

The Catholic Record.

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

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NICHOLAS WILSON & CO
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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 prices to suit the prevailing 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 Byzantium's glory of gold.
Where the eye and the colors sufficed
To endow with a value unpriced
The rude touch that in mistle-gall graces of
Lies.
Sent a sweet solemn power through the faces
Of the throng.

Not its age nor its art gave the name
That has drawn by its marvelous fame,
The loge crowds who came breathless to gaze
On the changing and mystical frame
Where they saw, in adoring amazement,
The bright form, last would less or raise
His fair stature, ranged round with the light
Of His love.
And in up of step down from His heights
Far above.

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

I believed this old tale in my youth,
But this hour with a far deeper truth
In this fable no more, beyond those before
Who might stand in calm wonder before
The grand figure that narrows or grows,
As each gaze its own measure it shows.
An inch greater than babyhood's faint little
span,
Yet forever that one inch beyond the full
man.

Low and far, but so high and so clear,
For tracing and loving so near,
That one inch stretching out to a sphere!
Who art, to draw compass and line
With thy science, and we define
Thy miller's eye mind has excluded it all!
Ab, poor eye, will thou make the world's
Christ, then, so small!

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 subtraction of the Papacy and will support the Pope's independence and liberty.

The Executive Committee of the Toronto branch of the Irish National League has called Wm. O'Brien, M. P., editor of the *United Ireland*, that Lord Lansdowne denied 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 jubiling over the fiftieth anniversary of the Queen's coronation, as the following extract from the *Univers* (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 O. 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 woman's hood," and says:—"He has 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 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 crime gives magistrates power of summary 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 rot 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 million, and in his younger days freely indulged his splendid taste as a collector and naturalist, bringing together in his house the most remarkable variety of treasures to be seen in England outside Kensington and the British Museum. Then he resolved to invest in consolets enough to afford him a yearly income of \$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 accession of recent years to Roman Catholicism."

In answer to a respected correspondent we beg to state: (1) that Protestants reject, as unscriptural, the following portions of Holy Scripture:
The book of Tobit.
The book of Judith.
The book of Wisdom.
The book of Ecclesiasticus.
The book of Baruch with the epistle of Jeremiah.
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, Ball, 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 Education.

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

Correspondence of the Catholic Record.

FATHER DOWD'S FEAST.

And now we turn from Erin's late
To Erin's sons this day,
Proclaim them heroes, O gay, sainta,
To one deep home-gone 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, St. Patrick. At two o'clock the fated one entered the hall, accompanied by a large number of distinguished clergy and laymen, among whom we noticed Rev. Fathers Dugan of Hartford, Senteune and Gilman of Notre Dame, Toupin and Quinlan of St. Patrick's, Brother Arnold, Mr. J. J. Curran, Q. C., M. P., Dr. Hington, Messrs. M. E. Ryan, Edward Murphy, James O'Brien and Owen McGarvey.

As the guests began to ascend the stairs St. Patrick's Day was played on piano 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 recitation was perfect, and reflected the greatest credit on her teacher. This was followed by a complimentary recitation entitled "The Priest of God," and was recited by Misses Maggie Heelan, Nellie Foley, Maud Sexton and Mary Drumm.

Bessie Milloy and Alice Whelan, two little tots of six years of age, then repeated two pieces, "A Lesson for Mamma and Grandmamma's Angel," "Irish Diamonds," a most difficult piece of music, was executed with perfect precision by Misses Mary Keenan, Mary Egginton, Aggie Carroll and B. McAnally. It took the little ones a full hour, in which about forty children took part. The next item 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 Messrs. May Curran, B. Ally, Frankie Donohue, A. McShane, M. Lappin, Maggie Carroll and B. McAnally. It took the form of an address and elicited the most flattering 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 you readers:

I come, dear father, burdened with a load,
Which aye and naught will take
And tear aloft before the great white throne
Where seraph songs forever break.
Thy burden is a precious one,
Though on its bearer pressing light
Its radiant beauty may not be seen
But on it shines in Heaven's light.
I've pearl and diamond, ruby, sapphire even,
All linked with chains of pure gold,
I've chaplets fitting for an earthly queen,
Their peerless gems say wealth untold.
But guess, dear father, what my treasure
Is?—'Tis the cross which many care for,
Look at my emblem, tell me, I pray,
My burden is thy children's prayers.

A cluster of roses my name will soon tell,
One breath of my perfume, you're under my spell.
With fragrance and freshness from Heaven,
My own have been offered, 'tis hid in my dowry,
Adhesion's my offering, 'tis hid in my dowry.

I tremble a little ere filling my part
Though I know I am dear to each Godgarth's
But in meetings like this, where only joy
Is the theme, my nervousness is spent,
It is rich to bring discord by sorrowful strains.
Let me tell you at once the cause of my fears
'Tis that hither I bring, what! Precious tears!
Yes, tears of contrition by penitents shed
All the folk of the cross by thy ministry shed
And tears all of love and fervor divine ere
Gathered by angels.
This at my own father, 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 guarder, I would not disclaim
But a piece of distinction for my gift I claim
'Tis the reverence profound which each
child of our dear
Feels for the dearest father, our own priest
of God.

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 manner. The church was filled with very large and devout congregation, all anxious to take part in the celebration of Ireland's national day in a devout manner. The church was gorgeously decorated for the occasion and presented a grand and impressive appearance. The choir rendered "Patrician 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 lecture, E. W. Walsh, P. P., of Frankford, to lecture, as was anticipated, was enough to draw a crowded house, as his reputation as a lecturer of marked ability, and his scholarly attainments, were well established in the minds of the people of Picton and vicinity. Standing room was not available. The evening Protestants of the town turned out to join with their Catholic friends to do honor to the Patron Saint of Ireland. The stage settings were very appropriate for the occasion, and reflected much credit on the committee in charge of the entertainment. Mayor Reynolds occupied the chair in a very creditable manner.

Rev. Father Brennan said he took great pleasure in introducing to the lecturer of the evening his young clerical friend Rev. Edward Walsh. He did so with the assurance that the audience will be delighted with his discourse this evening. He came at an inconvenient time to assist them.

The lecturer stepped forward and was accorded a warm ovation. The subject of 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 agency of St. Patrick, unchanged and unshaken; and he filled the idea of a few who try to make it appear that if Ireland gets home rule the minority would suffer by reminding them that most of the great leaders of the past have been Protestants.

He alluded to the Grand Old Man, Gladstone, 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 Parliament 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 audience for an hour while he discoursed in graceful and polished language on his great theme.

At the conclusion of the lecture Mr. May Curran moved a vote of thanks to the 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 opportunity of listening to him again. Dr. Platt, M. P., seconded the motion, and expressed in what the mover said, a Parliament 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 audience for an hour while he discoursed in graceful and polished language on his great theme.

Messrs. Dodd and Larue gave two instrumental selections on the cornet and piano; 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 brilliantly, and was encored. Miss Carroll sang "The Blue Club," which 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. Wilcock, was rendered well. The pleasing duet, "Maggie and Bernie," was given in an excellent manner, and the rhythm 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 tears.

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 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. Hine. P. Flannigan performed the duties of chairman in an efficient manner, and in opening the proceedings made a most 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 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 Waves," by Misses Billingsley, Patterson and Houghton, was a vocal and instrumental gem, and was rendered in their best style. "I am Getting a Big Boy Now," a comic song in character, by Mr. Shane, of Blyth, took the audience by storm, and for an encore he gave "My Angel Brother's Pants" which elicited roars of laughter. C. J. Tracey, 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'Neill has a powerful voice, which was displayed to good advantage in the song of the "Kerry Dance," in the second part of the programme. E. 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 "Rifle for a Stove." As an Irish comedian Mr. Tanner is quite a success, and he has the brogue as rich and sweet as though he had kissed the "Barney stone." "Matrimonial Sweets," was sung by Mr. and Mrs. Tracey, who were heartily encored, to which they bowed their acknowledgments. The second part of the programme was opened by Lawrence Tracey dancing an Irish jig in good old style. This brought the audience to their feet so they could get a good look at the numerous couples as he moved gracefully to and fro on the platform to the lively air of the "Irish Washerwoman." One of 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 response they sang "Reuben and Rachel," for which they were also roundly applauded. 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 elicited a round of applause. Mr. Godrich, played the accompaniments, while Miss 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 successful entertainments ever held in Wingham.

Correspondence of the Catholic Record.

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, celebrated 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 morning, followed by an eloquent sermon, which 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-filled hall in-pired the performers, for all did their parts in an exceedingly acceptable manner. The instrumental music by Miss Ford, Messrs. Allen and Butcher was all that could be desired, and Miss Ford's 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 from 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 Jack" and Mr. McKough's "Why Paddy's always Poor" received well-merited applause. A quartet by Messrs. Bonah, Barron, Fleming and McKough was also well received. But perhaps the chief feature of the evening was the selections by our gifted elocutionist, Miss Knox. 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 Juers."

On the whole this concert was a grand success, financially as well as otherwise, the net proceeds amounting to the handsome sum of \$145. 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 Present Time, with portraits, views, maps and fac-similes. 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, 1621-1763. 8vo, Illustrated, 665 pages. New York, John Gilmary Shea; 1886.

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 Monsignor Bruyere, apropos of the reception given the notorious Widows by some of our Protestant fellow-citizens, viz., "If a lie against the Catholic Church were as big as the rock of Gibraltar some credulous Protestants would try to swallow it." When will the reign of such impostors have an end?

To the Editor of the Stratford Daily Herald.
SIR,—I challenged the truth of the assertion made by Rev. Mr. Beauty 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." Winning 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 all writers on the subject." As he gives no statistics, nor the name of any writers on the subject, I will. They cover a generation.

Education Dept, 24th March, 1887.

REV. E. B. KILROY, D. D.
It would not be possible to show the number of illiterate 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 generation is covered by the figures.

Province	Total Population (1884)	Illiterate (1884)	Percentage of Illiterate (1884)
Quebec	803,261	117,757	14.6
Ontario	852,041	204,468	24.0
Quebec	1,110,664	198,739	17.42
Ontario	1,399,027	371,696	26.62
Quebec	1,319,027	250,000	18.40
Ontario	1,915,400	499,957	26.14

These are the figures in the education department, Toronto, and they show beyond cavil that Rev. Mr. B's statistics exist only in his imagination. The second assertion of his runs as follows:—"I have known men giving in their wills, as much as twenty five thousand dollars, to a priest to pray their souls out of Purgatory." I called for proof that he knew such men. He proves his assertion as follows:—"Proof is found in the history of the prefigate King of Spain—a recent history of F. X. Beauty." This is proof with a vengeance, as the following will show:—

To Rev. E. B. Kilroy, D. D.
Montreal, March 25.—Mayor Beauty certainly did not will any considerable sum for masses. J. QUINLIVAN, St. Patrick's Church.
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:—"There is not. Signed, J. R. QUELLETTE, President St. Hyacinthe Seminary."
As to the two millions of dollars paid priests in Quebec to pray souls out of purgatory, he refers me to the "Almanac of Souls in Purgatory," published by Ties Ordre, a company of religious in Montreal. I have simply to state there is no such order, no such publication authorized by Catholics in Montreal.
I leave it to the public to judge what credence can be placed in the statements of a clergyman who is either so ignorant of the subject on which he presumes to speak or so willing to wilfully misrepresent facts. I told him unless he proved his assertions I branded him as a humbug. He has failed to prove them, therefore he is a humbug. Yours truly,
E. B. KILROY, D. D.

THE SCOTCH CROFTERS.

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:—

I 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 government, 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 her just claims by the Scottish nation. When a people of the vigorous intellectuality and clearness of judgment, combined with the stern resolution of the Scottish nation, see their way to the endorsement 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.

The Association. A dark-eyed Jewish girl of David's line, fair as a lawn that on the emerald bank...

BEN HUR; OR, THE DAYS OF THE MESSIAH.

BOOK FIFTH. CHAPTER XII.—CONTINUED.

Very soon, as with the other contestants, it became apparent that some of the drivers were more in favour than others; and then the spectators, following that nearly every individual on the benches, women and children as well as men, were seen to place a ribbon upon the breast of the leader...

CHAPTER XIII.

About three o'clock, speaking in modern style, the program was concluded except the chariot-race. The editor, wisely considering the comfort of the people, called that time for a recess. At once the competitors were thrown open, and all who could get a seat in the position of interest...

Horsford's Acid Phosphate

In GASTRITIS AND NEURALGIA. 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 Hur's friend.

As he spoke, her large eyes brightened and she shook her jeweled fan. Neither looked at her with the thought, "What a much handsomer than Ben-Hur!"

At length the recess came to an end. The trumpeters blew a call at which the competitors started to their feet...

At length the march was ended and the Fortia Pompeia, with the choir, moved on. Ben-Hur knew he had his prayer. The eyes of the East were upon his contest with the West.

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along with chorists, drivers, horses, let the reader see the accompanying shadows of the scene. As he spoke, her large eyes brightened and she shook her jeweled fan.

The competitors having started each on the shortest line for the position next the wall, the race would be a close one. The driver of the chariot next the wall was not seen to be in the race.

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Correspondence of the Record. ST. PATRICK'S DAY IN BRANTFORD.

The celebration of St. Patrick's Day in Brantford this year was more generally observed than ever before. It began on the morning of the 17th with high mass at St. Basil's, which was attended by a very large number of people.

On the evening of the 17th 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.

The following full report of the sermon was taken in short-hand specially for the CATHOLIC RECORD. "This is the victory which overcometh the world, our faith."

AT ST. HYACINTHE COLLEGE.

The feast of Ireland's patron saint has come and gone, and lives but in 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 the National Festival, and our hearts overflowed with feelings of exultant pride.

GOD BLESSES FASTING.

My soul be faithful in observing the Fast of the Church, during the Lent—believe that God, during your fast, and consider what the Saints have done. Regularity and temperance preserve lives and strengthen constitutions.

B. B. B.—In Working Order.

My husband was troubled with dyspepsia for more than four years. I was experienced physicians did him no good. We got discouraged, until we read of Bismuth-Bellevue Bitters; he took only two bottles and now is as well as ever, and doing heavy work all the time.

Cure for Inflammatory Rheumatism.

Procure for your druggist a bottle of Haysford's Yellow Oil and use according to directions. J. D. Cameron, of Westlake, Alsine, Cape Breton, was cured by this remedy after all other treatment had failed.

Correspondence of the Catholic Record. IN OTTAWA.

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 masts of the parliament buildings, city hall, postoffice, Rideau Hall, American Consulate office, Russell House, Windsor House, College of Ottawa, and other public buildings.

On the evening of the 17th 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.

The following full report of the sermon was taken in short-hand specially for the CATHOLIC RECORD. "This is the victory which overcometh the world, our faith."

AT ST. HYACINTHE COLLEGE.

The feast of Ireland's patron saint has come and gone, and lives but in 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 the National Festival, and our hearts overflowed with feelings of exultant pride.

GOD BLESSES FASTING.

My soul be faithful in observing the Fast of the Church, during the Lent—believe that God, during your fast, and consider what the Saints have done. Regularity and temperance preserve lives and strengthen constitutions.

B. B. B.—In Working Order.

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Lesson of the gospel the world social, intellectual life of the nation, that faith was a part in the life of St. Patrick.

was, and is ever will be, faith in the lives of St. Patrick and his dear friends, the bright sunbeam of divine warmth in Patrick's heart atated those beautiful virtues that the temple of his soul, and their sweet fragrance over the world.

It was this faith that gave birth to the early Christian era, and it was this faith that sustained him in his up and down the land, teaching children how to read and how to practice little Catechism; teaching the womanhood of Ireland, and urging the people of Christianity that it holds out to its student. It was this faith that prompted him to found the schools in raising to the world 300 churches, in which the sacred Body and Blood of Jesus was offered to the Father in heaven by those over whom he had placed his hands. It was this faith that buoyed him up in his seven times every mission, identifying himself with sorrow, inspiring the law to them and defending them; cheerfully every sacrifice which would, from where without. It was this faith that gave life to every action; his close to his God, his education, which effected the greatest result in social, moral and history holds out to its civilized age. St. Patrick the Apostles of his nation, and his faith that worked prodigy; and as on the stamp and the impression of his faith, the thoroughly constitutional, a nation of Christian, the Read Ireland's history, read in sunshine and in cloud, it was, in good report and in ill, and you are the current of life, unexplainable in any other than that the well spring of life is the divine love of Catholic faith. . . . The truth here ever governed of faith, that Ireland's history, centred on the supernatural life, with this great truth before us are not astounded when for three centuries after the entrance of St. Patrick, the lovely vales of Erin were the scene of song and prayer and cloister and church, and daughters of St. Patrick were and her children, the God and her mother, the sacred mantle of the Holy Ghost, on the hill of Tara, around her princes in Pagan festive joy, around her bardic, 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 the power of hell stronger. Never before 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 the gates of 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 faith."

Your Grace: dear 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 patron saint, the great and glorious St. Patrick. Other nations have their gala days. Other peoples sing of some great military triumph, some splendid national achievement, some noble victory won by the sword, or some other glorious deed of their galla days. Other peoples sing of some great military triumph, some splendid national achievement, some noble victory won by the sword, or some other glorious deed of their galla days.

St. Patrick taught us 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 to-day to weave fresh laurels for his crown, and to tell of the tree he planted.

And yet it is, when all the mawrow 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 serotum, 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.

Constipation Surely Cured.

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 the Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto.

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT RICHMOND ST. LONDON, ENGLAND.

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Catholic Record.

LONDON, SATURDAY, APRIL 2, 1887

THE IRISH MAGISTRACY.

Our respected contemporary, the Boston Republic, well said in a late issue, that even a hasty perusal of the Irish Blue Book would satisfy any one—even the most sceptical—of the inequalities and monstrosities of the Irish judicial system.

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 landlord agents.

"Lord Chancellor's Secretary's Office, 'Four Courts, Dublin, 'Whist day, January, 1887.

"Mr. J. W. Dunne, Rhesenstone. [Mr. Dunne's reply.]

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 Lentaigue, Esq. The magistracy was, indeed, already unrepresentative, unjust, and unfairly constituted enough to be completely subservient to the policy and desires of the administration, but Lord Salisbury will have no representative whatever in its ranks of the popular and patriotic feelings of the country.

MODERN CLAIMS OF ANGLICANISM.

I. THEORIES ON THE CONSTITUTION OF THE CHURCH.

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.

Hence these modern theorists 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 authority which had never been recognized in him, at all events by the English Church.

This theory reminds us of the student 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."

"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 tenants on a certain estate were exhorted and encouraged to combine in refusing to pay their rents and until certain reductions, adjusted and demanded by themselves, were agreed 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 pointed out.

"In these 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. Dunne, Rhesenstone.

"[Mr. Dunne's reply.]

"Rhesenstone, Stradbally, 4th February, 1877.

"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 body professing to be Christians.

He then states that "the Church is a sacramental vine, sending out runners in all directions, and these runners striking root in every soil, and when firmly rooted, retaining the common life even when severed from the parent stock.—pp. 16 17.

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!

"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.

In all this it is not quite clear whether the Rev. doctors wish to include in their heterogeneous church scheme, Presbyterian, Methodist, &c, or not. The last sentence 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.

Dr. Stearns and his confere 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.

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 visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments are 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 manner of ceremonies, but also in matters of faith."

The Catholic definition requires, absolutely, subjection to the Pope. The Church of England declares that the Pope has erred in faith and consequently we must look elsewhere for the pure word of God. The Catholics insist upon government by lawful pastors; the Anglican definition is satisfied with government of the Church by laymen; and further, the decree prefacing the articles declares that the king is, by God's ordinance, "supreme Governor of the Church."

The theory, therefore, of identity between the three Churches is a mere fiction. The Church of England stands alone. She is 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. Stearns' comparison of the Church to a sacramental 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.

MR. GLADSTONE AND THE "LOYAL" MINORITY.

Mr. Gladstone places a just value on all the vapory threats of the "loyal" minority. The sane portion of the Irish Protestant population thoroughly understands that the minority has nothing to fear from the Irish majority.

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.

SAVE US FROM OUR FRIENDS.

The Toronto Telegram is in ecstasies 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 humanitarian animalism which some few men mistake for religion, we cannot speak of Dr. McGlynn's utterances, aent the late Mr. Beecher, otherwise than as singularly unwelcome, uncalled for and baseless.

"Rev. Father McGlynn of New York is evidently a large hearted and liberal-minded clergyman. The letter written on Henry Ward Beecher breathes a Christian spirit and soars above the mere creeds and dogmas of religious life. Protestant and

Catholic clergymen do not often mingle together, and Father McGlynn sees 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."

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, unceasing and unequivocal denial of both.

MR. GLADSTONE AND THE "LOYAL" MINORITY.

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"Sir,—I have received the commencing numbers of North and South, and I have been reading them with great interest. Nothing can be more legitimate than the appeal to the Protestants of Ireland to return and maintain the tradition of their sires. Strange as it may seem, I believe that a very large part of the English people, and no small number of their representatives in Parliament, are still ignorant of that elementary fact of the Union the Irish Protestants may, even the now too famous town and people of Belfast, were the most prominent supporters of Irish nationality.

"We have constantly protested against the solitude shown in the Liberal party as to Mr. Chamberlain's sayings and doings. The daily bulletins 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-nine-tails.

"We shall, in future numbers of the RECORD, continue this investigation into 'Modern claims of Anglicanism.'

"The Liberal party has shown that it can prosper without him. The Burley election and now the Ilkeston 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.

position and education that joined it, and which the Irish Catholic agitation. It never stirred the masses of the Irish Protestants, save in bitter opposition to his demands. Hence its weakness and ultimate failure. Not till the disestablishment of the Irish Protestant Church in 1869 did the Protestants of Ireland see in its true light their abject and helpless position.

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. Gladstone 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 empire.

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:

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LECTURE ON THE APOSTOLICALITY OF THE CHURCH.

His Lordship the Bishop of London lectured on this subject on last Sunday evening. The following is a full report of His Lordship's exceedingly able and instructive lecture:

His Lordship began by reading the following verses from St. Paul's Epistle to the Romans—x. 4, 15.

"How shall they call on him in whom 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 preach unless they be sent?"

The subject of this evening's lecture is the Apostolicity of the Church of Christ as an essential and exclusive mark thereof. That Church which is proved to be apostolic in doctrine, in public, unintercepted ministry, dating from the Apostles, and in mission, must be the Church instituted 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 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 would endure only with time. This society or corporate body of religious teachers and guides is only one institution of Christ in the world, commissioned to teach His doctrines and His commandments, the only one that inherits the promise of His special protection 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 the organ of the Holy Ghost, and those alone belonging to it partake of the life of Christ and are really taught of God. This is the only Church which is in absolutely necessary existence under pain of being reputed as a heathen and a Gibberish. This society must exist to-day as it did in Apostolic times, for Christ Himself promised it an undying existence down to the consummation of the world.

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, that it inherits the teaching, the 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 sanctification of His people; it must show that it is apostolic in doctrine and in the perpetuation of the Apostolic ministry and authority to teach.

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

Hence Protestants loudly boast that in casting off the yoke of the Roman Church they merely returned to the purity of faith professed by the primitive church and to her apostolic ministry. The 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 declared that His church should always continue to profess and teach all the doctrines that He had revealed in their integrity and purity and without any alloy of error for all the ages. Our Divine Redeemer said to His apostles: "Going therefore teach all nations. He that heareth you heareth me. I will be with you, and I will give you power over all devils. Whosoever shall bind on earth, I will bind on heaven."

It follows, therefore, that any new doctrine opposed to the actual teaching of the 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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This is the shepherd of Christ, and all who do not go into His fold are the sheep of the devil; this alone is the mystic body of Christ, and the organ of the Holy Ghost, 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 Himself promised it an unending existence down to the consummation of the world.

No matter what tempests of persecution might rage against it, no matter what angry waves of human passions might threaten it with destruction, no matter what revolutions 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 sustained by His almighty power, must continue unshaken and imperishable in the discharge of its mighty functions, down to the end of time.

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, its other words, that it is the continuation of that teaching society or church which Jesus founded and chartered for the salvation and sanctification of His people; it must show that it is apostolic in doctrine and in the perpetuation of the Apostolic ministry and authority to teach.

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The question now arises in what body of professing Christians, in which church, Protestant or Catholic, shall 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 to teach and promulgate all the truths committed to it by Christ, that it will ever hold them and teach them pure and unadulterated, uncharged and uncorrupted.

It follows, therefore, that any new doctrine opposed to the actual teaching of the 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

corruption or the denial of the teaching to which it is opposed. This truth the early Fathers strenuously inculcated on their disciples to guard them against the wiles and snares of sectaries. St. Irenaeus, one of the earliest Fathers, refutes all heresies by reference to the belief of the 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 cockle is sown over it by the devil's enemy. This parable manifestly designates the difference of doctrine, for in another place the good seed is said to be the word of God. Thus it is evident that 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" (Tertullian de praescr. cap. 29-30). In another place the same Father observes "what the apostles taught, that is what Christ revealed to them, 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 doctrines, the church has a right to say, 'who 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, Valentinus, 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 Apostles.'" (Ibidem Caput 37). St. Vincent of Lerins thus enumerates the same principle when explaining the passage of St. Paul to Timothy, "Keep that which is committed to thy trust. (1 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, should not propose new doctrines; for to hold that which has been everywhere always, and unanimously believed, this is truly and properly Catholic." 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 doctrines 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 eloquence and gifts of genius they might have embellished their teachings no matter what appeals they might have made to words of Scripture, the fact of their teaching doctrines antagonistic 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 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, Pelagius 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. Renna, who is an infidel, and therefore by no means partial to the claims of the Christian Church, in a course of lectures delivered in London, England, in the winter of 1880, speaking of the primitive church, made the following remarks, which are in strict harmony with the view we are insisting upon: "To confute a heretic," he says, "no reasoning was required; it was enough to show that he was outside the Catholic pale; and the rules afterwards formulated by Vincentius Lirin: 'quod semper, quod ubique, quod 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 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 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 apostolicity of doctrine. The Catholic Roman Church was in possession when the Reformers arose. It opposed no new doctrines 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 doctrine which it holds and teaches—that it is the body of Christ and the organ of the Holy Ghost, and that not one iota 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.

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 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 depended, there would be question of introducing religious tenets and forms of worship until then unknown, and in direct antagonism to the most cherished convictions of millions of human beings. How, we ask, could such a momentous event take place without raising the utmost commotion amongst the Church's children, how could such a thing occur without calling forth the most energetic protests from hosts of the clergy and laity. And yet in the whole history of the Church we do not find the slightest trace or proof, the faintest opposition or protest against the alleged changes and corruptions which are falsely asserted to have been introduced into Christian faith and worship by the Catholic Roman Church. This is a proof amounting to a demonstration that no such change or corruption had ever taken place, and that therefore the doctrines 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 conclude that the Catholic Roman Church, and doctrine, is Apostolic in doctrine and holds in its bosom, pure and entire, the whole revelation of Christ, and that the distinctive tenets of Protestantism are of human invention and a congeries of the weirdest novelties.

But the Church of Christ must be apostolic, not only in doctrine, but also in its ministry and jurisdiction, that is to say, there must be in the church a public, perpetual, and unbroken succession of bishops from the apostles down to our time. We are now come free 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 premised that Christ intended the apostolic ministry, which He instituted, would be continuing 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 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 some prophets, and other evangelists, and other 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 succession, of pastors, although necessary, is not of itself sufficient to constitute a true Apostolic ministry in the full sense of the word, otherwise the early heretics such as the Nestorians, Eutichians, and Donatists could have claimed the Apostolic ministry, notwithstanding their errors and schism, so long as they retained a valid ordination. There is required, besides, 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. "Even," says St. Paul, (Hebrews v. 6.) "Christ did not glorify Himself to be made a High Priest, but He that said to Him, Thou art a priest forever according to the order of Melchisedech." The Eternal Father, then, constituted our blessed Lord a High Priest and gave Him from all eternity 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 xxi 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 constitution 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 into a teaching body, clothed them with His powers, and commissioned them to go and 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 xiii, 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 brethren. It was to him and the other apostles our Lord said, "He that heareth you heareth me, 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 who will abide with you forever" (John xvi, 16). The divine commission therefore, to teach all nations was given to the apostles 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

shepherd of souls would be rightly considered as not entering the sheepfold by the door, but by climbing up another way, and would, therefore, be a thief and a robber, coming to kill, and to steal, and destroy (St. John x. 1); he would be like those false prophets of whom the Lord complained through his prophet Jeremiah (xxiii 21), "I did not send prophets, yet they ran; I have not spoken in them, yet they prophesied." Hence St. Paul insisted on this lawful mission as the very basis of man's salvation. "How then," says he, "shall they call upon Him in whom they believe not believed, or how shall they have Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach unless they be sent?" (Romans x. 14). Wherein the apostles proceeded from invocation to faith, in faith to hearing, from hearing to preaching, and from preaching to mission; so that in the last analysis mission becomes, 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 well as in the new dispensation, by divine appointment, a necessary condition of a lawful ministry and it has in consequence been considered a wicked and profane usurpation for any person not commissioned 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 authority of Moses. (Numbers 16, 24, 31, 33, 35).

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 ambassadors to prove by their credentials that the government which they claim to represent, is in reality recognized by the people; they are 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, and their destructive deeds are attested. From Mahomet down to Joe Smith, founder of the Mormon, impostors and fanatics have given it out that they were of God. Mission, therefore, must be proved and must be easily, irresistibly proved, as God could not rest on doubts and uncertainties. The apostles strictly require submission and obedience to the person who in His name the Lord He owes it to His goodness and His mercy to furnish to His true messengers, such testimonies 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 always the case. When 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 sent by His Father. Hence it is by no means sufficient for a man to say that he has 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 to be amended, a lawful mission is required, and the mission may be obtained in an ordinary and normal manner that is by communication from those who received the authority from God to grant it—that is, the body or organization originally constituted by God. In this as in the former case there is a true mission from God, through the channel which He Himself appointed. Thus while in the old law, the mission of Aaron by supernatural means, 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 genealogy. Thus, in the new law mission may come direct from God, or it may come through the medium of communicating it appointed by Him. Of the former kind was the mission of the apostles; for, they said, "Go teach all nations; he that heareth you heareth me; he that despiseth you despiseth me," and when having chosen them he gave them power over unclean spirits to cast them out and to heal all manner of diseases and all manner of sicknesses. (Luke ix, 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. 1; to Timothy v. c. 22 and 2; 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 authenticated 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 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-

broken succession in the Catholic Church down to our time. And so certain and indisputable is this fact that not a solitary instance can be adduced of an authorized pastor 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 Church which alone teaches Apostolic doctrine and which comes down to him holding in her hand 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," (Eph. ii 20).

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 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; 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 Popes that stretches back through the ages linking age to age and binding century to century and connecting Leo XIII, now governing the church, with St. Peter, prince of the Apostolic College and with 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, 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. The former had not the former, for she exhibited no miraculous powers, wrought no miracle in proof of their mission, not even, said Erasmus, 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 alone they could receive it. They are not, therefore, true pastors of the Catholic Church, they are not the shepherds of the flock, 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. xxiii, 21 c. 18).

Besides, either the Catholic Roman Church, in its 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 citadel 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 influences of their teachings and the mightiness of their bright examples Christendom sprang up from the corruptions, the moral ruins of the past, and the charities and sanctities and innumerable blessings of the religion of Christ overflowed 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 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 eyes 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

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 Church? 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 acknowledge 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 apostolic succession that once bound England to the Catholic Church, that the modern Anglican Church has nothing in common with the pre-reformation Church in that country—that it is not her daughter, but 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 episcopacy; these have not a shadow of title to Apostolic succession but are as branches cut off from the living tree of the church of Christ. Of all Protestant denominations it may be said, in the words of Bossuet, "It ever remains manifest to the whole world that they once withdrew from that numerous body and ancient church which was founded by Jesus Christ and in which St. Peter and his successors held the first 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 source through an unbroken succession. This 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. The former had not the former, for she exhibited no miraculous powers, wrought no miracle in proof of their mission, not even, said Erasmus, 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 alone they could receive it. They are not, therefore, true pastors of the Catholic Church, they are not the shepherds of the flock, 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. xxiii, 21 c. 18).

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CONTINUED ON NEXT PAGE.

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, and less cause for anxiety about the youth of the community.

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.

then that the Irish people of this section could turn out in such large numbers on last St. Patrick's night, and assist by their presence in making the concert given by the Father Mathew Temperance Association such a magnificent success. The large and beautiful hall was filled to the doors, and even standing room at the back part of the building could not be obtained after the commencement of the entertainment.

Correspondence of the Catholic Record. IN KATHU ABBEY, TORONTO. Sir, - Saint Patrick's day was celebrated in Loretto Abbey, Toronto, with all the magnificence and splendor worthy of the great apostle of the Irish race. In looking back through the bright but chequered pages of Irish history we see that the pure and gifted daughters of Ireland have ever kept the fire of patriotism alive.

Correspondence of the Catholic Record. 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 Corunna delivered an eloquent and pleasing sermon on the patron saint of Ireland.

Correspondence of the Catholic Record. IN WOODSTOCK, N. 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 Opera house in the evening.

Correspondence of the Catholic Record. IN BILLINGSBRIDGE. The following is a full report of the sermon delivered by the Rev. Dr. E. McD. Dawson, on St. Patrick's day, 1887, at the new church of Billingsbridge, Ottawa.

Correspondence of the Catholic Record. IN MONCTON. 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 flag, which as interpreted, means the national religion of Ireland.

Correspondence of the Catholic Record. IN ST. JOHN, N. B. Solemn high mass was celebrated at the Cathedral at ten o'clock with Rev. J. O'Donovan as celebrant; Rev. J. Walsh, deacon, and Rev. Leon Chastillon as sub-deacon.

Correspondence of the Catholic Record. AT ALMOTTE. St. Patrick's Day, 1887, has come and gone, and is now numbered with the things of the past, and perhaps nowhere was the day more fittingly and enthusiastically celebrated than in our own little town of Almotte.

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Nasal Balm Cure for Catarrh, Cough, and Hoarseness. Beware of dangerous and harmful liquids, and more than any other preparation.

GENERAL DEBILITY. All suffering from General Debility, or unable to take any food, or who are kept up the system, should take Harkness' Blood Purifier.

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A GUARDIAN ANGEL.

A NUN PROTECTS HER CHARGE AGAINST A DISTRIBUTOR OF CORRUPTING LITERATURE.

From the Springfield Republican. Every public spirited citizen and school teacher enuclated the example of one of the Sisters of St. Joseph at the Eliot street convent school (the Cathedral school of Springfield), there would be less blood and thunder literature in our midst, and less cause for anxiety about the youth of the community. The Sister was dismissed her school at the noon hour recently, when she saw near the entrance to the school 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 recognized 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 these 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 discomfiture of the peddler, who dejectedly gathered himself and papers together and fled from the scene of his defeat.

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less astounding 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 cure, and suffers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 305 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 Franklin, writes: "I was afflicted with pain in my shoulders for eight years almost helpless at times—have tried many remedies, but with no relief, until I used Dr. Thomas' Electric 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, Danville, 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 observation."

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 dependency, and the nervousness which are as much the product of dyspepsia as the weakness of the stomach and loss of vigor and flesh which proceed from it; as a blood purifier it has no equal.

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Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Hair Renewer is the best of its kind. The article is an elegant and cleanly one, without which we think no toilet complete." Thos. D. Jones, Middle Granville, N. Y., writes: "I have used

The advance of time is heralded by bleached, thin, and falling hair. By the use of Hall's Hair Renewer, the hair may be restored to its original color, lustre, and vitality. M. N. Johnson, Fitchburg, Mass., writes: "My hair was weak, thin, and full of dandruff. Hall's Hair Renewer has removed the dandruff, and caused a vigorous growth of new hair." Abel H. Smith, Portsmouth, Va., writes: "My hair had nearly all fallen out, and that which was left was dry and dead. I used one bottle of Hall's Hair

Hall's Hair Renewer,

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 29 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

and now rejoice in the possession of hair as abundant as ever." E. J. Adams, St. Paul, Minn., writes: "A diseased scalp caused my hair to fall out, and after using a number of preparations without avail, I finally tried Hall's Hair Renewer, which caused a vigorous new growth. I am still using it, and could ask for no better results." Mrs. R. H. Corning, Battle Creek, Mich., writes: "By the use of Hall's Hair Renewer, my head, which was quite bald, has been covered with a fine growth of young hair."

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TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and fineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

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CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Fees will be returned on Monday, Sept. 1st. Board and tuition per annum, \$100. For further particulars apply to MORRIS SUPERIOR, Box 303.

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ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms including all ordinary expenses, Canadian money, \$150 per annum. For full particulars apply to Rev. Dennis O'CONNOR, Priest, Sandwich.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the 1st and 15th of every month at 8 o'clock, at the hour of 8 o'clock, in our rooms, 624a Hall, Alton Block, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres.; JAS. CORCORAN, Sec.

THE LONDON MUTUAL The only Mutual Fire Insurance Company licensed by the Government of Canada. Head offices, 48 Richmond street. This Company insures private residences and the contents thereof, and whose property and by the last Government returns it will be seen that it has, with exception of one other company, and whose business in Ontario it doubles, more property at risk than any other company in the whole Dominion. The business of 1896 has exceeded that of any previous year, and still increasing, thus making this company the largest, most successful and best mutual fire office in the world, result of reasonable rates, good management, and fair honest dealing. For insurance apply to J. A. Hutton, city agent; Arch. McPherson, 74 Dundas street, for East London; John Ferguson Campbell and Wm. Stanley, county agents; and at the office Richmond street, and 804 Dundas St. D. C. MACDONALD, MANAGER.



WOMEN'S WEAKNESS... For 'run-down,' 'run-down,' debilitated school teachers, milliners, seamstresses, house-keepers, and over-worked women generally...

had 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. Anthony Matthews, of London...

OBITUARY.

Miss Annie Murray. Died, March 29th, at St. Mary's Hospital, Detroit, Miss Annie Murray, sister of Mrs. Jas. Hogan, Port Lambton, Ont.

Mrs. P. Browne. It is with the deepest feelings of pain and sorrow that we announce the death of Mrs. P. Browne, of this city.

Mr. Bernard O'Byrne. On Friday, the 4th instant, the wife of Mr. Bernard O'Byrne, inspector of Public Works, died very suddenly of apoplexy at her residence 30 Argyle street, Toronto.

LOCAL NOTICES.

Just received at J. J. GIBBONS, for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Shawls, New Table Linens, Toilet Goods, Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices.

Where the Danger Lies. The chief danger from taking cold is its liability to locate upon some internal organ, as the lungs, the pleura, the bronchial passages, etc.

DEVOTIONAL AND INSTRUCTIVE BOOKS FOR THE SEASON OF LENT AND HOLY WEEK.

THE SEASON OF LENT AND HOLY WEEK. Lenten Monitor, 60; Lenten Manual, 35; Devout Communicant, 35; Meditations for the Holy Season of Lent, 35; Elevation of the Soul to God, 35; The Soul on Calvary, 35; Joy of the Christian Soul, 35; Spiritual Reflections on the Passion, 40; Love of Our Lord, 35; Clock of the Passion, 18; Flowers of Christian Wisdom, 68; Office of Holy Week, in Latin and English, colored, 55; Office of Holy Week, in Latin and English, red edges, 70; Office of Holy Week, in Latin and English, French morocco, 1.00; Mater Admirabilis, by Archbishop O'Brien, 40.

MONTH OF MARCH BOOKS. Crown of St. Joseph, 90; Devout Client of St. Joseph, 40; Flowers Each Day of the Month of March, 100 each \$6.00 per 100; Glories of St. Joseph, 100; Life of St. Joseph, paper, 25; Life of St. Joseph, cloth, 68; Novena of St. Patrick, 20; The Month of St. Joseph, 60; The Power of St. Joseph, 50.

PASCHAL CANDLES. Unequaled for burning qualities and beauty of finish. Plain white from 2 to 15 lbs each, per pound, 45; Richly ornamented from 2 to 15 lbs each, per pound, 80.

REAL PALMS FOR PALM SUNDAY. 100 Heads, 7.50; The average number used is 100 heads for 1,000 persons.

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LECTURE BY BISHOP WALSH. CONTINUED FROM FIFTH PAGE. 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...

CONSUMPTION CURED. An old physician, retired from practice, having discovered the formula of a simple vegetable remedy for the speed and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful and simple remedy in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. NOYES, 165 Flower Street, Rochester, N. Y.

IRISH NEWS BY CABLE. Evictions on the Marquis of Lansdowne's estate in Queen's county, Ireland, 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 Ireland.

The Walkers, father and son, Orange-men, were a few days since tried at Belfast on a charge of the murder of a soldier named Hughes, and a constable named Gardner, in the riots of last July.

Judge Boyd, of Dublin, has granted a warrant for the arrest of Robert Ryan, of the Herbertstown branch of the National League, 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 Herbertstown, on the same charge.

Father Keller remains in excellent health, and receives packages of fruit, baskets of flowers, table delicacies, &c., from many parts of the kingdom. A Coveat Garden marketman, named Dempsey, sent by express a large hamper of Jaffa oranges, bush-home grapes, Holy Land dates and Algeria berries. 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 riot at Lougal, 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 inst. The evictions were attended with striking scenes. There was a good 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 boiling water was poured on them from above. In several pitiful instances old people and children were dragged through windows.

At a League meeting in Youghal on the 28th, it was resolved that no rent should be paid while Father Keller is in prison. A letter read from Father Hayes, of America, inclining to the purchase of the spade with which the girl Quirk knocked down a Bailiff during the Glenbeg 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 sympathetically greeted. A Catholic constable, whose assistance had been demanded, threw down his arms and refused to aid in arresting the priest.

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

A LOUOVERS 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 songs 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 Crony of Buffalo. A violin solo by Miss Coppinger, of London, Ont., was well received.

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

The veteran seed-grower, Mr. J. J. H. Gregory, of Marlborough, Mass., issues this year a grand 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 the catalogues, which are sent free on application.

CONSUMPTION CURED. An old physician, retired from practice, having discovered the formula of a simple vegetable remedy for the speed and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful and simple remedy in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. NOYES, 165 Flower Street, Rochester, N. Y.

LOCAL NOTICES. Just received at J. J. GIBBONS, for spring trade—New Dress Materials, New Hosiery and Gloves, New Prints and Shawls, New Table Linens, Toilet Goods, Ribbons, Laces and Embroideries, New Gents' Furnishings, at bottom prices.

Where the Danger Lies. The chief danger from taking cold is its liability to locate upon some internal organ, as the lungs, the pleura, the bronchial passages, etc. Hagyard's Pectoral Balsam is the best remedy for cold, allays irritation and often prevents or cures pulmonary complaints.

Use the safe, pleasant and effectual worm killer, Motter Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it.

DR. LOW'S PLEASANT WORM SYRUP.—An agreeable, safe and effectual remedy to remove all kinds of worms.

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

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MONTH OF MARCH BOOKS. Crown of St. Joseph, 90; Devout Client of St. Joseph, 40; Flowers Each Day of the Month of March, 100 each \$6.00 per 100; Glories of St. Joseph, 100; Life of St. Joseph, paper, 25; Life of St. Joseph, cloth, 68; Novena of St. Patrick, 20; The Month of St. Joseph, 60; The Power of St. Joseph, 50.

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Written for the Record. EASTER MORN. To Whom Comfort.

Above the purple hills of Palestine The morning rose in splendour slow and cold; Its pale and chilly gleams to amber shine, Then deep to a heart of burning gold. That peer wide a dazzling pathway large For him that is yet a redeemer's crest; The dawn is a herald of a new day.

There crawling beams fall on the drooping head Of one who lies upon the glistening grass Till, startled by the swift and careless tread Of some who by that lonely waste pass, She lifts a face all pale with watching dear For him who is yet a redeemer's crest; The dawn is a herald of a new day.

The passing hours that, to a laden go To seek their morning toil, lock back and turn, And turning look again, and whisper low, "The Magdalen," whose very glance would turn Each Hebrew maiden's cheek with shrinking shame, An insult in the utterance of her name! What was the wondrous story Rumor spoke?

That with her alabaster vase she shone It changed her proud heart, she broke Before His feet, the Prophet Nazarene! But now, they say, her last fond hope is dead, Betrayed, condemned, the Nazarene is dead!

She turns her bending head to earth again— Kind words that holds her friend and bears her home, And has no shame responding to her pain; Of all the passers, pauses one alone; Severe and cold the tones where'er they fall, And bids the woman say what there she said!

The eye is blind without the heart's swift glow, And dull the ear no listening thoughts control; Her heart and treasure are together laid, And deadened sense barely touch her soul; Her heavy glance the stranger but revealed To be, perchance, the master of his field. The hand that struggles in the wreck at sea Each broken spar and raft will madly grasp With all the latent force despair sets free: Her desperate hopes this floating chance nor clasp.

And close upon it with that circling glow Which glows dimly the strength that makes it bold, A kindling trust is in her earnest gaze— Love keeps some hope that grief itself must spare; The soft and early breeze 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 lancing till The heavy lashes on the eyelid rest: The dew stands fall behind on Calvary's hill.

"Oh, stay! Where hast thou taken Him, I pray, That I may go and carry Him away!" A silence fell upon the spring-time air; That she might hear, her pulse kept silence too; And stillness gathered round them every- where, When, softer than from Heaven drops the dew, More thrilling than the sigh of midnight seas, And tender pierced the listening breeze— The accent of that sweet and solemn voice By which alone God spake to wearied man And bade the long expectant earth rejoice, Beneath a fadeless rainbow's perfect span. "Mary!" and at the sound of her own name Swift joy shoots through each fibre of her frame:

Not earth's poor troubled joy, but that deep peace Wherewith the soul breathes forth, in calm divine, All worship—knowing not a break nor cease In one great word: "Rabboni, Master mine!" It was enough! From Him, from her—one word! Enough; for Jesus spoke, and Mary heard!

O found again! O won by patient tears! She falls, just at the pity of His tone, And with her fall her anguish and her fears; Her only friend! Her Lord! Her very own! She finds her place, the place for her most meet, Forever hers,—love at the Master's feet!

Sad souls, take cheer! raise self from self's own scorn; Look up! an Easter sun your brows may touch In the sweet wonder of some perfect morn. Arise, O much offending, grieving much! The risen shall come to meet the risen's claim, And call each soul her own peculiar name.