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119 DUNDAS STREET NEAR TALBOT.

THE LAYS OF TULLAMORE. "Tullamore Tweed."

BY THE RIGHT HON. T. D. SULLIVAN. is was the name popularly given to the used in the making of the suit of es mysteriously conveyed to William len, M. P., after his jailors had stolen him, while he slept, the suit in which tered the prison.]

Since Balfour and Co. took to saving the By breaking our heads and by filling his (To bind the two peoples in loving com-

A strange sort of rule in each prison pre-If to speak with a prisoner you're granted

permission,
The topics you treat may be various indeed. But the jailor will meet with a prompt The faintest allusion to "Tullamore

Of Manchester cottons and prints you may of Coventry ribbons, and Brummagem

of Lanarkshire coal and of Devonshire cattle, Of London, and all the great things that

Of all sorts of workings, from Durham to Bangor,
You may say a few words, if you talk at
good speed,
But if you would rouse not the Governor's

anger,
Beware how you touch upon "Tullamore
tweed."

Perhaps you may venture a word about Blarney, Though tweeds are made there that have world-wide renown, And then the bog-oak that is carved in

Killarney
Perhaps may be praised without fright'
ning "the Crown."
Lace, satins, and silks you may talk of, in

Pigs, horses, and dogs of each colour and But carefully shun for it borders on trea.

The slightest suggestion of "Tullamore

But wear it, boy, wear it; 'tis famous, and And loved by each patriot son of our isle

As a symbol of courage and honor victori-

O'er tricks of a tyranny paltry and vile; It wraps the stout heart of a fearless up-Of Erin's good cause both by word and

So, first of all cloths, whether newer or older,
The choice of our race shall be "Tullamore tweed."

AR CEILIDH.

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D.

At Tracadie I left my travelling companion and proceeded alone to Heatherton, a well ordered and compact parish, with an exquisite little church, the white and gold of which is relieved by panelling of ash and walnut and which is a devotional place, wherein it is almost impossible to pray without distractions. The country about Heatherton is mainly settled by Chisboins, many of whom have carefully preserved the old Strathglass traditions, and who are full of anecdotes of "Bishop John" and "Bishop Æness," and of Father John Farquhar son, S. J., and good Mr. Fraser who taught him Gaelic. Within a short walk of Heatherton is the Indian mission of Summerside, where several times a year the faithful Souriquois meet for their devotions. There are various Indian missions in the diocese and Bishop Cameron has a very special love for his red children of the forest. The pastor of Heatherton is somewhat of an autiquarian, and has a fine library, with quite a collection of manuscripts and notes relating to the early missions in Nova Scotia and to the Church history of his ancestral "Grey Glen." He has moreover a charming little house and is s

master of the art of graceful hospitality. From Heatherton I made one or two pleasant excursions, one to visit the late Father William Chisholm-who was called to his reward the following yearthe beloved and respected pastor of Poni-quet—a parish which had then just emerged triumphantly from a "Tea Party" and was in all the agonies of church and

presbytery building. Another well remembered drive, in which I was accompanied by a very intelligent young lady of Heatherton, was to call upon the pastor of St. Andrewsthe Rev. John McDonell, a typical Highland pricat, whose proud boast it is that he has never in his life presched an

English sermon. This fine old gentleman received us with true Highland ho ity. I could not help noticing the affection with which his brother clergymen appear to regard him. Two or three of them happened to call that afternoon and

it was amusing to listen to them drawing the old man out upon his faverite topics. One of these was "The History of the MacDonalds," a book that had been re-cently published by a Rev. Mr. McKenzle in Scotland, and which interested me Since writing the above I have learned

with regret of the death of Father Mac-Donell, who passed away on the 17th of February last in his presbytery at St. Andrews—to the great regret of his par-ishioners and friends. May he rest in

In the church of this mission there is picture of St. Andrew which struck me as remarkable—and in the presby tery are one or two spinning wheels that would delight the hearts of some of our lovers of the antique.

Unhappily it was not my good fortune to visit Cape Breton, but I cannot close Pictou, in the year 1802, came three hundred and seventy emigrants from the Island of Barra in the Western High. lands. These people were all Catholics and were settled by Sir John Wentworth on Pictou Island and the opposite shores. From there, my note book tells me they all removed, but unfortun. ately it does not say when nor where,

Near Pictou, at least within the parish limits, is Indian Island; (for this too is Miggumahghee—or Mic-mac land) where the priest has mass on St. Anne's day, which is a great festival with this

Pictou is an historic little town and very pretty and quaint, but space forbids mention of aught but that which concerns us most, the Catholic church and the convent up on a hill. Overlooking a noble prospect of land and sea, stand monuments of the energy generosity and cleverness of the man who built up the church in Pictou, the Right Reverend Donald Macdonald, now bishop of Harbor Grace in Newfoundland. They are of brick and are durable. The church is gothic, and is adopted from the plan of that drawn by Kiely of New York for St. Simeon and Jude's church, built by Bishop McIntyre in Tignish, Prince Edward Island. The convent is in the charge of the Sisters of Notre Dame, and is most popular and very flourishing, Pupils come there from St. John's, New. foundland, from Harbor Grace, and even from Labrador and the Straits of Belle

tery, built also in brick, the house of the genial and beloved Father Roderick Macdonald, brother of his Lordship of Harbor Grace. Here the wearied traveller is sure of coad mille failthe. For several consecutive years it was my lot to be sterm-bound in Picton waiting to take passage in the Prince Edward Island boat, on which occasions I was always hospitably entertained by "Father Roderick" or by the sisters of the convent. On one of these visits I recollect that Father Roderick was away from home and the pastor of a neighboring parish was attending Pictou. This old gentleman was devotedly fond of children and was generally escorted by a regular troop of

One day he came in laughing from an encounter with one of his youthful favorites and related the following anec-

Small Boy: "I say Father, ain't you going to have a christening for the Lees to morrow?"

Priest: "Well Johnnie, if I am, what Small Boy : 'Cause, Father, I want

you to ask them to have me for god-Priest: "Why, Johnnie ?" Johnnie: "Cause, you see, Father, Lees has got a lot of beautiful white pups and I think if I was godfather they would give me one!" A. M. P.

OBITUARY.

Mrs. Mary Dowling, Adelaide. It is our sad duty to announce the

LENTEN CONFERENCE BY PERE MONSABRE. Oredo carnis resurrectionem et vitam æternam To day we enter upon the last chapter of our studies of dogma. The great truths which I have hitherto exposed to you await their crown, which should be worthy of the edifice. The perfect God Who so loved us that He consummated His literass in us hy communicating to worthy of the editice. The perfect God Who so loved us that He consummated His likeness in us by communicating to us His own life, that He gave His Son to death in order to enable us to regain the ineffable gift we had lost; the blessed Christ Who bought our redemption by His blood, Who has become the King of our souls, and has incorporated us in His humanity by the grace of the sacraments, surely had some other end in view than merely to ennoble our quickly passing life. Accordingly, Catholic doctrine teaches us that, beyond this passing life of ours, there is a life eternal in which our perfection, begun by grace, will be completed by glory. The Torch of faith in hand, I would have willingly traversed with you the sombre kingdom of death, and explained to you its mysteries, did I not hear ironical voices cry out to me: Stay! there is nothing beyond the tomb. "Science has not been able to prove any life whatsoever after death."

Around this brutal negation, a thousand discordant voices recounted all manner of odd ideas, all in contradiction

this imperfect sketch of a portion of Antigonish diocese without a word or two about Pictou. Pictou, commercially, is rather an important town, with banks, steamboat companies' offices, and an unlimited reputation for coal.

Pictou, in the year 1802, came three abroad in order to deter man from the consideration of his last end. For this reason I have resolved to postpone our dogmatic excursion into the kingdom of eternal justice, of darkness and of sorrow, of light and beatitude, of resurrection and of universal renewal, the existence of which God has revealed to us, in order to study with attention one truth which will assuredly open the doors of that Kingdom to us: the truth of a future life.

Not only will you not lose anything by waiting, but you will gain by being strengthened in this conviction; that Catholic doctrine satisfies the most profound and imperious deeds of our nature, and that from that remote point where men go to seek for the origin of humanity, to those mysterious dim dis-tances where our destinies are consum-ma ed, there is no contradiction which can arrest the triumphant march of can arrest the triumphant march of Christian truth. Let us set to work, taking our starting point. I know none better nor surer than the Catholic idea of the mystery of death. What is death? Why must man die? The general idea which experience and science give us of death, is that it is the "definite cessation of all the acts which together constitute the life of organized beings."

"The cessation of all acts." All the animal functions of the human body can be ausended for a time, and the body be suspended for a time, and the body offers nothing to the eyes beyond the appearance of a corpse—and yet this may not be death. But when all definmay not be death. But when all deficitely stops, when, in the rigid corpse, the organic elements, no longer obeying the laws which determine the vital functions, fall under the empire of the purely physical laws, this is death.

After death, fermentation, after that putrefaction, after that again, decomposition, and finally an earthly matter which loses itself in the dust of the globe. There are observers who call themselves sayants, and who see nothing beyond

savants, and who see nothing beyond to them: Look to the bottom of this human nature; do you not see there a force entirely different from that which animates other living things? They re-ply: Everywhere where there is matter, there are forces; where matter lives, forces assemble. No, no! it is not so— otherwise the manifestations of life

otherwise the manifestations of life would be everywhere the same.

Does not the life of man, in the scale of life, compared in its manifestations to those of all other living things, does it not prove what St. Thomas calls: Perfectoir medus vivendi; and which reveals a force superior to all those which exist in nature? Materialistic and positive highesite content themselves with superbiologists content themselves with super-ficial observations, and refuse to look to the bottom of human nature. Let us look there, let us study the life of man so as to better understand the mystery of his death. Man combines in his body the functions of the vegetative and

of his death. Man combines in his body the functions of the vegetative and animal life; but, besides, has knowledge of himself, thinks, reasons, judges, has free-will, speaks—all things of which the best organized matter is of itself incapable. There is one thing which rests indivisible and unchangeable among the diverse impressions received by the body and the successive changes which it undergoes, one thing which says: I see, I hear, I taste, I touch, I feel, I live.

We are aware of being this thing, that is to say, a unity to which all sensations can at once bear relation without being confounded. This unity is the I—capable of knowing and distinguishing bodies and their impressions, precisely because it undergoes no material or organic determination, because it is neither body nor sense, but a simple being, subsisting in itself. The preacher here entered into an exhaustive examination of this I, the ego of the schools, quoting the description of Plato, and contrasting it with the definition given by St. Thomas. He showed how it surpassed matter in the possession of a power and operation impossible to corporal substances—the power and operation of the intellect, From this it followed that human nature is in this world a nature sti generic, a composition of two elements of aniferent essences which act conjointly It is our sad duty to announce the death of Mrs. Mary Dowling, who died, March 12th, in her eightieth year, at the residence of her son in-law, Mr. Terence O'Callaghan, of Adelaide village, surrounded by her two surviving daughters and sorrowing friends. After a short illness, fortified by the last rites of her church, she passed peacefully away to meet her God. May her soul rest in peace.

matter in the possession of a power and operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation impossible to corporal substances—the power and operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation impossible to corporal substances—the power and operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation impossible to corporal substances—the power and operation of the operation of the operation impossible to corporal substances—the power and operation of the operation of

accepted by the Church, "anima est forma corporis," is the only definition which is allowable.

corporis," is the only definition which is allowable.

The soul seizes the body at a moment when, like an imperceptible point, it appears in the seed which generation fecundates, communicates to it its subsistence and makes it a participator in the I. It is entire in the whole and entire in each part of the body. See these two dissimilar substances, married together in one life! I recognize in this admirable espousal the sovereign action of Ged, Who, from His most holy mouth, breathed upon the clay of the earth a breath of life, and made of the man spirlt and matter, a single living thing: et fuctus est home in animam viventem. The body does not exist of its own force—there comes to its corruption, corporis ruptic. But the spirit, which Plato calls the ege, and the Scripture the breath of life—can it have the same fate as the force which constitutes the life of the vegetable and the animal?

It subsists itself; how, then, can matter in its decomposition take away its life? It is simple; how, then, can it be broken up? It is entire in the entire body, and entire in every part; how can it be dissipated along with the body, since in the fall of all the elements it is found every where whole and entire? That the body escapes from it and that the soul ceases to animate the body and falls back upon itself; this is all that the knowledge of human nature and life allows us to be lieve. And this is precisely the idea of death given us by Catholic doctrine. No, the death of man is not a total dissipation such as that produced in inferior organizations; it is a separation. In the books of our doctors and in the catechisms we place in the hands of our children, you will read the same definition: Death is the separation of the soul from the body. We know what the body becomes, but the force which animated it—the soul? It is not yet time to speak to you of its desting. I have first to reply to this question: Why has man to die? Science, which takes so much trouble to The soul seizes the body at a mome

desting. I have first to reply to this question: Why has man to die? Science, which takes so much trouble to of human nature seems to com plicate the mystery; for, if there is in us soul which animates our matter, if this evil is an unalterable essence, why does it cease to give life? "Existence," does it cease to give life? "Existence," says a Christian physiologist, "is the result of the association of the soul with the body. If this association becomes impossible, death comes. The soul by its nature thirsts to be united to matter; it unites itself to the body. But if the body separat suffice to this prime. body cannot suffice to this union, or resists it, it is not the soul which leaves, it sists it, it is not the soul which leaves, it is the body which quits the soul." This is well said, but why does the soul allow itself to be quitted? Has it not the power to retain the body? No. "There are." says St. Thomas, "in the matter of which the human body is made, certain contrary elements which necessarily produce dissolution." The moderns call that "the natural antagonism of solids and fluids," Our soul has not that plentitude of creative force, which that plentitude of creative force, which alone can suffice to the perpetual reno-vation of that which is used and altered vation of that which is used and altered in the organism. Death is then a necessity of nature. If we do not well understand the mystery, we must at least recognize the fact. But if death is natural, why does the necessary and simple accomplishment of a natural law take in the eyes the proportion of a catastrophe? This would be incomprehensible if the supernatural light which illumes this lugubrious fact did not show in us a necessity of justice. Although in us a necessity of justice. Although capable of dissolution and of escaping the vital act of the soul, we were not

made to die.

A Greator infinitely liberal, God spared nothing when He made man to His image and likeness, and not being able to make him participate in His own immense and indivisible eternity, He mortal. The grace with which He was filled penetrated his soul and communi-cated to it, with all the virtues, a creative power which took possession of the corruptible elements of matter and corrected their innate tendency to disper-

sion.

Not only had this grace the power of keeping one near the other all and every part of the body which was united to it, and to configure it to its own incorruptibility; but the mistress of all nature, grace, took only those elements of life which would help to the perpetual youth of an indestructible flesh. But with this glorious power there was a menace: "If glorious power there was a menace: "If thou sin," had said the Saviour, "thou shalt die of death."

And man did sin. The break which And mandid sin. The break which takes place in our being is but the nor mal consequence of, and the legitimate vengeance for the break which took place between us and God by the fall of the father of our race. Death entered the world by sin: Per peccatum mors; it is also its cruel wages: sipendia peccati wars. Alas! the Divine prediction—Morte morieris—has been too well accomplished. Not only did death strike the first sinner, but every day it takes numbers of Not only did death strike the first sin-ner, but every day it takes numbers of His children, fulfilling its pitiless mis-sions with a fidelity which fills with despair. Scarcely had he terminated the account of the genesis of the world than the sacred historian shows us the generations of man atruguling one with generations of man struggling one with another, the first trodden under foot by the second, the second by the third, and all chanting this lamentable refrain:

This, the first ballad of death, is full This, the first ballad of death, is full of a sombre eloquence. It is not intermittent visits that the enemy of our life makes to us—it is in us. Along with the work of life, another, dark and mysterious, is being accomplished, the work of death. It hides itself only to march on to its end the more rapidly and the more surely; nothing stops its progress, and it is when everything seems most

prosperous that it is in fullest activity, prosperous that it is in inless sectivity, so much so that the wise man said:
"Life is a continual death," and a sage physiologist: "Life is the unity of the functions which resist death."
And this intestine war is continued

And this intestine war is continued until the moment when, leeling itself vanquished, the anguished soul makes one last effort to retain possession of the body which the hand of the enemy is taking from it. But it is futile. All is finished. Ye loving substances, separate yourselves; this way our soul, that way our body; justice so wills it. The man who sinned had said to God, the principle of his supernatural life: "Let us separate." Was it not necessary that the tragic event which ends his existence in this world should bear the imprint of his sin? And remark how vigorous and profound is this imprint! The sinner only draws from God to attach himself by an unjust preference to creatures. They an unjust preference to creatures. They are taken from him with his life. The sinner leaves God only to establish himself in a sacrilegious independence. To punish him God draws back upon Himself and holds aloof in some measure. Not content with shortening the days of His fallen creature, He surrounds his end with mystery, and reserves for Himself the knowledge of the hour of His supreme decisions.

cisions.

Immertal man was master of time; Immortal man was master of time; after his fall, time possessed him and betrayed him; at any instant he may be surprised. And this is what death, the daughter of sin, is: a universal and complete separation, and at the same time the most horrible of surprises. Are you astonished, then, at the inquietndes, the sadness, the anguish, the fears which invade and torment our poor nature at the thought

the angulah, the fears which invade and torment our poor nature at the thought of death? Time has not been able to efface from our recollection the idea of the glorious state in which humanity was created, and mortal as we are now we feel rise within us, at the approach of death, a mysterious instinct of immortality.

That which most impresses us, in the tragic event, is the destruction, and, as it were, crumbling away to nothing of a flesh which we have seen full of iits. We should be stricken with despair, if in the should be stricken with despair, if in the very notion given us of death by Catholic doctrine, there was not an appeal to the unknown. It is true that the flesh which separates itself from the body?
There is no power that could harm it, it
must live somewhere. Oh! the mercimust live somewhere. Oh! the merciful goodness of Him Who chastises us! He does not leave us to seek beyond the tomb, in a world which the pale light of reason scarcely illumines, the solution tomb, in a word white the place is to consider the problem of this problem: Himself He gives it to us and tempers our inquietude, our sadness, our anguish, our fears by completing by his consoling promises the sad lessons which sin has taught us.

Death separates; but, while the flesh that is dust returns to the dust, the soul returns to God who created it: Revertatur returns to God who created it. Activation pulvis in terram suam unde erat, et spiritus redeat ad Deum qui dedit illum. While the elements of our body are being decomposed and scattered, our soul, full of life, spreads itself in the light of God. What spreads itself in the light of God. What do I say? The flesh itself is only destroyed apparently. Death, which has ravished it, will not keep the dispersed elements forever under its dependence. A God, victor over sin, has conquered also death, sin's terrible daughter, by dying Himself for sin. When it shall have nothing more to do, "the old and irreconcilable enemy of fallen man will be destroyed: Novissima autem inimical destructur more, and its conqueror will destructur more, and its conqueror will restore life to our mortal bodies: Vivifi

cabit et mortalia corpora nostra."

We shall rise again: Omes resurgemus

Admirable and fortifying doctrine! penetrates the Christian soul, consoles and strengthens it. While reason, trembling and uncertain, asks, in face of death: Where go 1? What shall I be come? Faith cries out: Forward! to the future life! Ad vitam venturi seculi.

A RIDICULOUS STORY CONTRA-DICTED.

To the Editor of the Catholic Record:

To the Editor of the Catholic Record:

SIR,—A friend has drawn my attention to a report said to be going the round of the papers in Denmark, to the great injury of religion in that country, that thirty six Roman Catholic priests apostatized in Lochiel, Glengarry, Ontario: through the instrumentality, it is added, of a Rev. John Matthieu, Presbyterian Minister, and that they received the congratulations of the "President of Dalkieth."

Of course I did not believe it, and

Of course I did not believe it, and Glengarry friends, residing in 'Montreal, thought it too ridiculous to merit a denial. But an authoritative contradiction was needed, for however secure on the subject we may feel at this side of the Atlante, it is af no assistance to our heathers. ject we may feel at this side of the Atlantic, it is of no assistance to our brethren at
the other. So I determined to go to the
spot and see for myself. I went and
found nothing to justify so absurd a
statement, and came to the conclusion
that the whole story rested on a foundation of air. I was at Alexandria, Lochiel
P. O., and Delkieth. Alexandria is the
chief place of Glengarry county and
situated on the border of Lochiel township. Six miles from it is Lochiel Post situated on the border of Lochiel township. Six miles from it is Lochiel Post
Office, comprising a country store, perhaps
a blacksmith shop and six or eight dwellings. But thirty-six priests denying their
fatth were never heard of there. Dalkieth consists of a not very large saw
mill, two small brick houses, three
diminutive frame buildings and about
twelve or fifteen log houses. A very

diminutive frame buildings and about twelve or fifteen log houses. A very unlikely spot, it seemed, for thirty six priests to assemble in for such a purpose.

Now, sir, can you throw any light on the subject? Your paper contains interesting accounts of the spread of Catholicism among the Gælic-speaking Catholics of Cape Breton and other Maritime Provinces; have you nothing to say of Lochiel? Ten thousand Scotch Oatholics live in the diocese of Kingston, in which the Excorp circulates exten.

sively, and they thrive in the cities and country places of the Dominion, from the gulf of St. Lawrence to the Pacific ocean, But this is a matter which concerns not But this is a matter which concerns not only Scotchmen but Irishmen and Freuchmen, and Englishmen, and men of every race and nationality who have the honor and glory of being Catholics.

From facts that have come to my knowledge I can affirm that reliable information on the subject will be read eagerly in Canada, the United States and Europe. I am

eagerly in Canaua, and Europe. I am, John Macallister,

A Scottish Clergyman. Montreal, P. Q., 23rd March, 1888.

Special to CATHOLIC RECORD. A TRIBUTE OF RESPECT.

The Rev. John Quirk, of Hastings, has

The Rev. John Quirk, of Hastings, has just been made the recipient of a marked tribute of respect in which he is held by his many friends and parishioners during his long stay of twenty-six years in Norwood. The committee of the Church presented the following address to the rev. gentleman at his residence in Hastings, on his retiring from the Norwood portion of his mission:

To the Rev. J. Quirk:

REV. SIR—As the time has come when we are called upon to bid you farewell as our pastor, we cannot allow the opportunity to pass without expressing in our own humble way our appreciation of your twenty-six years' services as our spiritual adviser and comforter.

We are not unmindful of your Christian courtesy and kindly interest in our welfare during this time; your tender sympathy and cheering advice in the hour of trial will long be remembered in many a home in this parish.

We take great pleasure in testifying how earnestly and zealously you have discharged the arduous duties imposed by your holy calling, for during these years you have, by your readiness at every call of duty, no matter at what self-sacrifice, and by the energy and willingness with which you always assisted us in everything pertaining to our spiritual and temporal welfare, won our deepest love and gratitude.

our spiritual and temporal welfare, won our deepest love and gratitude. It is to your untiring exertions and generous assistance that we owe the generous assistance that we owe the
possession of our commodious and handsome stone church, whose estimated
value may be ten thousand dollars.

That you may live many happy years is

the earnest prayer of you sincere friends.
Signed on behalf of the Norwood

WILLIAM MCCARTHY MICHAEL MULLINS RICHARD WALSH JOHN FITZPATRICK. THE REPLY.

Hastings, 16th March, 1888.

My Dear Friends and Parishicners:
Accept my most sincere and warmest thanks for your kind and beautiful address. Your many kind wishes therein expressed are at this moment a special help to me; and my earnest prayer forever in your behalf, is the best mark of gratitude I can offer.

JOHN QUIRK, Priest.

LATEST PHASES OF THE IRISH QUESTION.

In the House of Commons Mr. Parnell moved the second reading of his Arrears of Rent bill and addressed the House in advocacy of it. He promised to consider any amendments offered that were consis-tent with the principle of the bill, and declared that he would consent to limit declared that he would consent to limit its operation to two years. If the bill was rejected, it would be the best proof of the impossibility of legislating for Ireland from Westminster. It was said that the Irish question was a land question. If it was so, why did not the House take it in hand earnestly and deal with it? The bill being voted on for the second reading was voiested by 328 to 243.

ing, was rejected by 328 to 243.

The Weekly Freeman, of Dublin, has a cartoon which applies to the case of Ireland one of Æsop's well-known fables.

The National League is represented as a facellation of the case of the c female traveller wrapped in a green mantle, while Calef Secretary Balfour as mantle, while Calef Secretary Bailour as Boreas is blowing upon her a chilling northern blast of Coercion. The conse-quence is that the traveller wraps herself more closely in her mantle. It is then more closely in her mantle. It is then related that the sun tries by beams of heat to induce the traveller to discard her cloak, and succeeds. The moral is that love gains more victories than harshness.

There is great distress among the people on the Arran Islands, Galway Bay. The potato crop failed there completely last year, though on the mainland the crop was abundant. The cause of this difference is to be found in the nature of the soil, which is an artificial soil brought from the seashers and which averages

the soil, which is an artificial soil brought from the seashore, and which averages only a few inches of depth of sand and shingle placed on a limestone mass.

The hot summer, which produced an excellent yield elsewhere, burned up the crops of the Islanders. Three thousand human beings are consequently in dire distress, not having food, nor seed for this year.

P. O'Brien, Mr. Hayden and Mr. Byrne, who were sentenced to imprisonment under the Crimes Act, have had their sentences confirmed upon appeal.

The Irish eviction returns for the quar-

The Irish eviction returns for the quarter ended September 30th, 1887, gives the number of persons evicted as 4,033, and for the quarter ended 31st of last December, 530, showing a considerable diminution. Only one person was re-admitted as tenant in Ulster during the previous quarter, and none in Connaught or Munster during the latter quarter.

Lord Herschell, while presiding at the dinner of the National Liberal club, said that the Conservatives would propose a

Some One.

is broken—the sweet refreshment of sleep is poisoned by melancholy dreams—"dry sorrow drinks her blood," until her enfeebled frame sinks under the slightest external injury. Look for her, after a little while, and you find friend-hip weeping over her untimely grave, and wondering that one, who but lately glowed with all the radiance of health and beauty, should so speedily be brought down to "darkness and the worm." You will be told of some wintry chill, some casual indisposition, that laid her low;—but no one knows of the mental maiady which previously sapped her strength, and made her so easy a prey to the spoiler.

She is like some tender tree, the pride and beauty of the grove; graceful in its

/

She is like some tender tree, the pride and beauty of the grove; graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it suddenly witherlug, when it should be most fresh and luxuriant. We see it drooping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls even in the stillness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunderbolt that could

beautiful ruin, we strive in vain to recollect the blast or thunderbolt that could have smitten it with decay.

I have seen many instances of women running to waste and self-neglect, and disappearing gradually from the earth, almost as if they had been exhaled to heaven; and have repeatedly fancied that I could trace their death through the various declensions of consumption, cold, debility, languor, melancholy, until I reached the first symptom of disappointed flove. But an instance of the kind was lately told to me; the circumstances are well known in the country where they happened, and I shall but give them in the manner in which they were related.

Strains, How the heart of the ministrel is break-ling!

Every one must recoilect the tragical story of Emmet, the Irish patriot; it was too touching to be soon forgotten. Daring the troubles in Ireland, he was tried, condemned, and executed, on a charge of treason. His fate made a deep impression public sympathy. He was so young—so intolligent—so generous—so brave—so Three Quarters of a Century in the Cloister.

Notes a with Mass blows.

Note a with Mass blows.

N

Nor ever, truant, from the fold withdrew

To perish in the wild: but, where he led,
All followed, doctle to the hand that bred.
Now the long day was fading in the west;
The aged shepherd knew his hour of rest
Had come. Beyond those portals wide,
Where greener pastures laved a crystal
ide,
And flowers forever bloomed, his place
would be,
With his dear flock, from every ill set free.—
How caim this scene!
Another rises. Mid the Convent shades,
An aged nun awaits the peaceful close
of her long day of life. Its sunset glows
With all the radiance of that western sky,
Foretold in glory when the orb was high.
Like the old shepherd, gazing on the west,
She longs to reach the land of endless rest.
Beyond the crystal flod, a rapturous sight
Her faith benois.—It fills her with delight.
When will He come, she cries, the God I
love!
When shall I see his face in bliss above!
Faint is my heart with longing to possess
My sovereign Good, my only happiness!
Thus while our hearts were moved, beyond
control,
Poured forth the ardors of that loving soul;
And still, upon her flock, in mourning near,
ested at times her look, 'immed by a
tear.—
Mother beloved! thy course so nearly o'er

that a change of scene might wear out the remembrance of early woes. She was an amiable and exemplary wife, and made an amiable and exemplary wife, and made an
effort to be a happy one; but nothing
could cure the silent and devouring melancholy that had entered into her very
soul. She wasted away in a slow, but
hopeless decline, and at length sunk into
the grave, the victim of a broken heart.
It was on her that Moore, the distinguished Irish poet, composed the following lines:

ing lines: She is far from the land where her your hero sleeps,
And lovers around her are sighing;
But coldly she turns from their gazs, an
weeps,
For her heart in his grave is lying.

the sings the wild songs of her dear nativ Every note which he loved awaking— Ah! little they think, who delight in hel strains.

How the heart of the ministrel is break-

guile.
guile.
guile.
guile.
scothed every pain, inspiring ardor new,
On! charity like hers, guides all aright,
And renders "sweet the yoke, the burden
light."

Goodness, inherent, filled her noble heart— Hers was, towards all, a tender mother's "Blest are the pure in soul! e'en here be-

low,
God is their portion; all His love they know.
The meek inherit all the goods of earth;
The poor in spirit never know the dearth
Of disappointed hope; in peace they rest."
Thus from the Mount, our Lord marked out
the blest.
Rejoice then, dearest Mother, in thy God!
Thou hast pursued the path the saints have
trod. A dazzing crown is thine, O Mother, now—And well doth it befit thy noble brow!
Protect us still, and from thy glorious throne,
Let Gabriel off attend upon thine own;
Till all assembled on that happy shore
We praise with thee, our God, forevermore!

Happy are they who in the Lord Have sunk to peaceful rest, Their works shall live in their reward, Their home be with the Biest!

Ursuline Convent, Quebec,

" Tis better not be, than be unhappy." and no one can be happy whose system is and no one can be happy whose system is deranged by poisonous secretions. Nearly all ills that flesh is helr to, arise from torpid liver and derangement of the digestive organs. Dr. Pierce's Pleasant Purgative Pellets correct irregularities of the liver, prevent constipation, and promote good health. Buy them of your druggist.

PROF. Low's SULPHUR SOAP is highly recommended for the cure of Eruption, Chafes, Chapped hands, Pimples, Tan, &c.

INFIDELITY.

REV. FATHER DRUMMOND'S LECTURE ON SOME PHASES OF UNDELIEF.

North West Review, March 15.

Albert Hall was densely packed last Wednesday evening with an audience of Catholics and Protestants of various denominations assembled to hear Rev. Father Drummond, B. J., discuss some of the absurdities of infidelity.

The lecturer was introduced in a neatspeech by Hon. J. E. P. Frondergast.

Rev. Father Drummond began by anticipating a question as to the advisability of lecturing on such a subject in this city, before a G.-d-fearing people, lest doubt should be raised in the minds of simple and innocent persons, and lest the very fact of his lecturing should show inddelity to be a live issue. He admitted that we are a God fearing people, as the observation of Sunday showed; nevertheless, he was afraid there was a good deal of unbelief, as there was a good deal many of the current magazines without meeting infidel teachings. He hoped that, in trying to clear up doubta, he would not be misunderstood, as a Bishop of London was when preaching from the words, "The fool hath said in his heart there is no God," the parish clerk afterwards telling him that he and an acquaintance had been discussing the sermon, that they considered it very fine, but after all could not help thinking there was a God. He recalled a story of an old verger at St. Many's Church, Oxford, who after having heard every sermon preached in the church for fifty years expreased his thankfulness that he was a Christians still.

The reverend lecturer hoped that after hearing him the audlence would be Christians; still.

The title of his lecture was "Some Aburdities of Infidelity," and in the first and a protestant pen in the Free Press, evidently from a Protestant pen in

reverend secturer noped that after nearing him the audience would be Christians still.

The title of his lecture was "Some Absurdities of Infidelity," and in the first place he must say that he understood the word infidelity to mean not only disbelief in Christianity but disbelief in the existence of God and the immortality of the soul. They would allow him to divide all anti-theists into two classes—the dogmatic atheists and the agnostics. The first were those vho said, "There is no God. I deny there is a supreme, infinitely perfect being, or that the soul is immortal;" and the agnostic said, "I do not know if there is any God, and I cannot know." Some of them went even further than that, measuring the whole human race on their own standard, and said, "No one else can know if there is any God or if the soul is immortal." The dogmatic atheists might be called the said, "No one else can know if there is any God or if the soul is immortal." The dogmatic atheists might be called the "bullies" of inidelity, while the agnostics might be designated the "dudes;" the dudes had more style and the bullies more impudence, but he meant to show that both of them were wanting in what had been called "sweet reasonableness." After saying that it would be quite impossible for him to touch on even the principal objections to Christianity, but only to indicate the lines of thought, he said those who poked fun at the Bible, at the arrangement of the universe, at the existence of evil, and all scoffers, were atheiste. They were fond of saying, "What is the use of this or that in nature?" but he contended to go on asking such questions when they had the fact before them was to be absurd. When they had a fact before them and the main proofs of that fact given, they must first try to destroy those proofs before putting up childish objections. The dogmatic atheist said, "There is no God," but it had been well answered that to be able to deny dogmatically the existence of God supposed that every part of the universe had been scanned by the eye of the unbeliever and examined by his intellect. It would not do to say in answer to this, "Oh, but we may doubt whether the proofs are sufficient, for if there was a doubt the man was not a dogmatic atheist. He To many the disappoint of the bid explosion of the bid explosion of the bid explosion of the bid of th formed it, and they must further conclude that it was an intelligent cause. They might say, "But who made that cause?" and the answer must be something greater, and they might go on extending that series of makers, but it was against common sense to suppose an infinite series. The lecturer went on to develop more fully the argument from design by which the existence of God was established, and he quoted freely from Father Lambert's answers to Ingersoll. He then read a letter he had received that morning from a person signing himself "An Agnostic," and proceeded to show that the writer, whoever he might be, was not really an agnostic at all since he had a very high opinion of God. He commented on each sentence of the letter, saying that if the writer would communicate with him he would be pleased to discuss the subject with him. Father Drummond then went on to expose the inconsistency of agnostics, showing their consistency of agnostics, showing their consistency of agnostics, showing their credulity in matters of science which were very far from being proved, and their refusal to accept as sufficient evidence any matter of history with regard to the authenticity and genuineness of the Scriptures. Agnosticism asserted they could know nothing but what they saw with their eyes, touched with their hands, heard with their ears, or what came to them through the evidence of their other senses and yet agnosticism was based on the assumption that all matter was composed of atoms and force. Did ever, he asked, an agnostic see an atom or a force? While denying

see an atom or a force? While denying the evidences of the authenticity of the

RIDEAU STREET CONVENT.

Secopted without question the gaussians of the books were historically true, and this once proved the many references found in them to the books of the Old Testament and the language used in these found in them to the books were historically true. Then, when they had proved the books were historically true, they are the historical works announced during a long term of years the coming of a deliverer. At first that a they found this Redeemer was to come in the family of Abraham, lases and Jacob, and still further on, of the time of Jacob. Then it was prophecided still further that he may prophecide still further that he may be a state of David to the family of Abraham, lases and Jacob, and still further the man was given. This was one of the lines of argument by which the gaustinesses and univentiefly of Scripture was proved, but it would be impossible for any one in the brief space of sensets. He appealed to the history of Christianity, the way it had influenced the hearts of men, and those men the wisest, the pures, and the best in the world.

In conclusion the isotransition with those of Christianity, thewing the superiority of the latter.

Table Drammond was heartly applanded when he resumed his seat, and so conficial vote of thanks was sendenced by the large audience with the most profound attention.

The following letter subsequently appeared in the Fine Press, evidently from a Sim.—The Bev. Father Drammond's proposed in the Fine Press, evidently from a Sim.—The Bev. Father Drammond's proposed in the Fine Press, evidently from a Sim.—The Bev. Father Drammond's lecture last night was remarkable for two things—beard to rive was an advanced by Singh and the seath of the was considered to the contrast of the pressure was proposed in the Fine Press. Pres From Blackwood's Magazine.

Knox had resolved that, so far as in him lay, the policy of moderation, of conciliation, should be defeated. There could be no truce between the idolater and the people of God, between "the Roman harlot" and "the Immaculate Spouse of Christ." At whatever cost, Mary should learn the truth. On the Sunday following her return, she heard in the courtyard of the palace the gentlemen of Fife, with the Master of Lindsay at their head, clamoring against the Mass. Not only was the Queen to be deprived of the most solemn sacrament of her Church, but the persons who celebrated it were to be punished according to God's law. "The idolater priest should die the death." Knox passionately declared from the pulpit of St. Giles, that one Mass was more fearful to him than "ten thousand armies landed in any part of the realm." Arran protested against the proclamation of August 25th, on the ground that it might protect the Queen's Popish servants who went to mass against the penalties attaching to idolatry—a protection which ought not to be afforded, he continued, "na mair nor cif they commit slauchter or murder, seeing that the one is meikle mair abominable and odious in the sight of God than is the others." A peculiar and ponderous vein of pleasantry charactized the entertainments provided for Mary by the Council when she entered the capital in state. Maitland was away

ment of God; she had attended the Popish service in her progress, or, as the Reformers phrased it, "all which parts she polluted with her idolatry;" and this was the appropriate punishment. "Fire followed her very commonlie in that journey." On her return to Edinburgh, she found that the magistrates had issued a proclamation by which drunkards, adultators, Catholic wrists and other improper erers, Catholic priests, and other imprope characters were banished from the town.

"The Queen was very commovit" at the
tenor of the order, and caused the provost and ballies to be removed from office.
Knox's indignation at the high-handed
action of the Court was unbounded. Yet
no redress was to be had, "unless we
would arm the hands of the people in
whom abideth yet some spark of his fear;
for even the Protestant nobles were ready
to humor the Queen; the permission of
that odious idol the Mass, by such as have
professed themselves enemies to the same,
doth hourly threaten a sudden plague."

"Ohl where shall rest be found"?
The worn-out mother sighe;
Stockings to mend, and trousers to darn,
Dishes to wash, and butter to churn,
While my back feels to break, and head
and heart burn.
And life is a constant friction.
The summer came and went,
The matron no longer sighs;
Elastic her siep, and ronnded her cheek,
Work seems but play, life is now sweet,
and the change was made in one short
week.

Scriptures, agnostics would embrace scientific theories that had not a leg to stand on. As an evidence of this, Father Drummond instanced the doctrine of evolution, showing how the agnostics eagerly accepted that, although Darwin himself never claimed it could be a certainty. Father Drummond then went on to indicate a line of argument to be followed in proving the authenticity of Scripture, showing clearly from writings of the

RIDEAU STREET CONVENT-

Senator Stockbridge of Michigan is something of a wag. He was sitting in his committee room the other day when one of those fellows who are always demanding documents came in. The caller had secured almost every book, pamphlet, and bill which the Government magnantmously prints and gives away. But he atill longed for more.

"I am very anxious," said he, "to secure a copy of the Constitution of the United States. Could I enlist your help, Seator?"

"Why, certainly; but it would be useless. The effort will be futile."

"Indeed. And why?"

"Well, you see, there were so many demands from people like yourself for coules of this condensate that the condensate of the condensate it is the condensate of the condensate that the condensate is the condensate that the condensate is the condensate that the condensate is the condensate is the condensate that the condensate is the condensate is the condensate in the condensate in the condensate is the condensate in the co

mands from people like yourself for copies of this good work that the supply nearly ran out. There was only one copy left, and the President has just sent that to the Pope."—Chicago Tribune.

Consumption Surely Cured.

To the Editor:—
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 ef our readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

DR. T. A. SLOCUM, 37 Younge St., Tor-

onto, Ont.

National Prins act promptly upon the Liver, regulate the Bowels and as a purgative are mild and thorough.

The Old Churchyard.

Nae dreams disturb their sleep In the auld kirkyard, They hear nae kindred weep In the auld kirkyard.

The sire wi' silver hair,
The mother's heart of care,
The young, the gay, the fair,
Crowd the auld kirkyard.

The heart's sad beating cease, In the auld kirkyard; And aliens rest in peace, In the auld kirkyard.

Where ebbed dark floods of strife, Dove-like hopes, in promise rife Plants the broken branch o' life, In the auld kirkyard.

ST. PATRICK'S DAY

AT TORONTO.

Empire, March 19th.

A large and appreciative as assembled in Shi ftesbury hall on Sevening and enjoyed an excellent and a lecture by Mr. J. J. Curran, M. P. of Montreal. The music we ally selected for the occasion, so the Patrick's evening was agreeably selected for the occasion, so the Patrick's evening was agreeably selected for the occasion, so the Patrick's evening was agreeably selected for the occasion, so the Patrick's evening was agreeably selected for the Ministrel Boy," etc. O'Malley, Miss Annie Higgins, M. Kirk and Miss Sheahan were the formers. A very agreeable surpressored by the production of comedy, which created great he may be former the commentation of the commentation of the commentation of the commentation of the felt an apology to the large and distinguished the patron saint of dear old Irel to axist a noble work of charity same time. (Applause). The chad announced that he would speculose that would certainly inter this subject was the old, old storying our minds with glowing remit perhaps bringing back to mentender voice of a beloved mother the "Irish Emigrant's Lament childhood's builtaby. (Prolonged story the lame the comment of the ministry of the lame the childhood's builtaby. (Prolonged story the lame the comment of the ministry of the lame the comment of the lame the l the "Irish Emigrant's Lament childhood's lullaby. (Prolonged childhood's fullaby. (Prolonged a Some people cavilled at these cells to Patrickle day they though make way for more modern no purely Canadian sympathies a ations. He thought it was quitting with our love of Causda should not abandon the love of our orgesthers, and that at each of our forgesthers, and that at each orgest here are that at each or our forgesthers. should not abandon the love of of our forefathers, and that at e of the 17th of March, wheth Giant's Causeway or the echoi of Killarney, by the banks of th or the Liffey, or in this great of Canada or the neighborin of Canada or the neighborin lic, at the antipodes, or wherev heart was to be found, the fithat ascended to heaven should Save Ireland." (Great applaushould not the descendant of Eboast of the "Flag that braved years?" And our Scottish fract they look back to all the miniscences that cluster around the beather? They almost the beather? They almost miniscences that cluster around of the heather? They almos Burns, and "Scots wha has we bled" brings back to their min deeds of chivalrous ancestors a just pride they point to a their former foe both equitable able. (Hear, hear.) The Fredians, not content with their owith the glories that had bee Cremazie in immortal verse, hon je te revis encore," with the deeds of the heroes of Chail 1812 and the part their people in the establishment of Co-Government, still looked to their Mother Land, rejoiced cesses and wept over her sorr men and their descendants ha glorious history. For year glorious history. For year heard the story of the golden intellectual greatness, when civilization to neighboring was in those days that Done the sixth century:

Far westward lies an Isle of ar By naure blest and Erin is her Enroll'd in books. Exhaustles of velny silver and of golden of Her fruitful soil forever teems With gems her waters and health. Her verdent fields with mil-flow.

flow. Her woolly fleeces vie with vi Her waving furrows float And arts and arms her envied It was not merely of period that they had a right atte pride. Ceuturies of struggles are there to atter trish it may well be said, "I nation never dieth." Irela were the admiration of the vall human calculation. She

all human calculation. She before what would have ether people. Theband, a l en the Irish race, says in the book :
"It is not by a succe progress and decay only the ifest their life and individu any one of them at any existence and comparing peculiarities immediately

selves, which give it a part nomy, whereby it may be guished from any other, s agglomerations of men mations or races we see the where observable in natu by which God manifest Speaking specially of the

says:

"For several ages they what constitutes the basin self-government; yet they their individuality as stroithough they were ruled dynasty." We select the selection of the serious the Irish have a serious the arter into the because the Irish have refused to enter into the cef European opinion, although and still more by religion part of Europe. They hacter of their own, unliether nation. To this day in their admirable stubbe when Europe will be shall

The Old Churchyard.

Nae dreams disturb their sleep In the auld kirkyard, They hear nae kindred weep In the auld kirkyard.

The sire wi' silver hair,
The mother's heart of care,
The young, the gay, the fair,
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ST. PATRICK'S DAY

AT TORONTO.

Empire, March 19th.

A large and appreciative audience assembled in Shiftesbury hall on Saturday evening and enjoyed an excellent concert and a lecture by Mr. J. J. Curran, Q. C., M. P. of Montreal. The music was specially selected for the occasion, so that St. Patrick's evening was agreeably spent in listening to some of the more familiar Irish airs, "Killarney," "Kathleen Mavourneen," "The Minstrel Boy," etc. Mr. O'Malley, Miss Annie Higgins, Mr. J. F. Kirk and Miss Sheahan were the performers. A very agreeable surprise was afforded by the production of a little comedy, which created great laughter, "My Aunt from the Country."

Mr. Curran, who was received with prolonged applause, said: He felt he owed an apology to the large and distinguished audience as he had to appear before them without that preparation that was due to them and the occasion when they were assembled to do honor to the festival of the patron saint of dear old Ireland and to assist a noble work of charity at the same time. (Applause). The chalyman Empire, March 19th.

the patron saint of dear old Ireland and to assist a noble work of charity at the same time. (Applause). The chairman had announced that he would speak on a subject that would certainly interest them. His subject was the old, old story, so dear to Irish hearts, and what could be more acceptable than the old, old story, crowding our minds with glowing reminiscences, perhaps bringing back to memory the tender voice of a beloved mother singing the "Irish Emigrant's Lament" as our childhood's lullaby. (Prolonged applause) Some people cavilled at these celebrations. St. Patrickis day they thought should make way for more modern notions and purely Canadian sympathies and aspirants. make way for more modern notions and purely Canadian sympathies and aspirations. He thought it was quite in keeping with our love of Canada that we should not abandon the love of the land of our forefathers, and that at early dawn of the 17th of March, whether at the Giant's Causeway or the echoing shores of Killarney, by the banks of the Shannon or the Liffey, or in this great Dominion of Canada or the neighboring Republic, at the antipodes, or wherever an Irish las associates should now, by the genius of Canada or the neighboring Republic, at the antipodes, or wherever an Irish heart was to be found, the first prayer that ascended to heaven should be, "God Save Ireland." (Great applause.) Why should not the descendant of Englishmen boast of the "Flag that braved a thousand years?" And our Scottish friends. Do not they look back to all the grand reminiscences that cluster around the land of the heather? They almost worship Burns, and "Scots wha hae wi Wallace bled" brings back to their minds valorous deeds of chivalrous ancestors and with a

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St., Tor-

d.

Far westward lies an Isle of ancient fame By naure best and Erin is her name, Bnroll'd in books. Exhaustless is her store of velny silver and of golden ore, Her fruitui soil forever teems with wealth, With gens her waters and her air with health. Her verdent fields with milk and honey flow.

Her woolly fleeces vie with virgin snow, Her waving furrows float with bearded corn. the sixth century :

And arts and arms her envied sons adorn. And arts and arms her envied sons adorn.

It was not merely of that glorious period that they had a right to feel patriotic pride. Centuries of unparalleled struggles are there to attest that of the Irish it may well be said, "The spirit of a nation never dieth." Ireland's struggles were the admiration of the world, baffling all human calculation. She was undaunted all human calculation. She was undaunted before what would have paralyzed any ether people. Theband, a learned writer en the Irish race, says in the preface to his

book:

"It is not by a succession of periods of progress and decay only that nations manifest their life and individuality. Taking any one of them at any period of its existence and comparing it with others, pesuliarities immediately show them selves, which give it a particular physiognomy, whereby it may be at once distinguished from any other, so that in these agglomerations of men which we call nations or races we see the variety everywhere observable in nature, the variety by which God manifests the infinite activity of his creative power." ctivity of his creative power."

Speaking specially of the Irish race he

Speaking specially of the Irish race he says:

"For several ages they have lost even what constitutes the basin of nationality, self government; yet they have preserved their individuality as strongly marked as though they were ruled by the O'Neil dynasty." We select the study of the race because the Irish have successfully refused to enter into the various currents of European opinion, although by position, and still more by religion, they formed a part of Europe. They have thus a character of their own, unlike that of any other nation. To this day they stand firm in their admirable stubborness, and thus when Europe will be shaken and tottering the stand for the pure and holy splender of her fame when Europe will be shaken and tottering.

they will stand firm. (Loud cheers)
In the words of Moore addressed to his own countrymen :

The nations have fallen and thou art still young.
Thy sun is just rising when others are set;
And though slavery's cloud o'er thy morning hath hung;
The full moon of freedom shall beam round thee yet.

That is the Irish National Gospel.

Plate has said that the most meritorious spectacle in the eyes of God was that of "a just man struggling with adversity." What must it be when a whole nation offers to heaven the most sublime virtues in the midst of the extrement trials? Yet, that in a nutshell was the history of Ireland. (Cheers.) Referring to the high place Ireland occupies in the literature of the Empire, he wound up this portion of his address by quoting the following lines from John Boyle O'Rielly's beautiful poem, "A Nation's Test." That is the Irish National Gospel.

What need to mention men of minor note, When there be minds that all the heights attain?
What schoolboy knoweth not the hand that wrote wrote the hand that wrote the hand that attains the hand that wrote the hand that wrote the hand that wrote the hand that he hand that hand the hand that hand the hand that hand the hand the

what man that speaketh English e'er can plain"?
What man that speaketh English e'er can lift His voice 'mid scholars who had missed the lore of Beckley, Curran, Sheridan and Swift, The art of feley, the songs of Moore?
Gratian and Flood and Emmett—where is

Gratian and Flood and Emmett—where is the That hath not learned respect for such as these?
Who loveth humor, and hath yet to see Lover and Prout and Lever and Maclise?

famed; He found the spark, and fanned it with his breath, And fed the fire till all the nation flamed.

And fed the fire till all the nation named.

On that 17th of March, 1888, had they no special cause of rejoicing? Counting gains and losses, was the dear old land nearer the goal of her ambition? Speaking of the struggles that have taken place within the memory of the oldest inhabitant, it might be said that, with no exception, they had been failures. There was the outbreak of 1798 and the fitful efforts that had succeeded it crushed in the blood of thousands of victims. O'Connell's great constitutional movement had believed then that the Home Rule movement, despised at its inception when first preached by Isaac Butt as a moral force issue, afterwards taken up by Parnell and his associates should now, by the genius and strategy of that eminent statesman, be not merely the aspiration of the Irish nation, but the battle cry of the greatest political party in England and Scotland (Great applause.) Looking back at the former state of feeling, not in Ireland, but more particularly amongst the Irish former state of feeling, not in Ireland, but more particularly amongst the Irish Americans in the neighboring Republic, who would have believed that the following language from the pen of Justin Huntley McCarthy, one of Ireland's most promising sons, would at this day meet with almost universal Irish approbation. Replying to Mr. Dray's pamphlet he save:

themselves, the Nationalist party; but they do not demand for their country complete separation from England. An Irishman may be a Nationalist, and yet not believe that entire separation from England would be possible for Ireland, or would be either for her good or the good of England. The Irish people and happing deserve to of England. . The Irish people rave been called, and happily deserve to be called, a sentimental people; but they are also a shrewd and practical people, and they recognize the limits between the possible and the impossible as clearly as an Oxford professor. The separation of Ire Oxford professor. The separation of Ire land and England is practically an impos sibility, and it would not be advantageous for either country, even if it were possible. The geographical contiguity is one argument, the community of language is another.

The Irishman who loves his country dearly, and sets her welfare first of all things, may well believe from his heart that it would be infinitely better for her to be a member of a great empire upon equal terms than an independent state in the position of, at worst, Audorra and at the best Belgium. As a member of an illustrious confederation that stretches about the world, Ireland may well be proud of equal rights in the Empire of Great Britain. But those equal rights she has not yet had; it is those equal rights which make the very idea of separation impossible."

(Applause.) That such a doctrine should ever be held by Irishmen in an overwhelming majority the world over was the most cheering sign of the times. They felt with him that the period was fast approaching when on the 17th of March, the chairman of a meeting such as he then had the honor of addressing would assured the speaker of the evening as about to address them, and that his subject would sibility, and it would not be advantageous for either country, even if it were possible.

had the honor of addressing would assured the speaker of the evening as about to address them, and that his subject would be, "The battle fought and won." (Loud applause) And in the meantime, whilst awaiting that happy day, let them join their brethren across the sea in saying with T. D. Sullivan:

God save our native land,
May His strong austaining hand
Be for aye her sure protection and her stay;
May He bid her strength increase,
Give ner comfort, joy, and peace,
And banisn feud and faction far away.

God save Ireland, pray we loudly, May neaven's choicest blessings on her fall; From every harm and woe That may lay a nation low May God save Ireland, say we all. [Euthusiastic applause.]

Special to the CATHOLIC RECORD. AT LA SALETTE.

The concert given in the school house here on the evening of March 17 was a

here on the evening of March 17 was a success.

The programme was rendered in a most enthusiastic manner. The performers did their utmost to please all, and, indeed, succeeded, for all departed with pleasing and satisfied countenances uttering "We got too much for our money," or, "Why that was worth twice the fee."

Mr. W. J. Useery filled the position of chairman in a very creditable manner. He addressed the audience by giving a short but pithy discourse on St. Patrick, which was followed by the singing of "St. Patrick's Day" by the choir of the Catholle Church here.

The solos rendered by Missee Dertinger and Brown are worthy of notice, also

The solos rendered by Misses Dortinger and Brown are worthy of notice, also "Row, Boatman Row" by the quartette club; but the honors of the evening fell on Miss Winnie Miller, a little girl of five years, who brought down the house by her self-possession and perfect rendition of "The Old Schoolhouse."

She also made the closing speech and it was wonderful to note such perfect composure in one so young. The perfect manner in which the different plays were acted shows that each of the performers

Great men grow greater by the lapse of time;
We know those least whom we have seen the latest;
And they, 'mongst those whose names have grown sublime.
Who worked for Human Liberty, are greatest.
And now for one who allied will to work, And thought to act, and burning speech to thought, and thought to act, and burning speech to Who gained the prizes that were seen by Burke felt the wrong—O'Connell felt and fought.

Ever the same—from boyhood up to death; His race was crushed—his people were defamed; He found the spark, and fanned it with his

Special to the CATHOLIC RECORD. AT HAMILTON,

On St. Patrick's day whatever part of the globe an Irishman dwells on (unless he be a recreant one), his heart bests with fond recollection of the land of his nativity. This love of fatherland was manifested in this city by the largest number of Irishmen and sons and daughters of Irishmen, whose breasts swelled with pride beneath the dear little shamrock as they accompanied the Emerald Beneficial Association, Branches I and 16, to St. Patrick's Church where High Mass was celebrated by Very Rev. Chancelior Kaough, Rev. Fathers Carre and Halm, deacon and subdeacon. There were also present in the sanctuary Very Rev. Dean Harris of St. Catharines, Very Rev. Vicar General Heenan and Rev. Father Craven. The Church was densely crowded. After the reading of the gospel Very Rev. Dean Harris ascended the pulpit and took his text from Zachariah, "And I will call the third part through the fire and will refine as silver is refined; they will call upon my name and I will hear them; I will say thou art my people, and they will answer, the Lord is my God." The rev. lecturer On St. Patrick's day whatever part of name and I will hear them; I will say thou art my people, and they will snawer, the Lord is my God." The rev. lecturer delivered a panegyric on St. Patrick, depicting his glorious mission as a special agent of the Almighty sent to convert the Irish people to Christianity which he accomplished without the shedding of one drop of human blood.

The rev gentleman eloquently dwelt on the sufferings of the Irish—the cruel

extensive growth and expansion of the Irish emigrants to positions of eminence and honor in the judicial and legislative halls of America, and all other countries where opportunity was afforded them of displaying their intellectual abilities. The rev. gentleman concluded his eloquent address, vividly pointing out the bright future that was yet to be Ireland's destiny. In the evening there was a large attendance at the Palace Roller Rink, on the occasion of a concert and lecture, under

occasion of a concert and lecture, under the auspices of the E. B. A. The follow-ing programme was creditably carried

"Irish selection," Band of the Har "Irish selection," Band of the Harmonium Club; song, "The Island of
Green," encore, "Cushla Machree," Mr.
Ranahan, which were well received; song,
"Molly Bawn, asthore," encore, "Dear
spot in Ireland," Mes Sulitvan. This
young lady is a great favorite as evinced
by the applause she received; the "Irish
Emigrant," encore, "Cruiskeen lawn," Mr.
Thomas, which gave great pleasure to the
audience; song, "Am I remembered in
Erin," encore, "Rory O'More," Miss K.
Burk. This young lady has a clear, ringing voice and a very pleasing appearance,
Her naive expression when singing Rory
O'More, brought down the house. She
was the gem of the evening. Mr. was the gem of the evening. Mr. Frieker created great mirth, appearing on Frieker created great mirth, appearing on the stage in a most unique military uniform—half artillery, half infantry. The manner in which he gave "The Muster out Day," and the awkward squad kept the audience in continuous roars of laughter. Song, "Rose of Killarnev," and "Beautiful Ireland," by Miss O'Grady. This young lady has a soft, sweet voice, and made a very good impression. "The Chimes of Normandy," by the band, brought the first part to a close.

On the curtain rising again there appeared on the platform Mr. A. Mussfield, chairman; Mayor Doran, Dr. Mc-

St. Catharines, and was therefore unable to be present. Mr. J. Henningan delivered a short address in which he alladed to Ireland's past sufferings, her bright prospects for the future, and the certainty of her obtaining her just rights, Home Rule, by constitutional means. Mayor Doran expressed his pleasure in co-operating with them and highly culogized the E. B. A. for their charitable acts, which he said greatly relieved him of a heavy burden. He considered the Irish people were cutilled to the same rights as we in Canada enjoy. Canada enjoy.

Mr McLaren, on behalf of the society

Mr McLaren, on behalf of the society he represented, extended a cordial greeting to the Irish people. He said the Scotch were lovers of freedom and they therefore sympathised with the Irish in their struggles for Home Rule, as evinced by their almost unanimous support of, and adherence to, the great Liberal Leader, W. E. Gladstone. Mr. Zingshein, a representative of the German Community, expressed the kind feelings they entertained towards the Irish in their struggles for a native parliament. Mr. T. H. McSweeney pointed out the cordial relations that existed between the E. B. A. and the I. N. L. Mr. J. O'Neil, as a member of the C. M. B. A., also delivered a short address.

The musical programme was then resumed by another of Mr. Frieker's drole

The musical programme was then resumed by another of Mr. Frieker's drole comic songs, followed by a duet, "What are the Wild Waves Saying," Miss Sullivan and Mr. Ranshan; song, "Erin's Harp," Miss Sullivan; song, "The Fourleafed Shamrock," Miss L. Burnett, which was given in a sweet and mellow voice. She received a well merited encore. Song, "Erin, Home of my Childhood," Miss O'Grady, which very much pleased the sudience. "Come to the Shamrock's Home," Miss Burke, in her own peculiar and charming manner. After another song and charming manner. After another song by Mr. Ranahan, the band brought a

by Mr. Ranahan, the band brought a very pleasant entertainment to a close by playing "The Bohemian Girl."

Miss McKinty was the accompanist. She is a young lady of rare musical abilities and her effable and graceful manner was appreciated by the audience. The graceful manner in which Mr. T. Coughlin performed the duties of Master of Ceremonies gained him the good will of all the ladies present.

Special to the CATHOLIC RECORD. AT TEESWATER.

The national anniversary of Ireland's patron saint was fittingly celebrated here by a large congregation attending the holy sacrifice of the mass, which was cele-brated in honor of the illustrious St. Patrick by the Rev. Father Corcoran, the zealous and much respected pastor of the parish. After the last Gospel had been parish. After the last Gospel had been read, the rev. gentleman preached an admirable sermon in which he portrayed in beautiful language the life and labors of St. Patrick, but the most pleasing of St. Patrick, but the most pleasing feature of the day was the presentation of an address to the rev. pastor by the ladies of the congregation, accompanied by an expensive set of breviaries and beautiful carpeting for his house. ADDRESS.

REV. AND DEAR FATHER,—We the

REF. AND DEAR FAREER,—We the ladies of this congregation unite in tender-ing to you our hearty congratulations on this the feast of Ireland's patron saint. We consider it a duty as well as a pleasure We consider it a duty as well as a pleasure on this joyful occasion to express to you our deep appreciation of your toil and labors amongst us for the last ten years, during which period your whole time was devoted to our interests and welfare: both apiritual and material. In storm and sunshine you were found at your post, in trouble or affliction you proved a father and a friend. . . . Dear rev. father, when we compare our position to day with that of eleven years ago, we thank God for the change that has taken place. At that time we had no church, no name, no priest within ten miles, and some of us Burns, and "Scots wha has wi' Wallace bled" brings back to their minds valorous deeds of chivalrous ancestors and with a just pride they point to a union with their former foe both equitable and honorable. (Hear, hear.) The French Canadians, not content with their own history, with the glories that had been sung by Cremzzie in immortal verse, "Beau Carillon je te revis encore," with the valorous deeds of the heroes of Chateauguay in 1812 and the part their people had played in the establishment of Charditutlonal Government, still looked to France as their Mother Land, rejoiced in her successes and wept over her sorrows. Irishmen and their descendants had an equally glorious history. For years they had heard the story of the golden era of her intellectual greatness, when her sons carried the hight of the gospel and of civilization to neighboring nations. It was in those days that Donatus sang in the sixth century:

In the complete of the Almighty sent to convert the strict people to Christianity which he accomplished without the shedding of one accomplished without the shedding of one this joyuli occasion to express to you need the story distinct the shedding of one accomplished without the shedding of one accomplished without the shedding of one the proposal to the surface people and a bominable persecutions they under and abominable persecutions they under the and abominable persecutions they under the and abominable persecutions they under and abominable persecutions they under and abominable persecutions they under the and abominable persecutions they under and abominable persecutions th was no small undertaking for a young priest—older and more experienced might have been discouraged. You were endowed with energy, perseverance, and a good Christian faith, you could not be otherwise coming as you did from the "land of heroes, the saint and the scholar." As an earnest priest, a warm-hearted and generous friend, your benevolent disposition has endeared you to all, both rich and

We pray the hand of God which has guided you so long may still continue to protect you and that you may be spared to see again the green fields of dear old Ireland and those who are nearest and

dearest to you in your native home.

In conclusion we ask your acceptance of this small gift as a slight token of respect and esteem from your devoted and attached friends who regard the con and attached friends who regard the con-tinuance of your labors amongst them more than any "gold'in store" and who will always look forward to your happiness with pride and pleasure. (Signed) Mass J. Thompson, Miss Maria M. Mollor.

The Rev. Father Corcoran cordially

eplied as follows:
MY DEAR KIND FRIENDS—Fitting lan guage, no doubt, will fail me to express
my gratitude for the kindness which
prompted you to present me with this
your too flattering address and accompanying presents. In your kindness be your too flattering address and accompanying presents. In your kindness be
good enough to accept the simple and
sincere assurance that with all my heart I
thank you. Not being of the most recollected temperament on public occasions, I
must confess that this manifestation of
your kind regard renders it exceedingly
difficult for me to thank you as I desire.
My embarrassment and thankfulness
increase when I consider how little I have
done to meet so signal a mark of your
favor; and how much too high is the speared on the platform Mr. A. Mansfield, chairman; Mayor Doran, Dr. McCabe, Meesrs. W. H. McLaren, president St. Andrew's Society, T. H. McSweeney, president I. N. L; W. Ryan, president of League of the Cross, St. Patrick's—J. Shaw, representative St. Mary's Branch; J. Jamieson, President Branch 16; P. Crotty, President Branch 16; P. Smith, Vice-President Juvenile branch E. B. A; J. Hennigan, J. Davis, P. Ha.te, J. Orange, J. Byrne, J. O'Nell, C. M. B. A; W. H. Thomas, J. Casey, J. Engell, J. Coughlin, N. Daly, etc.

A gloom was cast over the audience by the announcement that the Rev. Father

Murphy, who was to deliver the lecture on "The Irish Land Question," was taken suddenly ill after delivering a lecture at St. Catharines, and was therefore unable to be present. Mr. J. Henningan delivered a short address in which he alloaded to be present. in all my undertakings. If, as you say, much has been done, and I have no hesitation in saying that looking back at our poor beginning and taking a retrospect at the difficulties we had to contend with informing a new parish and the circumstances of our few and scattered members, much has been accomplished, but the credit is due solely to your husbands, parents and selves. I was simply the instrument in your hands.

You truly strike a tender chord in my heart when you allude to my island home. I earnestly look forward to a visit to those I love the dearest and the best, to that land I love so well, the home of my heart and scenes of my boyhood days; the historic diocese of Cashel and Emly, the See of the far famed, illustrious Archbishop Croke.

My deer kind friends, I wish to say again how keenly sensible I am of your kindness at all times and I shall ever revert to the compliment paid me to-day

kindness at all times and I shall ever revert to the compliment paid me to-day with the found recollection of a grateful heart. Your address will serve to raise before me a higher standard of duty, and indeed a stimulus is sometimes needed amidst the arduous labors of the priest. In consideration of his calling the priest is abut out from society, which, after all, wakes could intercure as agreeable and makes social intercourse as agreeable and sheds a charm over life. He is sustained only by the attachment of his flock and only by the attachment of his rice and cocasionally by such memorable tokens of friendship and generosity as you have conferred on me to-day. I need scarcely add, in conclusion, that I will always treasure this handsome set of Brevarles as treasure this handsome see of breates as one of my dearest possessions, and strive to deserve this testimony of regard from those whom I will always remember with affectionate pride as my friends.

Special to the Record. AT LINDSAY.

On the morning of the 17th we had a solemn high mass in St. Mary's church and a large number of our good people ap-proached the holy Sacraments of Penance proached the holy Sacraments of Penance and the Eucharist to testify their love for the faith of St. Patrick and to strengthen it in their souls. I do not think that our Priests love us any the less because they do not happen to have been born in old Ireland. The bond of the faith

because they do not happen to have been born in old Ireland. The bond of the faith is sacred and strong above all others.

But the great event of the celebration was reserved for Sunday evening, the 18th Our revered and beloved Bishop, Doctor Dowling, had kindly consented to lecture for the benefit of the Society of Saint Vincent of Paul, and our good people were in a high state of expectation. Indeed who would not appreciate the privilege of listening to the gifted Prelate, especially when his theme is to be Ireland and its glorious apostle? His style is eminently pleasing, his utterance beautifully clear and distinct. He has the manly frankness of a true gentleman, tempered by the winning charity of a Bishop, and he can tell plalu truths with out giving any reasonable cause of offence. He speaks like a father to his children, and he wants to be understood by all; but to this beautiful simplicity he invites the

He speaks like a father to his children, and he wants to be understood by all; but to this beautiful simplicity he invites the elegance and pure diction of the accomplished scholar. And when his soul expands within him in proclaiming the right, in branding the wrong, and in extolling the love of faith and fatherland, he sends a thrill of sympathy through every heart.

For over one hour Dostor Dowling kept the large audience hanging upon his word, and many a poor person will call a blessing upon His Lordship when partaking of the rich harvest which his eloquent voice has brought to the treasury of the Society of Saint Vincent of Paul. The Benediction of the Most Holy Sacrament brought to a close a celebration which will be long remembered by the people of St. Mary's, and many of their friends of other denominations who, to their credit be it said, are ever ready to help a work of charity.

Yours very sincerely,

Special to the CATHOLIC RECORD. AT BOURGET COLLEGE, RIGAUD, P. Q.

As usual the feast of Ireland's glorious As usual the least of historical apostle was celebrated with great pomp and splendor by the pupils of Bourget College. In the evening a grand dramatic and musical entertainment was given by the members of St. Patrick's Literary by the members of St. Patrick's Literary Society of the College, and under the patronage of the Very Rev. C. Ducharme, P. S. V., Assistant Provincial of the Clerics of St. Viator. The hail was artistically decorated for the occasion. At 7.30 the capital programme began to be executed with abinty by all the actors. The following three plays, "The Photographer," "Unwelcomed Vocation," and "The Irish Patriot," were rendered in a praise worthy manner by all the actors, but particular congratulations are well merited by Dan Roach, Frank Derochie, G. Smith, W. Brophy, F. Wilkins, H. Houle, T. Mongenais, J. McDonnell, H. Major, E. Jones, J. Cosgrove, A. Labelle, J. Tyo and E. Derochie. The proceedings were interspersed with a choice programme of Irish sentimental and comic songs, and the many Irish hearts in the audience throbbed in unison with the airs of their beloved Eriu. Several choice selections by the College Band were also an important feature of the verning. Henry Grattan's speech at the bar, on "Irish Rights." Conege Band were also an important feature of the evening. Henry Grattan's speech at the bar, on "Irish Rights," was eloquently delivered by Mr. Dan Roach and was received with heartfelt and reiterand was received with heartfelt and reiterated applause by the pleased listeners. Taking a retrospective glance at the whole entertainment it was pronounced a complete success by the distinguished audience and was highly creditable to both the college and students. After the accomplishment of the different parts that comprised the soirce, the assembly took their departure bringing with them a happy souvenir of which the evening was the echo.

SPECIATOR.

Ayer's Sarsaparilla was the first successful blood medicine ever offered to the public. This preparation is still held in the highest public estimation both at home and abroad. Its miraculous cures and immense sales show this. Ask your

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Care will do it. Try it and be convinced.

THE NUN OF THE CRIMEA.

On the 11th of February one of the most remarkable women of recent times (Sister Jane Frances Bridgeman) died in the Convent of Mercy, Kinsale, Ireland. Thirty-five years ago it was she who organized the band of ladies who went from England and Ireland to the Comes

terrible war.
The celebrated Miss Nightingale was

to nurse the sick and wounded in that terrible war.

The celebrated Miss Nightingale was one of the young ladies who volunteered to join this charitable expedition. She assisted Sister Bridgeman for several months before she herself organized an independent society of lady nurses, who spent many a day of fatigue and danger on the field of battle. But the sick and wounded in hospitals were under the charge of the Sisters of Mercy, of whom Sister Jane Frances was the superioress.

There was one strange, incident which happened in the hospitals just before Sebastopol. Over one hundred men were lying there from gunshot, shell, and sabre wounds, all in a dangerous condition, when suddenly a cry of fire was heard, and in a few moments the wooden hospital was in flames. Consternation and fear seized the sick and even the nurses; but Sister Jane Frances begged of them to keep still, and, rushing out, requested a French officer to send a body of men to extinguish the fire. He at once complied, but their efforts were unavailing, and Sister Bridgeman was in agony for the fate of the wounded within. Suddenly a thought occurred to her. She desired the men to desist from throwing water on the flames and to follow her into the burning building and imitate her example. Thereupon this great-hearted woman, with the assistance of Sister Clare, lifted up a poor little drummer boy, with his bedding and stretcher and hurried him to a small hut which was used as canteen. In a short time all were removed in safety, and before a new hospital was built mony of those who would have perished in the old one, but for the presence of mind of Sister Bridgeman, became convalescent under the treatment of those good ladies.

When the was ware finished Mether

man, became convalencent under the treat-ment of those good ladies.

When the war was finished, Mother Frances, as she was called, returned to her convent at Kinsale, Ireland, and there

her convent at Kinsale, Ireland, and there continued her life of sanctity and charity.

A few years ago Mother Frances commenced a literary work entitled "God in His Works," to supersede in the schools of the Sisters of Mercy throughout the world all other primary educational books. It is now used in every clime and by many teachers outside the Catholic religion.

More English Converts.

A conversion which made a great sensa-A conversion which made a great school of the Church of St. Patrick, Soho Square, London, of which the Rev. Father Langton Vere is rector. The well known author, Rev. T. Morden Bennett, of Bourney Rev. T. Morden Benuett, of Bournemouth, and his wife were received into
the Church by the Rev. Father Austin
Richardson of Ventnor. Mr. Bennett is
the son of the Vicar of Bournemouth,
who built St. Peter's, and several other
churches near, and brother of the present
Vicar. He is the author among other
works of "The Preacher's Vade Mezum,"
"The King of Glory," "The Foot of the
Cross," and several books of Meditation.
Mrs. Bennett's conversion was quite
independent of that of her husband, and
when she came to announce to him the

independent of that of her husband, and when she came to announce to him the result of her prayerful study, she was not less surprised than delighted to learn that he also had arrived at a similar conclusion. The new converts had the happiness and honor of receiving their First Communions and the Sacrament of Confirmation at the hands of his Eminence Cardinal Manning, and they were also honored afterwards by a private interview, during which his Eminence presented them both with some of his works

afterwards by a private interview, during which his Eminence presented them both with some of his works

The Rev. C. J. Duthrie, M. A., Trinity College, Oxford, sometime Anglican curate of St. Paul's, Knightsbridge, was received into the Catholic Church at the Edgbaston Oxetory.

ALUM BAKING POWDERS.

THEIR USE INJURIOUS TO HEALTH AND THEIR SALE CONTRARY TO LAW.

Two men were recently convicted in St. Lawrence County, New York, for violat-ing the food adulteration laws of that State by selling alum baking powders in state by selling alum baking powders in imitation of pure cream of tartar baking powders. The law of New York is similar to that of this province in forbidding the sale of adulterated and injurious articles of food, but the courts had not before construed it in so far as it related to the sale of alum baking powders.

of alum baking powders.

The baking powder sold by the accused was proved to be made from alum, by Gillet, of Chicago, and expert testimony was taken to show the unwholesomeness. of alum in baking powders, bread or other

of alum in baking powders, bread or other food.

The court, in inflicting the extreme penalty of the law upon the accused expressed regret at not being able to impose a punishment more nearly in accordance with the seriousness of the offence.

The sale of alum baking powders is prohibited by direct statute in England. It should be the same here; yet our laws, if not so specific, are probably sufficient to put a stop to the business were they rigidly enforced. It is said that many brands of alum powders are being introduced into the Dominion, and we bespeak the attention of our public analysts to the matter.

Facts Worth Knowing.

Facts Worth Knowing.

In all diseases of the nasal mucous membrane the remedy used must be non-irritating. The medical profession has been slow to learn this. Nothing satisfactory can be accompissed with douches, snuffs, powders, syringes, sattrigents, or any similar application, because they are all irritating, do not thoroughly reach the affected surfaces and should be abandoned as worse than failures. A multitude of persons who have for years borne all the worry and pain that catarrin can inflict, testify to radical and permanent cures wrought by Ely's Oream Baim.

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia. A DINNER PILL.-Many persons suffer

Special to the CATHOLIC RECORD.

The festival of St. Patrick was

THE CATHOLIC RECORD shed Weekly at 484 and 486 Ri street, London, Ontario, ice of subscription—48,00 per at

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Catholic Record.

London, Sat., March 31st, 1888.

CHRISTIAN UNITY.

The question of union between the various Protestant denominations is still much talked of, and late expressions of common by two prominent ministers of Otopinion by two prominent min tawa, have given a certain impetus to the movement in the Capital City. A re-porter of the Evening Journal called upon Dr. Moore, of Bank St., who is described as one of the staunchest of Presbyter-ians, to ascertain his views on the mooted subject. The Doctorsaid: "He felt confident that a union will be effected," at least between the Methodist and Presbyterian bodies "before many years." He is of opinion that the general tendency of the "Protestant portion of the Christian Church is towards union. That there will be yet one grand Christian Church, a consolidation of all the present denominations I do not for a second doubt, but when this will be brought about I am unable to say. But as an earnest of that great time, I look now for the union of the Methodists and Presbyterians. I may not live to see it, but I trust that will. In fact there is no reason that a union should not be effected to-morrow, for there is certainly nothing to hinder. A little compromise of the distinctive doctrines would effect a settlement pleasing to all."

Very similar to Dr. Moore's deliver ance on this subject, are the answers made by the Rev. W. W. Carson, a "representative Methodist" clergyman o the same city. After calling on Dr. of the celebrated "Essays and Moore, the reporter interviewed Rev. Reviews," to the High Church-Mr. Carson, who has preached during ism which, not having fifteen years in the leading Methodist Churches in Toronto, Hamilton, and other Canadian cities. This gentleman said, "While I cannot assume to speak for the Methodist Church, yet I am very strongly of the opinion that any proposition for a compromise union between the Presbyterian and Methodist Churches would be most favorably received by the Methodist people. The relations between the two Churches have always been of the most cordial nature. Besides, the two bodies have already, both in government and form of public worship, very much in common." In continuation, he explained that, with between the governing assemblies of both bodies, their method of procedure is almost identical; and if this were all that grand Christian Church" which is so prominent a feature in Dr. Moore's dream, it would be comparatively easy for the conflicting denominations to patch up such an ideal by the agglomeration of many discordant sects.

Rev. Mr. Carson remarks that the Presbyterian Church is governed by Sessions, Presbyteries, Synods, and general Assemblies: the Methodists by official Boards, District Meetings, Conferences, and General Conferences of similiar constitution; and on this agreement of method it is argued that union is easy. It is not denied that these governing bodies are of purely human institution. How, then, can a union based upon the agreement of the sects in a matter which is purely human, constitute that "one grand Christian Church" which must be, and is, of divine origin?

We do not dispute the probability that some sort of union may be brought about by both parties consenting to a compromise; but in what will the compromise consist? Both Dr. Moore and Rev. Mr. Carson admit that it must be a compromise in doctrine! In other words, each of the contracting parties must give up part of what is now held to be the truth of Christ, in order that a marriage settlement may be effected. Surely our readers will not find any transaction in Arthur Gride, to secure for the latter the hand of the unhappy Madeline Bray.

We do not intend by these remarks to dispute the honesty of intention of Rev. Dr. Moore and Rev. Mr. Carson, nor their sincere desire to cultivate peace among men by their friendly expressions towards other denominations than their

adically wrong. Both gence must be see that the desired peace must be obtained by sacrificing semething of Churches declare what their respective Churches declare to be the divine truth. Thus Dr. Moore

compromise of the distinctive

this direction. It is asknowledged on both sides that the chief obstacle to union lies in the "essential points of the Arminian and Calvinistic theologies:" but Rev. Mr. larson explains:
"I have no doubt that candid and God-

The way in which this solution is to be ttained he declares to be that there will be found "an interpretation upon which all could unite." In plain English, both parties must agree to explain away the doctrines which are by their respective Churches, defined to be the truth revealed

It is needless to say that a union forme on such a basis is a direct injury to God and a denial of His attributes of infinite truth and immutability. In fact, Rev. Mr. Carson says plainly that doctrine of little or no account, being human, not divine. Here are his words:

"It must be remembered that a creed is simply the best results of the best thoughts of the best men in a given age. I do not know that Ohristian scholars look upon these formulae of truth as ultimate and final. These doctrines were formulated in times of fierce persecution and bitter controversy."

ontroversy."

Then follows the remarkable asser tion we have quoted above, which really means that men are free to put upor them such interpretations as they please, so as to evade their force. This was certainly not Christ's estimate of the obligation of Christians, when He declared that "he that believeth not shall be condemned:" nor was it St. Paul's estimate when he said: "There are some that trouble you, and would pervert the Gospel of Christ, But though we, or an angel from heaven, preach a Gospel to you, besides that which we have preached to you, let him be anathema." Gal i, 8, 9.

As regards the Church of England, the doctrines to be bartered away, in case of union, would be still more numerous. In the Church of England are to be found shades of belief of every degree, from the pure Rationalism of the writers

substance, bedecks itself in the imitation finery which it endeavors to pass as genuine Catholicity. Only the other day an English Church writer in the Globs who undoubtedly echoes the opinions of the "Evangelical" section of the Church of England, declared that the High Church practices are "contrary to God's word," and that "the Church of England is divided into Evangelicals and Ritualistics, not to name other divisions."

There may indeed be partial union among the sects into which Protestantism is divided, but there is a disintegrating principle at work, the principle of not but think the date when the secta will combine the form "one grand Christian Church" is so far in the future, that were necessary to constitute the "one it will not be realized till the earth pass away. The only means of realization ossible is to submit to the one authority, His Church, which Christ has estab lished on earth "that we be no more children tossed to and fro, and carried shout with every wind of doctrine."

We may remark that Dr. Moore, by speaking of the"Protestant portion of the Christian Church," seems to imply that Catholics likewise are a "portion" thereof. This does not agree very harmoniously with the assertion of the Westminster Confession of Faith, meant to apply to the Catholic Church, that she is "a synagogue of Satan," rather than "a Church of Christ," However, we quite agree with the reverend doctor, that the West minster Confession is in error. But we fear that it will not suffice to "interpret" this Presbyterian dogma, when union with Catholics will be desired. It will have to be expunged entirely, and other Presbyterian dogmas with it.

THE meeting announced to be held at Youghal, Ireland, on the 25th, was proclaimed. The town was full of police. William O'Brien arrived at Cork on the 24th, and proceeded to Youghal. He declared that the meeting would be held. Before he left London his friends advised him not to take a return ticket, and he accordingly did not. Mr. O'Brien addressed the Ponsomby tenants at Youglife more resembling this than the nego-hal at an early hour on the 25th, and tistions between Ralph Nickleby and which had been proclaimed by the Govern ment. He mounted a car with the inten ment. He mounted a car with the intention of addressing the people, but was seized by policemen and dragged to the ground. The police then charged upon the crowd with drawn batons and a serious melee ensued, in which a number on both sides were wounded. It is alleged that several of the police were stabbed. Magistrate Plunkett was thrown down own, but peace is too dearly bought when God's truth has to be sacrificed in purchasing it, and it is the system of which these gentlemen are advocates that is parading the streets of the town.

Magistrate Funkert was thrown down and beaten, and he received a cut on the head. Mr. O'Brien escaped to a priest's house, and subsequently addressed the crowd in a stable. Police and soldiers are parading the streets of the town.

DR. J. B. FULTON'S LECTURES.

Toronto on the "Errors of the Church Rome." We have already in our columns pointed out the character of this Mr. Fulton, and it is well known to our readers that he revels in obscenity. such an extent is this the case, that even the Chicago churches that invited him to lecture were obliged at last to close their doors to him because his lectures were not fit to be delivered in any church. Nevertheless, it appears that there are to be found in Toronto clergymen who are willing to lend themselves to the encour-

against the Catholic Caurch.

This Dr. Falton has declared that it is his intention to devote himself entirely to preaching against Popery. To conduct such a crusade in the name of religion, his character, certainly, ought to be unimpesshable, otherwise we may justly the process that for the process that the process that for the process that the process th his character, certainly, ought to be un-impeashable, otherwise we may justly suppose that instead of being actuated by seal for religion he has solely in view the profit he will make out of his work. Aud, indeed, this was acknowledged by him. self in Chicago, when being questioned by the Tribune reporter, he said: "the Church (first Methodist) was hired by his manager as a private speculation entirely, and this fight will do us good. The place will be crowded for a fortnight,"

We feel lotn to defile our column even by mentioning the proceedings of such a man, yet in the interest of religion it is our duty as a Catholic journalist to make known his true chi when we find him belying the Catholic

We are not altogether surprised that there should be found some clergymen who constitue themselves the patrons of men of this Dr. Fulton's mould. It is always the case that among the Protestant ministers there are some who encourage every form of blackguardism. provided only that Popery be roundly abused. Maria Monk wrote her filthy publications under the patronage of ministers. It is, therefore, by no means surprising that the Rev. Fulton should find ministers willing to be his patrons, for he is very much of the same style of character as was Maria Monk. Indeed much of the matter which he uses to please the fancy of his audience, is even borrowed from Maria Monk's filthy books It matters little to him that these lies have been frequently refuted. The audiences that delight to listen to him are satisfied as long as he panders to their taste by abusing the Pope and the

Catholic clergy.

Mr. Fulton was introduced to his Toronto audience by the Rev. Dr. Castle, who said : "Dr. Fulton has devoted the pest year to the evangelization of Roman Catholics, and in stirring up and directing the attention of Christians to that one subject." There was nothing remarkably new or learned in all that this Fulton said. He merely repeated the ordinary lies which scurrilous lecturers like him are accustomed to use when attacking the Catholic Church. We are only surprised that a large audience can be gathered Toronto a large audience willing to encour-

We find in the Mail of the 22nd inst. a very full report of Fulton's lecture of the previous evening. He made the usual statements that Rome's a persecuting power, devoted to the suppression of truth, and anxious to keep people in ignorance. It can scarcely be that his audience believed all this, yet they were ready to applaud his utterances. We are told, however, that as the lecture was delivered in a church, the applause was

"promptly suppressed." Protestants, as well as Catholics, are aware of the spirit of self-sacrifice which animates the religious communities of the Catholic Church. The noble ladies who have devoted their lives to doing good either in educating youth, or in works of charity have frequently received from Protestants as well as Catholics the recog nition of their services. There is not a city in America in which there are not Academies under charge of these devoted ladies, and their teaching is of so high an order that Protestants, even, are glad to have an opportunity to send their daughters to them to be educated. Surely this would not be the case if these institutions were the hot beds of finiquity that they are represented to be by such lying lecturers as Fulton. Injevery city there are also hospitals, asylums for the poor, and for orphan children, under the charge of nuns. The public at large are wit nesses to the admirable manner in which these institutions are conducted, and Protestants as well as Catholics are aware that the sisters in charge of them are not actuated by worldly motives in their charitable work. Yet this Fulton has the impudence to say that convent life is a life of degradation and immorality, and such statements are applauded by a Toronto audience. It is lamentable that there should be so many persons ready to degrade themselves by giving encourage. ment to people of Fulton's stamp. Our

most part a rehash of Maria Monk's slanders, and it is besides of so obscene a character that the girls who were employed in the printing office which issued it refused in a body to proceed with the work, Those Protesta give encouragement to such a man, by attending his lectures, bring discredit upon themselves, but certainly they do not make the Catholic Church any

Mr. J. L. Hughes, the Inspector of the Public Schools of Toronto, has taken this Public Schools of Toronto, has that on Rev. Fulton under his special patronage. In a letter which appears in the Mail of the 21st inst. he introduces this parish of

Protestantism that the "outspoken opponents of Romanism" are nearly always just such characters as this Fulton; and men like Mr. Hughes exhibit their own propensities by making common cause with them. A writer in the Mail of the 22nd inst., signing himself "Decency," pertinently asks whether this Fulton whom Mr. Hughes patronizes is one "with the author of a book so full of obscenity that its sale is prohibited in his own country, and in order to force it upon the people this Dr. Fulton charges an extra admission see to his lectures, giving away a copy of the book with each

He adds that "the Y. M. C. A. authoritles have placed themselves in a strange light. They will not allow a concert inger to appear in character upon their platform, but they do not hesitate to give t up to the author of a work so vile that it is under the ban of the law."

ADMINISTRATIVE TYRANNY.

In the House of Commons, on Monday the 5th inst., Mr. Wm. Redmond called the attention of the Government to the language of Major Darcy, J. P., at the Irwinestown petty sessions on the 8th of February. Major Darcy said; "He would know how to deal with members of the National League if they were brought before him, even if there never was a Coercion Act in force." This same magstrate had applied to the magistrates of the district to recommend the Lord Lieutenant to suppress the Lesgue in the district, but they refused to make such application because the district was tranquil and law abiding: whereupon he made use of the objectionable remark above quoted. It is the custom of the Government to call the attention of the Lord Chancellor to such threatening language when made use of by magistrates in the exercise of their judicial functions, but on this occasion Colonel King-Harmon on behalf of the Government refused to take any action, and said that "if any person felt himself aggrieved by this language he is at liberty to appeal to the Lord Chancellor." Thus together to listen to such absurdities as when the right administration of the law are served out to them by this Fulton. in Ireland is in question, the Government he explained that, with individual interpretation, which must are served out to them by this Fulton. In Ireland is in question, the Government most distinguished of its historians, thus for the difference in name manifest itself in divisions, and we can yet it appears that there can be found in refuses to fulfill its duties, leaving it to leading to the belief that the impartial private individuals to take the ini if they see fit, and we all know what kind of justice private individuals would get if they moved in the matter.

It is such gross neglect of duty, on the part of the Government, which renders law in Ireland a mere instrument of oppression, and which exposes the law to be regarded as "a mockery, a delusion, and a snare." How can it be expected that there will be respect for the laws when they are prostituted in order that the people of Ireland may be persecuted according to the whims of every Jack-inoffice? Yet we have been frequently assured by Lord Salisbury and other members of the Government that Ireland is ruled by the same code which applies to

England and Scotland. This case is but one of many which are constantly recurring to prove that Ireland will never be properly governed until she

governs herself. Another instance of this is to be found in the conduct of Colonel Turner, the divisional magistrate of Clare, one of the numerous counties of Ireland which are remarkably free from all crime. He sent policemen to a number of priests to warn them that if political meetings were held in their parlahes, extra police would be placed in the parishes, and the district would be charged with the cost of maintaining them. And that this threat was no empty vaporing is made clear by the fact that in one locality, at least, it was put into execution. Four policemen were billeted upon Sixmilebridge, merely because a meeting was held there to listen to an address delivered by Mr. Snelling, an English workingman's delegate. There was no disturbance of any kind resulting from the holding of the meeting, yet the locality is burdened with this extra police force, merely because the policy of the Government was disapproved at the meeting, and by the refusal of the Govreaders are already acquainted with his character. His book is said to be for the unlawful acts, even when interrogated This declaration of His Lore received with cries of "shame."

virtually declared that they approve of these tyrannical proceedings. The mere fact that such things are possible, is the strongest proof of the necessity for Home Rule.

What adds to the iniquity of all this is the fact that Colonel Turner declared that the statement of *United Ireland* that any such meeting shall have been held, is to

be taken as sufficient ground for inflicting this injustice, though Mr. Balfour publicly stated in the House of Commone that the meetings published in United Ireland are mere myths. Of course every one knows that this was one of Mr. Balfour's falsehoods, which are uttered by him without stint, but in the face of such a statement, common decency would dictate that the fact of the meetings being published in that journa hould not be made the excuse for inflicting upon a community the gross injustice which it is threatened.

Such administration of the law is quite on a par with the antecedents of the Salisbury · Balfour - Castlereagh - Government; just what was to be expected from a Government which could endeavor to degrade Mr. Wm. O'Brien by treatment worse than that accorded to convicted felons, and could then have the hardihood to make coarse jekes about their depriving of his clothes a gentleman who is as much their superior by his ability, as by the justice of the cause he represents. We need not now enumerate the other many acts of meanness and oppression of which this Government have been guilty: but England will feel the consequences of them when she will wish to recruit her army. The men who were foremost in the field when her battles had to be fought in India, in the Crimea, Egypt, and South Africa cannot be expected to exhibit much enthusiasm when they see every day at home in what estimation this worst Government of the century holds Irish.

THE HOME RULE MOVEMENT AT

The English Universities have always been looked upon as hotbeds of the Coercion policy with which Ireland has been treated by a benign Government. The banquet held by the Oxford University Home Rule Union in Oxford Town Hall, on the 3rd inst., has, on this account, been looked to with great interest, as showing the progress of public opinion in the matter of doing justice, at last, to Ireland. It has been the boast of the Unionists, and superciliously so of Lord Hartington at the Unionist demonstration in Leinster Hall, Dublin, last December, that all the rank and wealth and intellect of the country are with the Government in their harsh treatment of Ireland. It is therefore encouraging to find that the intellect of Oxford is not all on the side of Coercion. The University Home Rule Union already numbers five-hundred members, and many of them are some of the most distinguished men of the institution. It is remarkable that the Nome Rulers of the University include the leading to the belief that the impartial student of the relations between England and Ireland will arrive at the conclusion that Home Rule is necessary for the welfare and prosperity of the country.

The demonstration at the inaugural banquet was of a most enthusiastic character, and unexpected as was such a result it was quite a surprise to the supporters of the Government. Professor Freeman presided. Lord Ripon made a most telling speech against the reat laughter, he supposed he and his auditors "ought to take up a very humble

"He would take the policy of their opponents first, and they would see what they had done in the eighteen months during which they had enjoyed political power, and the full effects of carrying out that policy."

He then showed that it was this policy which had produced the disgraceful scenes in 1886 which had made Glenbeigh and Bodyke a byeword in the land. The Plan of Campaign is another fruit of their policy, because it was the result of the evictions which had disgraced the Government of the country during that winter. The Coercion Act is also the result of their policy; for there would be no Glenbeigh and Bodyke evictions, no Plan of Campaign, no Coercion Act, if they had simply done what was pressed upon them by a vast majority of the Irish representatives in Parliament.

He had made enquiries into the manner n which the Coercion Act had been carried out, and men of judgment and long experience had informed him that of all the Coercion Acts which had been inflicted on the country, they knew of none that was dministered with such bitterness and fierce spirit as was exhibited by the Executive in administering the present Act.

This declaration of His Lordship was

To show the effect that a policy of condilation would have, he appealed to the towards Englishmen since the policy of Home Rule had been inaugurated.

He concluded with this earnest appeal:

"The manner in which the Coercion Act is being administered is irritating to the last degree, yet the people met it with a calmness and a patience of which it is difficult to say too much, a patience and a calmness based on a new-born confidence in the British people. (Applause.) It was a phenomenon unknown before during the many centuries of connection between England and Ireland, but that it exists now no man who has been in Ireland can deny." (Cheers).

The new light which is thrown by this demonstration upon the acutiments. He concluded with this carnest appeal

demonstration upon the sentiments entertained towards Ireland in such an well calculated to strengthen the bonds of amity between the people of the two countries, and the speech of Sir Charles Russel, M. P., which followed, was equally calculated to produce a similar effect. S Charles acknowledged that like other nations, his fellow-countrymen, the Irish have faults, but to a considerable extent these are faults which have been fostered by the evil condition under which they had lived: "But they are a people endowed with great and noble qualities, and in the midst of their poverty and their difficulties, he thought in purity of domestic life and in love of kith and kin, they might compare with the noblest people of the land. (Loud cheers.) They had given generals to the army, aye, and armies to generals. They had given statesmen to the Council, and Governors to the colonial dependencies. Such a people have a claim to that self-government which they demand with one voice."

EDITORIAL NOTES.

THE Irish Societies of Detroit have in a most praiseworthy manner decided on giving to the House of the Good Shepherd the proceeds of their St. Patrick's day barquet.

THE number of pilgrims who went to Rome to celebrate the Pope's Jubilee is estimated at over 64,000, and they are still going. It is authenticated that there were over 36,000 Italians alone.

His Holiness, Leo XIII., has declared recently that he will not, in the future, recognize any claims for ecclesiastic preferment, no matter how strongly the person may be recommended, when the question of national preference is made THE superstition of the "faith cure" has

again proved itself to be a fatal delusion. At Beloit, Wisconsin, Mr. and Mrs. Wesley Bibbins tried it on a sick child, to whom they would not allow any medicine to be given. The result was the death of THE District Attorney of Chicago has

inspected Justin D. Fulton's book, and has come to the conclusion that it is unfit to be read. The attorney also states that if Fulton does not modify his lecture he will incarcerate him in jail. This is a step in the right direc-

version to Catholicity of Mr. Couder, an Anglican olergyman of London, and his wife, has created great sensation in English Protestant circles, as he was regarded as one of the most gifted and intellectual men of London.

FROM Mesers. T. O'Brien & Co., Booksellers, St. John, New Brunswick, we have received a neat little book, entitled, "The Lays of Tullamore," being course which the Government thinks a number of excellent poems written by proper to pursue: though, he said, amid the Right Hon. T. D. Sullivan while confined in that prison. Judging from the spirit and style of some of these producposition in the presence of such superior persons" as the Coercionists, who glory in having a monopoly of the intellect of the country. He said: his house. Our readers can optain one by writing the firms name above, and enclosing 25 cents in stamps or scrip.

WILFRID BLUNT has written a letter to the London Times recounting in detail the date and hour and the words that passed between himself and Mr. Balfour, Chief Secretary for Ireland, when the latter said that the Home Rule movement was supported by half a dozen men whom he and would collapse if, as he expected they through fear of prison fled the country. If they were imprisoned he said, they would get such severe hard labor that those without strong health would be unable to stand it. Mr. Balfour said he was sorry for Mr. Dillon as there was some good about him. But he would get six months' hard labor, and as he was in bad health the punishment would kill him. Mr. Blunt says he understood the Chief Secretary's words to be intended to be somewhat of a warning to himself, and through him to the Parnellites. He again challenges Mr. Balfour to say whether his statement is correct, and declares that if he denies the language attributed to him he will bring testimony to corroborate it.

The feetival of St. Patrick was calebrated here this year. An enterment consisting of concert and lecture held in the Opera House the evening yions under the auspices of the 6 M. On Saturday morning High Mass calebrated by Rev. Father McEvay, postifice. The sanctuary was beaut decorated and adorned with banner toons, etc. A full choir was in attentions, etc. A full choir was in attention and green badges and shamrocks observed on every side. His Locasisted at the throne, wearing a real rock, which arrived the day before and fair from his own native fields of banks of the Shannon. Immediater mass he arose and spoke for an hour on the life and labors. Apostele of Ireland, and on the fruits Apostolic labors as seen in the tion of the people at home and diffusion of the faith by the instrumity of the Irish people througho English-speaking world. In concerning the warned them against certain tempand exhorted them to be true to the and teachings of the Apostles and itate the virtues of their forefathe and exhorted them to be true to it and teachings of the Aposties and itate the virtues of their forefathe the evening the bishop left for L celebrating mass on Sunday in there at Loretto convent and lectithe church in the evening on "Fel Fatherland" for the benefit of the of St. Vincent de Paul. The was highly appreciated arge audience, many of whon Protestants. Benediction Protestants. Benediction of Blessed Sacrament followed, and preparations were being made to nate the altar, His Lordship, for formation of his Protestant hearest hort but instructive discourse Real Presence and the significant Real Presence and the significance the ceremonies that accompany tion. Next morning the feast Joseph was celebrated by His I who said Mass at Lindsay, and addressed a deputation Society of St. Vincent de and returned to Peterborough part in other celebrations. In the noon at 5 o'clock His Lordship gediction and addressed the pupil Convent Notre Dame. Later awening he assisted at a meeting the convent of the second of t evening he assisted at a meetin young men selected as Cathedra young men selected as Cathedra who were entertained at suppe parochial house by Father McEv young gentlemen, to the nu twenty-one, assembled at His Lordshlp presiding, tely after supper a entertainment under the directory Douglette was held entertainment under the dir Professor Doucette was held, mental music on the organ, vi-clarionette by Prefessors and Oliver, together with song tions and readings by the jour men, made a most interes gramme. The young men were with the Bishop, who had a k and a friendly greeting for e and a friendly greeting for et the well deserved complime bestowed on them for the order now observed in the under their management stimulate them to conti-good work so happily inaugure poor, neglected and careless women who walked for miles only to linger around the obstruct the aisles, are now consented and delighted at the attentions paid them by we and polite young gentles are ready Sunday after to escort them without one of the twenty-four one of the twelfy-loar now known as reserve Many a poor woman is heard boys and the Bishop too whilst men are ready to declare that look like the same church at a are all on an equality now."
Sunday His Lordship is observed going quietly to the from one is left out or allowed to stand in the porc he finds no pleasure in prea all his people are in their p evidently acting in the spirit Master, who once said of aciemn occasion, "Make t IN THE BISHOP'S HO

Monday was St. Joseph's 1 pupils of the Convent of the de Notre Dame prepared, un-ful superintendence of Mother an excellent musical review His Lordship Bishop Down named "Joseph" in rememb named "Joseph" in remember patron saint. The enterty postponed till Tuesday even programme appended was re Bishop was present and acknown compilment by an addressing it by granting a half-h pupils. Rev. Fathers McE pupils. Rev. Fathers McE kins were also present. An the programme who deserved tion for the manner in who formed their parts are Misse Cabe and Stratton. Follow gramme as furnished: PROGRAMME.

Entree...
Duet—"Welcome Song"
"Martha" K. Mahone "La Chatelaine"....L, Gree "Batoche Polka......I. Me

'The Harp of Tara..... Love's Young Dream ".... Chorus—"On! gaily, we sing

Finale—"St. Patrick's Day, On Palm Sunday real pattime introduced here) blessed by the Bishop, when the people in Euglish the Passion of our Lord. I celebrated High Mass an Evay read the Papal Brieto alms to be offered on aid of the holy places in

Special to the CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

The festival of St. Patrick was duly celebrated here this year. An entertainment consisting of concert and lecture was held in the Opera House the evening previous under the auspices of the G.M. B. A. On Saturday morning High Mass was celebrated by Rev. Father McEvay, coram pontifice. The sanctuary was beautifully decorated and adorned with banners, festoons, etc. A full choir was in attendance and green badges and shamrocks were observed on every side. His Lordship assisted at the throne, wearing a real shamrock, which strived the day before, fresh and fair from his own native fields on the banks of the Shannon. Immediately after mass he arose and spoke for about an hour on the life and labors of the Apostle of Ireland, and on the fruits of his Apostolic labors as seen in the devotion of the people at home and in the diffusion of the faith by the instrumentality of the Irish people throughout the English-speaking world. In conclusion, His Lordship congratulated his faithful people on the religious manner in which they were celebrating the feat; warned them against certain temptations and exhorted them to be true to the faith and teachings of the Apostles and to imitate the virtues of their forefathers. and exhorted them to be true to the faith and teachings of the Apostles and to imitate the virtues of their forefathers. In the evening the blabup left for Lindsay, celebrating mass on Sunday morning there at Loretto convent and lecturing in the church in the evening on "Frith and Fatherland" for the benefit of the Society of St. Vincent de Paul. The lecture was highly appreciated by a large audience, many of whom were Protestants. Benediction of the Blessed Sacrament followed, and whilst preparations were being made to illuminate the altar, His Lordship, for the information of his Protestant hearers, gave a short but instructive discourse on the formation of his Protestant hearers, gave a short but instructive discourse on the Real Presence and the significance of all the ceremonies that accompany benediction. Next morning the feast of St. Joseph was celebrated by His Lordship, who said Mass at Lindssy, received and addressed a deputation of the Society of St. Vincent de Paul, and returned to Peterborough to take part in other celebrations. In the afternoon at 5 o'clock His Lordship gave benediction and addressed the pupils at the Convent Notre Dame. Later in the evening he assisted at a meeting of the young men selected as Cathedral ushers, who were entertained at supper at the parcehig house by Father McEvav. The young men selected as Cathedral ushers, who were entertained at supper at the parochial house by Father McEvay. The young gentlemen, to the number of twenty-one, assembled at table, His Lordship presiding. Immediately after supper a musical entertainment under the direction of Professor Douestte was hald. entertainment under the direction of Professor Doucette was held. Instru-mental music on the organ, violin, and clarionette by Prefessors Doucette and Oliver, together with songs, recita-tions and readings by the joung gentle-men, made a most interesting programme. The young men were charmed with the Bishop, who had a kind word and a friendly greeting for each, and the well deserved compliments. will be them to continue the good work so bappily inaugurated. The poor, neglected and careless me and women who walked for miles to church only to linger around the porter and obstruct the siales, are now comfortably seated and delighted at the unusual attentions paid them by well-dressed and polity young gentiemen, where the control of the control

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Monday was St. Joseph's Day, and the pupils of the Convent of the Congregation de Notre Dame prepared, under the skilful superintendence of Mother St. Aubert, an excellent musical review in honor of His Lordship Bishop Dowling, who is named "Joseph" in remembrance of the patron saint. The entertainment was neetpoped till Tuesday avening, when the patron saint. The entertainment was postponed till Tuesday evening, when the programme appended was rendered. The Bishop was present and acknowledged the compliment by an address, supplementing it by granting a half-holiday to the pupils. Rev. Fathers McEvay and Rudkins were also present. Among those on the programme who deserve special mention for the manner in which they performed their parts are Misses Begley, McCabe and Stratton. Following is the programme as furnished:

also announced the order of functions for Holy Week. His Lordship exhorted the faithful to sanctify the week and to avail themselves of the presence of so many visiting clergy to prepare for the Easter Communion. The Bishop has been requested to bless the oils also for the diocese of Kingston in the absence of Right Rev. Dr. Cleary. Most of the diocesian priests are expected to take part in the solemn functions of Holy Thursday.

Oar Bishop and clergy were all sorry to hear of the accident that happened the beloved bishop of London, but rejoice to learn that it is not of a serious character, and that he will soon be able to return in good health to receive the affectionate greeting of his clergy and people.

ST. PATRICK'S DAY

AT CHATHAM.

The Day was honoured here by the celebration of High Mass, at which Rev. Fatner Michael, O. S. F., officiated, and a concert and lecture in the evening in the Grand Opera House, which was crowded to the doors, every available seat or bench being occupied. It commenced with a grand chorus, "Viva Hibernia," Gilsinn, by Misses Russel and Smith. Then followed a pisno solo, "Misserere" of Gottschalk, by Miss Simmons. Prof. Tinnette of Detroit played on the violin with great sweetness of tone and easy execution, the 1st air, varied, of Ch. Danela. He was accompanied with piano arrangement, by his son, a boy of twelve. Miss Smith then sang "When the Flowing Tide Comes in," by Millard, after which the lecturer of the evening was announced by Rev. Father William, O. S. F., P. P. The latter stated that as the lecturer was already known to most of those present the introduction would be brief. He would merely announce Rev. Father Flannery, St. Thomas, the lecturer, and "Iteland's Poet, Tom Moore," the subject, which he knew was in good hands, and would prove both a pleasure AT CHATHAM. father Flannery, St. Thomas, the lector of St. ordship, received of the Paul, to take the feather Flannery spoke for all to hear. Rev. Father Flannery spoke for an hour and a half on the character, genius and excellence of Thomas Moore, Erin's national bard. He declared that as a lyrist Moore has no peer either in the English or any other language, and showed how Moore in his Irish melodies portrayed the chief characteristics of Irish nationality, which he declared to be great respect for purity of lite in maidenhood, conjugal fidelity, hospitality, love of religion, patriotism and toleration. Proofs of each were abundantly given and beautiful passages from Moore's Melodies quoted in illustration of each point. A hearty vote of thanks, amid loud cheers, was tendered to Father Flannery at the close of the lector of the characteristics of instrumental trio. Irish airs, by Misses Moore's Melodies quoted in illustration of each point. A hearty vote of thanks, amid loud cheers, was tendered to Father Flannery at the close of the lecture, and the concert continued with instrumental trio, Irish airs, by Misses McGonegal, Colier and Sickelsteel; duet, "The Last Rose of Summer," by Misses Smith and Pulver, and "The Mocking Bird," Xylphone solo, by Prof. Tinnette. "Oft in the Stilly Night" was also beautifully sung by the Giollian class, twelve young convent girls singing in chorus. Then came a drama entitled "My Aunt's Heiress," in two acts. It was very well performed by the following dramatis persona: the Misses Strasburg, Rathbun, Weeks, Beaubien, McLaughlin, Sullivan, Pease, Hollister, and F. McDonell. Everybody admits this to have been the most eminently successful entertainment ever given by amateurs in the city of the lecture. Thomas audience, of which all are hopeful, there is no hall or church in this city capable of accommodating the hopeful, there is no hall or church in this city capable of accommodating the hopeful, there is no hall or church in this city capable of accommodating the hopeful, there is no hall or church in this city capable of accommodating the hopeful, there is no hall or church in this city capable of accommodating the conwmodating the cowds that would assemble to hear him. Mr. J. H. Coyne, solicitor, late candidate for parliamentary honors, in a very neat specie and vote of thanks to the lecturer. Mr. W. P. Reynolds, of the Molsons Bank, seconded the motion. It was put from the stage by Rev. Father Flannery, and carried with tumultuous applause.

The other features of the entertainment were instrumental pieces by Miss Aggie Brycelaud and Florence Earley, two songs by Miss Lettitis Gleeson, of London, who was well received and encored each time. She was accompanied by Miss E. Clarke, organist, Mr. T. Moriarty sang, "I'm Dinny Blake from County Clare," and "An Irishman's to constitute the successful entertainment ever given by amateurs in the city of the following

give even a synopals of the sermon, but his remarks were very pointed and delivered with telling effect. Father Bayard's annual concert was deferred till the following Monday evening. Our Catholic concerts have always drawn good houses and presented excellent programmes, but this year, the matter having been taken in hand at an early date, the programme presented to a house crowded to the doors was far in advance of that of previous entertainments, Mrs. E. M. Murphy, of Hamilton, Miss Bella McDonald, of Ingersoll, and Miss Kate Landy, of Woodstock, were the foreign talent secured. The local talent consisted of Mr. A. B. Henderson, Dr. Clement, and the juvenile classes trained by Mrs. Captain P. Broderick, formerly Miss Kate Hughson, of St. Thomas. The concert was opened by the 27th Batt, orchestra playing a selection of Irish aire, after which came a chorus by sixty little girls, dressed in white and green and ranging in age from five to thirteen years. They acquitted themselves admirably, four of the young-est coming to the front of the stage and dancing "St. Patrick's Day" so gracefully that they were loudly applauded. Miss Bella McDonald sang for the most part Scottish songs and pleased the audience immensely. Her singing of "Within a Mile of Edinbro' Town" and "The Last Rose of Summer," was very fine. She responded to encores each time. Many would be glad to hear her aing here again. Miss Kate Landy sang the "L'ardita Wiltz," and "The Kerry Dance." She was encored and responded. She has a good voice, but on account of her youth lacks self-confidence, Her rendering of the "Kerry Dance." She has a good voice, but on account of her youth lacks self-confidence. Her rendering of the "Kerry Dance." She was encored and responded. She has a good voice, but on account of her youth lacks self-confidence. Her rendering of the "Kerry Dance."

on a See-Saw representing the school ground and singing a school song was really good. Mr. A. B. Henderson never appeared to better advantage. His voice was excellent, his selections appropriate and style entertaining. The audience was quite enthusiastic over his singing and demanded his reappearance after each number. In a duet he was ably assisted by Dr. Clement. The "Lime Kiln Band" was a grand success, a real treat to the house. It was formed of sixteen little boys in costume. Their local song composed for the occasion provoked a great deal of merriment, but laughter became perfectly irresistible at the comical manner in which Oscar Bohannon, a boy of seven years, delivered his solo. The Band was twice recalled and on its reappearance was enthusiastically greeted. The children of the Band, See Saw. and chorus all belong to our Separate Schools. Mrs. Capt. Broderick, who had them in training for more than a menth, is certainly deserving of the highest praise for the success which crowned her efforts to present a splendid feature to the best concert ever given in Sarnia.

Special to the CATHOLIC RESORD.

AT ST. THOMAS.

AT ST. THOMAS.

The day was celebrated here with low mass at 7.36 a. m. at which many children and grand children of St. Patrick attended and received Holy Communion. Migh Mass commenced at 10, Rev. J. Cooke officiating. The school children, with organ accompaniment by Miss Celia McNulty, sang "All Hail to St. Patrick" and other appropriate hymns. The sermon was preached by Rev. Father Michael Cummings of Fletcher, from the text "Blessed is the rich man that is found without blemish: and that hath not gone after gold, who is he and we shall praise him? for he hath done wonderful things in his life." (Eccl. xxxi., 89) At the conclusion of the sacred services, Rev. Father Fiannery, P. P., announced that as he was leaving for Chatham to deliver a lecture that evening and for other reasons, the

for Chatham to deliver a lecture that evening and for other reasons, the annual St. Patrick's concert would not be held until Monday evening.

The chief feature of the entertainment on that evening was the grand, elequent and instructive lecture, given by Very Rev. Chas O. Reilly, D. D., treasure of the Nexiconal Legue of America. Rev. Chas O. Reilly, D. D., treasurer of the National League of America. For over an hour and a quarter did that eminent divine discourse in chaste, elegant and flowing periods on the mission, character and destiny of the two great reaces, Celt and Saxon, and of the ultimate and inevitable triumph of the former over the latter. Dr. C. O. Reilly's lecture is a theme of universal praise, and should his reverence again favor a St. Thomas audience, of which all are hopeful, there is no hall or church in this city capable of accommodating the

time, I think is not far distant. The movement for the repeal of the Union was commenced by Daniel O'Conneil. It was followed up on other lines by Isaac Butt, and brought to a climax in Ireland in our day by Charles Stewart Parnell. Now that it has been sanctioned by the greatest English statesman of this or any other age, William Ewart Gladstone, and endorsed by the English Democracy, the oldest amongst us may well hope to live to see the old House in College Green restored to its legitimate uses, the tears wiped from the eyes of the Niobe of nations, and the sun of freedom and prosperity shining with undimmed lustre over On the eve of St. Patrick's Day in Peter-boro' Mr. M. F. O'Donohue, who is so well-known as a lecturer and a gentleman well-known as a fecturer and a gentleman of literary attainments, delivered an able address on "The Rise and Fall of the Irish Parliament." The following is repro-duced from the Peterboro Review; Com-mencing with the history of the Irish Parliament at the time of the Anglo-Norman invasion, the vicissitudes of that body were traced down to the last sitting. The first trace of the Irish Parliament was the were traced down to the last sitting. The first trace of the Irish Parliament was the assembly at Tara, in the fifth century, the first English Parliament at Liemore, under Henry II., more interest centering under the Parliament of Edward III. He said: The Parliament of Dublin passed the articles of reform and then began a long series of atrocties. At the same time an assembly was held at Kilkenny by the Anglo-Irish party and a protest was sent to the King. Edward invited the Irish Parliament to confer with him, but they refused, and the coalition was thus checked. At all times the masses of the Irish people objected to parliamentary union. He rapidly sketched the Parliament of the throne, whom the Irish foolishly took up, as they afterwards foolishly did with the pusilianimous James II. In 1495 it was ordained that Irish bills had to be first submitted to the Kiug, and Ireland staggered under this incubus until Grattan and other partiots relieved her of it in 1782. To save themselves from Anglo Irish ravages the Irish gave up their land to the King and re-AT GALT.

The anniversary of Ireland's patron saint was celebrated in St. Patrick's church, Galt, on Sunday evening by a sacred concert and lecture. Long before the hour announced for the opening of the programme the church was well filled, the audience consisting of, not only the members of the congregation, but persons of every religious denomination in the town. Rev. J. J. Murphy, of Hamilton, who was to deliver the lecture, was prevented by illness from fulfilling his engagement, but Rev. J. Lennon, pastor, was equal to the occasion, and although having very little time for preparation—as the telegram announcing Father Murphy's inability to attend was received late on Saturday evening—delivered an eloquent and impressive address suitable to the occasion. After apologizing for Father Murphy's absence he proceeded with his discourse. He said as the concert was a sacred one it was quite appropriate that the lecture should be in harmony. He explained the difference between the honor paid to God and that

preach the doctrines of Christ. On his return to Ireland in 432, as an apostle, how he found the high king, princes, bards and minstrels assembled within the waits of Imperial Tars, discussing national affairs, for Ireland, though pagan, was a great nation, her children intelligent and learned—how this holy saint, after travelling thro'all parts of the Island, founding churches and monasteries and consecrating bishops, successfully accomplished his mission. He fixed his metropolitan See at Armagh, where he also established a monastery—the happy success of his labors costing him many persecutions: He not only converted the whole island by his preaching but cultivated this vineyard with so fruitful a blessing as to render this lale a most flourishing garden in the Church of God.

For centuries after this the religion of Ireland was the clary of the world, and of Ireland was the clary of the world, and of Ireland, and he judged from indications that the change would not be long in coming.

Dr. Burns, in acknowledging the vote of thanks, asked every Irishman who flourishing garden in the Church of God.
For centuries after this the religion
of Ireland was the glory of the world, she
excelled the rest of the Christian world
in learning and sanctity, her scholars and
saints becoming the teachers and evangelizers of Western Europe. The coming of
the Danes and their glorious defeat at
Clontarf was briefly told, how her dark appointed. Charles I. took advantage of a flaw in the title to the land given by the crown to the people, and without considering their common law title seized the land. He referred to the duplicity of the Stuart Kings, and to the loss of the Irish in the death of Owen O'Neil. Upon the restoration of Charles II, the Irish again had hopes, but they were rudely dispelied. The commerce of Ireland was suppressed by the prohibition of the import of Irish cattle, which bore iheavily on the people. James II, called together what was known as Tyrconnell's Parliament, which was remarkable for its spirit of liberty, but James was an Englishman at heart and the repeal of poyning's law was defeated through his influence. He referred to the treaty of Limerick, which he said was broken. Under William III, the Catholics were kept out of the Parliament by Clontarf was briefly told, how her dark days began when Henry II., the murderer of Thomas A'Becket, invaded her shores under pretense of religious zeal. In the reign of Henry VIII, when the Protestant Reformation broke out in England, Ireland suffered great misery and persecution, for her children remained faithful to the pure teaching of their noble Apostle. The Irish had nothing to be ashamed of, on the contrary they should be proud of their country. An Irishman who is ashamed of his country will doubtless lose his Faith. The rev. lecturer then in forcible and eloquent language described the state of Ireland at the present time, what her people needed to forcible and eloquent language described the state of Ireland at the present time, what her people needed to make them happy and contented. They were merely asking for the same privilege we possess in Canada, the power of making her own laws, not separation from England, as her opponents liked to represent it, but to gain by peaceful agitation what she has so long and so patiently struggled for and in which she has the sympathy of all nations who are true lovers of freedom. The time will come, must come when all friends of Ireland will rejoice with her in the possession of that of which they have been so long deprived, the right of self-government. The address was highly appreciated and pronounced one of the best ever given in Galt on the same subject. The choir of the church was out in full force, and assisted by Miss Johnsson and Mr. Geo. Fieming of Brantford, rendered part of the "Gloria" from Mozart's 12th mass; a "Tantum Ergo" by Lambilotte, and "Lauda Sion," Lambilotte, in good style, the deep bassos of the men telling with fine effect. A duett, "O Salntaris" by Miss Johnson and Mr. Fieming, was very much admired. The solos sung by Miss Johnson broken. Under William III. the Catholies were kept out of the Parliament by the form of the oath which members had to take, and in 1692 the Parliament was exclusively Protestant and remained so to the end. William was personally tolerant in matters of religion, and the severity practiced in Ireland was not inspired by him, though additions were made to the penal laws. He referred to the writings of Molyneux, which were burned. Molyneux claimed that the English and the Irish Parliaments were co-equal, and that was what they now wanted to establish as far as possible on a firm basts. In the reign of Anne the Irish House of Lords was shorn of its power. He spoke of the writings of Anne the Irish House of Loras was shorn of its power. He spoke of the writings of Swift, and the tactics of Walpole. The Irish were deprived of votes, the Protestant dissenters did not fair much better; and both emigrated in large numbers. Lord Chesterfield's Administration was apply segring and he left with the blass. Lord Chesterfield's Administration was well received, and he left with the bless ings of the people. When the English sent an Administration disposed to do justice they were always well received, as was shown by the demonstrations of favour made when Lord Aberdeen and Mr. Morley were in Ireland. He recited a poem descriptive of the part the Irish regiment took on the side of the French at the battle of Fontenov, and King George's reported words, "Carsed be the laws that deprive me of such subjects." He then referred to the efforts of Malone and other leaders, and to Grattau and Flood, and the repeal of Poyning's law. Ireland had not responsible governduett, "O Salntaris" by Miss Johnson and Mr. Fieming, was very much ad-mired. The solos sung by Miss Johnson mired. The solos sung by Miss Johnson displayed her voice to good advantage. Mrs. Wm. Cunningham, of Galt, sang "Ave Maria", Millard, in her usual effective manner. "Pro Pecatus" and "Calvary" by Mr. Fleming, were well sung. Miss Cox, organist of the church, played the accompanions. sung. Miss Cox, organist of played the accompaniments. Special to the CATHOLIC RECORD.

before eight o'clock every lower part of the Opera House was occupied, and it taxed the gallery and

Mr. R. H. Nicholis.

Every number on the brief programme was thoroughly appreciated and each of the singers was recalled and responded graciously. Dr. Sippi seemed to be the favorite with the greater number present, but the manner in which the Brantford singers performed their parts must have convinced him that he was in good company on that programme.

When the curtain rose for the lecture

perity shining with undimmed lustre over a disenthralled, a rejuvenated, and a loyal because a contented freland.

Special to the CATHOLIC RECORD.

AT GALT.

When the curtain rose for the lecture there were seated on the platform a number of prominent clerical and lay gentlemen of the sity. The mayor, Mr. C. B. Heyd, occupied the chair, and near him were Rev. Father Lennon, Rev. Dr. Coebrane, (Zion Presbyterian church) Kev. G. M. W. Carey, M. A (First Baptist church) Rev. J. F. Lennon, Galt; exmayor Henry, Sheriff Scarfe, H. McK. Wilson, Q. C., and the lecturer of the evening. In introducing the lecturer the mayor expressed his sympathy with those who were struggling for constitutional government in Ireland and his belief that their efforts would be successful in the near future.

phy's inability to attend was received late on Saturday evening—delivered an eloquent and impressive address suitable to the occasion. After apologizing for Father Murphy's absence he proceeded with his discourse. He said as the concert was a sacred one it was quite appropriate that the lecture should be in harmony. He explained the difference between the honor paid to God and that given to the saints—described the condition of Ireland before the introduction of Christianity, related the story of St. Patrick's captivity in Ireland, how he was providentially prepared for his ordination to the priesthood and his commission from Pope Celestine to near future.
Rev. Dr. Burns was received with the

Dr. Burns, in acknowledging the vote of thanks, asked every Irishman who heard his voice, if he would not lay aside all sectional feeling towards such of his countrymen as did not agree with him. If he could make his countrymen in Brant; ford united he would never be sorry for having come among them.

ford united he would never be sorry for having come among them.

After Mr. Wilsen had been called to the chair Rev. Dr. Cochrane moved a vote of thanks to the Mayor for his conduct in the chair, and said that because the people of Iroland were Catholics was no reason in his opinion for denying them the right of self-government. As Scotchman he knew that his own countrymen had suffered in the clearances on the estates of the Dukes of Sutherland and Argyle. After a few humorous hits he sat down amid a wild wave of appliause.

applause.

Rev. Mr. Carey seconded the motion and expressed his good will to ireland and her cause in a few kind, serious

The Mayor responded, and the audience sang "God Save the Queen" and Ray, Dr. Burns was the guest of Ray.

Among the clergy present, besides those mentioned, were Rev. Fathers O'Reiliy, of Macton; O'Connell, of Paris; Cosgrave, of Elors; Toooy, of St. Basil's; and Rev. Dr. Beattle, of First Presbyterian Church, and Dr. MacIntyre, of Brantford Ladies' College.

AT WINGHAM.

AT WINGHAM.

A magnificent audience, sympathetic, appreciative and enthusiastic, and a full and well rendered programme made Monday evening last one to be looked back upon with gratification by the C. M. B. A. of Wingham. As the delighted audience again and again manifested its approval in hearty bursts of applause, it is reasonable to suppose that the promoters of the enter-tainment had their gratification intensified. tainment had their gratification lutensified. To say that the concert was a pronounced success is putting the fact mildly. Mr. P. B. Flanagan genially presided. His opening speech was neat, appropriate and effective. He clearly pointed out a prominent national characteristic of the Irish people as extreme devotion to their country in prosperity and adversity, in earlier and later times. The proverbial Irish wit was also referred to and illustrated. He feelingly and intelligently reviewed the present unhappy condition AT BRANTFORD.

The feast of St. Patrick was observed in Brantford in a befitting manner in this year of grace. On the morning of the Emerald Isle and the efforts being made by "England's greatest statesman," "the Grand Old Man," and many approached holy communion. A choir of children sang a number of sweet simple hymns, among them "Hibernia's Patron Saint, All Hail," and as the people finished their devotions they departed amid the well loved strains of "St. Patrick's Day." Rev. Father Lennon preached in Toronto to the people of St. Mary's parish in the morning, and in the evening lectured at Niagara Falls for Father Feehan's church. On the evening of the 19th our annual entertainment was given, and its success is a source of pride and gratification to our people. The fame of Rev. Dr. Burns, of Hamilton, called out a diverse audience; and at a later stage captivated their hearers in their splendid rendition of the A.B.C. duet. Their coolness, accuracy, and proficiency at so early an age bespeak the A. B. C. duet. Their coolness, accuracy, and proficiency at so early an age bespeak a promising future and careful and patient training, "Pretty little Primrose" was pleasingly and effectively sang by Miss E. Billingsley. Mr. Geo. W. Cline, leader of the choir in the Zion Church, Hamilton, sang the "Shamrock, Rose, and Thistie," with all the vigor and pathos of a patriotic son of the Green Isle. At a latter stage, with his fine clear voice, full of compass and disciplined power, he most effectively and disciplined power, he most effectively rendered, "The Isle that's Crowned with Shamrocks," and that other noble and undying selection, "The Death of Nelson." Miss Ida Flanagan, with splendid expression, energy and a good voice, gave "Barney O'Hea," and with spiendid expression, energy and a good voice, gave "Barney O'Hea," and with equal emphasis and acceptance, later on, "The Blarney." Stirring in sentiment and captivating in air, "The Pilot Brave," was rendered in fine voice and with vigor, and feeling, by Messra. Geo. W. and J. A. Cline. With genuine perception of the sentiment of the piece, good dialectic ability, clearness and appropriate gestures, Dr. McKenzle recited "Shamus O'Brien." Miss Lills O'Connor. of Brussels. in "Half. Dr. McKenzte recited "Shamus O'Brien."
Miss Lilla O'Connor, of Brussels, in "Halfpast Kissing Time," and "Rock-a-by
Baby," did herself justice and realized the
expectations of her admirers, as a sweet
singer. The beautiful and pathetic
melody, "the Harp that once through
Tara's Hall" and "Jessie's Dream,'
was tenderly given by Miss Duffy, of St.
Augustine. In true Irish style and in his
own inimitable way, Mr. F. W. Tanner,
of Blyth, rendered several humorous own inimitable way, Mr. F. W. Tanner, of Blyth, rendered several humorous character selections. Mr. L. Flanagan, in "Miss Fogarty's Christmas Cake," and more especially in "Where the Grass Grows Green," did credit to himself and greatly pleased the audience. The performance of Mr. M. Morkin, of London, in Irish jgs, immensely pleased the young and surprised and gratified those who saw them performed in palmier days by experts.

THE LATEST BOOKS.

NEWS FROM IRELAND.

On February 27th his Grace the Most Rev. Dr. Ryan, Archbishop of Philadel phia, arrived in Dublin from Rome en route to his diocese in America. It is the intention of his Grace to delay his departure for the West for a short time, during which he will be the guest of the Very Rev. Canon O'Hanlon, the esteemed pastor of Irishtown. Despite the fatigues attendant on his journey to Rome and the Jubilee celebration in the Eternal City, the Archbishop is in vigorous health.

In spite of Balfour's persecution the National Press prospers. The Wexford People, of March 17th, appears in an enlarged and improved form—new shape, new type, new machinery—and all subsequent issues will be vastly enlarged and greatly improved.

Carlow.

Carlew.

The Carlow Assizes were opened on February 28th, by Mr. Justice O'Brien, who, in addressing the Grand Jury, said the criminal buisness to go before them was in nature and extent unimportant. From an examination of the returns he formed the opinion that there was an entire absence of serious crime in the country, and from the information of persons possessing official knowledge, there was a complete immunity from any form of agrarian disturbance. William Crainy and James Fitspatrick, charged with the murder of Patrick Meany, seven years ago, were found guilty of manslaughter, and sentenced, the former to penal servitude for life, and the latter to fifteen years' penal servitude.

We deeply regret to have to record the death of the Rev. James Cosgrave, of the diocese of Ossory, who died on February 26th, at Bodle, near Kilkenny. After a distinguished career in St. Kieran's College, Kilkenny, Father Cosgrave spent a short time in Borris in-Ossory, and was then appointed to Aghaboe, the chief seat of his labors. Father Cosgrave was subsequently selected to

At Tullamore, on February 27th, Chief Justice Morris opened the Commission of Assizes for King's County in the Crown Court. The Grand Jury having been sworn, the Chief Justice said he was happy to have to inform them that the calendar was very light, there being only bills in three cases of a comparatively unimportant nature to be submitted for their consideration.

On Feb. 27th, Mr. Justice Harriso opened the Commission for the county
Westmeath in the Crown Court, Mullingar. Addressing the Grand Jury, he
said that only four trivial cases would be
presented to them on the criminal side.

Cork. Major Roberts, Governor of Cork city jail, has been directed by the Lord Lieu tenant to institute legal proceedings against Canon O Mahoney, in connection

tenants on the estate adopted the "Plan of Campaign" they did so with the full knowledge of all the risk and trouble they would have to encounter. Their complete victory was only a question of time. The Rev. Canon Keller, P.P., Youghal, in a letter written to the Mayor of Cork, congratulating him on his release, concludes as follows:—"When shall we see the ord of this odlons regime? It amazes me

end of this odions regime? I tamazes me how long the Conservatives of Cork are silent over the doings of the present Administration. Have they no interest in the people among whom and by whom they are living? Are they aware how much they could contribute to the peace and converges of the country by a united and commerce of the country by a united expression regarding the imprisonment of men like yourself ?"

Mr. Parnell paid a warm compliment to Mr. Thomas Condon, M. P., lately, on his successful management of the tenants' struggle on the Kingston estate.

Kerry.

On March 1st, Mr. Percy Howard Snelling, a delegate from the Anti Coercion and Home Rule Association, London, visited Eunis, and next day was the recipient of attention from the authorities and the watched his movements closely. who watched his movements closely When he was about to drive to the coun try the police seized the horse's bridle and requested the owner, Mr. Ahern, to allow them to get up on the car beside Mr. Snel-

ling, which proposal was peremptorily re-fused by both.

There was a meeting of the tenants of the Ballyline property, at Crusheen, on March 1st, the Rev. T. Hogan, P. P., in the chair. The meeting was convened to consider what acton should be taken by the tenants, in view of evictions that likely to take place as a consequence of the opposition to their application for a settlement on the terms of the year's rent and a clear receipt up to last November.
Those who know the quality of the land
and the poverty of the tenants consider
that the terms proposed by them are
more than fair towards the landlords. and such as many of them will find it difficult to fulfil. The tenants have re-moved their stock, as they are likely to esome times here in the near future.

rushed amongst the disputants. Whether the police attacked the people is not known, but anyhow a desperate atruggle took place. The police were hemmed in, and had to draw their swords to get away. Ultimately everything quieted down, many of the people were very much injured, and the police suffered from severe wounds. No arrests have been made.

At a meeting attended by all the prominent priests and citizens of Waterford, on February 29th, it was unanimously resolved to re-establish a branch of the Irish National Lesgue in the city. The Mayor, who presided, stated that the step was taken with the full cognizance and consent of the Most Rev. Dr. Power, Bishop of Waterfard. Waterford.

Antrim.

On Saturday evening, February 25th, a further indication of Beifast Orange intolerance was witnessed towards the Passionist Fathers,—on the part of a number of roughs who had assembled in Mayo street, which communicates with the Crumlin-road through Cambria street. As Brother Edward, a member of the Ardoyne Community, was passing along, on his way to St. Peter's Presbytery, he was assailed by a number of rowdies, and was subjected to the grossest insult. Mud was pelted at him for a considerable distance along the thoroughfare, while, at the same time, he was followed by a howling mob cursing the Pope and indulging in various oftensive epithets. Brother Edward, after some difficulty, succeeded in getting into more friendly territory. As usual, not a policeman was to be observed on the street, and the rowdies had full opportunity of exercising their spleen without hindrance.

Fermanagh.

to this extraordinary language.

The perpetrators of the ourrage on the The perpetrators of the outrage on the Protestant parish churches of Muleek and Mullaghdun have not yet been discovered. At a meeting of the Catholic inhabitants of the district, presided over by Very Rev. Canon McKenna, P. P., resolutions were passed strongly condemning the outrages. A memorial, which has received the signature of two hundred prominent Catholics of the district, has been drawn up calling on the Lord Lieutenant to offer a reward for the discovery of the guilty parties.

possession" were obtained. There were nearly thirty tenants in all, and the lands are situated in the neighborhood of Turlough and Loughkeerane. The landlords are Messrs. C. L. Fitzerald, George A. Moore, Montague, Browne, and Blake Kuox. The Telegraph singles out for special mention Mr. George A. Moore. This gentleman is none other than the novelist of a certain unenvisible fame, and our contemporary may be fame, and our contemporary may be excused if it finds occasion for plain excused if it finds occasion for plain unvarnished comment in the presence among the evictors of the son of the late George Henry Moore, one of the best and bravest friends the tenants of Ireland ever had.

Limerick.

On February 25th a serious conflict between the police and people took place in the little village of Tullileon, on the borders of Limerick. A "pattern" was being held, and a large force of police was in the town. A quarrel took place among some gamblers, and the police.

Feed for Consumptives.

Scott's Emulsion of Cod Liver Oil, with Hypophosphites, is a most marvelous food and medicine. It heals the irritation of the throat and lungs, and gives flesh and strength quicker than any other remedy known. It is very palatable, having none of the disagreeable taste of the crude oil.

Put up in 50c. and \$1 size. Food for Consumptives.

PROM THE IRESH BENCHES.

But when the Welsh debate was over Colonel Saunderson and his Ulster Tories took to obstruction so as to keep off the Irish Bill. So the day passed, and the Bill came on not at all. Then the tables were completely turned on the Irish Party, who found themselves are training the process product the expedite business and part was the product product. United Ireland.

House of Commous, Wednesday.

It is quite amusing to note the effect rpon the enemy of the unexnay smoothness with which the Parlimentary mechine is running these days. Estimates and New Rules sing through as if they were coiled, and when an Irish membray cet up it in General Colonel Service of the Commous, Wednesday, the collection of the process of the Commous, when an irish membray cet up it in General Colonel Service of the Commous time was Mr. Parliment of the Colonel Service of the Commous, certain members of the front Opposition bench for ingratitude in moving amendments, and delaying the progress of the New Rules. The Leader of the House, says the one-time arch Obstructionist, has been very fair on the whole in accopting modifications, and honorable and right honorable members ought to drop thear private fads, and less him finish the Rules as quietly as possible. Mr. Smith blushed, and looked uneary, Mr. Bryce, the reburked one, withdrew he amendment, and Lord Rendolph Causenboldy's sleeve.

John Colonel Service of the Colonel Service of the House, says the one-time archive of the House, and the House of the House, says the one-time archive of the House, says the one-time archive of the House, and the House of the House, says the one-time archive of the House, and the House of the House, and the House of the House, says the one-time archive of the House, says the there were an archive of the House, says the one-time archive of the House, says the house of the House, says the House was a the Admy Estimate, and the House of the House

without hindrance.

Major D'Arcy, of Kish, was apparently intended by nature for a Balfourian stipendiary magistrate, though strange to say he is not one. Mr. William Red mond, M. P., has given notice of a question in the House of Commons which is intended to throw some light on the peculiar virtues of that gentleman. It appears that Major D'Arcy recently went to Irvinestown Petty Sessions, and made application to his brother magistrates that a recommendation should be sent to the Lord Lieutenant to suppress the National League in the district, and, finding that his brother magistrates were unwilling to entertain his suggestion, because of the general peaceableness of the locality, he left the court exclaiming, "Well, at any rate, if any of these gentlemen are brought before me, I will know how to deal with them even if there was never a Coercion Act!" Mr. Redmond will ask whether the Lord Chancellor has had his attention drawn to this extraordinary language,

The Perpetrators of the ourrage on the locality, he perpetrators of the ourrage on the perpetrators of the ourrage on the calm is sinister. As, when the bombardment of a beleaguered city suddenly ceases from no apparent reason while the enemy is in full strength, the astonished bardment of a beleaguered city suddenly ceases from no apparent reason while the enemy is in full strength, the astonished citizens rush about and talk of mines and strategems; even so do sagacious Tories view askance and with foreboding looks the Irish leader's cessation of hostilities. It is not real, they exclaim; it cannot be; this man of mystery means mischief. They are certainly right, and if they only thought of it they would find that Mr. Parnell makes no mystery of his intentions.

election be, that is the real question; and to that question no man can make satisfactory answer? This much at least, we believe we are safe in prohesying: The General Election will forestal general expectation. The election of 1885 showed that the English majority in the constituencies is Liberal; Scotland and Wales are, of course, overwhelmingly Liberal, and Ireland is overwhelmingly Liberal, now that Liberalism means Home Rule. The Liberal majority in the Three Kingdoms, through the tricks and treason of a few self-styled Liberals, is now governed by a Tory against Canon O Mahoney, in connection with the recent prison scandals. We understand this is the result of a correspondence between Canon O'Mahony and the Prisons Board. The rev. gentleman will, in his defence, be able to bring forward evidence which would not be admissible in criminal proceedings.

At a meeting of the Youghal National League, on Sunday, February 26th, Canon Keller presiding, resolutions were passed sympathizing with Father Kennedy, Meelin. who was formerly located in that town; and also with the Ponsonby tenants who were evicted the previous week. Canon Keller, in supporting the resolutions said that when the tenants on the estate adopted the "Plan of Campaign" they did so with the full beauties of all the did so with the full beauties of the whole and trouble them. gooning Ireland is not the most abominable part of the business, but it may serve to touch a good many English voters in the only point where they are at all sensitive.

On February 25, a fresh batch of "eviction made easy" notices from the Clarricarde rent office, was posted on the courthouse at Woodford, by the bailiff Whealen, who drove out from Portumna, accompanied by a police escort. These notices are for the tenants of Derrybrian, a wiid mountain district which lies about half-way between Woodford and Gort, and about nine miles from either town. The ejectments to the solution see the profound statesmen who constitute the Tory Cabinet trying the compared the Tory and Liberal Unionist leaders to two inebristed boon companions leaning against each other said, "they fail." Coercion, which was their strong card in Ireland, has been the country will not conduce to a general auxiety to have them retained in office. That is why he is smoothing their path so grimly. In an incidental sort of way, too, which lies about half-way between Woodford and Gort, and about nine miles from either town. The ejectments which lies about half-way between Woodford and Gort, and about nine miles from either town. The ejectments were taken out at Gort December Sessions. The land is wretched-looking and the people miserably poor.

Mayo.

On March 2nd, a large force of constabilisty, under the command of Mr. Milling, County Inspector, and Mr. McDermott, District Inspector, commanded an eviction campaign on the estate of Mr. Charles Lionel Fitzgerald, of Tulia Park, over which there is a receiver, and evicted four families who were recently reinstated in their holdings as caretakers. There was no excitement. We read in the Connaught Telgraph that, at the Castlebar Petty Sessions, a few days ago, there was a long list of cases set down for hearing against un fortunate tenants in which "decrees for possession" were obtained. There were nearly thirty tenants in all, and the lands are givingted in the neighborhood.

therefore, and let the Government sind along. This is the mot d'ordre. Hence, the speed, the uncanny speed and smoothness. Perhaps a betier comparison than the motion of a canal boat for this style of progress would be the motion of the airy toboggan spinning down the steep incline.

**

All that goes before this was written on Tuesday, not Wednesday, and it proves to some extent the vanity of human calculations. I had expected Mr. Campbell's Municipal Franchise Bill to come on first thing to-day and to have been carried, as, had it come on, it in all probability would have been carried; and I had intended to devote the remainder of my letter to an account of this important Irish measure and the debate thereupon; but, alsa for the Bill, there suddenly sprung up on Tuesday night, during the discussion of the failure of his policy of obstruction. account of this important that, also for the Bill, there suddenly sprung up on the Bill, there suddenly sprung up on Thesday night during the discussion of the failure of his policy of obstruction, not because it has absolutely has failed, but because it has absolutely has failed, but because it has absolutely has failed, but because it has absolutely has failed and the failure of his policy of obstruction. the Bill, there suddenly sprung up on Tuesday night, during the discussion of the Rules of the Precedure, a debate on a motion for a Scotch committee to deal with Scotch legislation which developed into a remarkable Scotch Home Rule debate. Thus the Rules of Procedure did overlap its Wednesday after all, and to day the Welsh members, to be sure, should have a Home Rule debate also. Mr. Parnell and the Irish members was allied to coercion, Mr. Parnell's cue was to obstruct. When the party of progress in England is absolutely and progress in England is absolutely and irretrievably committed to Home Rule was thould have a Home Rule debate also. Mr. Parnell's policy is, of course, to help to make obstruction impossible. He has been urging and helping the Tories able to get a division upon their Bill.

The Tories have passed cloture rules for Liberals to use. "Sic yos non vobis vellera fertis oves; Sic yos non vobis fertis aratra boves,"

Bic vos non vobis fertis aratra boves,"
Obstruction is the very essence of true
Tory ism. Its only chance is to stand
obstinately still. When it moves it falls.
The Government, with marvellous infatuation, has been clearing the road to
its own ruin. Of its own account it has
started on the toboggan slide of practi
cal legislation, for which it has neither
taste nor experience. A cropper is cal legislation, for which it has neither taste nor experience. A cropper is inevitable. The Tory alliance with the Liberal Coercionists is a fighting alliance, not a working alliance. They may fight together, but they cannot work together. Honest work means a dissolution of partnership and a dissolution of Parliament. The possibilities begin with the beginning of practical legislation. Thenceforward it behoves us to be ever on the watch, for we know not the day nor the hour.

Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier.

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condition.

Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest; but that a perfect cure was obtained by the use of Ayer's Sarsaparilla. Frederick W. Pratt, 424 Washington

street, Boston, writes: "My daughter was prostrated with nervous debility. Ayer's Sarsaparilla restored her to health."

William F. Bowker, Erie, Pa., was cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his weight increased over twenty pounds.

Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

politically speaking, born, when it was a fair stand up fight between Liberal and Tory. This means, if it means anything, that the Liberal-Unionist element is eliminated, and from the Tories them-

eliminated, and from the Tories them-selves there has been an appreciable falling away since '85. We are reslis-ing again the famous phrase of Mr. Stead, which every election except Don-caster confirmed, "as we were in '85, only more so." This means a Home Rule majority of at least 175 at the next general election. When will the general election be, that is the real question; and to that question no man can make

Liberals, is now governed by a Tory minority. Lord Randolph Churchill

aptly compared the government to a lame man with a crutch. Lord Rose.

bery's comparison was happier still when he compared the Tory and Liberal

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(ESTABLISHED 1864.)

UNAPPROACHED FOR GENERAL EXCEL-LENGE AND QUALITY OF TONE.

SHORT INSTRUCTIONS FOR LO

N. Y. Freeman's Journal. [Delivered by the Rev. James Don hoe, rector of the church of St. Thom Aquinas, Brooklyn, N. Y.]

CONFIBMATION The Bishop alone is the ordinary m ister of Confirmation. It is a matter history that the Apostles alone, in th time, administered this sacrament. Philip, the deacon, baptized several p sons converted by his preaching, not having the right or power to confithem, invited the Apostles to administ this sacrament, just as we now invour Bishop to confirm children. Apostles came to Samaria, administer.

this sacrament, just as we now invour Bishop to confirm children. The Apostles came to Samaria, administer Confirmation there, as we learn from acts of the Apostles, and no doubt other adjacent places, just as Bishops now when they make a visitation of the Apostles, and they alone have right to confirm. Only officers of sujior rank enroll soldiers. The Bishare God's generals, and hence belt to them the exclusive privilege of try forming children of God into soldiers. Jesus Christ. In the great studios that are many artists. Some work upon raw material, others give form to painting and outline the figure. It longs to the master to put the finisticuch upon the work of art. In same way the Bishop completes work begun in Baptism, by Confirma For this latter beautiful comparison are indebted to St. Thomas Aqu. Let us say a word on the dispositor are entired. are indebted to St. Thomas Agu.
Let us say a word on the disposi
for receiving this sacrament. At
time Confirmation was given immed
ly after Baptism. The present
established by the Church is that it
be administrated when the abild constablished by the Church is that it be administered when the child comthe age of reason. St. Thomas tended to a under the age of seven years, if the danger of death, for the reason the child should die it would enjoy glory in heaven on account of its he received this sacrament. There doubt that his teaching in this mean be safely followed. Childrento be instructed in the truths of our religion before being confirmed, jurisolder ought to know his duties to his country before entering on a mean country before entering on a mean country before entering on a mean childrent country before entering on a mean childrent country before entering on a mean childrent ch religion before being confirmed, as addier ought to know his duties to his country before entering on a meareer. This necessity of bein structed makes it necessary to post the administration of Confirmatione few years after the age of recreached. The most essential disploy receiving this sacrament is to the state of grace. You understain Confirmation you receive the Ghost. The Third Person of the Trinity takes up His abode in you list necessary to tell you that yo ought to be prepared by being state of grace?

Is it necessary to be fasting receiving Confirmation? If the ment is received in the morning the confirmation of the morning the confirmation of the morning that is necessary to difficulty in the confirmation of the confirmation of the morning the confirmation of the morning that is necessary to the confirmation of the morning that is necessary to the confirmation of the morning that is necessary to the confirmation of the morning that is necessary to the confirmation of the morning that is necessary to the confirmation of the morning that is necessary to the confirmation of the conf

ment is received in the morning there is no serious difficulty in the one ought to be fasting; but there igorous obligation as there is in the

of Holy Communion.
When Confirmation is administ When Confirmation is administ the afternoon there is obvious obligation of being fasting.

As to other dispositions of the for receiving this sacrament, we say that cleanliness and tidiness seem to be strictly called for. It for girls to present themselves it dresses and veils. This practice be encouraged for symbolic reast because it helps to make the content of be encouraged for symbolic teach because it helps to make the dispositions of Confirmation bered. As to boys presenting selves for Confirmation different seem to prevail in different place opinion is that nothing should undone to make the Confirma undone to make the Confirma

undone to make the Confirma memorable. Bouquets, wreath gloves and neck-ties may see things to recommend, but if the help to make the day of Con help to make the day of Con remembered, we certainly do mend them. In almost eve there are a few persons liberally who could supply, with small it ence to themselves, whateve children might need to make the column and memorable. ment solemn and memorable. exhort such persons to com rector and make such offerin necessary to have uniformity all, poor and rich, who prese selves to the Bishop for Confir-As to the ceremonies of Cor we would say that it ought to be kneeling; that each person to be should have a card stating the name and any other saint's n taken in Confirmation; that a

taken in Confirmation; that a of intelligence and piety should to act as sponsor for the boys, with similar qualifications, selected for girls. The name confirmed should be carefully a register. It would be we handsomely engraved certifica firmation prepared for this ocone should be given to each girmed. These should be freeding manner, and given firmed. These should be fibecoming manner, and given honor in the home. In forms still in some countries, the person confirmed was bandage time on account of the respect holy chrism. This practice d to be encouraged. The Bis the brow to show the person in ever be sahamed of his religion in the person of the respective to the person of the religion in the person of the religion in the person of the person openly profess it. At the ceremony the Bishop gent cheek of the person confirmed him that he must bear wrongs sults patiently for Christ's soldier he now is. In the stop we will speak of the eff tion we will speak of the eff xmation, the gifts of the H

When, by reason of a cold other cause, the secretory or disordered, they may be at healthy action by the us Cathartic Pills. Sold by al

Mrs. Barnhart, cor. Pratt a has been a sufferer for through rheumatism, and he remedy she could hear of, but benefit, until she tried I Eclectric Oil; she says she of the satisfaction she feels a pain entirely removed and he eared."

SHORT INSTRUCTIONS FOR LOW

N. Y. Freeman's Journal.

[Delivered by the Rev. James Dono.
hoe, rector of the church of St. Thomas
Aquinas, Brooklyn, N. Y.]

CONFIRMATION.

The Bishop alone is the ordinary minister of Confirmation. It is a matter of history that the Apostles alone, in their time, administered this sacrament. St. Philip, the deacon, baptized several persons converted by his preaching, but, not having the right or power to confirm them, invited the Apostles to administer this sacrament, just as we now invite our Bishop to confirm children. The Apostles came to Samaria, administered Confirmation there, as we learn from the Acts of the Apostles, and no doubt in other adjacent places, just as Bishops do now when they make a vicitation of their dioceses. Bishops are the successors of the Apostles, and they alone have the right to confirm. Only officers of superior rank enroll soldiers. The Bishops are God's generals, and hence belongs to them the exclusive privilege of transforming children of God into soldiers of Jesus Christ. In the great studios there are many artists. Some work upon the raw material, others give form to the painting and outline the figure. It belongs to the master to put the finishing touch upon the work of art. In the same way the Bishop completes the work begun in Baptism, by Confirmation. For this latter beautiful comparison we are indebted to St. Thomas Aquinas.

Let us say a word on the dispositions for receiving this sacrament. At one time Confirmation was given immediately after Baptism. The present rule established by the Church is that it may be administered when the child comes to the age of reason. St. Thomas teaches that it might not be refused to a child under the age of seven years, if there be danger of death, for the reason that if the child should die it would enjoy more iglory in heaven on account of its having received this sacrament. There is no doubt that his teaching in this matter can be asfely followed. Children ought to be instructed in the truths of our holy religion before being confirmed, just as a soldier ought to know his duties towards his country before entering on a military career. This necessary to postpone the adm

of Holy Communion.
When Confirmation is administered in

When Confirmation is administered in the afternoon there is obviously no obligation of being fasting.

As to other dispositions of the body for receiving this sacrament, we would say that cleanliness and tidiness would seem to be strictly called for. It is usual for girls to present themselves in white dresses and veils. This practice should be encouraged for symbolic reasons, and because it helps to make the day and for girls to present themselves in white dresses and veils. This practice should be encouraged for symbolic reasons, and because it helps to make the day and dispositions of Confirmation remembered. As to boys presenting them selves for Confirmation different customs seem to prevail in different places. Our opinion is that nothing should be left undone to make the Confirmation day memorable. Bouquets, wreaths, white gloves and neck-ties may seem small things to recommend, but if these things help to make the day of Confirmation remembered, we certainly do recommend them. In almost every parish neip to make the day of Continuation remembered, we certainly do recommend them. In almost every parish there are a few persons liberally inclined who could supply, with small inconvenience to themselves, whatever poorer children might need to make this sacrament sulpus and memorable. children might need to make this sacrament solemn and memorable. Let me exhort such persons to come to the rector and make such offerings as are necessary to have uniformity amongst all, poor and rich, who present themselves to the Bishop for Confirmation.

As to the ceremonies of Confirmation, we would say that it ought to be received kneeling; that each person to be confirmed should have a card stating the baptismal name and any other saint's name to be

should have a card stating the baptismal name and any other saint's name to be taken in Confirmation; that a gentleman of intelligence and piety should be selected to act as sponsor for the boys, and a lady, with similar qualifications, should be selected for girls. The names of those confirmed should be carefully written in a register. It would be well to have handsomely engraved certificates of Confirmation prepared for this occasion, and one should be given to each person confirmed. These should be framed in a becoming manner, and given a place of one should be given to each person confirmed. These should be framed in a becoming manner, and given a place of honor in the home. In former ages, and still in some countries, the brow of the person confirmed was bandaged for some time on account of the respect due to the holy chrism. This practice deserves also to be encouraged. The Bishop anoints the brow to show the person that he must never be ashamed of his religion; that it is his greatest glory, and that he must openly profess it. At the end of the ceremony the Bishop gently slaps the cheek of the person confirmed, to remind him that he must bear wrongs and even insults patiently for Christ's sake, Whose soldier he now is. In the next instruction we will speak of the effects of Conradiant, the gifts of the Holy Ghost.

When, by reason of a cold or from any disordered, they may be stimulated to healthy action by the use of Ayer's Cathartic Pills. Sold by all dealers in

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit, until she tried Dr. Thomas' Eclectric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism exred." Mrs. Barnhart, cor. Pratt and Broadway,

HOW A LIE IS MANUFACTURED.

We quote from the columns of the Liverpool Catholic Times the following "harrowing story," as a sample of the usual falsehood served up to "Evangelicals" to delude them into the belief that the Catholic Church is unscrupulous in the Catholic Church is unscrupulous in the use of its means to recuperate the membership of its convents and like religious institutions. The tale is typical and will serve the purpose of the "Evangelicals" upon any occasion. It may be regarded as stereotyped copy, which we publish gratis for their benefit, to be made use of whenever they see fit. We recommend it to all our "Evangelical" contemporaries whenever they find their columns short of interesting matter or when they particularly desire to warn their readers of the snares, delusions, and impious wickedness of the "Romish" Church:

when they particularly desire to warn their readers of the anares, delusions, and impious wickedness of the "Romish" Church:

The credulity of middle class Protestants of the Evangelical type when accusations are brought against the Catholic Church is literally astounding. Here is a story which appears in The Christian, and which will no doubt be greedily awallowed by the intelligent readers of that journal. A lady who visits among working girls received a letter from a young woman in which she stated that she had been a Catholic and had entertained some idea of entering a convent. Mentioning her desire to a priest, he advised her after a little time to visit a convent which he named, and see it for herself. She did so, and the nuns made her welcome, and offered her some lunch. Now comes the deed of darkness. "They placed a pale brown drink by the side of my plate, and left me alone to eat what I liked; I did not care to drink the mixture, because I did not understand what it was; but when they saw that I had not touched it, they would not be content until I drank a little. After doing so I felt uneasy, and said I must go." And though one of the Sisters began to snow the young woman over the convent, she misisted on leaving, and she adds. "I had hardly got home before I fell into a deep sleep, and slept for two hours." She afterwards told the priest of her visit, on which he remarked, "Then, did they not say that they wanted to see me?" "I could see that he was disappointed," says the ingenious narrator, "then I coucluded that all could not have been right."

This wonderful tale is headed by the editor of The Christian "A Narrow Escape;" and the interence clearly intended is that the nuns desired to drug the girl and kidnap her. That is the charge; and the evidence is (1) that after taking some drink, which she had not tasted before, the girl went home and fell asleep; and (2) that the priest

the girl and kidnap her. That is the charge; and the evidence is (1) that after taking some drink, which she had not tasted before, the girl went home and fell asleep; and (2) that the priest apparently expected the victim to bring him a message from her captors. What possible motive the nuns could have for drugging the girl is a point which is apparently of no importance. And this gross absurdity is eagerly believed by "earnest" Christians, simply because the slandered persons are nuns. The article signed "G. K." concluded by begging its readers to send the editor any information of a like nature which they can obtain from "converts," "for the compilation of a little book for general circulation." And thus the manufacture of lies is duly maintained.

Rheumatic Pains

If you are threatened with Headache, Constipation, Biliousness or weakness, procure at once a bottle of Burdock Blood Bitters and use it according to instructions. Prompt action is necessary in order that your trouble may be cured before it be-

A Postmaster's Opinion. "I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh. Postmaster of Um-fraville, Ont. "Having used it for sore ness of the throat, colds, burns, etc., I find nothing equal to it"

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that pan out richly, are not so abundant as in the early California days, but those who write to Hailett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home wherever they are located, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snuglittle fortunes.

It Seldom Fails.

J. D. Cameron, of Weetlake, Ainslie Cape Breton, had inflammatory rheumat ism which Hagyard's Yellow Oil cured after all other treatments had failed. Hagyard's Yellow Oil is sold by all dealers in medicine.

in medicine.

Do no Violence to the Liven and general system by repeated doses of mercury in the shape of calomel and blue pill. Many persons thus dose themselves even without the advice of a physician. The best substitute for such peruicious drugs, and the use of which is never followed by disastrous effects upon the general health, is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which permanently tones the stomach, regulates the bowels, purifies the blood, and gives a healthful glow to the check.

Mast Useful.

Most Useful.

L. A. Hanson, of Bowmanville, Ont., says he has found Burdock Blood Bitters to be a good medicine for Liver Complaint, Dizziness, Headache and Dimness of Vision. B. B. B. improves the appetite, aids digestion and gives renewed strength to the worn out system.

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O. Bortle, of Manchester, Ontario Co., N Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Eclectric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

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"I had Scrofula on my neck very bad

Nova Scotia News.

"I had Scrofula on my neck very bad for two years, had treed all remedies and doctors, but did not get any help until I got a bottle of your Burdock Blood Bitters which cured me of it entirely "James Cochrane, Fox River, Cumberland Co., N. S.

Cannot Be Excelled. I have pleasure in saying that Hagyard's Pectoral Balsam cannot be excelled for curing Coughs, Colds and Loss of Voice, It cured my brother completely. So says Ira McNead of Poplar Hill, Ont., regarding this popular remedy.

The First Symptoms

Of all Lung diseases are much the same : feverishness, loss of appetite, sore throat, pains in the chest and back, headache, etc. In a few days you may he well, or, on the other hand, you may be down with Pneumonia or "galloping Consumption." Run no risks, but begin mmediately to take Ayer's Cherry Pectoral.

Several years ago, James Birchard, of Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he was pronounced a well man. His health remains good to the present day.

J. S. Bradley, Malden, Mass., writes:

"Three winters ago I took a severe cold, which rapidly developed into Branchitis.

which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were power-less, and all agreed that I was in Consumption. At last, a friend brought me a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect."

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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 custachian 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. were cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Mesers. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Hesides, there will be only one express or freighteners.

there will be only one express or freight charge. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency, of the Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscleratiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to THOMAS D. EGAN,

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The value of the lots that will be drawn on WEDNESDAY the 18th Day of April, 1888, \$60,000.00.

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STOVE POLISH,

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EPPS'S

O. M. B. A.

Grand President's Office, Stratford, Ont., March 26, 1888. Members of the C. M. B. A. in Canada Offices.—I desire to call your atten-or Sections 6 and 11 beneficiary fund e of the Constitution of our Associ-I regret to say that some of our ches are very tardy in obeying this

Branches are very tardy in obeying this provision.

It is desirable that every Branch should strictly adhere to the terms of this article. If Branches pay their assessments promptly it will enable the Association to remit the beneficiary to the heirs of our deceased Brothers within a much shorter time than is now allotted by the Constitution. We must depend on Branches to sustain the reputation of the Association in the discharge of its obligations to the heirs of deceased members. A Branch which is negligent in making its payments retards our Council from fulfilling its duty to the Supreme Council and thus injures the good name of the Grand Council of Canada.

A business firm which does not conduct its affairs on business principles loses its good name and is likely to become bank-rupt. Our Branches should also bear in mind that they should conduct the business of the society in a business manner, paying the beneficiary promptly, as the Constitution directs. I therefore earnestly exhort the officers of Branches to have this article of the Constitution faithfully carried out.

To enable Branches to accomplish their work systematically all should use uniformly the books of our Association, vis., Financial Secretary's Register, Treasurer's account book, etc., which can be procured upon application to the Grand Secretary.

The time is drawing near for the meeting of our next Convention, and as each

The time is drawing near for the meeting of our next Convention, and as each member has a voice in making the laws that govern our Association, if you think any amendments desirable, in existing laws, bring the matter before your Branch that it may be discussed, and that all representatives may know the will of the majority of their respective Branches. As the Easter time is now at hand you are aware that it is the duty of all members of the Association to comply with their Easter obligation. The C. M. B. A. is essentially a Catholic Association, introducing into its Constitution a clause binding the members to fulfil their Easter duty.

Easter duty.

It is the duty of the Presidents of Branches to insist upon it, that the members fulfil this obligation according to section 4, article 15, page 84, of the Constitution.

The C. M. B. A. is fulfilling the object

of its institution and is doing a noble work. Every member ought therefore to take an interest in seeing our laws strictly adhered to.
Yours fraternally,

D J. O'CONNOR, Grand President.

Stratford, March 22nd, 1888.
The following are the Branches that up to March 27th have paid No. 3 assessment, with date on which payment as received at Grand Secretary's office:

s recei	ved at Grand Secret	ary B UI	ш
Branch	39-Neustadt	March	1
16	50-Montreal		1
44	1-Windsor	4	1
44	13-Stratford	**	1
4	8-Chatham	4	1
60	19—Ingersoll	"	1
"	61—Merritton	44	1
*	9-Kingston	"	1
"	55—St. Agatha	41	
46	68—Hull	44	1
4	23—Seaforth	4	2
	53-Mount Forest	"	2
*	65—Ayton	"	2
**	14—Galt	"	5
44	27—Petrolia	"	9
	42-Woodstock	41	5
"	57—Orillia	"	5
"	60-Dublin	"	-
"	67—Pembroke	"	5
4;	69—Deemerton	"	11 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

At a regular meeting of Branch No. 37, of the C. M. B. A., held Thursday, March 8th, 1888, the following resolucondolence were unanimously

Whereas, it has been the decree of an all wise Providence to sflict our es-teemed brother, Portien Filiatrault, by calling his beloved wife to her celestial reward, be it therefore

Resolved, That we the members of

Branch No. 27, of the C M B. A., express our heartfelt sympathy with our bereaved Brother in his sad loss. Be it

Resolved, That a copy of this resolu-tion be sent to Brother Filiatrault, and published in the C. M. B. A. Monthly and CATHOLIC RECORD.

J. F. O'BRIEN, Rec. Sec. Branch 37.

At the regular meeting of Branch No. 65, C. M. B. A., held on Saturday, 17th March, 1888, the members thereof having heard with regret that it had pleased Almighty God to remove by the hand of death, from the midst of his family, Mr. Simon O'Donnell of Stratford, father of our esteemed President, Charles O'Donnell, the following resolution was

whereas it has been the will of Divine
Providence to call Mr. O'Donnell of
Strattord, father of our esteemed president, Charles O'Donnell, to the reward
merited by the faithful. Be it therefore

Resolved, That the members of this branch extend to brother Charles O'Donnell and the other members of his family, their heartfelt and united sympathy in their sad affliction. And

be it further,
Resolved, That a copy of this resolution be sent to the CATHOLIC RECORD for insertion. JOHN SHEEHAN

Rec. Sec. Branch No. 65.

London, Ont., March 18th, 1888. Thomas Coffey, Esq.
DEAR SIR AND BROTHER—At our last regular meeting, held on March 15th, the following resolutions of condolence were moved by Brother Martin O'Meara, seconded by Brother John Lewis, and upanimously adopted.

Rind and anestones father.

Resolved, That the members of this Branch tender our sincere sympathy to the bereaved family of our late Brother in this their sad hour of affliction.

Resolved, That our charter be draped in mourning for the space of thirty days and that these resolutions be spread on the minute book of our Branch.

That a copy of the same be sent to his bereaved wite and family, and also publithed in our official organ, the CATHOLIC RECORD.

Recording Secretary.

ST. PATRICK'S DAY

ate and graceful gesturing. Miss Rutledge recited "The Young Ruler's Question," with becoming intonation and good effect. The members of the St. Patrick's Concert Committee desire to tender their thanks to the orchestra, Mr. Morkin, and all those who, took part in the programme, also to the public for their liberal patronsge of the entertainment. The affair was a grand success financially, but the expences were heavy.—Wingham Times, March 23. CONTINUED FROM FIFTH PAG

AT PEMBROKE.

Pembroke Observer, March 23rd.
Saturday last being St. Patrick's Day
was as usual celebrated by our Irish
citizens. In the morning Pontifical High
Mass was celebrated in the Cathedral by
His Lordship Bishop Lorrain, assisted by
the Rev. Fathers J. Doucet as descon, and
P. T. Ryan as sub-descon. The choir,
under the leadership of Mrs. M. Howe,
rendered the choicest of Irish selections.
A very eloquent, instructive and pat-

rendered the choicest of Irish selections.

A very eloquent, instructive and patriotic sermon was preached by the Rev. Father Ryan. The young priest, though laboring under manifold difficulties, spoke eloquently on the trials and triumphs of that "dear little isle, the gam of the sea." Beginning with the history of Ireland previous to the time of St. Patrick, he told to his hearers the state of the Irish nation of that time, then of the arrival of St. Patrick, and the wonders afterwards wrought through the eloquence and

Ed. Behan, who has added another feather to his hat as a carterer to the pubfeather to his hat as a carterer to the public. After satisfying their inner selves, the president, Mr. Jas. P. Sarsfield, propos d the toast "The Day," which was responded to in glowing terms by Mr. E. O'Meara. Mr. John Sarsfield then arose in response to the toast 'Canada, a free country." Several times during his response the speaker was applauded by his friends. "Gladstone and Parnell," in the hands of Mr. Jas. J. Kellett, had fitting encomiums heaped upon their heads. Mr. Ed. heaped upon their heads. Mr. Ed. Hogger at this juncture favored those pre-sent with the song. "St. Patrick's Day Parade." One would think upon listen. ing to the responses to the next toast that Jno. C. Burke and Thos. Sarsfield could ing to the responses to the next toast that Jao. C. Burke and Thos, Sarsfield could not remain a day longer in Cauada, but would immediately hie across the "herring pond" in search of the "fair daughters of Erln." "The Press" was warmly responded to by Mr. W. E. O'Mears, who upheld in glowing terms the troubles which the editors are subjected to in his isteners the state of affairs regarding the editors of the Irish national papers, who are now being imprisoned by the Coercionist party for their patriotism on the Irish question. Not forgetting in his maiden speech the grand stage to which Home Rule has been brought by the efforts of the press in the British Isles, the States and Canada, and that though some papers were opposed to the measure, he believed that, though unintentionally, the cause of Ireland had no better friends than the Sentinel of Toronto and the London Dasly Times. "Our French Canadian Frlends' was upheld by Mr. E. Kehoe in a lengthy and ennobling address. He ended his response by referring to the respect won by the French-Canadians in the past through their unanimous action on the Home Rule resolutions laid before the 1 gislature and the Canadian Parliament. The next toast, "Ireland of the Past and

I gislature and the Canadian Parliament.
The next toast, "Ireland of the Past and
Present," was fittingly responded to by
Mr. John Ryan in a neat and appropriate address. He brought his hearers back to the Ireland of old, in words of fiery elo-quence, and discoursed upon the honors and glories of her ancient hearers and saints, told of the renown of

"The dear old land, The sweet old land, Where beautiful waters flow."

and thenked God and the great democracy under the leadership of E. Gladetone that a brighter day Mr. W. E. Gladstone

That Ireland, that island, the gem of the

Mr. Samuel Dowsley arore after repeated calls to respond to the "United States." Reviewing the early foundation of the New England States, and gradually onward to the war of independence, explaining how according to that war Ireland had claim to, and had cause to be proud of the sympathy of that greater trans atlantic Ireland, he drew a rapid picture of how when the population of Ireland were driven from home by their enemies little dreaming at that time that they were driving from home to another country a people who were destined at a future day to be the cause of making that beautiful Isle one of the greatest nations of the world. Mr. Thomas Meegher was brought to his feet when the toast of the Irlah Nations! League was proposed. He pictured to his listeners the state of Ireland and Irlah members of Parliament before the old Land League. He followed its history until he told through the efforts of its founders that eighty-five members out of one hundred and five were returned to Parliament, and how the poor of Ireland had to thank its founders for their zeal and energy on their behalf. He pictured how it brought to gether the once population of Ireland who are now scattered over the world, to their semi annual meeting. He finished his eloquent address by describing the present state of the Irish people, saying that though they are pretty badly off today, they would be much more so than they are but for the influence of the National League.

Mr. Michael Davis then favored those present with an Irish song which brought down the house. Songs, recitations and stories were now the order until eleven o'clock, when the Secretary of the Society arose and asked all present to drink the toast of "Our President" and "The Society." The President, Mr. James P. Sarsfield, arose and was applauded and cheered roundly. Though laboring under a severe cold Mr. Sarsfield eloquenty upheld the reputation of the Society. He thanked all present for the toast and applause extended to him. He reviewed the history of the Society clay

strength of that time, then of the arrival of St. Patrick, and the wonders after wards wrought through the eloquence and zeal of that plous preists. He then gradually traced the history of the Irish nation from that time to its trails during the Danish invasion, which was brought to termination by the grand and triumphas to termination by the grand and triumphas to termination by the grand and triumphas to the plants of Clontari. He then ewelt in on the plants of Clontari. He then ewelt of the Clontaria is the clontaria that the clontary the plants of the Clontari lose as the clock strack twelve.

Special to the CATHOLIC RECORD. CONCERT AT SIMCOE.

The vocal and instrumental concert given in the Simcoe Opera House under the auspices of the congregation of St. Mary's Church, on Tuesday, the 20th inst, was in every respect a great success. The attendance was large, and the music was of a high order and well appreciated by the audience. In the absence of his

of a high order and well appreciated by the audience. In the absence of his Honor, Judge Livingstone, who was expected to preside, the Rev. Hubert Traher, P. P. of Simcoe, occupied the chair.

The reverend chairman opened the proceedings by an address of welcome to the audience, thanking them for the kind encouragement which they gave him in his efforts for the improvement of his parish, and in this the Protestants of the town co-operated with him as well as his parish, and in this the Protestants of the town cooperated with him as well as his own congregation. He paid a well deserved compliment to the late Mr. Williamson, proprietor of the Norfolk House, and of the hall in which the concert was held. His kindness and liberality towards every good work was constant and long-continued.

continued.

The singers were Miss Casie Swan, Miss Reidy (now Mrs. Brooks), Mrs. Barnes, Miss Kate Landy, Mrs. Van Amburgh, Miss Maud Scofield, Professor Buchler, Mr. McLeod, Mr. Perry and Mr. J. Reidy. Where all rendered their parts so well, it would be impossible to particularise, but the frequency of the encores proved that the frequency of the encores proved that

all were appreciated.

Professor Andersen, of the Woodstock
Musical Conservatory, gave two exquisite
violin solos, "Twelfth Air," and "Romanza Fruehlingsgrus," which were en-

thusiastically encored.

Professor Buchler, proprietor of the
Woodstock Musical Conservatory, was the pianist, and it is sufficient to say that he did his part with that ability for which he

Mrs. Brooks (Miss Reidy) being a former resident of Simcoe, was warmly welcomed by the many friends who were glad to see her among them once more. The leader of the orchestra was Mr. Van Ambergh, who also with theo rehestra gave intense satisfaction.

where beautiful waters now."

Where beautiful waters now."

Where beautiful waters now."

At the conclusion a very handsome and bearing and religion, and that though it was still an isle of worship, the renown as a centre of learning had vanished. The was of the mission of Port Dover. Father Traher thanked them appropri-

ately for their valued gift. He thanked also the musicians for their kind assistance, and the congregation for their attendance and co-operation, after which the concert terminated with "God Save the Queen" rendered by a full chorus. Among the visitors present were Rev. Jos. P. M. iphy, P. P., of Ingersoll, and Rev. M. J. Brady, P. P., of Woodstock.

CATHOLIC PRESS.

N. Y. Catholic Beview.

To those of our readers who have to do with the care or education of young people, we commend the following passage from a recently published volume of essays by the late E. P. Whipple. Writing of "Sensationalism," he says: "Why, during the last three or four months I have been through a whole course of sensational novels. . . . It's whiskey for the mind, sir, the regular raw, hot brain fluid of the devil's own distilling. What do you suppose is to become of the intellects and hearts of a generation which takes to such terrible tipple? They are all at it, men and women, boys and girls, imbibing the stugging, burning, corroding beverage as though it were as innocent as milk. 'Drink, pretty creatures, drink,' that is the song of the Circes and the Comuses of the new school of depravity, as they hold their yellow cups to the lips of sweet fifteen. This, my dear, has a delicious flavor of theft; this of arson; this of bigamy; this of murder. Drink, and Newgate will be more familiar to you than the schoolhouse and the church. Drink and you will draw the charming convicts out of their cells, and have them all nicely housed in your imagination." This was apropos to Miss Braddon's novels, but they have since been superseded by a class of "dime dreadfuls" and "shilling shockers," to which the older novels are as whiskey is to vitriol.

Cleveland Catholic Universe. N. Y. Catholic Beview.

Cleveland Catholic Univers How do our evangelical friends like the surroundings of the dead German emperor in the mortuary chapel of the palace at Berlin—a crucifix upon his breast and an ivory cross in his right hand? Appears to us we have read in some of our exchanges of the Evangelical Messenger description that crucifixes and crosses are part and parcel of Catholic idelator. idolatry.

was eighty years of age—was evicted from his holding at Kilterrin, Conne mara, on Thursday week. That evening he crept back to what had been his own ne crept back to what had been his own home. He thereby rendered himself liable to six months' imprisonment by two of Mr. Balfour's Removables. But when day dawned he was beyond the reach of the Coercion Act. The old tenant lay dead on the floor.

Buffalo Union. We have been informed, by one well qualified to speak upon the subject, that nearly all those good religious ladies known as "anglican Nuns" in London, and by heavening Catholics. In this end by becoming Catholics. country, many "Episcopal sisters," grown weary of the shadow and hungering for the substance, have followed the example of their English sisters and found page of their English sisters and found peace in the bosom of the Church. The conversion of "Sister Mary Esther" of New York, who was recently received into the Church, is a case in point.





ial to the CATHOLIC RECORD. Mission at Parkhill.

Special mission services were held in Parkhill during the past week to afford an opportunity to the congregation to prepare for their Easter duty. The Rev. Father Corcoran, P. P., of Parkhill, Rev. Gharles Magee, P. P., of Corunna, and Rev. George R. Northgraves, editor of the Catholic Record, conducted the mission services. Masses were celebrated at half past six o'clock, and ten o'clock, a. m., with a sermon at the late Mass; and each evening the Rosary of the Blessed Virgin, or the Stations of the Cross were recited, and a sermon delivered on the practical duties of the Christian. The subjects on which Father Northgraves spoke were, The Holy Communion, the Malice of Mortal Sin, and Prayer.

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Each tender must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works for Ontario, for the sum of three thousand dollars, which will be forfeited if the party tendering declines or fails to enter into a contract baset upon such tender, when called upon to do so. Where the party's tender is not accepted, the cheque will be returned. tender is not accepted, the eneque will be returned.

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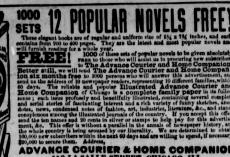
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tioniars.

Trinted copies of the specifications can be obtained on application at the Department. The Department will not be bound to accept the lowest or any tender.

Omnaissioner, do.

Department of Public Works for Ontario, 200 March, 368.



REAL PALMS For Palm Surday

AND PASCHAL CANDLES

Prayer.

The mission services were attended by large assemblages, and a great number of persons received Holy Communion during the progress of the mission.

world. 100

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VOLUME 9

NICHOLAS WILSON & SEE OUR

GLUVES, UNDERCLOTH AND SOCKS.

THE BEST GOODS IN THE TE 112 DUNDAS STRE NEAR TALBOT.

AR CEILIDH.

Our Ceilidh this week must begi a little word of expostulation to positor of the RECORD, and of expl to the readers thereof. Why named autocrat of the printin should have taken upon himself that in Heatherton church it is "ir to pray without distractions," I know, but I do know that what "A devotional place, when almost possible to pray without tions." Then, may the shades Fraser of Kilbocky forgive him bing her plain Mr. Fraser. We utors have to practice the virtue giveness for such blunders. It hoped that our readers are cl enough to sometimes give us the

of a doubt." A friend has sent notes of Highland emigration to Pictou. the ship Nora arrived from Fort with five-hundred emigrants. was sixteen weeks on the pass fever broke out and sixty five died of it. She was kept in q for six weeks, after which her un passengers were landed in a sorr They eventually scattered ov Scotia, some settling in Truro, so county of Sydney, while other over to Prince Edward Island.

The earliest settlement of Fre county of Antigonish took pla year 1776, when a number of arrived from Chezzetcook. these settled at Tracadie, other quet, a place which takes its r the Indian Pogumkek, meaning The first settlers in Pomquet La Mast, (?) Cyprian Duoi Melancon and Joseph Doire came immigrants from Quebe Boudier was settled by the

and De Costes.

The most prominent figu early settlement of Antigoni Major Hierlihy, who retired service in or about 1774, and grant of land in Antigonish barely commenced farming when the united colonies de against England, and feeling instincts revive, he went be York and took up arms on the British. His regiment Halifax and afterwards to Prin Island. In the autumn of grant of 26,000 acres was mad Hierliby and eighty-eight of land lay on both sides of th Antigonish, and has ever known as "The Soldier Government further gave implements, and a sufficient provisions to last for three y soldier received one hundr country land besides a quart in the town lot. The offic land according to their ran was sent by government to settlers to their destination arose when they were near bor, and as it was very late in and they were well supplied sions they decided to winter accordingly disembarked, a best arrangements they could

attempts, gave up in despair country. Some of them sold th while others went off leaving for any one who might care and they were not unfreq pay the taxes. In 1800, and fifty acres of land wer 11s 7d. One farm was sol clothes. The principal pu Captain Hierlihy, a son of t Edward Irish, Hugh Alexander MacDonald, A Richard Cunningham, Don and Benjamin Ogden.

porary settlement. In the

resumed their voyage, and o

May, 1784, arrived at An

bour. These ex soldiers pro

farmers, and after many

After the Hierlihy re some more military settler fought in South Carolina prisoners were taken by among others Nathan Po Washington's trumpeter.
were urged to enlist in the captors, but refused. The