. The Catholic definition requires profession of the same Christian aith, including thereby all the doctrines struggling masses.' taught by the Councils of the Church, and especially by the Holy Council of Trent. while the Anglican definition declares that some of these doctrines are erroneous. Besides, the other articles of religion specify some doctrines which are to be rejected. As to the Sacraments, the Catholics believe that there are seven, whereas the 25th article of the English Church admits of wo only. The Greek Schismatics agree with Catholics on all these points, with the exception of the Pope's supremacy, and certain matters of detail regarding

The theory, therefore, of identity between the three Churches is a mere fiction. The Church of England stands alone. She s not the outgrowth of the original vine planted by Christ: She is the noxious weed, planted by the enemy to impede the growth of the vine. Dr. Stearnes' comparison of the Church

to a sarmentose vine is of no avail to rescue the Church of England from this position. Comparisons are, perhaps, of all species of reasoning, the most liable to be wrested to sophistical uses. They are very useful as illustrations of truth, but if they are pushed beyond the limits of perfect to merit praise from the Toronto Tele purity of circumstances, they become dangerous sophisms. Our Divine Saviour compared himself to a vine, and his disciples to the branches, because the branches derive from the vine the sap which is the medium by which the life of the plant is communicated, so must abide in Christ and in His love. (St. John xv.) But if we push the comparison beyond what is implied in the will of Him who uses it, we grope in the dark and stumble into the pitfalls of error. So Dr. Stearnes uses their comparison for a purpose alien to Christ's intention. The Church must teach all that Christ com manded; (St. Matthew xxviii, 20,) and Christ promises his aid for all time, that she may continue so to teach. And, if any hear not her words "it shall be more to! erable for the land of Sodom and Gomorra in the day of judgment, than for that city." (St Matt. x, 15) A portion of the Church is, therefore, not at liberty to gal, is, or ought to be, proof, ample and reject doctrines which form part of the deposit of faith entrusted to the care of and inculcated by the teaching body of the Church. This is what was done in England, and the English Church is therefore in the position of a dead branch cut

The same is true of the government of the Church as of her doctrine. The apostles are its rulers, and only the lawful successors of the Apostles possess the Apostolic authority. The Church of Eag. land repudiated the living authority of the Caurch Catholic, which alone was derived by direct succession from the Apostles: she is therefore amenable to the judgment which Christ pronounces against those who receive not the Apostles.

and hear not their words. We shall, in future numbers of the RECORD, continue this investigation into "Modern claims of Anglicanism."

SAVE US FROM OUR FRIENDS.

The Toronto Telegram is in esctacies over Dr. McGlynn's letter on the late Henry Ward Beecher. Having never, and we think with good cause, looked on the deceased Plymouth preacher as an advocate and apologist of the huminitarian animalism which some few men mistake for the more effectually to robboth of liberty religion, we cannot speak of Dr. Mc- and of wealth. The long agitation for Glynn's utterances, anent the late Mr. Beecher, otherwise than as singularly unwise, uncalled for and baseless. To speak of the late Mr. Beecher as an exponent of Him who taught on the Mount, to say that a man whose life was a constant protest against the fatherhood of God and therefore against the brotherhood of man, was an advocate of both, is a travesty upon truth monstrous in any man but specially odious and monstrous in a Christian priest, Far from us the desire to deny Mr. Beecher's gifts of mind and heart which endeared him to multitudes of his fullow- on the one side, and the fear of Catholic men. What we protest against is the attempt to hold him up as a mouth piece of the teachings of Christ. The Tele gram's interpretation of Dr. McGlynn's party indeed. O'Connell was never, at

Those who know the Telegram are but too well acquainted with the fact that praise in its columns on a priest must be regarded with suspicion. The priest that is zealous for truth receives no notice, or merely the notice of condemnation from the Telegram, whose religion, like the late Mr. Beecher's, consists in loud, repeated, and emphatic protestations of belief in the fatherhood of God and the brotherhood of man, with a practical, uncessing and unequivocal denial of both. We regret, for Dr. McGlynn's own sake, that he should have penned anything so afflict. ingly absurd as the letter from which the Telegram approvingly cites. The letter may create "sympathy" for him among certain classes of Protestents, but will, as certain as it appeared, deprive him not alone of sympathy, but of earnest and genuine esteem among Catholics, No Catholic priest has need of sympathy from Protestants. He is sure of their esteem, and even confidence, so long as he does his duty as a Catholic priest, in obedience to his legitimate superiors, but not one day longer. We are sorry, indeed, that Dr. McGlynn should have done anything

MR GLADSTONE AND THE

"LOYAL" MINORITY. Mr Gladstone places a just value on all the vapory threats of the "loyal" minor. ity. The sane portion of the Irish Protestant population thoroughly understands that the minority has nothing to fear from the Irish majority. There are two classes of men in Ireland interested in keeping Irish Protestants in the dark on the real issue now before the nation. These are the office holders and office-seekers, with their kindred and other following, on the one hand, and the Orange leaders on the other, whose only hope of power and prominence rests in the keeping alive of fanatical hatred among their dupes and victims. The late election of Mr. Swift McNeill, in the Catholic county of Doneoverwhelming, of the kindly feeling of the Catholics towards the Protestants of Ireland. The truth is, that the Protestant industrial classes have been the heaviest sufferers from the iniquitous union of application to the rest of Ireland. The 1801. Mr. Gladstone has a clear grasp of House divided on Mr. Morley's amendoff from the vine, from which only the branches that remain attached thereto branches the branches that remain attached the bran the situation in Ireland, as his letter to the ment:

"Hawarden, Feb. 16, 1887. "SIR,—I have received the commencing numbers of North and South, and I have numbers of North and South, and I have been reading them with great interest. Nothing can be more legitimate than the appeal to the Pretestants of Ireland to re-turn and maintain the tradition of their sires. Strange as it may seem, I believe that a very large part of the English peo-ple, and no small number of their representatives in Parliament, are still ignorant of that elementary fact of Irish history that down to the time of the Union the that down to the time of the Union the Irish Protestants, nay, even the now too famous town and people of Belfast, were the most prominent supporters of Irish nationality. They have now the opportunity of supporting that nationality within safe and constitutional bounds, and of thereby giving peace to Ireland and great comfort and advantage to the whole United Kingdom. whole United Kingdom,

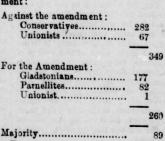
I am, etc., "W. E. GLADSTONE." The very essence of Mr. Pitt's Irish policy was the division of the Irish people into two hostile parties, the one Catholic and the other Protestant, now alarming the one and coercing the other, in order Catholic emancipation which followed the Union, had, to a very great degree, the effect intended and desired by the Minister. The Irish Protestants, deprived of the Parliament that had been their pride, their glory, and their protection, bereft of industrial strength and commercial development, seeing every promise made at the Union broken or unfulfilled. expecting naught from England but what they could obtain by force, banded themselves together against the danger of English indifference aggression on the other hand. With their wealth, their intellect, their industry, and their valor, they constituted a formidable

Catholic clergymen do not often mingle position and education that joined it together, and Father McGlynn sees in the invitation sent to him to take part in the invitation sent to him to take part in the meeting to honor the memory of the great preacher "a sign of the dawning of the better day for which the world has so long yearned." He writes in the highest terms of Mr. Beecher, and Catholic though he be and the priest of a Church which is antagonistic to Protestantism, frankly pays him the tribute of saying that "to him was given to see with clearer vision, to reveal with unequal genius, and with tireless energy, to make common among men the meaning of Him whom we all revere as our divine Teacher, who taught of old on the Mount and by the scashore, the core of all religion—the fatherhood of God and the brotherhood of man." The letter does Father McGlynn great credit, and will no doubt create symmathy for him among Protestants in his efforts for freedom to speak in the interest of the struggling masses." It never stirred the masses of the Irish Sheridans, its Grattans, its Currans and

THE SITUATION IN BRITAIN.

The debate on the first stage of the coercion bill shows that the Home Rule party, English and Irish, is determined to resist Tory proposals of continued misgovernment to the very last. Mr. Glad-stone in his great speech, and a great speech it was even for that "old man eloquent," in opposition to urgency for the Coercion Bill, expressed his trust that the people of England would see the Liberals united in opposing this ill-omened measure to the last stage, and that the Liberal members would ring out the voices of justice and reason against a government which, after eighty-six years of experience, were preparing under the name of a statute of Parliament to strike a fresh blow at the life and happiness of Ireland, and at the prosperity, contentment and unity of the pire. This speech aroused heartiest enthusiasm among the Home Rule party and intensified the feeling in the country against the sickly nondescript Salisbury cabinet. Mr. Morley's amendment to the motion for urgency caught the popular sentiment and of course provoked Tory fury. The Liberal Unionists so-called voted of course for Salisbury's Slaughter Bill. Mr. Morley's amendment read thus: "That this House declines to set aside business in favor of a measure increasing the stringency of the law in Ireland whilst no ffective security is taken against the abuse of the law by the exaction of excessive

Sir William Vernon Harcourt rightly declared that the Tory principle was to enforce law whether the law be just or uniust. He pointed out that the crime they had to deal with was the outcome of an unjust law; that law repealed, coercion were unnecessary. The right hon. gentleman evoked the jeers of the House upon Mr. Chamberlain, the quondam radical, for expressing his confidence that the House of Lords would pass a satisfactory land bill. He conceded that the government had a strong case for the application of coercion to Belfast, but no case whatever for its



The result was received with loud opposition cheers. This vote confirms the belief that the Hartington-Chamberlain faction has gone over for good to the Tories. Not without cause indeed did United Ireland on the 12th of March declare :

clare:

"We have constantly protested against the solicitude shown in the Liberal party as to Mr. Chamberlain's sayings and doings. The daily bulletias as to the varying condition of his digestive organs are only of importance because they are so anxiously advertised. The best and only way of securing reunion with Mr. Chamberlain is to show him that it concerns the Chamberlain household and himself solely whether he can best advance himself and stab his friends by giving Ireland a Parliament or a cat-o'n ine-tails. Mr. Chamment or a cat-o'n ine-tails. ment or a cat-o' nine-tails. Mr. Cham-berlain is one of those animals dangerous to carees but amenable enough to the whip. Humouring his whimsies at a Round Table in London may be good. Denouncing his false hearted knavery in round set terms to a mass meeting in Bir mingham would be better."

The Liberal party has shown that it can prosper without him. The Burnley election and now the likeston division of Derby contest show the strong tendency of the British mind in favor of Home. Rule. In both cases the Marquis of Hartington and Mr. Chamberlain interfered against the Gladstone candidates-and in both have met with signal discomfiture. In Burnley an adverse majority was con-verted into a Home Rule triumph, and in Derbyshire a small Home Rule majority has been transformed into a crushing vic-tory for the good cause. Sir W. Foster, whose election Mr. Chamberlain sought "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As a liberal minded clergyman. The letter written on the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and paratively few Protestant gentlemen of life in his career, enabled to continue to the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the country whose election Mr. Chamberlain sought to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the country whose election Mr. Chamberlain sought to prevent, has carried the constituency of the Reported for the Catholic Record.

LECTURE ON THE APOSTOLICITY OF THE CHURCH.

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His Lordship began by reading the folfowing verses from St. Paul's Epistle to
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"How shall they call on him in whom
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ministry, dating from the Apostles, and in mission, must be the Church insutated by the Lord Jesus Christ.

During the course of these lectures I have again and again shown that christ, before his Ascension, organized His apostles into a teaching body or church—that he clothed them as such with his power and authority—that he commissioned them to be the teachers of His revelation, and to administer His Sacraments—that and to administer His Sacraments—that and to administer His Sacraments—that he promised them His special assistance in their office of teaching, and conferred on them, as a teaching and governing society, an existence and duration that wou 'tend only with time. This society or corporate body of religious teachers and guides is the only one instituted by Christ, the only one commissioned to teach his doctrines and William of the control of the co commissioned to teach his doctrines and His commandments, the only one that is authorized to receive believers into His communion by baptism, the only one that inherits the promise of His special protec-tion during all the days of its existence tion during all the days of its existence down to the consummation of the world. This is the sheepfold of Christ, and all who do not go into it by the door are thieves and robbers; this alone is the mystic body of Christ, and those alone belonging to it partake of the life of Christ and are really taught of God. This is the only Church which it is absolutely necessary to hear under pain of being reputed as a heathen and a publican. This society must exist today as it did in Apostolic times, for Christ limself bromised it an undying existence Himself promised it an undying existence down to the consummation of the world. No matter what tempests of persecution might rage against it, no matter what angry might rage against it, no matte waves of human passions might threaten it with destruction, no matter what revolu-tions might occur, destroying civil governments, overturning thrones and covering the earth with the broken wrecks of states and empires, this church, founded by Christ on the apostles and upheld by His almighty power, must continue unshaken and imperishable in the discharge of its mighty functions, down to the end of It follows, therefore, that any Church

claiming to be the Church of Christ must prove that it belongs to the Church founded by Christ on his apostles, that it is identical in doctrine and origin with it, that it inherits its teachings, its ministry and its authority from it, in other words, that it is the continuation of that teaching society or church which Jesus founded and chartered for the salvation and sanctiand constrered for the salvation and sencu-fication of His people; it must show that it is apostolic in doctrine and in the per-petuation of the Apostolic ministry and authority to teach.

All Christians admit that apostolicity of Chu doctrine and of ministry is an essential of mark of the Church of Christ, and that the Church lacking it cannot be the Church of Christ and must necessarily be a false-

hood and an imposture.

Hence Protestants loudly boast that in casting off the yoke of the Roman Courch they merely returned to the purity of itiv etolic ministry. Nicene Creed declares apostolicity to be one of the marks of the true Church of Christ. It is evident from the teaching of holy writ that our Blessed Lord decreed that his church should always continue to profess and teach all the doctrines that he had revealed in their intrines that he had revealed in their integrity and purity and without any alloy
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the active discharge of its office of teaching the doctrines committed to the apostles, unless we are to admit, which God forbid, that Christ failed to keep His promises. The question now arises in what body of professing Christians, in which church, Protestant or Catholic, chall we find the perpetuation of apostolic doctrine?

We have just observed that the Church of Christ will, in virtue of the divine guidance and assistance, always continue guidance and assistance, always continue to teach and promulgate all the truths committed to it by Christ, that it will ever

old them and teach them pure and unde led, uncharged and uncorrupted. It follows, therefore, that any new docthe Church must be of its nature a false doctrine and a human invention, that any innovation in the actual creed of the church must be branded with the character of error. Truth is necessarily prior to error, falsehood is but the corruption or the denial of a pre-existing truth, the substance must necessarily exist before its shadow, the original before the copy, and hence any innovation in Christian doctrine must be false and spurious, must be either the

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We have just observed that the Church of Christ will, in virtue of the divine smidance and assistance, always continue

dance and assistance, always continue to teach and promulgate all the truths committed to it by Christ, that it will ever

committed to it by Christ, that it will ever hold them and teach them pure and unde filed, uncharged and uncorrupted. It follows, therefore, that any new doc-tine opposed to the actual teaching of the Church must be of its nature a false destrict and a luman invention, that any doctrine and a human invention, that any isnovation in the actual creed of the church must be branded with the character church must be branded with the character of error. Truth is necessarily prior to error, falsehood is but the corruption or the denial of a pre-existing truth, the substance must necessarily exist before its ahadow, the original before the copy, and hence any innovation in Christian doctrine must be false and spurious, must be either the

corruption or the denial of the teaching to which it is opposed. This truth the early Fathers strenuously inculcated on their dictipes to guard them against the wiles and snares of sectaries. St Irenuus, one of the earliest Fathers, refutes all heresies by reference to the belief of the Roman Church with which all Christians Roman Church with which all Christians should necessarily agree because of its primacy. "In all things," says Tertullian, "the truth precedes the image, the resemblance comes after the reality, the truth existed from the beginning, error came only afterwards, the good seed is first sown by God, it is but subsequently that cache is rown warn it but the death. that cockle is sown over it by the devil his enemy. Tois parable manifestly desig-nates the difference of doctrine, for in nates the difference of doctrine, for in another place the good seed is said to be the word of God. Thus it is evident from the very order of time that what was taught first is the true and divine doctrine, and that what has been subsequently superadded is profane and false? (Tertulian de praescrip cap 29-30). In another place the same Father observes "what the apostles aught, that is what Christ revealed to them, can best be learned from those Churches which the faintest opposition or protest against the what Christ revealed to toem, can best be learned from those Churches which the apostles founded. All doctrine which agrees with the faith of those original and Mother Churches is to be deemed true; all other is false; not coming from the apostles, nor from Christ, nor from God." Again, "to the authors of novel doc trines, the church has a right to say, "who have you when and whence did you come are you, when and whence did you come, what have you to do, foreigners, within my limits, what right have you, Marcion, to cut down my trees, who gave you leave, Valentine, to change the course of my streams, by what authority, Apelles, do you remove my boundaries? The possession is mine, I held it first, I held it from the beginning, I descend from the first owners. I am the heir of the Apoetles." (Ibidem Caput 37). St. Vincent of Lerins thus enumerates the same principle when avallating the passesse of St. Paul to ut down my trees, who gave you leave, explaining the passage of St. Paul to Timothy, "Keep that which is committed to thy trust. (I Timothy vi 20.) What mean those words committed to thy trust? They signify that which has been delivered to you, not invented by you; what you have received, not what you have found out. Be careful to teach the same things which you have learned and thought; you should propound them in a true manner because of not proposing new doctrines; for to hold that which has been everywhere always, and unanimously believed, this is truly and properly Catho-lic." In conformity with these sound lic." In conformity with these sound principles the Church acted in every age in her judgments of doctrines. Whenever men arose with a pretended mission to reform the Church and propounded doc-trines antagonistic to the belief and teachtrines antagonistic to the belief and teaching of the Church in their day, they were by the very fact condemned as innovators, and teachers of destructive error. No matter with what cloquence and gifts of genius they might have embellished their teachings no matter what ap-peals they might have made to words of Scripture, the fact of their broaching and strange doctrines were co

dectrines antagnostic to the faith and teachings of the existing Church branded them as rebels to the Church and as authors of soul-destroying heresy. New and strange doctrines were considered false. In conformity with necessarily false. In conformity with these sound principles the innovators in every age were condemned as heretics. It was in this way and for this reason that Arius, Nestorius, Eutichius, Felagius and many others were branded with the anathema of the Church. They propounded doctrines new to the Church, they appealed to the word of scripture against her teaching, and were therefore condemned as heresiarchs. M. Renan, who is an infidel, and there-fore by no means partial to the claims of Hence Protestants loudly boast that in casting off the yoke of the Roman Course they merely returned to the purity of faith professed by the primitive church.

The catholic church, In a course of lectures delivered in London, England, in the full sense of the area of the faithful may be obtained in an ordinary and normal manner that is by communication from those who faith professed by the primitive church made the following remarks, and Donatists could have claimed the view and Donatists could have claimed the therefore, the sects founded by them have teach and govern the faithful may be obtained in an ordinary and normal manner that is by communication from those who doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the law we reach the law we reach the alw we reach the alw we reach the age of the communication from those who doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the age of the communication from those who doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the law we reach the age of the action and power to institute a true tures delivered in London, England, in the world, who ministered under that is the Pontiffs who ministered under that is the law we reach the alw we reach the alw we reach the alw we reach the alw we reach the world in an ordinary and normal manner that is the law we reach the wine of Apostolic ministry and mission to the substitute a true tures delivered in London, England, in the world, who ministered under that in the substitute a true tures delivered in London, England, in the world, who ministered under the tack and govern the faithful may be obtained in an ordinary and normal manner that the law we reach the part with the law w the Catholic church, in a course of lec-tures delivered in London, England, in Nicene Creed declares apostolicity to be hearting apon and to her one of the marks of the true Church of quired; it was enough to show that he was outside the Catholic pale; and the rule afterwards formulated by Vincentius of Lerins: "Quod semper, quod ubique, guod ab omnibus traditum, was already the test of truth." Now these principles if true and sound must hold good in every age, must be as applicable to the sixteenth century as to the first or fifth or tenth century. Our whole dispute therefore with Protestants in regard to the

apostolicity of doctrine reduces itself to a question of fact: What were the tenets of the Christian Church when the Reformers arose? What were its teachings Reformers arose? What were its teachings when they undertook their self imposed mission of Reformers? These tenets and teachings were those which are held by the Catholic Roman Church of to-day. The opposing doctrines of the Reformers were novelties unknown to the existing church and were therefore false and heretical—they came too late to be identical with apostolic doctrine; and the church of their day might address the Reformers in the language of Tertullian, "Who are you? When and whence do you come? What have you to do within my limits? What right have you Luther, to

come? What have you to do within my limits? What right have you Luther, to cut down my forests? Who gave you, Calvin, authority to change the course of my streams? By what authority, Henry VIII., do you remove my boundaries? The possession is mine, I held it first, I held it from the beginning, I descend from the primitive owners, I am the heir of the Apostles." Now it is by these very principles laid down by the early Fathers as religious axioms that the Catholic Roman Church bases and triumphantly establishes its claim to apostolic phantly establishes its claim to apostolic-ity of doctrine. The Catholic Roman Church was in possession when the Re-formers arose. It opposed no new docrines antagonistic to existing doctrines trines antagonistic to existing doctrines, it rebelled not against, nor did it separate itself from, a more ancient Christian Church. It did not raise its altars against those of a pre existing Christian society, and hence it rigorously follows that it is the same religious society which was founded by Christ and promulgated by the apostles, that it is therefore apostolic in origin and in the doctrines which it holds and teaches—that it is the body of Christ and the organ of the Holy which it holds and teaches—that it is the body of Christ and the organ of the Holy Ghost, and that not one iots of the saving doctrines which it received from Christ and His apostles has it changed or corrupted. But, admitting for arguments sake, the possibility of such a change, if such a change took place, we would surely find some trace or proof of it in history.

truths on which human salvation depended, there would be question of introducing religious tenets and forms of worship until then unknown, and in direct antagonism to faintest opposition or protest sgainst the alleged changes and corruptions which are falsely asserted to have been introduced into Christian faith and worship by Catholic Roman Church. This Catholic Roman Church. This is a proof amounting to the character and force of a demonstration that no such change or corruption had ever taken place, and that therefore the doc-trines of the Catholic Roman Church have come down from the primitive church and are really and truly apostolic. It will not do to say, as some adversaries assert, that those changes were gradually and insensibly introduced; for all history as well as experience and common sense demonstrate that such a thing is an utter impossibility. We therefore evolved that impossibility. We therefore conclude that the Catholic Roman Church, and it alone, is Apostolic in doctrine and holds in it bosom, pure and entire, the whole revela-tion of Christ, and that the distinctive tenets of Protestantism are of human in-

vention and a congeries of the merest But the Church of Christ must b apostolic, not only in doctrine, but also in its ministry and jurisdiction, that is to perpetual and uninterrupted succession of bishops from the apostles down to our time. We are now come face to face with the question in which of the two societies, Protestant or Catholic, do we find a perpetuation of the Apostolic ministry? In which do we find lawful mission and jurisdiction? It must be rremised that Christ intended the would be continued in the discharge of its saving functions down to the end of time. "All power," He said to His apostles, "is given to Me, in heaven and on earth." The evident meaning of this special commission is that the apostolic ministry should last in the world to the end of time, that though the apostles would die as do other men they would live in their lawful successors, and the apostolic college, created and chartered by the Son of God, would continue forever in its office of teaching the doctrines of Christ and in the administration of His ordinances as long as as there existed men to be taught would be continued in the discharge as there existed men to be taught and souls to be saved. This truth is further evidenced by St. Paul who (in Ephes iv c. 11-13.) writes that Christ gave some to be apostles and christ gave some to be apostles and some prophets, and others evangelists, and others pastors and teachers for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ, till we all meet in the unity of the faith and the knowledge of the Son of God." But a constant unbroken and But a constant, unbroken succession, of pastors, although necessary, is not of itself sufficient to constitute a true Apostolic ministry in the full sense of the Apostolic ministry, notwithstanding their errors and schism, so long as they retained a valid ordination. There is required, be sides, a lawful mission, or the faculty and authority to teach and dispense the mysteries of Christ, conferred by competent authority. The Apostles undertook not the work of the holy ministry until duly commissioned to do so. No one should take the honor to himself, but he that is truly called of God. "From "error St. Parl truly called of God. "Even," says St. Paul, (Hebrews v 5. 6.) "Christ did not glorify Himself to be made a High Priest, but He that said to Him, Thou art a priest for ever according to the order of Melchisedeck." The Eternal Father, then, constituted our blessed Lord a High Priest and gave Him from all eternity his commission to teach mankind the his commission to teach mankind the mysteries of the kingdom of heaven. Christ commissioned his apostles, for he said, "As the Father hath sent me I also send you" (John xx. 22) and the apostles sent their successors, and so on down through the ages. This is the divine order established by God for the appointment and continuation of a legitimate ministry; and outside of this divinely appointed order, no one is authorized to preach the word of God, or to dispense the holy mysteries. Our Blessed Lord, before his ascension, organized the apostles before his ascension, organized the apostles into a teaching body, clothed them with his powers, and commissioned them to go and teach the world. "All power is given to teach the world. "All power is given to me in heaven and on earth, going, therefore teach all nations, ... and behold I am with you all days even to the consummation of the world" (Matt xviii, 18, 19, 20). This teaching body was constituted a moral person which was to live forever in the execution of the divine commission. Peter is the head of the Apostolic College
-the rock on which the Church was
built—the superior who was assigned by
Christ the office of confirming his breth-Christ the office of confirming his brethren. It was to him and the other
apostles our Lord said, "He that heareth
you heareth me, he hath despiseth you
despiseth me, and he that despiseth me
despiseth him who sent me" (Luke x, 16.)
To him and the other apostles constituting the teaching body, Christ said, "I will
ask the Father and he will give you
another paraclete, the spirit of truth,
who will teach you all truth, and
abide with you for ever." (John xiv,
16.) The divine commission therefore
to teach all nations was given to the apostles and their lawful successors in the work to teach an instone was given to the apost-les and their lawful successors in the work of the apostolate. To no one outside of that body were the words, "Go and teach" addressed, and therefore no one outside of it has commission to do so. Any person else presuming to exercise the office of a

We can lay our finger on the map of time, and point out the periods when the ancient heresiarchs arose, and can tell the nature and character of the errors they propounded. And surely, in the same way and by the same means we could discover the doctrinal changes introduced by the Roman Church and the precise period of their introduction, had such changes taken place. There would be they case taken place. There would be question, in the case supposed, of the most vital interest of immortal souls, there would be question of corrupting doctrinal truths on which human salvation "shall they cail upon Him in whom they depended, there would be question of corrupting doctrinal truths on which human salvation "shall they cail upon Him in whom they have not believed, or how shall they have not believed, or how shall they believe Him of whom they have not heard and how shall they hear without a preacher, and how shall they hear without a preacher, and how shall they preach unless they be s at." (Romans x., 14). Wherein the apost a proceeds from invocation to faith, f. in faith to hearing, from hearing to preaching, and from preaching to mission: so that in the last omes, as it were, the basis of man's salvation; since, without mission, imparted by God to His preachers, the people could not have true faith, or the true worship of God. Mission has been at all times both in the ancient as been at all times both in the ancient as well as in the new dispensation, by divine appointment, a nece sary condition of a lawful ministry and it has in consequence been considered a wicked and profane usurpation for any person not commis-sioned to assume the offices and duties of the ministry. Hence God inflicted the awful punishment of being swallowed up alive into the earth upon Core, Dathan, and Abiron for having attempted to usurp the priesthood of Aaron and the author-

ity of Moses. (Numbers 16c., 24, 31 33v.

It is incumbent on those who claim to be apostles, or the heirs to their authority, to prove their mission and exhibit their credentials as ambassadors of Christ. Even in civil society it is necessary for ambas-sadors to prove by their credentials that sadors to prove by their credentials that they are duly commissioned by the government which they claim to represent; it is required from judges to prove that they are duly commissioned to judge causes and sit in judgment on their fellow-citizens. We must, in scriptural language, try every spirit whether it be from God. The most arrant impostors have claimed the authority of Heaven for their self-improved missions. Heaven for their self-improved missions nd their destructive deadly errors. From Mahomet down to Joe Smith, founder the Mormons, impostors and fanatics have given it out that they were of God. Mission, therefore, must be proved and Mission, therefore, must be proved and must be easily, irresistably proved, as God could not allow the claims of His Church o rest on doubts and uncertainties. The more strictly he requires submission and obedience to those who speak in His name the more He owes it to His goodness and justice and veracity to furnish to His true messengers, such testimonials and evi messengers, such testimonials and evidences of their mission as that all honest searchers for the truth can easily and surely discern them from mere impostors. And such in fact has been aiways the case. When God appointed Moses to be the leader of His chosen people. He empowered him to God appointed Moses to be the leader of His chosen people, He empowered him to work the most splendid and startling miracles in proof of His appointment and mission. The prophets proved their mission by miracles as well as by the fulfillment of their prophecies. The apostles proved themselves the envoys of heaven by the most astonishing prodigies, even Christ Himself repeatedly appealed to His works and miracles to show that He was works and miracles to show that He was sent by His Father. Hence it is by no means sufficient for a man to say that he is an envoy of heaven and holds a commission from God to preach and govern; he must prove it by incontestable miracles if he claims he is commissioned to establish a new form of religion. When a new order of things has been established, when religion is once founded, a lawful mission to teach and govern the faithful may be obit—that is, the body or organization origin ally constituted by God. In this as in the former case there is a true mission from God, through the channel which He Him. God, through the channel which He Himself appointed. Thus while in the old law, He established and indicated the priesthood of Aaron by stupendous miracles He decreed that the children and descendants of Aaron should possess His priesthood and authority without any new miracles and could prove their mission to the people by the exhibition of their generalogy. Thus, in the new law mission may people by the exhibition of their gene-alogy. Thus, in the new law mission may come direct from God, or it may come through the medium for communicating it appointed by him. Of the former kind was the mission of the apostles, for to them he said, "Go teach all nations; he that herreth you heareth me; he that despleath you despiseth me," and when despiseth you despiseth me," and when having chosen them he gave them power over unclean spirite to cast them out and to heal all manners of diseases and all manner of sicknesses. (Luke ix., 142 v.) As to the second we find it 1-2 v.) As to the second we find it mentioned and in operation in the Acts when the apostles having founded many churches, those of Derbe, Lystra, Iconium, Antioch "ordained for them priests in every church," (Acts 14 c., 22 v.), and we also find it expressly mentioned in the epistles of St. Paul to Titus and to Timothy, where he tells the former "to ordain priests in every city," and warns the latter not to impose hands lightly on any man but to choose faithful men who should be fit to teach others also (Titus i c. 5 v. 1st to Timothy v. c. 22 and 2ad to

c. 5 v. 1st to Timothy v. c. 22 and 2ad to Timothy ii c., 2 v.) The first of these kinds of mission is called extraordinary, because it is founded by miracles and is a departure from the ordinary established order of things. The second is called ordinary, because it is proved and communicated according to an established order of things. How admirably these principles find their application in the Catholic Roman Church! They find themselves as much at home in her system as does the key in the wards of the lock for which it has been made. The apostles received their commission from Jesus

broken succession in the Catholic Church | certain they did not, what profits Anglidown to our time. And so certain and indisputable is this fact that not a solitary instance can be addiced of an authorized paster in the Church who did not receive his orders and commission in the manner and according to the form prescribed by the existing Ministry. Thus every Catholic has the assurance that he is a member of that Charach which a member of that Church which alone teaches Apostolic doctrine and which comes down to him holding in her band the authentic and indisputable proof, that she was founded by Christ on the Apostles and is governed by their legitimate successors, that she is the Church built upon the foundation of the Apostles and prophets, "Jesus Christ Himself being the chief corner-stone."

Every Catholic knows that his immediate pastor has been sent by his bishop, that his bishop has been appointed and commissioned by the Pope, that he is in communion with the Pope and with all Catholic bishops, and by a glance at the apostolic tree he can prove that the Pope is the legitimate successor of St. Peter, the prince of the Apostles, and the supreme visible shepherd of the flock of Christ; Popes that stretches back through the now governing the church, with St. Peter, prince of the Apostolic College and with Jesus Christ himself. The Catholic feels Jesus Christ himself. The Catholic feels therefore that his faith is planted on that solid rock against which the gates of hell cannot prevail. What a refuge, what a harbour of security and repose is the Catholic Church to her children, whilst those outside her pale are buffeted and tossed about by every kind of doctrine, poor children of doubt and dread whose faith is built on reeds. Cardinal New man wrote the following, "This is the great manifest, historical phenomenon which converted me—to which all partic ular enquiries converged. Christianty is which converted me—to which all partic ular enquiries converged. Christianity is not a matter of opinion, but an external fact, entering into, carried out in, indivisible from, the history of the world. It has a bodily occupation of the world; it is one continuous fact or thing the same from first to last, distinct from everything else: to be a christian is to partake of, to submit to, this thing; and the simple ques tion was, where, what is this thing in this age, which in the first age was the Cathohe church? The answer was undeniable, the church called Catholic now is that very same thing in hereditary descent, in organ ization, in principles, in position, in exter-nal relations, which was called the Catholic Church then; name and thing have ever gone together, by an uninterrupted connection and succession, from then till now. Whether it had been corrupted in its teaching was, at best, a matter of opinion. It was indefinitely more evident a fact, that it stood on the ground and in the place of the ancient church, as its heir and representative, than that certain peculiarities in its teaching were really innovations ties in its teaching were really innovations and corruptions. Say there is no church at all, if you will, and at least I shall understand you, but do not meddle with a fact attested by mankind. I am almost ashamed to insist upon so plain a point, which in many respects is axiomatically true, except that there are persons who wish to deny it."

"What a subject of consolation for the children of God," exclaimes Bossuet, "what conviction of truth in every one of them when he sees that from Innocent XI. (now Leo XIII) who at present so worthly

of the Apostles; whence tracing up the line of the Pontiffs who ministered under sport of its own reasonings, requires a sure authority to guide and determine it in those questions where salvation is concerned, what greater authority than that of the Catholic Church, which embraces within itself all the authority of the past ages and the ancient traditions of mankind up to their first origin." (Discourse on universal history, part ii, c. 30). San Protestantism show anything like this? To whom or to what does it succeed? Protestantism succeeds to nothing. It is a secession and a revolt; it has no roots in antiquity and no con-nection with the Christian past and no continuity. It was and is a protest against the only organized Christianity that existed in the world. There is a chasm of fifteen hundred years between it and the apostles, and it has no power to bridge the apostles, and it has no power to bridge over that chasm. It stands isolated from the past, a modern man made religion, feeble and tottering with three short centuries of age. In the language of Tertulltan, "let Protestants produce the beginnings of their churches; let them set forth the order of their bishops so running from the beginning by succession, that he who was the first bishop had for founder and predecessor one of the Apostles, or an apostolic man, one of the Apostles, or an apostolic man, who, however, should have steadily con-tinued in communion with the apostles." (De praiscrip 32 c) "For it is in this way the Apostolic churches exhibit and make good their title." (toldem) It is needless to say that none of the Protestent sects will attempt to do anything like this. The efforts would simply serve to cover them with the confusion of defeat and the contempt of intelligent men. It is true the Anglican Church makes pretence to apos-tolic succession, but when confronted with the crucial test of Turtullian its claims we find to be false, its title deeds mere for-geries. Let them, Anglicans, show the origin of their Churches, let them exhibit the unbroken series of their pastors, dating Christ. They proved it by miracles to the people amongst whom they preached. They ordained bishops and priests and appointed them over the converts they had made. These in their turn preached the word of God, exercised the holy ministry, converted multitudes to the Christian faith and ordained bishops to teach and govern them. And in this way the apostolic ministry, beginning with the apostles and authenticated by them by splendid miracles, has continued in their successors in a public, constant and un-

Leo XIII) who at present so worthily occupies the first see in the Church, we

ascend without interruption to St. Peter,

whom Christ our Lord appointed prince

certain they did not, what profits Anglicans to attempt trace their series of bishops up to St. Augustine, and even to the Bishops of the early British Caurch? What connection has the new series of the bishops with the first? The latter repudiate and abhor all the former held most sacred. The latter acknowledges a king or queen to be the head of their Church, whilst the former revered the Pope as the Vicar of Christ and believed an acknowledged him to be the visible supreme head of the Church on earth. This fact shows that there is a break in the chain of apost-tolic succession that once bound England to the Catholic Church, that the modern Auglican Church has nothing in common with the pre reformation Church in that country—that it is not her daugh-ter or a continuation of it, but that it is quite a modern institution, the creature and the slave of the state. And if this be the case with the Church of England It is for a greater reason the case with all the Protestant denominations that have admitted no epi-copacy; these have not a shadow of title to Apostolic succession but are as brauches cat off from the living tree of the church of Christ. Of all Protestant denominations, it may be said, in the words of Bossuet, "It he can trace the line of the Popes in a public and unbroken succession back to apostolic times from Leo XIII, to St. Peter, he knows that not a link is wanting in that bright chain of that they once withdrew from that numerous body and ancient church which was founded by Jesus Christ and in which ages linking age to age and binding cen.
St. Peter and his successors held the first tury to century and connecting Lo XIII, place as every new sect was compelled to admit. The moment of separation will always remain so well known that the innovators themselves will never be able to deny it nor attempt so much as to refer their origin to an Apostolic through an unbroken succession. is the inevitable defect of all sects of merely human institution; no one can change the past or give to himself predecessors or produce the retroactive effect of placing in their hands a charter which they never received. The Catholic Church alone shows this undeniable series of pastors throughout all preceding ages. To her has always and exclusively belonged the uninterrupted succession, the chair of unity, the universal diffusion of the name of Catholic and apostolic church, the authority of primitive times ; nor has it ever been possible to show that she had any other primitive pastors than the apostles or any other author than Jesus Christ Himself." Nor is the want of the apostolic succession the only inherent defect of Protestantism. Its pastors have no mission or jurisdiction, they were sent and commissioned by no one who had authority to do so. If they had a mission it would be either extraordinary or ordinary. They had not the former, for they exhibited no miraculous powers, wrought no miracle in proof of their mission, not even, said Erssmus, the cure of a lame dog They had not the latter, for they were repudiated and condemned by the only institution that was competent to bestow it and from which along they could receive it and from which alone they could receive it. They are not, therefore, true pas-tors of souls—they have not entered the sheepfold of Chr st by the door, but have climbed up another way, and therefore are not the shepherds of the sheep, they are but like those false prophets of whom the Lord complained through Jeremiah, "I did not send these prophets, yet they ran, I have not spoken to them yet they prophesied." (Jer. xviii., 21 c iv). Besides, either the (Jer. xviii., 21 c iv). Besides, either the Catholic Roman Church was the Church of Christ in the 16th century, or it was not. If it were the Church of Christ, then there could have been no justification for the Reformers to leave it, and in doing se they were guilty of the awful sin o schism and of revolt against Christ schism and of revolt against Christ's Church. If it were not the Church of Christ, it could not give the Reformers mission or jurisdiction. In any case, therefore, the sects founded by them have

> Dower to instruct or grace to save.
>
> It is admitted on all sides that any Church claiming to be the Church of Christ or a branch of it must show that it is the heir of the apostolic Church, that it is apostolic in doctrine, in ministry and in jurisdiction, and, therefore, that it is inserted in the true vine. Jean Christ. inserted in the true vine, Jesus Christ, from whom it receives life, and sap and enduring vitality. We have shewa that the Catholic Church is alone the heir of of the apostolic college and that Protestantism has neither apostolic doctrine, nor ministry, nor mission. The Catholic Roman Church is in name, in line, in principles, in manner of being, in moral characteristics, in apostolic teaching, in public, unbroken, uninterrupted succession of pastors, the descendant and representative of the apostolic Church. Away back through the ages we trace this long, unbroken line of Popes and bishops, who in each succeeding generation have stood up for right and virtue, who have lived for God's glory and man's salvation, who by their teachings and virtues made a track of light through the centuries, who, like watchful sentinels on the watch-towers of Zion, have challenged and condemned every form of religious error and faithfully guarded the citadal of divine truth, who preached the gospel of Jesus Christ to the savage as well as the civilized races of man, illuminating their intellect with the light of faith, softening and christianizing their hearts by the graces of prayer and sacraments, refining their manners by the gentleness and sweetness of charity, teaching them justice, mercy, charity and peace, until, under the magic power, the creative in-fluences of their teachings and the mightiness of their teachings and the might-iness of their bright examples Christen-dom sprang up from the corruptions, the moral ruins of the past, and the charities and sanctities and innumerable blessings of the religion of Christ coverflowed the world, like the covering waters of the sea. Yes, the apostolic ministry of the Catholic Church has changed the face of the earth has created Christian civilization, has saved and sanctified millions zation, has saved and sanctified millions of immortal souls, has made innumerable saints who shone by the light of holiness in this world like stars in a dark firmament it has wiped the tears from the eye of mercy, it has been like an angel of consolation in the Gethsemane of the suffering and the sorrow stricken, it has raised institutions for the alleviation of every form of human misery, for the comfort and the healing of the sick and suffering. It has been the light of CONTINUED ON EIGHTE PAGE.

continued from third page.

copecially those gentlemen who followed him, and upon whom he showered praises. Dr. Wilson next spoke, and thanked the reverend gentleman for his liberal distribution of flattery, and in a few pleasant words expressed his pleasure in being present, and his high opinion of the entertainment provided, and its originator. Mr. Crear, of Hamiltov, County Crown Attorney, made a brilliant speech, fol lowed by Mr. Jas. H. Coyne, and County Crown Attorney Donahue in brief addresses. All the speakers were well received and liberally applauded. There were a number of nevel features introduced. "St. Patrick's Day Parade," by thirty little girls in white, was exceedingly pretty, the singirg, countermarching and dancing being good. It was, of course, encored. The Highland fling and sword dance, by Master D'Ancy O'Neil, and Miss Aggle O'Neil, in proper Highland costume, was well executed, and won warm applause. "The Day we Celebrate," sung ly thirty boys, led by Masters Butler, McCready and Walsh, was lively and taking, and was encored. The solicits were accumpanied by Miss Eds Clark, who, although quite young, displayed marked ability and talent, and performed her difficult task remarkably well. Miss McNulty and Miss Hughson also acted as accompaniete, the latter playing for the marching songs and for the Highland dancers. The chairman, by his humorous introductions of performers, added greatly to the enjoyment of the concert. Father Flannery, in a short closing speech, thanked the performers, added greatly to the enjoyment of the concert. Father Flannery, in a short closing speech, thanked the performers, added greatly to the enjoyment of the concert. Father Flannery, in a short closing speech, thanked the performers, and the audience, sud, in speaking of Ireland's cause, warmed up to eloquence. The jubiles year, he predicted, would be memorable forever to Ireland, because during it her wrongs would be redressed, and she would be made free and secure Home Rule. His remarks were most warmly applau

dence of the Catholic Record.
IN SARNIA.

IN SARNIA.

St. Patrick's Day was spent in the usual manner. At 9 30 High Mass was offered up by the Rev. pastor, Father Bayard, after which the Rev, Father McGee of Corrunna delivered an eloquent and pleasing sermon on the patron saint of Ireland. He gave a trenchant account of the work accomplished by St. Patrick and in his reference to Ireland as she is to day be strongly emphasized the fact that Ireland's glory is found in the faith of her children.

that Ireland's glory is found in the fath of her children.

In the evening a concert was given in the Town Hall, which was literally packed. Robbie Burns, "London's little dancer," gave an exhibition of his skill to a delighted audience. He danced the "Highland Fling," "Sword Dance" and "Sailor's Hornpipe" in a manner which surpassed even the expectations of the most sanguine. He was each time enthusiastically encored, Miss Annie McKeon, well and favorably known as a popular singer, appeared in the rendering of several pieces. Her singing was pronounced by musical critics to be very nounced by musical critics to be very fine. She has a true soprano voice of great compass and flexibility, and her appearance on the stage is self possessed and pleasing. At the close of her second piece two beautiful bouquets of flowers were handed her from the audience. Master Charlie Butler sang several comic songs, which detracted nothing from his former reputation. He was encored sev songs, which detracted nothing from his former reputation. He was encored several times. The Young Hibernians, ten boys from the Separate School, in costume, were very attractive. They sang with considerable effect, and, being encored, went through several difficult evolutions of military drill like old regulars.

direction of Mr. Skeffington were well executed. Miss M. Donnelly, a talented direction of air. Skeinigion were well executed. Miss M. Donnelly, a talented planist, presided on this occasion and it may be truly said that the different sing-ers are indebted to her correct accom-

Irish nation to the Christain faith. In this he was encouraged by several visions,—one in particular, in which he saw the little children of Ireland stretching out their hands to him and calling for relief. He could not hesitate. But much remained to be done before he could commence his apostolic labors. For he was resolved to be no upstart or self constituted apostle. None knew better that the lips of the priest of God must keep know ledge and that men will seek from his mouth the rule and discipline of life. Without such knowledge, how could men consider him as the Minister of Christ and the Dispenser of the Divine sacraments? Several years, accordingly, were devoted to the necessary studies. After a regular course of ecclesiastical study, Patrick was advanced to the Holy Order of the Priesthood, and, soon thereafter, consecrated Bishop. But, this did not suffice Mission was still wanting. How could he preach unless he were sent? And how could he be sent, if not through the appointed channel? He repairs to the See of Peter. Pope Celestine commends his great design and gives him commission to evangelize the Irish people, with episcopal jurisdiction over all Ireland.

It now only remained for Patrick to commence his Apostolic labors. Accompanied by a few faithful ecclesiastics, he sets sail for the shores of Ireland. He disembarks upon the coast of Wicklow. What must not have been his surprise

What must not have been his surprise and disappointment when a savage mob assailed him, and, with showers of stones, drove him and his companions back to their ship. He would be more kindly received, perhaps, in the neighborhood where he had served so long, and was favorably known. Accordingly, he sails for Antrim; but only to be treated in the same savage way as in Wicklow. His former master scornfully repells him, and the natives, in fury, drove him to his ship. What was now to be done? What could be done in the face of such dis couragement. Such another man would could be done in the face of such discouragement. Such another man would have despaired of doing anything for a country that treated him so ill. Not so Patrick. He will pack another and a still bolder attempt. He guided his vessel to the estuary of the Boyne, resolved to journey along the valley of that too celebrated river, to the kingly halls of Tara. There, at the time, were assembled the kings and magnates of the land, together with the powerful priests of the druidical superstition in order to celebrate the birthday of Ireland's chief king. The apostolic stition in order to celebrate the birthday of Ireland's chief king. The apostolic man determined to address the dread assembly. There had been no such proceedings since the time when St. Paul confronted the haughty kings and proconsuls of Imperial Rome, causing them to tremble in the judgment seat, as he discoursed to them on righteousness and chastity and the judgment to come; or, that same Paul when he stood before the high legislative council of Greeian that same Paul when he stood before the high legislative council of Grecian Athens and discoursed to those proud statesmen on the "unknown God." There is this difference. St. Paul enjoyed only a partial initiatory success, that of Patrick was complete, without precedent or parallel in the glorious annals of the Christian Church. tian Church. The chief king, like Agrippa, was somewhat persuaded, but not so much so as to declare himself a Christian; to such a degree, nevertheless, that he gave full liberty to Patrick to preach the gospel in every part of Ireland, extending to him, at the same time, his powerful protection and assigning to him a pleasant and comfortable residence. The daughter of the king at once embraced the faith, and thus, to at once embraced the faith, and thus, to say the least, lent a powerful influence to the apostle. The chief Druid, or arch-priest of the Druidical re ligion, also believed, a happy circumstance which neutralized the opposition of the Druids. The kings of Dublin and Munster were converted. The family of the King of Connaught, including his seven sous, together with almost all their subjects, became Christian.

Including his seven sous, together with almost all their subjects, became Christian.

mented in the District of the District of the Size of

and gitted daughters of Ireland have ever kept the fire of patriotism alive From Queen Scota down to Spersnza, Erin has had brave and illustrious daughters who, like the Druidess of Ireland's pagan glory, would fly 'in the battle's van by the burning torches glare." From the echoing valleys of the distant past comes the grand and solemn tread of Judith and Virgin Joan inspired by the martial music of Mirlam. The Irish race has its Judiths and Miriams. There is a genius of patriotism enthroned within the walls of Loretto in Ireland that thraws its sunbeams across the ocean and lights the of Loretto in Ireland that throws its sun-beams across the ocean and lights the soul of the young virgin of Irish blood to a conception of the grandeur of her race. The purest patriots that ever worshipped at the altar of uncrowned Ireland were her brave and gifted daughters. There was a brilliant pentecostal flume in their patriotism that charmed, taught, and inspired to noble resolves. The meteor and rebel genius of '48 was Speranza, whose fiery songs roused '48 was Speranza, whose fiery songs roused the martyrs of Irish liberty. She was the Madam Rolande of the Young Ireland party. Eva, Mary and Speranza shall live forever in Irish history as the patriotism inspiring galaxy of '48. Nor was Una, the late Mrs. P. Ford, of New York, less gifted and patriotic The thunder of her sweet lyre roused many an Irish heart. Thus did her lyre re-

sound:
O men, if your hearts are earnest, and true as your bands are strong,
Ring ont to the world sround you the knell of the reign of wrong.
Brave bells are the firme-tongued cannons, on them let the guell be told
Then down with the might of tyrants and up with the green and gold.

And a few years ago, when the leaders of the Irish people were thrown into prison, Fanny Parnell of immortal mem-ory, was the Judith and Mirism of Ireland. Thus did she sppeal to the daughters of

same faith which, in the agitations of the present time, and under the severest provection, revariants them from sets of viotile content and a several provection, revariants them from sets of viotile content and a first the presence in making the concert in the several agitation, attended as it is by an much forbearance, must, ere long, meet with its reward.

The day cannot no far distant when Iraliand, through ... we cannot doubt in it, will be an action present time, and under the several agitation, attended as it is by an unch forbearance, must, ere long, meet with its reward.

The day cannot no far distant when Iraliand, through ... we cannot doubt a must, ere long, meet with the margin and the same and attaceman.

In any through ... we cannot doubt a must be back part of the same and the sam character and works of its founder, the great Father Mathew, who may justly be regarded as the greatest temperance worker the world has ever known. He spoke of St. Patrick himself, of Ireland and her people, and of that neverdying love of country which follows the noble son of Erin wherever he may go. He mentioned the fact that at that very moment the Rev. Dr. Burns was billed for an address at the celebration in Ottawa, and instanced it as an indication of the feelings of goodwill and fellowship which happily exist between all classes of our population. The musical programme was then opened with St. Patrick's Day and an overture entitled "La Belle du Village," by the Telgmann Sextette Club, assisted by Miss Carrie Braniff, organist of St. Mary's Church. Too much cannot be said in praise of this talented family. They delighted all who heard them last year, but since then they have greatly improved, and even critics will have to admit that they possess abilities which stamp them musicians of the first order. In addition to their instrumental, some of the members of the family have acquired a taste and a knowledge of vocal music which cannot fail to win for them the favor of any audience. With a fine baritone voice, combining sonority and flaxibility to a great degree, Mr. Otto E. Telgmann sang his acio, "On the Rolling Wave," in very pleasing style. He received a vigorous and well merited encore but did not respond. It is true that there is still some room for improvement in his singing, but considering the short time that he has given vocal music his attention (about a year) it is evident to any one not prejuthemselves in getting up this entertain-ment, and that the standard of excellence could not now be raised any higher. Correspondence of the Catholic Record. AT ST. AGATHA'S SEMINARY, 10WA CITY.

Love of Country is characteristic of the Irish race. This holy and patriotic feeling is handed down from sire to son, and is treasured as their dearest inheritance. treasured as their dearest inheritance. It is made manifest on every recurring anniversary of Ireland's patron saint. St. Patrick's day is observed by Irishmen and their descendants on all parts of the globe. One of the most pleasing celebrations which it is our pleasure to record took place at St. Agatha's Seminary, Iowa City. The good and gentle sisters of St. Joseph, B V. M. who have so uobly devoted their lives to their holy and religious calling, still entertain in their hearts a love for the land of their parents, as evinced by the programme of patriotic

given vocal music his attention (about a year) it is evident to any one not preju-

year) it is evident to any one not prejudiced against him that with a little more practice and training he will rank with the leading baritone singers of Canada. His second solo, "Alone on the Midnight Sea," was rendered in fine style. Of the singing by Miss Dorette Telgmann, who is still some years from being out of her teem, it is needless to say that, although

is still some years from being out of her teens, it is needless to say that, although she was suffering from a cold which slightly impaired her voice, she easily carried the audience with her, and made an impression which will remain fresh in the hearts of her hearers for years. Her manner, in the first place, is so agreeable that it aids materially the effect of her aincing, and the willingness with which

a love for the land of their parents, as evinced by the programme of patriotic songs, recitations, etc., given by their fair pupils whose musical and literary proficiency displayed a refined and cultured training. The boys of St. Patrick's also took part, and Rev. Father Smith delivered a stiring and patriotic address. The lowa City Republican, after favorably reviewing the instrumental and vocal performance of the fair pupils, congratulates the Sisters as follows:—The Sisters in charge of St. Agatha's Seminary have reason to be proud of the proficiency have reason to be proud of the proficiency displayed by their pupils. The reputa tion of the school as one of the best in tion of the school as one of the best in the West was amply sustained. Verily, Iowa City is the Athens of Iowa. We congratulate the good Sisters, and especially Sister Mary Archangela, our former esteemed correspondent (before entering on her conventual life), whose poetical effusions above the nom de plume of Passion Flower, so often illumined our columns. We wish her God speed in her new home in the West.

Correspondence of the Catholic Record.

excellent treatment at the hands of Mesers. Richard J. Walsh. P. Keane, H. Finigan, James W. V. Lawlor, E. G. Owens, H. O'Neill, J. Jenkins and Ald. Hayes. Finally the health of the chairman was drunk with musical honors. During the evening the pleasure of the occasion was heightened by songs from Mesers. John Nugent, John Keefe, John O'Neill, M. H. Dansher, John Foley, J. J. Power, and Ald Hayes. O'Neill, M. H. Danaher, John Foley, J. J. Power, and Ald Hayes.
THE SHAMROCK CLUB.
celebrated the feast by a dinner in the evening at Prof. Washington's, at which both loyal and patriotic toasts were honored in speech and song. After the dinner they adjourned to their rooms in the Domville building, which had been very tastefully decorated for the occasion. An hour or more was speat in social intercourse and in listening to an excellent literary and musical programme. The club has some good musical talent in it, and the speeches were interesting and some of them eloquent.

In St. Peter's Hall, Portland, the programme wasnot a lengthy one, but for n crit

gramme wasnot a lengthy one, but for merit was one of the best ever held in the hall. Miss McCarthy sang The Meeting of the Waters with excellent taste and expression, and well deserved the hearty applause of the audience. Mr. James Jeffers rendered the audience. Mr. James Jeffers rendered a serio-comic song very pleasingly, and The Shamrock was sung in splendid voice and time by Mr. A. T. Moore. Mr. Hugh Campbell was rapturously applauded, and, if possible, outdid himself in several fine selections. Misses Quinn and Robinson played Irish airs in a very creditable manner. The scene between King Cormac and Prince Fergus, by Mesers. J. Boden, Jr., and John Mahoney, was given with a vim and appropriateness such as is seldom seen outside the professional ranks, and Mr. James H. McHugh was happy and humorous in recounting the inquisitiveness of the baby. The accompaniments were played by Mrs. McMasters and Miss Robinson.

The second part of the entertainment consisted of a lecture by Mr. John Boden,

The second part of the entertainment consisted of a lecture by Mr. John Boden, on The Bightest Page of Irish History. It was an epitome of the present Irish struggle and was a forcible exposition of the case from a nationalist standpoint. He vigorously defended the policy of obstruction and described some of the most pro-

tion and described some of the most pro-minent leaders in the party.

The altar boys of the Church of the Assumption, assisted by the Serenade band, gave an entertainment in St. Pat-rick's hall, Carleton.

An entertainment consisting of recita-tions, readings, music, etc., was held in the school house at Milford.

IN MONCTON. In Moncton, the sons of Erin celebrated In Moncton, the sons of Erin celebrated St. Patrick's day with more than usual display. Rev. Wm. Dollard, a talented young priest of St. John, lectured on the Irish Idea, which as interpreted, means the national independence of Ireland, to a large audience and afterwards a large number of prominent citizens of all nationalities eat down at a sumptance of the prominent citizens of all nationalities eat down at a sumptuous dinner at the Brunswick. Among those present was Mayor McKenzie and the toasts embraced the Queen, the day we celebrate, the civic corporation, the press and the ladies. Among the clergymen were Rev. A. B. O'Neill, of St. Joseph's college, Rev. Messrs. Belliveau, McDevitt and Bradley.

Correspondence of the Catholic Record

IN WOODSTOCK, IN. B. The division of the Ancient Order of Hibernians of Woodstock, aided by their brethren of the Houlton division, celebrated St. Patrick's day in the Operahouse in the evening. The programme consisted of a vocal and instrumental concepts and concluded with a practice and concluded with a practice. cert, and concluded with an oyster supper and toasts. This being the first annual reception of the above order given here, the member-hip of the Woodstock and Houlton divisions united in making the affair a success. The concert consisted of singing by members of the order, assisted by several lady vocalists and instrumental music. About one hundred and seventy persons, including guests, ast

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DRUGGTama, COR. DUNDAS & WELLINGTON STS

LONDON, ONTARIO.

A MUN PROTECTS HER CHARGE AGAINST A

A GUARDIAN ANGEL.

From the Springfield Republican. If every public spirited citizen and school teacher emulated the example of one of the Sisters of St. Joseph at the Eliott street convent school (the Cathedral school of Springfield), there would be less blood and thunder literature in our midst,

blood and thunder literature in our midst, and less cause for anxiety about the youth of the community. The Sister was dismissing her school at the noon hour recently, when she saw near the entrance to the school yard a dark featured man weighted down with bundles of trashy papers. He alternately glanced up at the windows of the building and at the fence behind him on which he had placed several more bundles and appeared as though he was confident of disposing of 1,000 of his vile sheets to the innocent children. The Sister in an instant read though he was confident of disposing of 1,000 of his vile sheets to the innocent children. The Sister in an instant read his purpose, and knowing full well the danger that beset her flock, called them back to their seats with a sharp ring of her bell. After passing word to the other teachers in the building, she ordered the children to march out in pairs and continue in that way until they arrived at State street, and forbade them to take one of the papers or speak to the vendor. The children, some of them not over eight years of age, faithfully obeyed the order. No military organization could have marched in better order than those 600 children did. The paper man at first was thunderstruck. He was used to having children flock around him and beg for the papers, but one hundred or more passed him before he caught his breath. He then held out the paper in his most inviting way, but no one touched them. Becoming angry, he sailed right into the line and tried to force the papers into the pockets of the children, when one little shaver shouted, "break ranks," and away rushed the youngsters laughing and shouting at the discomfure of the peddler, who dejectedly gathered himself and papers to gether and fled from the scene of his defeat.

Catarrh, Catarrhal Deafness, and Hay A NEW TREATMENT,

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

Mr. W. Maguire, merchant, at Frank hir, w. a. splitte, methods, a real in, writes: I was afflicted with pain in my shoulder for eight years—almost helpless at times—have tried many remedies, but with no relief, until I used Dr. Thomas' Eclectric Oil. After a few applications the pain left me entirely, and I have had no pains since.

Remarkable.

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

Mr. R. A. Harrison, Chemist and Druggist, Dunnville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observa

THE BEST WAY TO REPAIR STRENGTH and increase the bodily substance is to invigorate the stomach and improve the circulation with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Simultaneously with the disappearance of indigestion it relieves that morbid despondency, and the nervousness which are as much the product of dyspensia as the weakness of the dyspepsia as the weakness of the stomach and loss of vigor and flesh which proceed from it; as a blood purifier it



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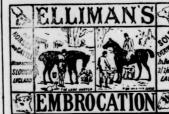
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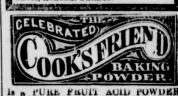
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M. B. A

Resolution of Condolence

Seaforth, March 21st, 1887. At the regular meeting of Branch No., Seaforth, Ont., the following resolu

23, Seaforth. Ont., the following resolution of condol-nee was moved by Bro. J. B. Weber, seconded by Bro. John Killoran, and adopted. That,
Whereas: It has pleased Almighty God to remove by death from amongst us Brother Joseph Becker, we avail our selves of this opportunity of bearing our testimony to, and putting on record our high appreciation of his fidelity as a Brother, his uprightness as a man and his worth as a citizen. While mourning our loss, we would at the same time desire hun-bly to bow to the Divine decree, knowing that God cannot but do desire hundly to bow to the Divine desire, knowing that God cannot but do right. No more in the Branch below shall we see the face, hear the voice, or clasp the hand of our departed Brother, but we cherish the hope that in Heaven above he shall reap the reward of his works of faith and labors of love. To the widow and children of our departed Brother we tender our heartfall. departed Brother we tender our heartfelt sympathy in this their time of bereave ment. Our loss is great, but their loss—the loss of an affectionate husband and loving father-words cannot describe. While committing them to the care of Him who has promised to be a husband to the widow and a father to the fatherless, we would also beg to assure them that towards them the members of this branch will endeavor to carry out the

precepts of Christianity.

Therefore, be it resolved, That the ing for thirty days, in memory of our late brother, that this resolution be placed ate brother, that this resolution be placed on the minutes, and a copy sent to the family of our deceased brother and, published in the CATHOLIC RECORD and the C. M. B. A. Monthly.

JOHN McQuade,

Rec. Sec. Branch 23.

OBITUARY.

Miss Annie Murray. Miss Annie Murray.

Died, March 20.b, at St. Mary's Hospital, Detroit, Miss Annie Murray, sister of Mrs. Jss. Regan, Port Lambton, Ont. The deceased lady was afflicted some years ago with a malady which subjected her to much pain and rendered her life one of long suffering. But hers was a spirit which bore up under this affliction, which, as a devout and fervent Cath-lic, she endured with Christian submission to the will of Divine Providence. Death came will of Divine Providence. Death came to her relief on Sunday morning lat, when, after having received the last sacra ments, her pure soul went out from its earthly tenement. In the consoling lines of the Poet priest :

Out of the world of the wailing Thronged with the anguished and ailing; Out of the world of the sad, Into the world that rejoices— World of bright visions and voices— Into the world of the giad.

ton, on Monday, to the residence of her sister, and on Tue-day were borne to the family burial plot in Sombra cemetery, and there interred in the presence of a large number of sorrowing friends, who, loving and respecting her in life, had assembled to do her honor in death, by assisting at the last sad rites of her burial.

O.O. R. Q. O. R.

Mrs. P. Browne.

It is with the deepest feelings of pain and sorrow that we have this week to announce the demise of the esteemed and respected wife of Mr. P. Browne, of this respected wife of Mr. P. Browne, of this city. Her sudden death at the early age of 37 years will cast a gloom over the wide circle of the many friends who loved and respected her during life. She was ever foremost in the sacred cause of charity, and of everything connected with her holy religion, and those to whom she had ever been a friend will now miss the kind, generous lady, who by her many acts of Christian charity had endeared herself to all. We extend our heartfelt sympathy to the extend our heartfelt sympathy to the bereaved husband and children and to her numerous friends, who will long cherish her memory. The funeral took place yesterday morning to St. Mary's Cathedrai, where a solemn Mass of requiem was sung, the Rev. T. A. Kelly being the celebrant, assisted by the Revs. J. McGrath and D. Twomey as deacon and subdeacon. The pall bearers were Messrs.
M. Flansgan, Jas, Swift, J. F. McDermott,
J. Campbell. John Smith and J. McNaughton.—Kingston Freeman.

bad many friends in that city and in London, who will learn of her sudden death with sincere regret. She leaves a family of two sons and four daughters and a brother, Mr. Antony Matthews, of London. The funeral took place on Sundsy, to St. Helen's church, thence to St. Michael's cemetery, where the remains were deposited in the vault. The deceased lady was well known in this city, and many will remember her visit to Kingston in the fall of 1885, while Mr. O Byrne was in charge of the works at Regiopolis and Rockwood Asylum. Mr. O Byrne and family have the true sympathy of their many Kingston friends who have ever regarded them with effection. May she rest in peace.—Canadian Freeman, March 25.

Mrs. Charles Rowan.

Mrs. (harles Rewan.

The death of the late Mrs. Charles Rowan, mother of Mr. J. F. Rowan, which took place at her late residence on Cumberland street this morning will be deeply regretted by her many friends in this city and vicinity. The deccased lady was one of the oldest and most esteemed residents of the city. She was born in King's county, Ireland, in 1817, and came to Ottawa, then By town, in 1839, and had just attained the ad vanced age of seventy years at the time of her death, Her amiable and charitable disposition endeared her to all The deceased has a son in Chicago, and a daughter in Malone, N. Y., who have been telegraphed for to attend the funeral. The family have the sympathy of all in their deep sorrow.—Ottawa Free Press, March 26.

Mr. Andrew Murphy, London. Mrs. (harles Rowan.

Mr. Andrew Murphy, London.

On the 24th instant, Mr. Andrew Murphy, who had held the position of head maltater in Labatt's brewery, died after a short illness, in the 54th year of his age. Mr. Murphy had been a resident of London but a few years and had during that time made many warm friends by his kindly disposition and many other excellent qualities. It could with truth be sall of him that he was a true Irishman—true to his nationality and true also to the faith of St. Pat k. The funeral took place on the 26th, to St. Peter's Cathe drai, where a mass of requiem was celebrated for the repose of his soul, thence to St. Peter's cemetery. We extend to his family our heartfelt condolence in their sad beresvement.

Edward Gallagher. Mr. Andrew Murphy, London.

Edward Gallagher. His numerous friends will be grieved to His numerous friends will be grieved to hear of the death of Edward, second son of Mr Owen Gallsgher, of Caradoc, which sad event occurred in Marquette, Michigan, of typhcid fever, on Saturday, 19th of March His remains arrived in Strathroy on the 23rd where the large concourse of March His remains arrived in Strathroy on the 23rd, where the large concourse of friends and relatives, which proceeded from All Saint's Church to the cemetery, told how the deceased young gentleman was respected by all who had the pleasure of his acquaintance. The family and friends have our heartfelt condolence in their sad bereavement. May he rest in pasce

Correspondence of the Record.

LEGISLATURE OF ONTARIO.

Although the House adjourned to

Although the House adjourned to Monday from the six o'clock recess on Thursday, it is not an indication that a good deal of practical work has not been done during the past week's sittings.

Hon. Mr. Fraser, whose absence was regretted during the Wylie and Willoughby Orange attack, is again in his place, and looking well and hearly not withstanding his reported illness. He moved for and obtained the appointment of a special committee to consider and of a special committee to consider and enquire into the operation of "The Workmen's Compensation for Injuries Act, 1886," with power to send for persons, papers and records. The Act went into effect last July, the Grand Trunk Company being exempt from its operation for one year.

All the estimates, (with the exception of three items), bave been passed in Committee of Supply. This, the most have been got through with, were it not for the unavoidable absence of the Hon. Provincial Treasurer, Col. Ross, who was called to the death bed of his eldest daughter, Mrs. Meyer, of Wingham, whose death took place on Tuesday last. In previous sessions, the discussion the items took up a week or ten days, the items took up a week or ten days, and were not always carried on without a good deal of acrimony and the introduction of offensive personalities. The change is decidedly one for the better, and creditable to both sides.

The sitting on Wednesday was prolonged until close at eleven at night, and produced the first division of the session.

It was on a motion moved by Mr.

Preighton.
"That in the opinion of this House it is unjust to other classes of the community
who are taxed on their incomes that the salaries of officials holding office under the Government of Canada should be except from municipal taxation; that the constitutional right to tax such salaries for municipal constitutional right to tax such satisfies for municipal purposes is a subject of such importance that an authoritative decision thereon should be had from the Judicial Committee of Her Majesty's Privy Council, and the matter being one of general interest throughout the province, and in which no municipality is exclusively interested, steps ought to be taken by the Government of Ontario for

M. Flanagan, Jas, Swift, J. F. McDermott,
J. Campbell. John Smith and J. McNaughton.—Kingston Freeman.

We offer cur heartfelt condolence to
Mr. Browne and family in their sad affliction.

Mr. Browne and family in their sad silliction.

Mr. Bernard G'Byrne.

On Fridey, the 4th instant, the wife of Mr. Bernard G'Byrne, inspector of Public Works, died very suddenly of apoplexy at her residence SO Argyle street, Toronto. Not feeling well in the morning she went upstairs to lie down, and when her eldest daughter went to wake her for dinner she found her lying dead on the bed. Mr. O'Byrne was out of the city at the time, but returned on Saturday to find his happy home a zone of mourning over the almost tragic taking off of one who was a devoted wife and mother and an exemplary woman in every respect. The decessed, whose maiden name was Miss Mary Ann Matthews, was married some twenty-five years ago in Brantlord. She

officials. In amendment he would move that all the words after "taxation" (the 40th) be struck out and the following in-

seated:
"And this House regrets that the Dominion Government, in the a recise of its jurisdiction under the British North America Act, has not passed any act placing, or purposing to place, such salaries on the same footing in that respect as this Legislature has placed the salaries of officials holding office under the Provincial Government."

After further debate the vote was called for and the amendment carried, 52 to 32.

After further debate the vote was called for and the amendment carried, 52 to 32. The vote was a straight party one—the Opposition mustering their full force. Of the Government supporters there were five absent, which, with the speaker, brings the full Government majority up to 26.

Mr. Water's bill to enable married

Mr. Water's bill to enable married women, who possess the necessary property qualification, in their own right, to vote at municipal elections, got the six months' hoist. It was opposed by Hon. Mr. Fraser, who moved the amendment in a very able and forcible speech. The vote stood 55 to 19. The Hor. Attorney-General recorded his vote with the nays.

LECTURE BY BISHOP WALSH.

the world as well as the salt of the earth, it has chased away the ignorance and barbarism of nations and peoples, not only by the light of gospel truth, but also by its great institutions of learning that have risen like land marks over every flood of devastations and over every waste of barbarian violence, it founded the great universities of Europe, it has created and fostered the arts and sciences, guiding by its inspirations the brush of the painter, the chisel of the sculptor, the baton of the musician and the pencil of the architect; in fine, it has been the author and creator of all that is great and good and ennobling in modern civilization. It is the salt of the earth, the saviour of human society, the ark of God to save the human kind from eternal shipwreck. May we all hear its or God to save the human kind from eternal shipwreck. May we all hear its voice, obey its teachings, avail ourselves of its saving ministrations, in order that by doing so we may work out our salvation doing so we may work out our salvation and save our immortal souls. And may our separated brethren listen to and act on the exhortation of the great St. Cyprian: "Do not think,dear brethren, that you can defend the Gospel of Jesus Christ by separating yoursalves from his only flock, since ecclesistical unity must be kept, and we cannot leave the church to go to you: Return to us and the church your mother. This is the happy step which we exhort you to take with all the feelings of truly fraternal with all the feelings of truly fraternal affection. Amen. Amen."

IRISH NEWS BY CABLE.

Evictions on the Marquis of Lans-downe's estate in Queen's county, Ire-land, are causing great excitement. The

land, are causing great excitement. The Marquis has refused to make reductions in his rents, and his agent is forcing evictions by wholesale.

The Dublin Freeman's Journal says Lieut Governor R. H. Sankey, Chairman of the Board of Public Works, is to succeed General Buller as Under Secretary for Italiand

ceed General Buller as Under Secretary for Ireland.

The Walkers, father and son, Orange-men, were a few days since tried at Bel-fact the third time for the murder of a soldier named Hnghes, and a constable named Gardiner, in the riots of last July. In the two previous trials the juries dis-agreed. At the third trial the father was convicted of manslaughter, and was sen-

tenced to twenty years' penal servitude.

Judge Boyd, of Dublin, has granted a
warrant for the arrest of Father Ryan, of
the Herbertstown branch of the National
Lesgue, for contempt, in refusing to
testify concerning his action as trustee for tenants under the plan of campaign. Warrants have also been issued for a number of other persons of Heibertstown, on

the same charge. Father Keller remains in excellent health, and receives packages of fruit, baskets of flowers, table delicacies, &z., from many parts of the kingdom. A Covent Garden marketman, named Demp-Father Keller remains in excellent sey, sent by express a large hamper of Jaffa oranges, hothouse grapes, Holy Land dates and Algeria strawberries. All these packages are, however, overhauled by the

gaolers.
Police Inspector Somerville and Constable Garrett, who were found guilty by the coroner's jury of the murder of Hanlon, who was shot and killed during the

lon, who was shot and killed during the riot at Youghal, were brought to Cork as prisoners. The people of Youghal hooted and jeered at the extra policemen who had charge of the men as the train conveying them moved away.

A number of tenants on Shirley's estate at Carrickmacross were evicted on the 24th. The evictions were attended with sthring scenes. The police, 150 in number, were met by a crowd of peasants with bands of music and headed by priests. Little opposition was met with until the police arrived at the cottages. These they found barricaded, and while they were removing the obstructions boilthey were removing the obstructions boiling water was poured on them from above. In everal pitiful instances old people and children were dragged through windows.

At a League meeting in Youghal on the 28th, it was resolved that no represented

At a League meeting in Youghai on the 28th, it was resolved that no rent should be paid while Father Keller is in prison. A letter was read from Father Hayes, of America, inclosing £5 for the purchase of the spade with which the girl Quirk knocked down a Bailiff during the Glenhaich swittings.

knocked down a Bailiff during the Glenbeigh evictions.

A Dublin despatch says:—Yesterday officers were sent to arrest Father Ryan, of the Herbertstown branch of the National League, for declining to give evidence regarding his connection with the plan of campaign. The priest eluded the officers, however, and proceeded to Dublin voluntarily. He will confront Justice Boyd to-morrow. Although he travelled in disguise Father Ryan was recognized by many persons along the route and was enthusiastically greeted. A Catholic constable, whose assistance had been demanded, threw down his arms and refused to aid in arresting the priest. arresting the priest.

FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.

A LONDONER HIGHLY SPOKEN OF.—The following from a Rochester paper will interest our London readers:—"The concert last night at the City Hall by the Cathedral choir for the benefit of the orphans was a grand success. The hall was artistically and appropriately decorated. The programme included Irish song and melodies, which were admirably rendered. The choir, under the leadership of Prof. Keeler, and the accompaniment of Prof. Greiner, sang several selections Solos were sung by Misses Vogt, O'Connor, Evans and Cronyn of Buffalo. A violin solo by Miss Coppinger, of London, Ont, was well received. A LONDONER HIGHLY SPOKEN OF .- The

Cool, calculating reason is a great demolisher of airy fabrics. Before its accrutinizing gaze they melt into the nothingness out of which fantastic visions constructed them.

The veteran seed-grower, Mr. J. J. H. Gregory, of Marblebead, Mass, issues this year a rare catalogue of the choicest products of the soil, containing many new varieties. Mr. Gregory's reputation for fair dealing and integrity makes the warranty given with his seeds of unmistakable value; and no grower, either for profit or pleasure, should fail to secure one of these catalogues, which are sent free on application. free on application

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LOCAL NOTICES.

Just received at J. J. GIB. BONS, for spring trade—New Dress Materials, New Hosierv and Gloves, New Prints and Cottons, New Table Linens, Tweltings and Sheetings, New Ribbons, Luces and Embroi teries, New Gents' Fur-hishings, at bottom prices.

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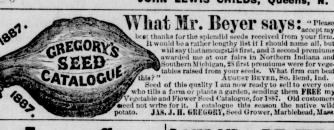
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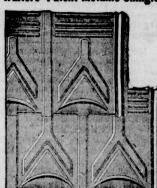
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Written for the Record. EASTER MORN.

To Whom Comfort.

Above the purple hills of Palestine The morning rose in splendors slow and

cold; Its pale and chilly gleams to amber shine, Then deepen to a heart of turning gold That typens wide a dazzling pathway large For what is jet a reddening creacent's Those crowning beams fall on the drooping Of one who lies upon the glistening grass

of the wholes the swift and careless tread of some who by that lonely wayside pass, she lifts a face all pale with watches drear And worn and dim with many a scalding The passing He brews that, tool-laden go

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

ing shame, An insult in the utterance of her name! What was the wondrous story Rumor

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

She turns her bending head to earth again— Kind earth that holds her Friend and hears her moan, And has no shame responding to her pain; Of all the passers, pauses One alone: Severe and cold the tone wherein He speaks,

And bids the woman say what there she The eye is blind without the heart's swift

And dull the ear no listening thoughts control; Her heart and treasure are together laid, Ard deadened senses barely touch her soul; Her hasty giance the stranger but revealed To be, perchance, the master of this field.

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

Which gives dismay the strength that

Love keeps some hope that grief itself must spare; The soft and early breezes gently raise Her shining hair from blue veined temples fair, And touch her tear-wet cheek with rose-leaf

shade; Her pale and slender hands are meekly laid In prayerful clasp upon her panting breast And her imploring eyes are lifted till The heavy lashes on the eyelid rest The sun stands full behind on Calvary's

hill; "Oh, sir! Where hast thou taken Him, I That I may go and carry Him away!" A silence fell upon the spring-time air; That she might hear, her pulse kept silence

And stillness gathered round them everywhere, When, softer than from Heaven drops the

dew, More thrilling than the sigh of midnight And tender pierced the listening breeze-The accent of that sweet and solemn voice which alone God spake to wearied mar And bade the long expectant earth rejoice, Beneath a fadeless rainbow's perfect span. "Mary!" and at the sound of her own name

Swift joy shoots through each fibre of her Not earth's poor troubled joy, but that deep Wherein the soul breathes forth, in calm

All worship-knowing not a break nor In one great word: "Rabboni, Master mine! It was enough! From Him, from her—one

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

very own! She finds her place, the place for her mos Forever hers, - low at the Master's feet!

Sad souls, take cheer! raise self from self'

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

And call each soul her own peculiar name.