Catholic Record. The

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FOR THE WEEK ENDING SATURDAY, MARCH 28, 1885.

NO. 337

CLERICAL.

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ST. PATRICK'S DAY IN KINGSTON.

News, March 18.

News, March 18.

The anniversary of Ireland's patron saint was quietly observed in the city Tuesday, the Men's Branch of the Arch Confraternity of the Holy Family attending early mass at six o'clock, when the Rev. P. A. Twohey made a short address expressing his pleasure at seeing so many present

Rev. P. A. Twohey made a short address expressing his pleasure at seeing so many present.

At half-past ten o'clock grand high mass was celebrated by the Rev. Father McGrath with Fathers Twohey and Toomey as deacon and sub-deacon. The sermon was preached by the Rev. Father Kelly (Secretary.) It dwelt chiefly on the life and labors of St. Patrick, and drew lessons of admonition and instruction from his holy life. His birth-place is a matter of conjecture, and the romantic incidents of his boyhood when he was carried to Ireland as a slave, and his subsequent successful efforts to escape are the most noteworthy points of his career outside of his mission. Recent research hus revealed the name of the bishop who consecrated St. Patrick to be St. Maximus. In the year of his consecration, 432, St. Patrick came to Ireland, and having determined to evangelize the whole island, pressed forward to its chief places. In Easter week of the following year St. Patrick appeared before the Southern king at Tara, and for many days worked miracles and confounded the Druid priests with his supernatural powers. He seemed to have all the elements of nature under his control, and the power of the Druids fell for ever. so signal

of Ireland! In honoring our apostle to

day, let us pray that he will ever per-petuate this faith, which is quickened in us more highly than in any other peo-ple." The history of Ireland is full of the sorrow felt by the people for clinging to the religion of the cross. Faith breeds and overwhelms the human mind with sorrow. The greater the faith the greater the sorrow, and as gold is purified by fire, so is the heart chastened and sanc-tified by sorrow, and the history of Ireland's sorrows is an evidence of the deep and abiding faith of her children. When one gazes upon the ivy-covered walls of the ruined monasteries and abbeys of Ireland, he is impressed with the greatness of their sorrows and in sympathy with the great faith of their sons; and "rather than lose that faith," said the preacher, "I would rather see my beloved native land encircled with the coronal of the Man of Sorrows." Ireland's faithful children have spread the gospel throughout the world. For eighteen hundred years and more, God has acted on the world by more of the factor. on the world by means of His Church. His design is to bring man to a knowledge of himself and He has chosen the weak things of the world to confound the strong. The hand of God may be seen in the spread of the church through the eye of faith alone. In the establish-ment of Christianity in the old world the great empire of Rome subjugated the world and impressed upon these subjected people her own language and Yet these despised people spread and multiplied and impressed upon the dominant empire its own faith. These humble Christians took up the language of their captors, and used it to spread the faith of Jesus Christ. The great empire put faith all its little and the sum of the sum o put forth all its power to crush out the new faith, and for over three hundred years the martyrs' groans and prayers went up from the blood stained altars of heathen

sets, has spread its language and laws upon half a continent. England lost the true faith before she spread herself on this continent, and one colony separated from her; but her language, philosophy and religion became impressed upon it. Everywhere throughout the Great British Empire and the American continent the Irish race is spreading the Catholic faith. The dominant empire of Great Britain put forth all its power to crush it out of Ireland, but nothwithstanding the trials they underwent they remained true. Then began the exodus of the people of Ireland to America, Australia and Canada, bringing with them the Catholic faith. It remains for Irishmen to strengthen within them the faith which joins them to beloved Ireland, and to have a heartfelt sympathy for her in her sorrows. Her story from 432 to 1885 is as sacred as scripture, and as venerated as a relic. By the memory of your fathers, love the faith of Jesus Christ which the eternal father placed in Ireland by the faith of St. Patrick. His faith, His cross, His truth, preached of old in Erin and ever yet upon earth."

The above is but an outline of an eloquent sermon, rich in poetic fancy and delivered in graceful and finished language, which was listened to with rapt attention by the immense audience present.

The banners of the various Irish soci

The banners of the various Irish soci eties were prominently displayed throughout the church, and very fine music appropriate to the day, was ren-dered by the choir.

ST. PATRICK'S DAY IN HAMILTON.

SERMON BY REV. JAMES LENNON AT ST. PATRICK'S CHURCH.

PATRICK'S CHURCH.

Hamilton Times, March. 18.

St. Patrick's Church never held a greater crowd than filled it this morning. High Mass was celebrated by Rev. Chancellor Keough, assisted by Rev. Father Cleary and Rev. Father Halm as deacon and sub-deacon. Bishop Carbery was present, attended by Vicar-General Heenan and Rev. Father Craven. The Emerald Beneficial Association, oranches

or worshipped. Even as pagans the Irish were remarkable among the nations of the world. Their laws were models and their fleets swept the seas. The Romans, though they reduced England Romans, though they reduced England to a Roman province, never carried their eagles into the Green Isle. They had heard stories of the wonderful fertility of the soil and the learning of the people, but they had also learned that the Irish were a brave and warlike race, and the Romans never ventured to land on those Romans never ventured to land on those shores. History pays a high tribute to the natural virtue of her people. Their paganism was something above the grovelling idolatry that worshipped wood and stone and they never defided man's worst passions as other nations have done. They addred the heavenly bedies though They adored the heavenly bodies, though they saw not God, they at least raised their eyes to the stars. A people so well endowed was well prepared to hear the message of Christianity, and their coun-try to become the isle of saints and scholars. From the time of the apostles to to-day God has always sent His ministers stamped with His own divine authority to preach the Gospel to all nations. But though He wishes all men to be saved through the true faith He has in all ages had His chosen people, set apart for some especial purpose, and we see this dispensation in the Irish race. They were reserved to carry the word of God into all countries and to plant the baninto all countries and to plant the world.

When the Church had emerged from the
Catacombs of Rome and was free, under the protection of Christian emperors to extend her conquests, the Pope sent St. Patrick to Ireland. He had been sold as a slave into that country, and had spent seven years among a people whom he ardently longed to convert to the knowledge of God. Surrounded by his followers, he knelt on the seashore immediately on landing and invoked the bless-ing of God on his undertaking. The kings of Ireland were met to do honor the martyrs' groams and prayers went up from the blood stained altars of heathen Rome. But God was with His children and through them impressed upon the mighty empire the Christian religion. In the New World, Great Britain, the greatest empire the world ever saw, and upon hose dominions the sun never to their High-King, and St. Patrick went before an assembly as cultivated and intelligent as even Athens could produce. He told them of the one story of the incarnation, as Peter and Paul had preached to the Romans. How different the reception of the word to their High-King, and St. Patrick

among the two peoples! The Irish met St. Patrick with no stubborn spirit of resistence, with no martyrdom. They told him to explain his teaching, and if it was the best they would embrace it. There is no parallel for this in the history of Christianity, and the reception of St. Patrick is a most convincing proof of the advance of the Irish in civilization. The seed fell on good ground, on the reason, the enlightenment and the intelligence of a great people, and it needed only the grace of God to make it produce good fruit. St. Patrick followed up his first appearance with marvellous success in grace of God to make it produce good fruit. St. Patrick followed up his first appearance with marvellous success in converting the whole nation from the slavery of sin, and conferring in its stead the freedom of the knowledge of God. It is to show your appreciation of faith you are here to day, and that as you received it pure and undefiled from your fathers so you will hand it down to your children. For centuries Ireland enjoyed the blessings of faith in peace and prosperity. Her schools were celebrated all over the world, and were thronged with students from all countries. The plundering Dane's career was checked at Clontarf, when the High-King of Ireland rode in front of his army with uplifted crucifix and exhorted them to do battle for their country and for their faith. It was an evil day for Ireland when the marauding hordes of England came with the forged sanction of the holy See to deprive the people of their inalienable rights under pretence of doing justice: Nothing could make Ireland give up the faith. Had the Pope acceded to the demands of Henry VIII, and granted him a divorce England might have been Catholic yet, but he said "No, the marriage is valid, and no power on this side the grave can dissolve it." England apostatized and fell away, but threats of punishment, promises of reward and centuries of horrible persecution, failed to rob Ireland of the faith delivered to her by St. Patrick. Ireland was greater in her adversity than in her prosperity. You have a glorious history to look back upon. You yourselves are connected with that country by ties of faith and kindred, for if you were not born there you are descended from irish parents. In the Irish character faith and patriotism have come detern had in her firsh care.

Fred. Filgiano was perhaps the best num-ber on the programme. The pure, sweet voice of Miss A. C. Kelly was heard to great advantage in a presty song, "Beside the Sweet Shannon," and the duet with Mr. Geo. Clark. Miss T. Sullivan sang a couple of ballads very nicely, and Messrs. Filgiano and Clark were warmly applauded in their solos and duets. The band's part in the programme was filled in the usual good style of this organization. Mr. D. J. O'Brien was accompanist, except for Mrs. Murphy, who was accompanied by Mr. Pearce. Mr. Jos. Heitzman was the accomplished master of ceremonies.

Mayor Mason presided during the de-

Mayor Mason presided during the de-livery of the lecture. On the stage with him were Rev. James Lennon, Rev. M. Halm, Rev. John Craven, Messrs. James Henigau, Joseph Heitzman, John Greig, H. Arland, P. Harte, W. Sullivan, J. Walsh, E. Williams, W. J. Vale and others. In introducing the lecturer the Mayor said it always gave him pleasure to be in any way juined with a society like this

any way joined with a society like this, having for its motto brotherly love, relief and truth, and especially now when there was a marked increase in the sympathetic union between such bodies. He believed the time was not far distant when the union would be still closer, and all would be endeavoring to reach the same goal by one path. His reading of the following message from the Irish Protestant Benevolent Society was followed by great ap-

"Irishmen now commemorating St. Pat. rick's Day at the St. Nicholas Hotel send greetings and congratulations to their fellow countrymen honoring the day at their feast of music and eloquence at the Grand Opera House. May we ever cherish the patriotism which prompts our assem-

was a stranger to Hamilton audiences his name was well known, as a member of the Provincial Board of Health, a prominent

troducing Dr. J. J. Cassidy, of Toronto. broadeing Dr. J. J. Cassidy, of Toronto.

Dr. Cassidy began by sketching the history of education in the isle of saints and scholars until suppression by the penal laws, and the efforts during the present century to repair the damage that had been done. Coming home to this country, he said: Among the Irish Catholic Canadians in Canada higher education is not receiving that attention which is being scholars until suppression by the penal laws, and the efforts during the present century to repair the damage that had been done. Coming home to this country, he said: Among the Irish Catholic Canadians in Canada higher education is not receiving that attention which is being accorded to it in Ireland. In this Province of the Confederation, which has been peopled principally by the islement of the west," we find that the Roman Catholic population, the great majority of whom are Irish, number 250,000 out of a population of some 2,000,000 of souls. We are generally a hard-working and industrious population; real poverty is rare among us, unless from sickness or vice on the part of the wage-earners. The rising among us, unless from sickness or vice on the part of the wage-earners. The rising generation have all had the advantage of a primary education. Moreover, a pretty large percentage of our business men have been fairly successful; some are really wealthy, others are in easy circumstances. Now, with these facts established, it would be reasonable to suppose that Irish Canadian Catholies in this Province should devote some of their brightest intellect to the cultivation of art and literature, in vote some of their brightest intellect to the cultivation of art and literature, in the colleges and universities. Yet the facts as we obtain them would seem to tell a different tale. Some four hundred young men are at present attending lec-tures at Toronto University, with the ultimate intention of taking an academic degree. Of this number only seven are Irish Catholic Canadians. That is to say, that in the Provincial University where, according to our numbers we ought to that in the Provincial University where, according to our numbers we ought to have fifty students, we can show only seven. And remember that this is the Provincial University of which I am speaking, an institution justly looked up to as the principal educational centre in Ontario, and more liberal in its curriculum, than was the boasted Royal University of Ireland. As an instance of this liberality he quoted the memorandum of affiliation between St. Michael's College, Toronto, and Toronto University, and pointed out that in this scheme of affiliation, which was got up

but twenty-five day pupils and eight boarders from the city of Toronto, with a Roman Catholic population (chiefly Irish) of some 15,000 souls. In fact, I have been told by the very best authority that this deserving and well-equipped institution would be obliged to close its doors if it were not for the generous support of American students. The Irish Canadians American students. The Irish Canadians do not support it. The college of Ottawa do not support it. The college of Ottawa is a Catholic institution, possessing university powers. I shall now give you a true list of the nationalities of the pupils

From Ottawa 166
Quebec 102
United States 95 Saskatchewan.... Ireland....

at present attending that seat of learning

Belgium Cuba British Columbia Venezuela.....

Or 29 per cent.
There are 125 pupils attending Assumption College, Sandwich. Of this number 90 are Americans, 5 are French-Canadians and 25 are Irish-Canadians. Here again we find that Irish Canadian Catholics do not support institutions for higher eduestion. There is only one Irish Catholic student at Queen's College, Kingston, this year in the arts' course. were two, but one left and has since gone to Ottawa College. There has not been a Catholic graduate in arts since 1882, and none for many years before that time. There are about 225 students in arts, all Scotch Presbyterians. It is unnece bling.—John Alexander, President; George to mention Victoria College or Albert College, as no Catholic students in arts at-The Mayor said that though Dr. Cassidy
was a stranger to Hamilton audiences his

College, as no Cathone students in the College of tend these institutions. The College of tend these institutions. The College of tend these institutions. The College of tend these institutions are considered almost exclusively by Gername was well known, as a member of the Provincial Board of Health, a prominent Separate School Trustee, taking great interest in educational matters, and closely identified with progress. Figuratively he tendered him the freedom of the city of Hamilton, and had much pleasure in in-

tion awakens no favorable response in the breasts of the Irish Catholics of this Province. And yet in a country like ours with so perfect a system of municipal and city with the usual salama High Mose. seem, however, to be true that our people are so immersed in making money and bettering their condition that they have little time or inclination to give to higher education. It would seem that in our struggle to secure the wealth and the comforts of life which flow from wealth, we are neglecting the higher and more important duty of providing in our own day and generation a sufficient number of able and educated men to represent us in the rising generation. The Scotch are setting us a glorious example. Not only have they a university peculiarly their own at Kingston, but they fill the halls of Toronto University in great numbers. Well do I remember to have seen young Scotch-Canadian students crossing University

Well do I remember to have seen young Scotch-Canadian students crossing University Park on cold wintry days to attend the late Professor Croft's lectures on chemistry, and though the weather was cold they wore no overcoats, for the simple reason that they had none to wear; in some instances too, being too poor to pay for board in the regular boarding houses, they lodged in apartments and cooked their own provisions. Surely such heroism in the pursuit of knowledge, such a noble striving after what is best and most precious in this world, are worthy of political matters, and give a proper verdict at the polls. High Schools have been established in each county, in order to give further opportunities of improvement to such as desire it, and a Provincial University has been placed as a fitting capital to the whole column. The lecturer closed with quoting Dr. Doyle's words that next to the blessing of redemption and the graces bestowed by it there was no gift equal to a good-education.

A vote of thanks to Dr. Cassidy, proposed by Rev. James Lennon and seconded by Mr. Will. J. Vale, was carried with applause.

Mr. Edward Williams, in proposing the

" Ottawa......... 84 marked that Irish Canadians could not look with indifference on the struggle for self government that was going on in Ireland. For himself he would say that no Englishman either could regard this struggle with indifference. No honest man could but sympathize with the Irish people in their demand for their rights. So long as a minority controlled the land and labor of that country, the sources of wealth, no man could say the Irish had wealth, no man could say the Irish had the same rights as Canadians and other free peoples enjoyed. A Royal Prince was about to visit Ireland, and he would be received with respect as the future King of Britain, but the smiles of royalty were a poor return for the loss of the liberty and freedom which the British nation boasted of. The goodwill of every nonest man was with the people of Erin in the struggle for their alienated rights and privileges. (Cheers.)
Mr. John Greig, of St. Andrew's Soci-

St. Patrick's day was observed in this city with the usual solemn High Mass and sermon in the morning and a grand concert in the Opera House in the even-

The church was very tastily decorated with evergreens and a profusion of wax tapers all ablaze in the sanc ary. The altar of St. Joseph was also v y beantifully decked out in honour of the exalted patriarch's approaching festival. The High Mass was sung by Revd Father Gnam, and the sermon preached by our venerable pastor, Father Flannery, who selected his text from the office of the day, "Behold a great priest who in his day pleased God, and was found just, and in time of wrath was made a reconciliation." (Eccle, 44 7). After a brief sketch of the life of the Apostle, Rev. Father Flannery traced the fruits of the great work he accomplished to our present times, and to the ends of the earth, wherever an altar is raised to the wor-ship of God. The attributes of a great priest announced in the text were all priest announced in the text were all united in the person of St. Patrick. He was great in sanctity, in learning, in zeal, and mighty in the conception of so great an achievement as the conversion of a whole nation. His great work remains to this day, sanctifying the millions and vivifying with spiritual lite the nations where the British flag floats or the English language is snoken. Father English language is spoken. Father Flannery exhorted his hearers to study the life of St. Patrick and to make them-selves familiar with Ireland's history and the legends of other Irish saints who shed glory on the Irish name in ages gone

by.

In the evening the Opera House was crowded to the doors, when a grand concert of unusual excellence was given. Tan. Upon the influence of his region of the control of the contro home to gain freedom and a competency abroad. Nobly and well have they laid the foundation of our common-wealth by making free schools the corner-stone of the edifice, for political self-government presupposes education. The elector must be able to read, in order that he may form an intelligent opinion on current political matters, and give a proper verdict at the polls. High Schools have been established in each county, in order to give further opportunities of improver face the cannon's mouth. In every trying crisis of England's history, from Waterloo to Abu-Klea, the 18th Royal Irish, or the 87th Fusileers, or some other Ir'sh regiment, is relied upon to lead in the van. Ireland sends devoted priests and chester Sisters of Merry, and and chaste Sisters of Mercy and Charity to do God's work in every portion of the English-speaking world. Her warriors, her statesmen, her artists, her poets and orators have added arusts, her poets and orators have added immensely and immeasurably to the strength, the stability, and the splendor of the British Empire. Ireland then, cannot afford to be treated with contempt. Nor should her national cele-brations be neglected by her own sons, or scoffed at by other nationalities. If Ireland had the same opportunities of Home Rule that we as a free people en-joy here in Canada, her name would be loved and honored by the rest of the civ-ilized world. It is our duty as Irishmen to take particular advantage of the rare opportunities given us in this land of freedom, of winning the esteem, the confidence and the attachment of our fel-low-citizens, by the daily practice of those virtues which our Divine Faith inculcates. But especially ought those virtues mark all our actions on days of jubilee such as we are celebrating, for They are true Irish-Oh, yes, they slone Whose hearts are all true on St Patrick's

Nose harts are all true on so Day.

Needless to say, the rev. speaker was loudly applauded.

Miss Reidy then sang "Kathleen Mavourneen," and, being encored twice, sang "The Little Maid Milking her Cow," and "Thady O'Flynn." "Believe Me if all Those Endearing Young Charms," and "St. Patrick's Day in the Morning," were then chanted by a full chorus, and one happy occasion terminated. one happy occasion terminated.

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Wanten for The Pilot. Explation.

BY KATHERINE E. CONWAY.

"When the soul sees pain like a sun." They closed my eyes, they folded my hands, they said—"The a sign of grace—See how the look of her childhood comes back to her poor dead face!
Forgive her, forget her—sfor all, her lines were hard at best:
Surely her sorrow outwelghed her sin; poor heart, at welcome rest!"

This is my doom, my dearest—the eyes of God are stern.

God are stern.

But sterner far were the kindred eyes that still in my memory burn.

Like the flaming sword of the angel, at the gates of fair, lost Eden.

Warning away from the Tree of Life, and the rivers of healing, hidden.

This is my drear atonement, who loved the shadows well.

Who shrank life-long from the sound of life and the ways where the sunlight feil—
In the glare of God's wrath and the scorn of men till the end of lime to dwell.

Through an age long day, through an agelong on the long with never any more night and never any more sleep—

While of all the eyes of Heaven and earth Nor God's, nor brother's, nor old heart-friend's so stern and strange as thine.

PASTORAL LETTER

His Grace the Archbishop of Toronto on the Festival of St. Patrick.

"Oh the depth of the ricnes of the wisdom and of the knowledge of God! How incom-prehensible are His judgments and how un-searchable His ways!"—(Rom. xi, 33.) John Joseph Lynch, by the Grace of God and Appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc

ties, and the Laity of our Diocese, Health and Benediction in the Lord. DEARLY BELOVED BRETHREN.-It was our agreeable duty some years ago to address to you a few words of admonition on the festival of St. Patrick, the Apostle of Ireland, and through Ireland, of many nations. In looking over those Pastoral Letters of 1871 and 1875, we have found that the advice then given, and the principal sentiments therein expressed, are well fitted to the present occasion, and we bave thought that we could not do better

than again address such good advice to you. The chief idea in our mind is, that you. The chief idea in our mind is, that the Irish people are an apostolic people, furnished by nature and by grace with all the aptitude of preserving their faith and of transmitting it to their posterity. We desire then, most earnestly to exhort Irish parents to transmit unstained to their children this precious heritage; and at the same time we desire to urge upon the negligent, the necessity of quitting the vice and sins that stand in the way of the

visit the hallowed homes, altars and churchyards, and the holy wells of the blessed land of their birth, or that of their forefathers, and pray and mourn, and say from the depths of their souls, "God bless Iroland! God preserve the faith of her children, and her children's children,—exiles in many lands. God bless the loved island of Holy Pontiffs, learned Confessors, Monks, Hermits and Sacred Virgins, and of the polytheres of Marian for and of tens of thousands of Martyrs for that Faith preached to them by their great Apostle St. Patrick,—that land that God hath greatly blessed, but which man hath greatly cursed." It is a holy custom on the Festival of the blessed Patrick for the Irish people and their children to assist at the sacrifice of the Mass, receive Holy Communion, and to listen to sermons and exhortations to excite them to love their exhortations to excite them to love their holy faith; to bless God for that most pre cious inheritance; to encourage them to frequent the Sacraments; and to transmit to their children, and thus to future gen-erations, that faith for which millions of martyrs have shed their blood, which has gained for Ireland in latter times the glorious title of "the nation of martyrs," as in early days, she bore that of the "island of Confessors and Virgins," that faith for which they have been deprived of their birthrights, their lands, their education,—have been starved, and hunted, and banished, and Oh! the glorious reward—they have exchanged the pains of earth for the joys of Heaven; for homes that perish they possess mansions of eternal bliss. On this Festival they will be taught to pray for their native land, that God may cause to cease the oppression of the poor; and gained for Ireland in latter times the glorto cease the oppression of the poor; and that He may sustain the Irish Clergy and Irish parents in their efforts to shield the rising generation against the most wily, determined, powerful and unscrupulous enemy of the Church of God—the Government of England (We say the Government of England, for millions of her people abhor the tyranny of the rulers of Ireland)

—a Government which he can of Ireland)

of preserving the deposit of the faith once delivered to the saints, and of transmitting it to their posterity; and secondly, to warn them against temptations which, though common to all nationalities, are particularly hurtful to a highly sensitive and religious people.

IRELAND'S DIVINE MISSION.

They closed my eyes, they folded my hands, they said—"The algo of percent back to her poor dead face!

Forgive her, forget her—sfor all, her lines were hard at best:
Surely her sorrow outwelghed her sin; poor heart, at welcome rest."

At rest there is no more rest—there is no more night nor sleep.
It is always day, it is always noon, and a fearsome watch I keep.
Unsetting sun in the cold blue heavens—sun on the snowfields wide,
Sun on sharp cliff and frozen sea and steep with mountain side.
Sun on sharp cliff and frozen sea and steep with my dod, for the blessed night!

This is my doom, my dearest, who loved the said whe ways where the sunlight fell-How could I love the sun when the clouds encompassed thee?—
To stand by thy side in the darkness was dream of Heaven to me.
Thy whispered word—"I need thee?—was payment for all pain, Making the crooked straight, making the crooked straight, making the crooked straight, making the purpose one people inhabiting a pown wy voice was comforting.

This is my doom, my dearest, to know the vells are Invent.
And they would I love the were helpful, that my voice was comforting.

That my hands to thee were helpful, that my voice was comforting.

This is my doom, my dearest, to know the vells are Invent.
And they would in mission. In the admirable providence of 600 dare stern.

To own in my sore despoilment that roses cannot bloom.

From the venomous thiste, nor figs from thorns, nor life from the reeking tomb.

This is my doom, my dearest—the eyes of God are stern.

To own in my sore despoilment that roses cannot bloom.

From the venomous thiste, nor figs from thorns, nor life from the reeking tomb.

This is my doom, my dearest—the eyes of God are stern.

To else the finding swood of the angel, at the gates of fair, lost Eden.

The finding apposal in from the sound the finding swood of the angel, at the gates of fair, lost Eden.

Warning sway from the Tree of Life, and warning sway from the tree fair, and the tribe of Levi to be this prople, and Aaron and the tribe of Levi to

NATURAL APTITUDE.

For this sublime apostleship they have been prepared with a generous and pious nature, sublime intellect, warm and ten-der impulses, an indomitable hatred of tyranny, and undying love of true liberty; a deep-rooted thirst for learning and an unconquerable desire to impart their knowledge to others; an abhorrence of treachery and of false friends, and an unbounded love for their benefactors. In the face of these qualities, they have also their drawbacks, like every other nation since the fall of Adam. They have, too, in a greater or less degree, the vicious counterparts of the virtues there enumerated. But they have in their faith and in their Catholic instincts a remedy for these their Catholic instincts a remedy for these in the frequentation of the Sacraments. Apart from this, the good qualities of the majority immensely counterbalance their faults; whilst the unrestrained vices of the minority throw a lurid glare of sad reflection upon the great virtues of the major-ity. It has been well said that an Irishman must do twice as well as any other man to get half the credit. On the other hand, Irish defects and vices are doubly exaggerated from the common idea of what is to be expected from an Irishman. Let him do but half the wrong of any other man, and he will get twice the blame. and he will get twice the blame. So high is the estimation of the ordinary virtues of the Irish. When an Irishman is not faithful and obedient to his heavenly instinct, the luxuriance of his nature makes him very vicious, and hence the disgrace of the few is the reproach of the many.

SHOWN FROM THE PAST.

Yet the whole history of the Irish race Yet the whole history of the Irish race proves their sublime mission. God has kept, as an arrow in His quiver, this little island to go forth to conquer spiritual kingdoms for Christ. ("Sicut sagitto in manu potentis, ata filii excussorum." "As arrows in the hands of the powerful, so are arrows in the hands of the powerful, so are the children of the vanquished."—(Ps. cxxxvi, 4.) St. Patrick tound the Irish, though not Christians, yet not purely idolaters. They were primitive in their habits and customs, leading a patriarchial life, with many of the noble qualities of the present aboriginies of North America. They believed in the existence of a Supreme Spirit. (They had no idols.) St. Patrick found, in all his missionary excursions through Ireland, only one vice and sins that stand in the way of the fulfilment of their sacred mission.

We address ourselves to the millions of exiled Irish people (enough to constitute a respectable State), who will hail that day with joy and sadness, and in spirit reday with joy and sadness, and in spirit re-It represented the sun and the signs of the zodiac: for they were good astronomers in those days. The country people, however, in their simplicity, might have worshipped these symbols with an extra reverence; but the rapidity with which the faith of St. Patrick spread, so that in his own lifetime he could ordain priests, conse-crate bishops, and found monasteries of monks and convents of holy virgins, shows clearly that the religion of Christ found many disciples, and that its seed fell on

luxuriant soil. MISSIONS ABROAD.
St. Patrick's bishops and priests were so ardent in their zeal that they carried the light of the gospel into England, Scotland, Germany, France, even into Italy, regaining to the Church many of those people who had lost the faith on account of the incursions of barbarians and the breaking up of the Roman Empire. These holy missionaries from Ireland are invoked as patron saints in these countries. We have venerated their relics in cathedral churche venerated their relics in cathedral churches, in monasteries, in rural parishes on the Continent of Europe. We have found St. Cataldus, the Apostle of Tarentum, near Naples; St. Sedulius, famous for his fourteen books of commentaries on the Epistles of St. Paul; St. Fridolin, who instituted religious houses in Alsace, Strasbourg and Switzerland, and who is interred on an island in the Rhine in a monastery built by himself; St. Colummonastery built by himself ; St. Colum bus, the founder of the celebrated monas-tery of Bobbio, near Milan; in Luxan and Foutain, St. Gall, disciple and companion of St. Columbus, Patron of the Monastery of St. Gall, near Lake Constance, famous to the present time for its learned men and holy monks, the admiration of all travellers; St. Fiacre, the Patron Saint of many churches in the Diocese of Meaux and through Picardy, and whose relies are the chiral feet. determined, powerful and unscrupulous enemy of the Church of God—the Government of England (We say the Government of England, for millions of her people and work of the Special of the Gospel to the Northundral of England, for millions of her people and work of the Gospel to the Northundral of England, for millions of her people and work of the Gospel to the Northundral of the tyranny of the rulers of Ireland of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the Gospel to the Northundral of the Special of the S

nis, and first Bishop of Wirtzburg, who gained the crown of martyrdom, like St.

John the Baptist, for having reproached the incestuous adultress Geilana; St. Virgilius, Bishop of Fiesole, preacher of the Gospel to the Etrurians; St. Findin, Abbott of Richew, on the Rhine; St. Buo and St. Ernulphus, who carried the Gospel to Iceland and founded a church under the patronage of St. Columbia, in the city, viv. 13). That blessing has been poured. the patronage of St. Columbia, in the city of Esinburg. We have mentioned enough of illustrious names of the Irish nation to show how they fulfilled their mission on the continent of Europe in the early

Later on worldly men sought conquests brough a newly discovered continent. through a newly discovered continent. They were devoured with a thirst for gain; and, following the instincts of their old Scandinavian ancestors, their ships swept every harbor and inlet in quest of gold and precious stones; establishments were formed to trade with the natives and to cajole from them their wealth; and here, as the venerable Father Thebaud says, the Irish ascended their ships, whether welcome or not, pressed forward to their commercial centres, crowded their cities, and at once proceeded to practice their religion. They collected together in a little room penhaps at first. With heart and will they endeavor to commence a church, and there is the beginning of the 10,000 altars from which sacrifice ascends in this new country. The great gold fields of California are discovered. There is a rush for gold. Irishmen go there too, and be-California are discovered. There is a rush for gold. Irishmen go there too, and behold the California of to-day, on of the richest gardens of the Church of God. The diamond fields of Southern Africa are discovered. The Irish, without intending it especially, carry there also their faith.

Australia is made a penal settlement where the convicts of England and Ireland are transported to do penance for their sins far from the centres of civilization. An Irishman, in his poverty, steals some-thing to save his children from starvation the, too, is sent there. He carries with him his faith; the tears of his repentance waters the soil; and behold with its archishops and bishops, another of the most flourishing churches that could adorn old

Christianity.
Alas! that the general prejudice against the ordinary convict should militate against the sons of these noble Irish conessors of the faith to their exclusion

from the priesthood. AT PRESENT.
But this is not all. At the present hour our bishops and priests and people are spreading the faith through new worlds. They are conquering back again England and Scotland, renegade to the faith since the whirlwind and vertigo of a worldly "Reformation" snatched them from Christ's fold. They are carrying the same faith through the countries where England carries the sword and commerce. The congregation of Archbishop Is nine tenth Irish, or their descendants. burg and Glasgow. The 2,000,000 of Cath-olics of Irish extraction in England have been the largest factor in the movement for the restoration of the Hierarchy; and Scotland will owe the like honor and ad vantages to the same cause.

Vantages to the same cause.

IN THE UNITED STATES.

Of the work of the Irish Apostolate in the United States we need say nothing. At the Declaration of Independence there the United States we need say noted that the Declaration of Independence there was no Bishop in the country, and but a few priests. Now there are in the United States, and British North America, eighty-two Archbishops and Bishops, about 5,000 priests, and 20,000 religious of both sexes. There must be at least seven millions of Irish and their descendants on this continent of America, the majority of farms in Dummer. A youngerbrother of the sheriff is Dr. Kempt of Lindsay.

George was after residing some time in after residing some time in moved to the township of Dummer in Peterboro county, where they settled on a farm. The father, Kenneth Kempt, and the mother here lived, brought up their family, and attained the fine old age of ninety years. Most of the sons remained on farms in Dummer. A youngerbrother of the sheriff is Dr. Kempt of Lindsay.

George Kempt early entered upon a George Kempt early entered upon a George Kempt early obtained struct the railways, dig canals, buy farms, build houses, engage in commerce, and with a never failing generosity, support the clergy, build churches, colleges, schools and convents, and fill them, too, with their children; and thus the boundaries of the Catholic Church are extended.

"Little did those laborers think, when endrals, with innumerable churches, schools and convents."

IN CANADA home of true fatth. The Irish in Canada have given magnificent proofs of their love of religion; fathers and mothers have brought their children, to be baptised, from the head of Lake Ontario to Kingdread. He does not attend camp-meetings or places of worship in which he does not believe. He tries to instruct his children in the prayers of the true faith. Another family settles near them; the priest finds them out, and behold the nucleus of a Catholic church. By this we do not approve of any Catholic unchurching him-

Irish people, having lost all in their own country, should establish His true religion

rejoiced to feel he had such a bressing, and cried out: "The blessing of him that was ready to perish came upon me." (Job. xxix, 13). That blessing has been poured, a thousand times over, on the heads of the missionaries who have come to the rescue of those who were perishing for want of the Sacraments.

PROVIDENTIAL PREPARATION. PROVIDENTIAL PREPARATION.

The Irish people were prepared, as St.
Patrick was, to carry the Gospel to the uttermost bounds of the earth. They too passed through the ordeal of trials and tribulations; they were conquered in every battle but in that of Heresy against Faith, by a victorious and unrelenting enemy. Their lands were confiscated, their churches, convents and monasteries destroyed, their Clergy put to death, banished or proscribed. Famine and pestilence in the wake of war reduced the population at one time to 800,000. A few Irish were kept as servants on the confiscated lands in Ulster, Leinster and Munster—Connaught, the poorest Province, being lands in Ulster, Leinster and Munster—
Connaught, the poorest Province, being
reserved as the place of banishment for
the rest. The English language became
the language of the three Provinces given
over to the conquering race. Of necessity the Irish who were retained as servants
on their own farms had to learn English,
for a posity even was laid upon their on their own farms had to learn English, for a penalty even was laid upon their language. Little did the Irish children toresee, when whipped for speaking a word in their mother-tongue, or for being tardy in learning the English language, that the Holy Providence of God was preparing them to convert their Euglish masters, to spread the Faith in English colonies, and to gain the new world of American the speak of the s onies, and to gain the new world of America to the true faith. Irish zeal, Irish enthusiasm, and Irish love of the true religion, with the English language, are spreading the faith through that empire

TO BE CONTINUED. OBITUARY.

GEORGE KEMPT, SHERIFF OF VICTORIA COUNTY.

Lindsay Post, March 18 Lindsay Post, March 18.

It is this week our melancholy duty to record the death of Sheriff Kempt, one of our oldest and most highly esteemed citizens. The sad event was not unexpected. For some years the sheriff had been ill, at times seriously; but for some days preceding his death he had felt much better and had been talking of returning to his office. He had been suffering from Bright's disease, and his recovery was not Bright's disease, and his recovery was not expected by his family. Monday forenoon, however, he had a slight hemorrhage and this soon increased so as to be alarming. A messenger was despatched for Dr. Kempt, but before he could arrive the sheriff had breathed his last, at about half-past one. He died quietly and peacefully, with fervent hope and trust in the

aries of the Catholic Church are extended. "Little did those laborers think, when engaged on the Etie Canal," says an eminent Irish writer and statesman, 'that they were laying the foundation of five Cathedrals, with innumerable churches. house; and was then for some years with the Messrs. Bull of Belleville, who carried on a very large business. He then re-turned to Keene, where he entered into IN CANADA.

In Canada their triumphs are well known. The Celtic race, Irisb, French and Germans, are making of this country, to the dismay of those who do not profess the true religion, a home of true faith. The Irish in Canada about six years, and after its dissolution Mr. Kempt removed to Newcastle, where for some time he carried on a general business. ness. In 1853 he moved to Lindsay and for some years carried on business on a large scale, adding to a general store such important lines as lumbering, milling and ston; they have carried them to Mass through the woods for many miles, when the fire lighted on the hill tops told them a priest had come to the neighborhood.

An Irishman settles in the backwoods. well unusual mental capacity and quickness. His transactions as a grain-buyer in conjunction with Mr. (now Senator) Ross of Quebec were very large. Being a hearty, whole-souled man, of great per-sonal popularity, and with a very wide personal acquaintance, he was considered an excellent parliamentary candidate, and in 1867—the first year of confederation. self by settling in countries where there is selected for South Victoria in the r no opportunity for himself or for his form interest, defeating Mr. Hector Car was elected for South Victoria in the reopportunity for himself or for his children to receive the Sacraments. How many have been lost by this isolation!

It has ofter been the boast of many villages in this country that there was not a Papist amongst them. But a servant girl is much needed. A good Irish girl comes. The brings with her an earnest love of God and preserves her faith. This is the beginning. In a few years a modest country council of the town council of Lindsay, and represented this town in the country council of the then united chapel is put up and the awful Sacrifice. She brings with her an earnest love of God and preserves her faith. This is the beginning. In a few years a modest chapel is put up and the awful Sacrifice afford there. There is no stopping it.

There is no stopping it. Kempt was appointed to the position and most efficiently discharged its duties until

acquaintances, as well as the community in general, will mourn his death, and will extend to the bereaved widow and other members of his family deep and respectful sympathy.

The fueral Thursday morning was a

The funeral Thursday morning was a very large one. The flags on the public buildings had been at half-mast since the announcement of his death; and there were other public marks of respect and esteem. The pall-bearers were Messrs C. Britton, John Kennedy, A. Campbell, P. Curtin, Thomas Walters and George Mc. Hugh. There were present two brothers of the deceased, Kenneth and Alexander Kempt of Dummer, as well as Dr. Kempt of Lindsay. Mr. W. J. Macauley of St. Paul and Mr. John D. Macauley of Trenton were also in attendance. A Trenton were also in attendance. A grand requiem mass was celebrated in St. Mary's church by Vicar General Laurent. The remains were interred in the R. C. cemetery at Lindsay.

IT IS NOT TOO LATE.

Boston Pilot.

It took two centuries for the great Roman Empire to crumble away under "the Goths, war, fire, blood and famine." The world moves almost ten times as rapidly to-day; and under the eyes of one generation is going on the process of dissolution of the only Empire since pagan Rome that has been built on the oppression of conquered and robbed reoppression of conquered and robbed na-tions and on the degradation of the home masses for the benefit of a proud, im-

masses for the benefit of a proud, immoral and inhuman aristocracy.

England has been found out by the great European powers to be a blustering humbug, browbeating only the weak and helpless, and carefully sneaking from the path of the strong. But all the time she has seized the lion's share of the certh's plunder.

earth's plunder.

The change has come. Germany and France are seizing all that remains, and are even insolently taking from England what they want, as witness New Guinea, the Cameroons. Samoa, etc. Russia has steadily pushed her forces up to the British wall in Northern Asia, and her agents have for years been cementing friendships in Persia and Afghanistan.

The world looks on the great chessboard and watches the game with cold unsympathetic eyes, "Check" has been given to England so often of late that it has become the rule rather than the exception; and no one will be surprised to ear this year or next Russia's Krupp cannon in Siberia thunder "Checkmate!"

Surely the time has come for England to make friends and not to embitter ene-mies. If her statesmen have eyes and mies. If her statesmen have eyes and intellects they must see that no organized nation's friendship can strengthen her as can the friendship of poor, disorganized Ireland. The Irish are the sand that will keep all her colonies from joining to help her; they are the sand that could be smelted into crystal to make her strong.

her strong.
America sees and says that England is blind not to make Ireland happy, homeruling, imperial. "It is Gladstone's opportunity!" is the American thought. Instead of friendship and peace and freedom, England stands over Ireland with a drawn sword, and double-locks the handcuffs! The gag is renewed. Hired ruffian magistrates terrorize the disarmed nation with Oriental power. In the midst of unbroken peace, the Crimes Act is to be renewed

be renewed!

If this be done, the thought of friendship will be banished forever from the Irish mind. Self-protection and self-respect will drive them into unqualified hatred and practical opposition. They must thenceforth regard Eugland as a criminal tyrant to whom consistion and criminal tyrant to whom opposition and rebellion is a Christian duty. But at the last moment the change of

heart may come. We believe that the English people are ready for the word of peace even more than the Irish; it is only their rulers that prevent the friendship of

A Notable Arrest.

C. H. OBERBECK, Deputy Sheriff, St. Louis, Mo., in 1882 took Warner's SAFE Cure for a very stvere kidney and liver complaint; he had lost 75 pounds in weight under the doctor's care. Five bottles of Warner's SAFE Cure arrested and cured the disease, and December, 1884, he wrote, "I now weigh 260 pounds and never felt better in my life. I recommend Warner's SAFE Cure."

"Is you gwine to get an overcoat this inter?" asked a darkey of a companion. "Well, I dunno how dat's gwine to be,"
was the reply; "I'se done got my eye on
a coat, but de fellah dat owns it keeps his ye on it too."

The Test of 8 Years! DAN. A. GROSVENOR, Esq., United

States Treasury Department, First Controller's Office, Washington, D. C, took Warner's SAFE Cure in 1878, and Dec. 29th, 1884, he wrote, "Warner's SAFE Cure in my case effected a permanent cure, and for five or six years I have experienced no trouble from what was a serious kidney affection." Mrs. Brown having inquired why

ladies were mainly employed in the telephone offices, Mr. Brown responded that the companies preferred those that loved their work, And what is their work, she asked. "Talking," was his reply, and the conversation came to an

To C. LEWIS, San Francisco, Cal., Oct. 25, 1881, says, "I have suffered for ten years with congested kidneys, and have passed stones ranging in size from the head of a pin to a pea, which caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I had

Permanent Security.

caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I used four bottles of Warner's SAFE Cure, and got rid of four calculi." Writing June 23rd, 1884, he says, "The cure effected in 1881 was permanent."

THE GO-AHEAD RELIGIONS.

Catholic Review

A great number of Catholics suffer some annoyance and distress from the new tactics which Protestantism has adopted tactics which Protestantism has adopted against the only Church of Christ. The Andover Review is out as the champion of Progressive Orthodoxy, and its amiable editors have expressed their admiration and respect for the Catholic Church, while gently admitting after all that it is an old-fashioned form of Christianity. That is, it is out of date, not suited to the times, out of the prevailing style; and one might as well be out of the world as out of the style. This mode of warfare is disconcerting. We who have so long been pummelled with sledgehammer blows from law, literature, art and science, shut out in the cold, shut up in the prison, shut off from wealth and power, are now to be petted and coaxed, to be admitted into the backyards of Progressive Orthodoxy, to petted and coaxed, to be admitted into the backyards of Progressive Orthodoxy, to be invited to a seat on the public platforms, and to be paraded before the nation as the 1ich, respected but antiquated and useless aunt of Protestantism. We were once a foe; we are now an ancient ally. No wonder that innocent minds should

No wonder that innocent minds should be troubled at the calm assumption of progress on the part of those progressing to a dishonored grave.

The words, "Progressive Orthodoxy" are misleading. In plain English the phrase means "a religion wot gits up any contract the right moment." This "gutting the progressive at the right moment." gits at the right moment." This "gittin" gits at the right moment." This "gittin' up an' gittin' "is not a purely American quality. It is the common property of the sects from Maine to Australia, from Arianism to Methodism. It looks very well in print, and sounds bravely to the ear when translated from the vulgar town into Progressive Outhodoxy. ear when translated from the vulgar tongue into Progressive Orthodoxy; but put into action, it looks very odd. It means that the professors of a go-ahead religion have a hold on popular tavor and are going to maintain it. If the people get tired of the doctrine of hell, the doctrine is dismissed, cast off as a worn-out garment. If they want a hell without the doctrine that men are saved or damned before they are born, they can have it. Every time a certain number of people get peculiar ideas of religion, they will find a teacher to suit their views; he will institute a movement in the Church, and institute a movement in the Church, and in due time foist his peculiar views upon the whole body. If the whole body accepts, it is called progressive. If it rejects the innovators it is called slow and behind the age. With the unusually rapid changes in American religious thought, one can appreciate the pluck of the Andover Review in advocating Progressive Orthodoxy.

The wrecks of the sects, it seems to us, will give it more than it can do in gather-

ing and assorting the best parts of them.
It must be said, however, in favor of earlier times, that they were not without progress. Progress, such as it is, has been the essence of Protestantism. Luther, the first Protestant, began with rejecting the authority of the Pope. The episcopacy, the sacraments, the infallibility of councils, the divinity of Christ were all parts of his belief. belief. Before he died his followers had progressed into fresh fields and pastures new. At the end of a century he with great difficulty have recognized the sects enlisted under his banner. What then, would he say to the religious attitude and the teachings of the present heirs to his estate, and particularly of the editors of the Andover Review. No bishops no sacraments, no councils, and so con-fused an idea of Christ as tolerates the vagaries of Unitarianism and Heber Newton! Nay, more than that, a journal instituted and carried on with the simple aim of squaring the doctrines of Protest-antism to the tastes of every horn!

Timid and over-sensitive Catholics need have little respect or fear for the go-ahead religions. True progress in a Church means the holding what you have received -hold fast that which you have received, says St. Paul—and the honorable unfolding of half-seen truths under the guidance of the Holy Ghost. Protestantism has progressed like a lavish beggar. What it the islands.

Send an olive branch to Ireland, Mr. Gladstone, before it is too late. Let the end of a great life become sublime in the history of Great Britain and Ireland by a deed of magnanimity and wisdom. It is not too late to win Irish loyalty for a union which leaves her as free as England—the only union that can satisfy Ireland and make the British Empire more powerful than ever.

Have you a cough? Sleepless nights need no longer trouble you. The use of Ayer's Cherry Pectoral before retiring, will soothe the cough to quiet, allay the inflammation, and allow the needed repose. It will, moreover, speedily heal pulmonary organs, and give you health.

Most people suppose that the manufac-ture of tobacco consists merely of taking the leaf and pressing it into plugs. fact is, however, that the process is a very delicate one, and the least false step will injure the flavor. The leaf must be care-fully attended to for months after it leaves the planter's hands. It must neither dry too quick nor too slowly. Even after it has reached the factory the utmost delicacy of manipulation is required. The weather must be carefully studied, for if there is too much moisture in the air when it is pressed it will mould, and the same will pressed it will mould, and the same will happen if too much moisture is sprinkled upon it for the purpose of opening the leaf. Again, if it is overdried in the oven it will turn crisp, and will nip the tongue in smoking. It is by careful attention to all these points that the "Myrtle Navy" has been brought to such perfection. The firm who manufactures it have their own storehouses in Virginia, and from the time the leaf leaves the planter's hands until it is turned out of the factory, months afterwards, in plugs, it is under months afterwards, in plugs, it is under the care of their skilled and trusted employes.

WEIGHED IN THE BALANCE, but not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, has been weighed in that just balance, the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly increase, testimony in its favor is daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaint, Kidney Ailments, and for Blood Impurity, is decided. Sold by Harkness & Co., Druggists, Dundas St.

THE CONFESSIONAL

A PROTESTANT MINISTER'S VIEW IMPORTANT SUBJECT-ITS AD ABLY AND ELOQUENTLY SET ADDRESS OF REV. DR. HOP FORE THE EPISCOPAL CHUR

RESS. Michigan Catholic. One of the most important to cussed by the Episcopal Church in its session here some months the Confessional. The following batim report of one of the most p minister's views on the subject : Confession is one of the sub which it would not be hard to reasonable conclusion, were it not are hindered by our own obstin

testant prejudices.

Let us look at the subject, fir simply in the light of common-zer here the other two learned prany furnish us with reasonable a n each of the three learned prof law, medicine, and theology— men prepared, by a long and t special training, to make themsel ful to their fellow men in that p branch to which they have devote selves. But how is this assistance rendered in matters of law? Su should be said, that at differer lawyers have given their clie advice; have encouraged litting selfish ends; have extorted mo their clients than their advice was have made themselves the agents tice rather than of justice and equ the like: and that, therefore, all ought to be confined to the deliv public lectures on the laws and principles, which everybody mig who wished it, and that each hea apply these legal principles to t ness of his daily life as well as h his own private judgment, and, at that nobody shall be permitted any private, confidential conversation any lawyer under any circum How would such a rule strike t mon-sense of mankind? It would provoke inextinguishable laughte common sense of mankind has that the chief use of lawyers is, t particular people in regard to pecases, to be made known to the la the minutest and fullest confident far from prohibiting confident munications, it is not only ta granted that such will be made, law itself clothes such confident munications with the protection of so that no lawyer can be compell by process of court, to reveal ther time or under any circumstance and the common sense of the we severe against the idea of a man' ing the general principles of the la own case by his own private ju as to utter itself in the well-kno verb: "He who is his own lawy fool for his client." In other we

eral rule demands the use of the lefession, as one of the chief ba civil rights—one of the mighti warks of personal and political lit In the medical profession we same general principles of comme embodied with equal clearness. embodied with equal clearness, absurd it would be to restrict ou clans to the delivery of public lee the different branches of their science; and to tell sick people the must attend those lectures, being add further private researches if the but that each sick man must, by private indement, make up as a second secon private judgment, make up a private judgment, make up a private to suit his own case! There cuts in once more with sava mon-sense, and cries with one v "He who doctors himself has a his patient." In this case, also, his patient." In this case, also, sense of prohibiting any confident munication between a doctor nationt is too stunid to enter in ody's head; and the inviolable se such communications is not only

sicians, but is also expressly prot the law of the land.

The plain analogy of comm therefore, if applied to the thir

three learned professions, would at the priest of God is not to confine

uses of the legal profession outvastly all possible abuses, that the are practically lost sight of, and

to the preaching of sermons in purmatter how important a part of that may be; but that he is to b service of his people in private also counsel, advice and comfort—reb it may be-or whatever else the patient may need at the hands of hual physician. The analogy furth ual physician. The analogy furth suggest that he who, in import a tions of conscience, ventures to be priest, is quite as likely to be a "he who is his own lawyer or his tor. The analogy further just canon of the Church, which priest to inviolable secrecy touchit thing revealed to him in confessionally in the analogy instifices the finally, the analogy justifies the of that confession auricular-a word, full of all popery, a body knows; and yet it only me when one unburdens his conso God's priest, there shall not be th ties present, who may tattle abo their neighbors. It is only the sa sure of confidence that is given to and doctors as a matter of course meant for the protection of the layer cases, and not for increasing the the professional man; and if, in a three professions, it should be do three professions, it should be do:
the layman whose secrets thus bec
lie property would be the first
chiefest to suffer.

Let us now look at some of th
tages of it, both to priests and pe
One of the chief practical diffiour clergy is, to know what is r
sing in the minds and hearts of the

as to make their instruction o value to them in the actual stru life. The clergy come to their w life. The clergy come to their was bout ten years of isolation in so lege and theological seminary, very little knowledge of the living people around them. The to preach very bookishly. We wist their people it is seldom the one alone; and it is impossible full and free setting forth of dof conscience while others are prowhen the conversation is liable moment to be interrupted. Mo —young people especially—are shy about telling to their elders real thoughts and actions, in ma are and they are specially shy

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THE CONFESSIONAL.

IMPORTANT SUBJECT-ITS ADVANTAGES ABLY AND ELOQUENTLY SET FORTH—ADDRESS OF REV. DR. HOPKINS, BE-FORE THE EPISCOPAL CHURCH CON. Michigan Catholic.

One of the most important topics dis-cussed by the Episcopal Church Congress in its session here some months ago was the Confessional. The following is a verbatim report of one of the most prominent minister's views on the subject:
Confession is one of the subjects on
which it would not be hard to reach a

testant prejudices.

Let us look at the subject, first of all, simply in the light of common-sense. And here the other two learned professions may furnish us with reasonable analogies. In each of the three learned professions law, medicine, and theology—we find men prepared, by a long and thorough special training, to make themselves use-ful to their fellow men in that particular branch to which they have devoted themselves. But how is this assistance to be rendered in matters of law? Suppose it should be said, that at different times lawyers have given their clients bad advice; have encouraged litigation for selfish ends; have extorted more from their clients than their advice was worth; have made themselves the agents of injus-tice rather than of justice and equity; and the like: and that, therefore, all lawyers ought to be confined to the delivering of public lectures on the laws and on legal public lectures on the laws and on legal principles, which everybody might hear who wished it, and that each hearer must apply these legal principles to the business of his daily life as well as he can by his own private judgment, and, especially, that nobody shall be permitted to have any private, confidential conversation with any lawer under hang circumstances. any private, confidential conversation with any lawyer under any circumstances. How would such a rule strike the common-sense of mankind? It would simply provoke inextinguishable laughter. The common-sense of mankind has decided that the chief use of lawyers is, to advise particular people in regard to particular cases, to be made known to the lawyers in the minutest and fullest confidence. And far from prohibiting confidential communications, it is not only taken for munications, it is not only taken for granted that such will be made, but the law itself clothes such confidential communications with the protection of secrecy, so that no lawyer can be compelled even by process of court, to reveal them at any by process of court, to reveal them at any time or under any circumstances. Nay, and the common-sense of the world is so severe against the idea of a man's applying the general principles of the law to his own case by his own private judgment, as to utter itself in the well-known proverb: "He who is his own lawyer, has a fool for his client." In other words, the ses of the legal profession outweigh so vastly all possible abuses, that the latter are practically lost sight of, and the general rule demands the use of the legal profession, as one of the chief barriers of

fession, as one of the chief barriers of civil rights—one of the mightiest bul-warks of personal and political liberty.

In the medical profession we find the same general principles of common-sense embodied with equal clearness. How absurd it would be to restrict our physicians to the delivery of public lectures on the different branches of their complex science; and to tell sick people that they science; and to tell sick people that they must attend those lectures, being free to science; and to tell sick peoples that the must attend those lectures, being free to add further private researches if they will; but that each sick man must, by his own private judgment, make up a prescription to suit his own case! The world here cuts in once more with savage common-sense, and cries with one voice that "He who doctors himself has a fool for his patient." In this case, also, the non-sense of prohibiting any confidential com-

three learned professions, would show that the priest of God is not to confine himself to the preaching of sermons in public, no matter how important a part of his duty that may be; but that he is to be at the service of his people in private also, giving counsel, advice and comfort—rebuke, also, it may be—or whatever else the spiritual patient may need at the hands of his spiritual physician. The analogy further would ual physician. The analogy further would suggest that he who, in important questions of conscience, ventures to be his own priest, is quite as likely to be a "fool" as he who is his own lawyer or his own doctor. The analogy further justifies the canon of the Church, which binds a priest to inviolable secrecy touching everything revealed to him in confession. And, foolly the analogy justifies the waking finally, the analogy justifies the making of that confession auricular-a terrible word, full of all popery, as every-body knows; and yet it only means that when one unburdens his conscience to God's priest, there shall not be third parties present, who may tattle about it to their neighbors. It is only the same measure of confidence that is given to lawyers and doctors as a matter of course. It is meant for the protection of the layman in all cases, and not for increasing the power of the professional man; and if, in any of the three professions, it should be done away, the layman whose secrets thus became and, the sense in which the Holy Catholic Church has always used them, from the beginning until now. The medicine of absolution is one of the most powerful, and one of the dearest, remedies which the Son of Man has intrusted to the hands of the physicians of souls. Those who have tried it the most faithfully, bear the highest testimony to its heavenly vistues

the layman whose secrets thus become public property would be the first and the chiefest to suffer.

Let us now look at some of the advantages of it, both to priests and the larges of it, both to priests and the larges of it.

Let us now look at some of the advan-tages of it, both to priests and people One of the chief practical difficulties of our clergy is, to know what is really pas-sing in the minds and hearts of their people, so as to make their instruction of positive value to them in the actual struggles of value to them in the actual struggles of life. The clergy come to their work after about ten years of isolation in school, college and theological seminary, but with very little knowledge of the world of living people around them. They are apt to preach very bookishly. When they visit their people it is seldom they see any one alone; and it is impossible to reach a college, and it is impossible to reach a college, and it is impossible to reach a college, and it is impossible to reach a college. H. Gladden, West Shefford, P. Q., and the record of (supposed incurable cases that have yielded to its influence is astounding. If you have trouble with your Kidneys, Liver or Bowels, if you are a victim of Rheumatism or Malaria, take Kidney-Wort. You will find it the remedy you need.

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A PROTESTANT MINISTER'S VIEWS ON AN

dangerous courses; instead of waiting until destruction is at the door, or has already blighted the whole house. The fearful and increasing catalogue of emwhich it would not be hard to reach a reasonable conclusion, were it not that we are hindered by our own obstinate Protestant prejudices.

Let us look at the subject, first of all, simply in the light of common-sense, and here the other two learned professions the confessing their weak and seeking for a stronger and

ignn with a slight deviation from the right path. Instead of confessing their weakness, and seeking for a stronger and steadier hand to guide them, they have concealed their sin, have gone on adding to it more and more, plunging deeper and deeper, until the inevitable crash comes: and sometimes reason is lost, sometimes life, sometimes liberty, sometimes only reputation—the man once looked up to as a model being thenceforth a proverb of reproach for the rest of his days. Some of you may remember that, a few years ago, in one of our large cities, a leading lay-member of one of our parishes, who had been a model of business integrity and high standing, was discovered to be a defaulter. It was the usual story—speculation turning out badly; losses covered by a temporary use of other people's money, intending to replace it; further losses rendering the replacement impossible; and finally, forgeries as a desperate resource to postpone exposure and ruin. At last the crash came, and the priest was sent for—who ought to have been sent for vears hefore. But if that was sent for—who ought to have been sent for years before. But if that man had confessed to that faithful priest his first wrong step, and had acted on the advice he would have given him then, who would have been the chief gainer by

the priest or the layman?

It is a miserable perversion to put it into men's heads that the chief object of encouraging confession is to get into the hands of the priests more power over men's consciences. How would it do to repre-sent that the chief object of the legal prosent that the chief object of the legal pro-fession is to get undue control over the property of their clients; and that the chief object of the medical profession is to control and destroy the health of the community? During the late outbreak of the cholera in Naples, many of the poor people were possessed with the idea that the physicians—who risked their own lives to save their nations—were really assemto save their patients—were really poison-ing them; and accordingly they atsacked and them; and accordingly they attacked and drove them off, threatening them with death. They were just about as wise as those siliy people whose souls are daily being subdued by the deadly disease of sin, and who will not use one of the most powerful helps for their deliverance—driving it from them under the hallucination that it will do more to destroy them than to save them.

than to save them.

than to save them.

Thus far, the question has been answered solely on the basis of commonsense—that common-sense which the whole world recognizes as sufficient in the fields of law and medicine. But under all this and besides all this, is the spiritual foundation of the express Word of God, as always interpreted by the practice of His Church in all ages: a foundation which can be claimed for neither law nor medicine, and which would be abundantly medicine, and which would be abundantly sufficient, even were there no analogy such as we have traced. That analogy, as is shown by common-sense, would be abun-dantly sufficient, even without one syllable from Holy Scripture. The words of Holy Scripture are abundantly sufficient, even were there no analogy from com-mon-sense. So that there is a double, and independent demonstration. "The sense of prohibiting any confidential communication between a doctor and his patient is too stupid to enter into anybody's head; and the inviolable secrecy of such communications is not only enjoined by the professional oath taken by all physicians, but is also expressly protected by the law of the land.

The plain analogy of common-sense, therefore, if applied to the third of the three learned professions, would show that His Apostles and said: "Receive ye the Holy Ghost: whosesoever sins ye the Holy Ghost: whosesoever sins ye remit they are remitted unto them; and whosesoever sins ye retain they are re-tained." And to this day the bishop says, in the solemn reality of the ordination of the priest: "Receive the Holy Ghost for the office and work of a priest in the Church of God: . . Whosesoever Church of God: . . Whosesoever sins thou dost forgive they are forgiven; and whosesoever sins thou dost retain they are retained." And with daily voice the Church declares that Almighty God "hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." We leave it to remission of their sins." We leave it to others, whose ingenuity leans in that direction, to put their consciences through all the indescribable contortions required by the attempt to prove that these solemn words mean nothing very particular any way. We claim that we, at least, are honest in taking them in their plain meaning, and in the sense in which the Holy Cathelac Church has alwars used them from

The Half was Never Told of the wonderful powers and virtues of that best of all medicines, Kidney-Wort. It has been tried and proved. Its cures are numberless and the record of (sup-posed incurable cases that have yielded to

a word to the clergyman. He is often, therefore, completely in the dark as to the actual needs of the south confided to his care. The clergyman's presching is thus naturally dry of living interest because it is not watered from that introduce personal knowledge of the wants of his people which a reasonably frequent use of private confession on their part would give.

But the advantages to the people are far greater than to the priest. It would give them the greatest help in conquering the first beginnings of sinful habits or dangerous courses; instead of waiting with tight terms.

AN ADVENTURE IN THE BALL OF ST. PETER'S.

ST. PETER'S.

It was one August day—the twenty-first of a certain anniversary—that a party of first As we lounged about in the twilight of the basilica we remembered, with a sigh of relief, the glowing square outside, the tapering obelisk in its centre—so like the one in New York—the fountains spurt-ing up their water-dust like great snow— write tiere lilies extinced with wnite tiger-lilies striped with rainbows, and the outstretched colonnades of the sculptor-architect, Bernini, closing round the front of the church like the claws of a gigantic crab. Every cobble-stone in the square had sent a flinty gleam right into our optic nerves and lighted up the face of the church till its yellow colours seemed on fire. There was no coolness anywhere to be found, except in the neighborhood of the ever-splashing fountains, or behind the pillars of the colonnades. A glance at the Tiber river near

tains, or behind the pillars of the colonnades. A glance at the Tiber river near
by made you recoil from its deep-sunk
flood that seemed to boil and ooze sluggishly in the sun. The Castle of St.
Angelo, over yonder, which was once the
tomb of Hadrian, regained a part of its
original purpose—that of a huge vase for
ashes filled with the relics of the Casars,
over which the archangel-weathercock over which the archangel-weathercock exulted in the bright air, like a mountain flame. The sky, absolutely peeled of clouds, was a cauldron of blue crystal in which moltes turquoise was all aquiver.

Was it any wonder that we had fled to the all-embracing cathedral church of the provide of the strength of the strengt

world for refuge against the beleaguering light?

Here within, all was dim and twilightlike and sweet; even the faded, and ever-fading incense wassweet. It was delightful to touch the cold marbles, to handle the wings of the "young-eyed cherubim" that upheld the mighty basin of eau benite, to put the palm of the hand against the icy porphyry and the shuddering mala-

Away up yonder, in the vast arch of the dome, the feathery quill of St. Mark seemed to waft down coolness upon the seemed to waft down coolness upon the pilgrims below; the tombs of princes and prophets around were ice chests stored with vitality in comparison with the heat and languishment without; the chapels behind the iron gratings were redolent of mountain breezes in the coolness which they suggestively breathed upon. The silvery tone of the interior of the church was tranquilizing. No painted glass threw varied spots of blood and fire on the sensitive floor or concentrated in their glassy sitive floor or concentrated in their glassy flowerbed the humours and passions of the sun. The air was rich and still and filsun. The air was rich and still and fil-tered; the panes of white glass were ne-bulous; the long-drawn aisles were forest vistas ful! of shade; Vallambrosa itself could not be moister or dimmer than the perfect arch of the dome crowded with its far withdrawn mosaics. Had it been a cathedral of ice with pillars of ice, we could not have been more refreshed.
"Let's go up into the roof," cried one of

the party, wearying of the monotony of the church. No sooner said than done. A courteous ecclesiastic guided us up the inclined plane that led heavenward by an ascent so easy

that you could ride up on horseback or roll up in a carriage and four.

"Let's go up into the dome," cried another, finishing his hasty survey of the another, finishing his hasty survey of the small town that has sprung upon the roof of the church. The masons and workmen, you must know, live here on top and their supplies are brought up to them on donkey-back. They succeed each other in regular hereditary line and the right of living in this aerial city is handed down from father to son.

Think of being here were to the right of right

Think of being born up in the air!
So off we started on the climb of the dome, in and out of winding staircases, with little flashes of light shooting suddenly in on us through loopholes as we climbed. Presently we came to a galleria that girdles the dome outside like a neck that girdles the dome outside like a neck-lace or the ruche of a Turkish minaret. Here some one dropped his pocket book, and out in every direction, scattered and ran and rolled the bright gold coins. How the Capuchin panted, and the Italian contadina puffed, and the Englishmen blew, and everybody be-Joved! Evidently nobody had lung complaint.

"Let's go up into the ball," suggested a third member of the party, scornfully viewing the landscape at our feet, "this is nothing!"

"Oh !" ejaculated the Capuchin : "Ah !" murmured the contadina; "hum—oh—ah!" muttered the Englishmen; "Yes!" ah!" muttered the Englishmen; "Yes!" cried everybody, with simultaneous acclaim. Plaintive contadina, ejaculative Capuchin, muttering Englishmen, indefatigable everybody, started at a run higher and higher still, up the steep ladder that led from the galleria into the golden orange that surmounts the dome of St. Peter's. From the ground this orange is really an orange to look at. When you get into it—it holds sixteen people! And on the top of this there is what looks like. on the top of this there is what looks like a tiny cross, a mere glittering toy, such as a lady might hang about her neck, or a nun swing to her rosary; but it was 17 feet long, fit for the neck of one of the

Jack-killed giants! We climbed, cautiously, one after the other, through an aperture just big enough to admit one person of ordinary size. There were slits in the mossy bronze through the end of an aerial spy-glass—

through the end of an aerial spy-glass—out—out—far as the eye could see.
Wonderfully distinct, like a piece of chiselled marble, lay the city of Rome, beneath and about us. The thunder of the Eternal City melted to a musical and almost inaudible murmur as it gathered in shadowy focalization within the hollow heart of the half. heart of the ball. Far away westward, or what seemed westward, in the direction of Ostis, there was a line of white that betrayed the shimmer of the ivory toothed Mediterranean as it gnawed and chopped the shore. You der was the crawling skein of the Tiber, tangling itself in the complications of Old Rome, clutching the throat of the city, like the yellow fingers of a thug. Three hundred churches sent up campaniles, clock-towers, dusmos, of every imaginable shape and size, into the one alone; and it is impossible to reach a full and free setting forth of difficulties of conscience while others are present, or when the conversation is liable at any moment to be interrupted. Most people—young people especially—are naturally shy about telling to their elders what their real thoughts and actions, in many cases, and they are specially shy of saying.

H. Gladden, West Sheftord, P. Q., writes: "For a number of years I have of the Vatican, shrouded in shade, made of air to meet us. On one side the gardens of the Vatican, shrouded in shade, made

lay the glorified Campagna, the purple peak of Soracte, and over this the masses of violet and salmon flame that moulded themselves into the Appennines and seemed ready to exhale and float away with trembleady to exhale and hoataway with tremb-ling lightness. Stone-pines scamed the hillsides with statuesque shadows, veritable umbrellas of Old Lake Nie spreading pain-ted dreams over the heads of the good children sleeping beneath them. The children sleeping beneath them. The obelisks in the great piazzas shot out their pointed snake tongues at the sun. The huge bowl of the Colisseum looked like a teacup and the Palace of the Cosars was the house of the tin soldier. You could have hung the Temple of Vesta to your watch-chain as a charm, and used the Column of Trajın as a toottpick. The Pincio was a toy garden that would readily slip into your vest pocket. Bernini's crab claws shrunk to the dimensions of a shrimp. His Holines, the Pope, on his white mule ambling in the Vatican gardens, was a crumb pulled by an emmet. You, yourself for the moment were

You, yourself for the moment were animalculæ inside of a drop of water, looking out through the clear crystal walls on the world at large.

"Air, air!" suddenly gasped somebody beside me; "air! I am suffocating!"

How had we been able to stand it even five minutes! five minutes? Here we were in more than the fiery furnace of the Book of Daniel—a red-hot ball of flaming bronze

heated by a thousand suns, till one's very hair smelt like burnt feathers.

"Air ! air!" shouted the Englishman.
What was the matter?
Well, the great, greasy Italian contadina, panting with ambition, had ascended the ladder less agilely indeed, but not less inevitably than we. She had ascended—ascended—head—shoulders—bust—middle!
There she stuck There she stuck.

Neither up nor down could she advance; and there she lay weltering and wallowing in the hole, a huge perspiring stopper, sealing us up like a bottle of bay-rum!

"Good heavens," we all cried; "wo man, will you let us out? Hurry, we are stiff-

ing!"
An elephantine roll was the only response. "Chuck her down!" murmured one of

the Englishmen, between his teeth; "she'll be the death of us all." Again the woman swayed helplessly in the hole, her clothes gathering in formidable duff about her life-preservers, and her

dangling extremities going through the pendulum drill far below.

"Eave 'or out!" surged the other Englishman, who had been a sailor.

"Throw her overboard—drown her!"

The unfortunate contadina lay in the ciutch of the hole, caught as securely as the belted Orion. Twirl her extremities as she might—pendulate—oscillate—heave—revolve; in vain; there she stuck, and the air could no more get through her to our famishing lungs than it could through the bronze itself. Eight people inside of a brazen globe, better than ten thousand eggshells, could not get air enough through the slits in the metal to live on.

We should all die.
"By the eternal Jericho, I won't die up here, you confounded idiot!"

The two took hold of the woman's fat shoulders, gave her a scrunch downwards.

like running a fork into a bottle; a fair push, a long push, and a push all together -and-down she went! A whiff of delightful air rushed in through the neck of the bottle, and we

breathed again; we were saved!

And so our birthday party in the ball of St. Peter's came to an end.

Fifteen Years!

Fifteen Years!

JNO. L. CLARK, M. D., Waterloo, N. Y., in 1881, was prostrated with Bright's Disease, crick in the back, rheumatism and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says, "Warner's SAFE Cure and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says, "Warner's SAFE Cure cured me and I am sound and well." If you doubt, ask your neighbor!

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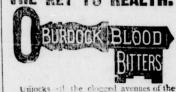
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Catholic Record.

LONDON, SATURDAY, MARCH 28.1885.

PASSION SUNDAY.

His Lordship the Bishop of London continued, on Sunday evening last, his course of Lenten instructions. There was, as usual, an immense attendance. Rarely, if ever, have the people of London responded with such earnest piety to the appeal of their clergy to attend the Lenten devotions. The old Cathedral, which so soon must make way for the splendid structure raised by the present Bishop of London, has been, evening after evening, from the commencement of Lent, filled with the pious faithful, eager and anxious to hear the Word of God. Especially has this been so on Sunday evenings, on account of the announcement made early in the season that His Lordship himself creative and mighty in their signifiwould preach the Lenten course of lec. cance and power, brief and tures. The earlier sermons of the Bishop of London having been devoted to considerations on the doctrines of the Church, it was befitting that those at the close of Lent should be given to the duties specially incumbent on all Christians at this holy time. Thus on mid-Lent Sunday His Lordship explained the nature and obligations of the holy sacrament of penance. On Passion Sunday His Lordship treated that other sacrament of love and mercy, the Holy Effcharist. He took for his text the words of our Divine Redeemer as related in the Gospel of St. John, vi. 48- alone doth man live. Man is a com are dead. This is the bread which com- a child of eternity, and as the body hath in you. He that eateth my flesh and with the plenty of God's house and to drinketh my blood, hath everlasting life; drink of the torrent of His pleasure;

union between God and man, the latter light, and is unhappy without Him. being unable to subsist without his Hence the Psalmist exclaimed: "As Creator, His Lordship proceeded to lay down the Catholic doctrine of the holy Eucharist. The Church holds, he said, that Jesus Christ is really and truly present in the Blessed Eucharist, that the living Christ in his full humanity, in his divine personality, is present in the Blessed Sacrament of the altar, under the appearances of bread and wine. This was a momentous doctrine, one of the fundamental doctrines of the Church, the very basis of Catholic worship, the centre round which the cere monies of the Church cluster, and which gives a meaning to the altar, the architecture of the cathedral and the sacred music chanted in our sacred edifices. The Bishop then referred to the particular occasion on which our Divine Saviour ing angel smote with death the first spoke the words of his text. It was after the working of the miracle of the multiplication of bread. The crowd had followed him across the sea of Galilee in the hope of witnessing a repetition of the miracle for their Church who receive worthily and freown benefit. But the Divine Master, quently the Blessed Eucharist, and after exhorting them to labor not for the meat that perisheth, but for by the Eucharistic Blood of Christ, are that which endureth for life everlasting, protected and saved from the eternal which the Son of Man would give them. proceeded to speak of His purpose of angel, inflicts upon those not so guarded instituting the Holy Eucharist for the salvation and sanctification of His people. The Jews understood not the words of the Saviour : "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread which I shall give is My flesh, for the life of the world." It remits venial sin, and preserves us They strove among themselves, saying, against mortal; wherefore the Council of how can this man give us His flesh to eat. But Jesus having plainly and mortal and a remedy against venial sin. forcibly set forth the true meaning of (4) It heals the distempers of the soul, the Eucharistic Sacrament He was that is, the passions and disorderly affecto institute, offered them no explanation | tions thereof. (5) The Holy Eucharist

He insists on the acceptance of the doc- live forever." trine in a literal sense, that is to say, in the Catholic sense of His real presence. We must therefore conclude that when the Jews understood Him to speak in a literal sense they understood Him aright, and furthermore, that the Catholic doctrine regarding the Eucharist is the real and true meaning of Christ's words : viz, that He would be really and truly present in the Blessed Sacrament.

In the beautiful and touching words of the text we find proclaimed the magnificent promise of the Blessed Eucharist, and the vital and saving effects which were to flow out from it on human souls like streams from an inexhaustible fountain.

The institution of the sacrament took place on the evening before our Saviour's suffering and death. That eve was dark with shadows of that preternatural darkness that was to enshroud Calvary on the morrow. Our Lord then saw the terrible scenes of which he was on the morrow to be the principal figure. He saw the treason of Judas, the denial of Peter, the scourging, the crown of thorns, the mockery of the soldiers, the undying enmity of the Jewish priests, His suffering and death on the Cross; but the tide of His mercies rose above all these considerations and urged Him to create and establish on earth this greatest institution of His infinite goodness and love. He was about to make His last will and testament, about to leave a precious legacy to His Church. His words would, therefore, be plain and concise, plain as language could make them, in order, if possible, to prevent any misconception of their meaning. "Taking bread into his sacred hands he blessed and broke and gave to his disciples, saying, take ye and eat: This is my body, and taking the chalice he gave thanks and gave to them. ...ying : Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many unto the remission of sins." (Matt.

The Blessed Eucharist is the food of

the soul. It is written that not on bread

xxvi. 26.)

59. "I am the bread of life. Your pound being, made up of body and soul fathers did eat manna in the desert and united in one person, a child of time and eth down from heaven; that if any man need of food, so also hath the soul. The eat of it, he may not die. I am the liv- food of the soul is truth and beauty, ing bread which came down from heaven. and the supreme good ; in other words it If any man eat of this bread he shall is God Himself. God in his pure essence live forever; and the bread that I will and in the beatific vision, will be the give, is my flesh for the life of the world. food of the soul during the eternal ages. The Jews therefore strove among them- God, behind veils and symbols, is its selves, saying : How can this man give | food during the days of its exile. The us his flesh to cat? Then Jesus said to soul, having need of this divine table, them: Amen, amen I say unto you: Except | mindful of its origin and destiny, ever you eat the flesh of the Son of man, and seeks union with God, ever craves to live drink his blood, you shall not have life of His life, ever yearns "to be inebriated and I will raise him up on the last day. because with Him is the fountain of life.' For my flesh is meat indeed and my As the flame tends upwards, as the blood is drink indeed. He that eateth stream flows ever onward toward the my flesh and drinketh my blood, abid- ocean from which it first had sprung, eth in me and I in him. As the living so the immortal soul, the daughter of Father hath sent me, and I live by the heaven, the immediate creature of God, Father; so he that eateth me the same | forever tends to reach Him, and to be united with Him. It was made for God. the hart panteth after the fountains of O God." This union with God is an essential condition of the soul's spiritual life. "I am the vine and you are the branches; as the branches cannot bring forth fruit unless they abide in the vine. so neither can you, unless you abide in me, for without me you can do nothing.' (John xv.) Christ Himself tells us how we are to abide in Him. "Amen, I say to you, he that eateth my flesh and drinketh my blood, abideth in Me and I in him." The Holy Eucharist had been foreshadowed by the blood of the paschal lamb sprinkled on the doorposts of the Israelites in Egypt, and by the manna in the desert. The destroy

> death that the devil, the destroying and protected. The effects of Holy Eucharist may the summed up as follows: (1) is the food and nourishment of our souls, and the support of our spiritual life. (2) By virtue thereof we are united to Christ and made, as it were, one with Him. (3) Trent declares it a preservative against

born in every household not pro-

tected by the blood of the pas-

chal lamb, but those Israelites who were

escaped unhurt. So the children of the

whose souls are sprinkled and washed

of the lamb that sprinkled the doorposts of the Israelites in Egypt, it saves immortal souls from the destroying angel, the devil. More precious than the manna, it nourishes and sustains the spiritual life of the soul in the wilderness from all parts of the Dominion, was never of the world, saves it from an eternal death, and enables it to reach one day the thusiasm and religious earnestness, than body, which imparts eternal life.

SUNDAY OBSERVANCE.

There has been this session submitted by appeared. Mr. Wood (Hastings), to the legislature of Ontario a bill in regard of Sunday observance, to which we are glad to perceive that the Hon. Mr. Frazer took strong and the College of Ottawa. objection. The Commissioner of Public Works, we are told by the daily press, made an eloquent speech in defence of the freedom of the citizen to observe the Sabbath as he thinks best, so long as he should be stopped. Sunday was the only time the workingman could get a mouthful of fresh air. Logically, if they carried

Lord Himself hath given them.

BISHOP O'MAHONY.

on St. Patrick, delivered in Montreal. After briefly showing the necessity of as the eye was made for the Rarely, if ever, have the Catholics of the commercial metropolis been favored by a discourse of such oratorical power and literary excellence. The words of burn. waters, so panteth my soul after Thee, ing patriotism and the fervid exhortations to rectitude of life uttered by the gifted prelate on St. Patrick's day sank deeply into the hearts of his hearers and will not soon be forgotten by the faithful Irish Catholics of Montreal, whose unflinching devotedness to the good old cause of Irish freedom gives them a foremost place in the ranks of our fellow-countrymen in America. His Lord. ship the Bishop of Eudocia, besides preaching in Montreal on the 17th. attended, on the 19th, the celebration of the golden jubilee of Mgr. Larocque at St. Hyacinthe, at which His Grace of Toronto also assisted.

THE MEMBER FOR OTTAWA.

The Ottawa Free Press some days ago speaking of the local member for that sprinkled by that prophetic blood city, and his relations to the redistribution of seats bill, said :

"The fact of Ottawa's being overlooked rises solely from Mr. Baskerville's inability o present the claims of this district properly. It is not only in this case but in thers that this disgraceful fact is shown, legislature, it hands the measure over to the member for the county and not the When deputations go to Toronto to look after Ottawa's interests, they go to the member for the county and not the city. If a stranger goes to the visitor's gallery and asks to have the member for the capital of Canada pointed out, he is shown a man who only rises to vote as Mr. Meredith prompts; and who wears an owl-

like aspect—as much as to say:—"I don't say much, but I think a pile." We cannot be charged with any special admiration for Mr. Baskerville's political course, but we must protest against such attacks as that of the Free Press on a worthy and respectable gentleman. Mr. Baskerville is, as a member of the legislaof it calculated in the least to change gives a right to eternal life, Christ Himself ture, held in as high esteem as any of his his early and complete recovery,

His clear statement of the doctrine. aying: "He that eateth this bread shall fellow-men bers. The Cunningham gerrymander deputations of last year did not The Blessed Eucharist is the very life of indeed invoke the assistance of Mr. Basthe Church : it eanctifies her children amid kerville, for the simple reason that they the temptations and corruptions of the knew that gentleman too well to approach world-it sustains them amid the great him on the matter. Mr. Baskerville is trials and sorrows of life-it makes their just as able to represent the claims of the death-beds happy and robs death of its Ottawa district as the member for Carlesting and terrors, by the promise and the ton. We know exactly where the shoe guarantee it gives of a happy and immortal pinches with certain of the electors of ife-it is the tree of life standing Ottawa. Mr. Baskerville, the representain the midst of the Church's vine- tive of that constituency in the legislature yard. More powerful than the blood of Ottawa, is an Irishman and a Catholic.

ST. PATRICK'S DAY.

St. Patrick's day, as may be seen from the reports published in our columns before celebrated with more patriotic entrue land of promise, the Kingdom of in this year of grace 1885. The Parlia-God's infinite and everlasting happiness. ment of Canada and the Legisleture of His Lordship closed by a fervid appeal to Quebec both adjourned out of respect for ing hand for the protection of our all present to listen to the voice of the the day, which everywhere was celebrated national interests." Church calling on them, especially now, to in a befitting manner. We are happy to approach the King's supper table and to be enabled to place at the disposal of our partake of the living bread of Christ's friends throughout the country, so much of our space, reechoing the incidents of DEDICATION OF THE NEW ST. FINNAN the local observations of the day. We beg indulgence from many of our correspondents for inability to publish the re-In certain parts of Upper Canada where ports they have kindly sent us. We have Calvanism predominates, Sunday, instead given every inch of space at our command of being a day of rest as it should be, is to these reports, and will continue with imply one of gloom and persecution. pleasure to publish them till all shall have

Amongst the reports unavoidably held over are those from Winnipeg, Quebec, Guelph, Sarnia, Goderich, Galt, Pembroke

OUR JUST RIGHTS.

We were very much pleased to gi on a late occasion full credit to the P obeys the dictates of his conscience. He Hon. Sir John A. Macdonald for his aw no reason why Sunday excursions acknowledgment of Catholic claims to senatorial representation. Thanks to the statesmanlike policy pursued by that government of which he is the leader, the the bill, they should prohibit the private | Catholic minority in this Province is now hiring of small row-boats. He contended fully represented in the Upper Chamber that proper decorum could be maintained according to its fair claims. We would on steamboats by the attendance of the rejoice to see our friends of the Ontario government take a leaf out of Sir John's Mr. Mowat, Mr. Young and others took book. The other day the shrievalty of ground in favor of the bill, but advanced Victoria, a very important post, became sound argument in favor of its princi- vacant by the death of Mr. James Kempt, ple. It may pass but it cannot be enforced a Catholic. That gentleman was hardly except where the Puritanical spirit is cold in his grave when, on the recommendaampant. In no part of the Dominion is tion of the member for South Victoria, Sunday observed with more decorum nor Mr. James Maclennon, of Lindsay, with a deeper religious spirit-a spirit, who is not a Catholic, was appointed however, that knows no gloom-than in Sheriff of the wealthy and rapidly the Province of Quebec and the Catholic increasing county of Victoria. What districts of Ontario, New Brunswick and | we desire to impress on the government Nova Scotia. A trip through Quebec, of Ontario is this, that the Catholic minextending over a few Sundays, would do ority in this Province is not fairly treated the promoters of this measure no small in the matter of Sbrievalties, Registraramount of good. They would then see ships and Police Magistracies, and that if how it is possible for men to spend the the government wish to escape the effects Lord's Day in religious fervor and hearty of the growing indignation of our people, cheerfulness. The Catholic sons of toil they must do us justice in respect of these in this as in all lands look on Sunday as a important offices. We do not, as we have true day of rest, a blessed day that the often said, claim any position for a man because he is a Catholic, but we cannot sit idly by and see eligible men excluded from office because they are Catholics. The registrarship of East Middlesex yet vacant, Elsewhere will be found a synopsis of ought to be filled by some one of the the Most Rev. Dr. O'Mahony's panegyric Catholic applicants for the position. We on St. Patrick, delivered in Montreal. may further remark that it is time the claims of our French fellow-citizens to some share in the distribution of the pubpatronage in this Province were ac-

CIVIC FINANCES.

On Friday evening last that committee of the city Council known as No. 1, held a meeting, at which it was, among other things, resolved to recommend to the Council certain reductions in the salaries of our civic officials amounting in the aggregate to \$2,000. This recommendation was decided upon, it was stated, for reasons of economy. That sacred name has often indeed been invoked to cover blundering and amongst the most industrious and efficient, but the poorest paid, in the country. The committee recommends the reduction of the City Treasurer's salary from \$1,500 to \$1,400, and the City Engineer's from \$1,600 to \$1,200, while the already miserable pittance doled out to that deserving official, assistant city clerk Keary, \$500, is proposed to be reduced to \$450. These are but instances of the penny-wise and pound-foolish course decided on by the committee. But the most glaringly unjust portion of the committee's report is that dealing with the fire department. Our fire brigade is a credit to the city, but the committee, blind to its merits, has pronounced in favor of cutting down the inalequate remunera tion already given these devoted citizens.
We hope for the credit of the city and the efficiency of its municipal government, that the report of the committee will not be agreed to. Let the pruning knife be applied in other quarters and good results must follow.

We deeply regret to learn of the serious illness of His Grace the Archbishop of Toronto at St. Hyacinthe, Que., whither he had gone to attend the golden jubilee of Mgr. Larocque. We hope to hear of

A GRACEFUL TRIBUTE.

L'Etendard, a leading Conservative journal of the Province of Quebec, edited by Hon. Senator Tradel, pays a graceful tribute to the parliamentary merit and stand. ing of the Hon. L. G. Power, of Halifax. In its parliamentary correspondence of the 17th of March, our Montreal contemporary says : "To-day the Hon. Mr. Power, porary says: "To-day the Hon, Mr. Power, of Halifax, who is an indefatigable worker and an eminently learned man, fully discussed the question of the shortest line between Montreal and the ports of Halifax and St. John, N. B. We do not share the opinions of Mr. Power on this important question, but we owe it to him to admit the fact that he dealt with the admit the fact that he dealt with the question with great ability and profound question with great ability and profound rudition. Mr. Power, an Irish Catholic

Gengarry Review, March 20.

On Sunday, 15th inst. as previously announced, at 10.30 a.m., His Lordship Bishop Cleary, of Kingston, robed in full pontificals, accompanied by the Rev. Father McDonell, Parish Priest; Rev. Father Gauthier, of Williamstown; Rev. Father Duffus, of St. Raphael's; and the Rev. Father Cicolarie, of Lochiel, proceeded from the presbytery to the new church, the doors having been previously closed, and after walking in procession around the church, and chanting the Psalma and sprinkling the holy water in acco dance with the custom of the

sion continued along the centre Grand Altar. The vast acourse of assembled people, about 000 in number, followed until the pews in the church were filled, and all the space available for standing room was taken up. The best of order prevailed under the management of a committee specially appointed for the occasion. After entering the Sanctuary, which was tastefully arranged under the supervision of the good Sisters of the Convent of the Holy Cross, His Lordship continued the dedication by kneeling before the Grand Altar and reciting in loud and distinct tones the usual prayers, at the conclusion of which he proceeded along the side aisles, sprinkling as he did the exterior, the interior walls, windows and doors, in the name of

the Holy Trinity.

Prior to the reading of the last Gospel affecting, and one rarely to be seen, re-minding the young of the love and res-pect due to the old and venerable, and particularly to those whose lives have been such as to gain for them towards the clos-

but eight months since we had the pleas-use of a visit from your Lordship, to lay fully entered into the contract that they might render to Him, who is the giver of all good gifts, a portion of the worldly substance with which He has been pleased to bless them.

It is a subject, we hope, of pardonable pride to us, that in the short time that has elapsed since the laying of the founda has elapsed since the laying of the founda-tion-stone of this structure, we have suc-ceeded in erecting it to sufficient com-pleteness, to enable your Lordship to dedi-cate it to the service of Almighty God, for all the sacred purposes of our Holy Relig-

Whilst our chief glory consists in having built a dwelling-place for our Divine Redeemer in our midst, we are happy to been invoked to cover blundering and incapacity, but never, we think, so plainly as in this instance. Our civic officials, with a possible exception or two, are graces and blessings, dispensed to us from the mercy seat of His sacramental pres

We thankfully acknowledge the obligations of the Parish to our esteemed Pastor the Rev. Alexander Macdonnell for his zeal and constant activity in the Holy Cause, and to the lay gentlemen of the church committee, who, in conjunction with him have given their time and thought to the work, throughout all its stages, with unwearied assiduity and intelligent care. In conclusion let us assure your Lordship, in words of simple earnestness, that our hearts cherish a feeling of profound veneration and affection for you personally, and of gratitude in return for your many favors to us, and we are proud in presence of your Lordship, on thi emn occasion to make public avowal of our unswerving obedience to the Holy Catholic Church, and our devotion to that Apostolic Faith, of which your Lord. ship is admittedly so able an exponent.

pray that you may long continue to fill your elevated position, and minister with ever increasing success to the spiritual wants of the faithful committed to your pastoral charge.
Signed on behalf of the congregation

of St. Finnan's Church.
ANGUS McDonald, Col.

ANGUS McDonald, Reg. Donald McPhee, Senr.

pit, and addressed the congregation for nearly an hour in the most eloquent man-ner, declaring, that though suffering from a severe cold, he could not forego the a severe cold, he could not forego the pleasure of coming for the purpose of accepting from them, and offering in their name and dedicating to the service of God, this grand and noble edifice. Since his arrival in Canada, he always experienced pleasure in coming to Glengarry. The event of this day was one, however, in which he rejoiced with them in a special manner. The proceedings of to-day were pass through its portals, that they are en-tering the House of God. This edifice will stand for centuries to come as a last. will stand for centuries to come as a lasting monument of the present generation and a witness to the faith of the people of Alexandria who had contributed towards its construction, and for this grand and noble gift dedicated to His holy name to-day, God would give in turn thrice-fold. His Lordship assured them that food would not accept their gift in vain; but would reward them in this life and in the life to come. The devil was the enemy of life to come. The devil was the enemy of man since the fall of Adam; and the pray-ers offered to day in the dedication of the church to God commanded him authoritatively to keep far away from her gates. His Lordship reminded them of the power given to the church by Jesus Christ in the fullness of His authority over evil spirits and all that obstructed the salvation of mankind. The commission was "What soever you shall bind on earth shall be bound also in Heaven," whence as the Church binds the devil and limits the pleased to co-operate with the Church in action and fulfilment of the command, Still more fully did our Lord communicate His divine authority to her when at His departure He declared to the Hierarchy "All power is given to Me in Heaven and on earth, go ye therefore. As the Father sent Me, I also send you." It is Father sent Me, I also send you," It is in virtue of these extraordinary and Godgiven powers that the Catholic Church delivers her commands and prohibitions to Satan who once held the empire of the whole world. The ceremony of dedication corresponds to the high and holy purpose of the edifice. The Bishon then

purpose of the edifice. The Bishop then proceeded to detail the several sacred functions that shall be performed in the house of God for the sanctification of the people. He dwelt upon the sacrifice of the Mass as the most sacred of all, wherein Jesus Christ, true God and true man, descends at the call of the Priest, to whom He has communicated the power of His own eternal Priesthood, and in His true, real and substantial presence offers Him-self by the ministry of the visible Priest Prior to the reading of the last crospet the following address was presented to his Lordship inside of the Sanctuary railing on behalf of the parish by Donald McPhee, Esq., Colonel Angus Mcdonald, and Angus McDonald, Esq., Registrar, the two former being gentlemen over 86 years of age, and who institute the matriage of and at the former being gentlement over 86 years of age, and who institute the matriage of and at the former being different former being different former being gentlement. same Sacrifice that was offered on Calvary, Jesus Christ being now as then the real High Priest, and the real Victim of oblamen over 86 years of age, and who assisted in the erecting of, and at the formal opening of the old church over half a century ago. This was a sight truly bloody sacrifice on Calvary was the pay-ment by Jesus for redemption, and the Mass is the renewal of the same sacrifice for application to the souls of individsuch as to gain for them towards the closuring scene, the proud and recognised title of pillars of the Church.

To the Most Reverend James Vincent Cleary, The Lord Bishop of Kingston.

To the Most Reverend James Vincent Cleary, This is the sacrifice fore-shadowed in the Priesthood and offering of Melchisedech, This has Abraham, the father of all the faithers. ing, whilst the bloodless victim was pre-sented to the Most High God. This is the corner-stone of the sacred edifice which your Lordship is pleased to dedicate to the worship of the living God today. The need of more extended accommodation for worshippers by reason of the catholic population in the increase of the Catholic population in the increase of the Cathonic population in this district, has demanded the building of a more spacious church, and though the cost of its erection may strain the efforts of the parishioners for a time, they cheer-of the parishioners for a time, they cheer-of the sum of the s where, "From the rising of the sun to the going down thereof." And so it is all over the Catholic world. The sun as it going down thereof." rises every morning looks down upon the Priestat the altar holding aloft Jesus Christ in his hands, and presenting Him in the name of Jesus Himself to the Heavenly Father for the sins of the world. And as he passes from the eastern horizon to the meridian, and thence to the west, the same clean oblation is ever going on, and the song of the angelic ch peated in city and town and hamlet and wayside chapel, "Holy, holy, holy, Lord God of Hosts; the heavens and the earth are full of Thy glory. Blessed i cometh in the name of the Lord.

The Bishop then went on to review the Sacramental agencies that shall be employed in the Church for the spiritual benefit of the people of Alexandria—their regeneration in Baptism—their acceptance of the Holy Ghost and His seven-fold gifts in Confirmation—their purification from sin in Penance—their nourishment with the food of immortality in the Eucharist -the sanctification of wedlock between man and woman in Matrimony, and all the other gifts and graces ordained by God for the salvation of His people through the ministry of the Holy Catholic Church from the beginning to the end of human life. His Lordship then proceeded to unfold some moral lessons from the ceremony of the day, teaching them to apply their faith to the building up of the living temple within themselves, and reminding them of the words of St. Paul addressed to each and every Christian, "Know you not that you are the temple of God, and the Holy Ghost dwelleth in you; if any man violate the temple of God him shall God destroy." His Lordship warned them that their generosity and self-sacrifice in erecting the material temple would avail them nothing unless they kept the living temple of the soul within the body of flesh holy and undefiled, where the spirit of God may dwell without offence. He of God may dwell without offence. He further instructed them upon the reverence due to the sacred place where Jesus dwells, and the decorum with which they should enter into His presence, and the spirit of faith and piety and humi-lity, and forgetfulness of the world, which they should exhibit in their de-meanour within the church. He bade At the conclusion of the address, these venerable men of the Church, on bended knees, received the Bishop's blessing.

His Lordship then ascended the pul-

ness outside the they entered its thoughts and fee selves with the the Cross of Chri the blessed Tri Bishop returned expressed to him and praised then spirit embodied Catholic faith, a in its sacrifices, God and His ch chosen by God direct them to se For himself he He thanked then to his person and

MARCH 28

of ready obedie all times. He this day, sharing the medium of offering to Alm and bodies, and vassured them that a generous retur material equive gifts and treas treasures of eart happiness in serving the bonds husband and and making the will bless then them in death them to suffer calamity, He unite their suffe Himself endured tality, and will h and His joy in t The Bishop's

sons were liste profound attent ediction, and the church,—the or priate air as he and most impos nessed in Alexa tion was taken exact amount His Lordship le noon for Willia the Rev. Fath understand, a awaited them, energetic and

ST. PATRICK

The good per responded with their respecte celebrate St. P.

orthy the chil

The announcer Walsh, of Lone of their parish their patron sa a distance to t decorated and 10,30, High M features are so of Biddulph, as Walsh preach on the apostle have been fort tleman began l coming from t proclaims His ng from his o ble to be com Thus are the d knowledge of that are invis in virtue of th soul the mark never have k instruments by Almighty h Church on th ished and dis into existence In accordar

character and What is an a his fellow-man Jesus the Rec having heard Divine Saviou thy heart," g divine impre and predesti able to the in he called an Yes, to be ca in the abund will shed are abiding glory had been t proper to the Sacred Hear impress has deep on the And oh, all t a great cast vas engrave God, rises i the devoted Almighty fo love, her gr place on the which, thou be disdained

> You know apostle. It children of far away strunmindful unmindful which throl

heaven of h

the congregation for

the congregation for the most eloquent man. though suffering from could not forego the g for the purpose of m, and offering in their ng to the service of God, oble edifice. Since his

he always experienced ag to Glengarry. The was one, however, in with them in a special

ceedings of to-day were ven. This edifice here-ed dwelling-place of the t would be a home

ria did not permit them

ucture of accomodation, t for Him a magnificent

signify to all as they ortals, that they are en-of God. This edifice

uries to come as a last.

the present generation he faith of the people of ad contributed towards

and for this grand and ed to His holy name to-

ve in turn thrice-fold. sured them that God

their gift in vain; but

in this life and in the e devil was the enemy of

of Adam; and the pray in the dedication of th

mmanded him authorit

r away from her gates.

inded them of the power ch by Jesus Christ in the

thority over evil spirits tructed the salvation of

commission was "What-bind on earth shall be

leaven," whence as the se devil and limits the malignant will, God is

erate with the Church i ment of the command. did our Lord communi-

authority to her when at

e declared to the Hier-is given to Me in Heaven

ye therefore. As the also send you." It is

nat the Catholic Church nands and prohibitions to held the empire of the

he ceremony of dedica-to the high and holy difice. The Bishop then

tail the several sacred hall be performed in the

the sanctification of the

nost sacred of all, wherein the God and true man, all of the Priest, to whom

esthood, and in His true.

tial presence offers Him-try of the visible Priest y Father in propitiation men. He said that the

essence and substance the

ng now as then the real the real Victim of obla-nself, however, in the Mass

ly manner, faccording to lelchisedech, in the form of bread and wine. The

on Calvary was the pay

for redemption, and the wal of the same sacrifice

to the souls of individ-

ges and generations of the s of Calvary according to

s and dispositions of each. fice fore-shadowed in the offering of Melchisedech,

the father of all the faith-

bloodless victim was pre Most High God. This is

foretold by the prophet

he announced to the faith-Judea, that God would

ictims and substitute for e Holy and more worth

ing it the "clean oblation" offered not in the City of

the temple of Solomon ongst the nations" every-he rising of the sun to the

ereof." And so it is all lic world. The sun as it

ning looks down upon the ar holding aloft Jesus Christ

nd presenting Him in the

esus Himself to the

s from the eastern horizon, and thence to the west,

oblation is ever going on,

and town and hamlet and l, "Holy, holy, holy, Lord the heavens and the earth

y glory. Blessed is he that name of the Lord."

hen went on to review the gencies that shall be em-

Church for the spiritual people of Alexandria—their Baptism—their acceptance

ost and His seven-fold gifts

—their purification from

—their nourishment with

mortality in the Eucharist

nan in Matrimony, and all

and graces ordained by God a of His people through the Holy Catholic Church from to the end of human life.

then proceeded to unfold

hing them to apply their building up of the living

themselves, and reminding ords of St. Paul addressed

ery Christian, "Know you are the temple of God, and

are the temple of God, and at dwelleth in you; if any he temple of God him shall. His Lordship warned them rosity and self-sacrifice in aterial temple would avail unless they kept the living soul within the body of undefiled, where the spirit well without offence. He tied them upon the revethe sacred place where

nd the decorum with which

ter into His presence, and aith and piety and humi-

getfulness of the world, nould exhibit in their de-nin the church. He bade world and worldly busi-

tion of

wedlock between

of the angelic

ist on earth. devotion of

ness outside the church door, and when they entered its gates to sanctify their thoughts and feelings by sprinkling them-selves with the holy water in the sign of the Cross of Christ, and the invocation of the Cross of Christ, and the invocation of the blessed Trinity. In conclusion, the Bishop returned to notice the sentiments expressed to him in the people's Address, and praised them highly for the excellent spirit embodied in it. It was faith, lively Catholic faith, a generous faith, cheerful in its sacrifices, devoted in its loyalty to God and His church, and to the Bishop chosen by God to rule over them and direct them to salvation.

For himself he was extremely gratified. He thanked them for their loving devotion to his person and office, and their assurance of ready obedience to his authority at

of ready obedience to his authority at all times. He rejoiced to be with them this day, sharing their happiness and being the medium of presenting their noble offering to Almighty God. He prayed onering to Aimignty God. He prayed every blessing upon them, upon the parish and every family, upon their souls and bodies, and upon their industry. He assured them that God would make them a generous return for their gift, if not in material equivalent, most certainly in gifts and treasures far surpassing the treasures of earth—in the sanctification of their souls, in more copious grace to fol-low the path of virtue and a sense of happiness in serving Him,—in strengthening the bonds of affection between husband and wife, parent and child, and making their homes happy. He will bless them in life and console them in death; and if He permits them to affect here it is a strength of the permits of the permi them to suffer by sickness or other calamity, He will sustain them, and unite their sufferings with those which He Himself endured in the days of His mortality, and will bring them to the glory of His resurrection to share His triumphs and His joy in the kingdom of everlasting

The Bishop's eminently practical les sons were listened to throughout with profound attention. At the close of the Mass his Lordship gave the pontifical benediction, and then proceeded to leave the ediction, and then proceeded to leave the church,—the organ pealing out an appro-priate air as he passed slowly along the aisle, preceded by the Rev. Father Mc-Donell, thus terminating the grandest and most imposing ceremony ever witnessed in Alexandria. A liberal subscrip tion was taken up subsequently, but the exact amount we have not yet heard. His Lordship left here on Monday afternoon for Williamstown, accompanied by the Rev. Father McDonell, where, we understand, a musical entertainment awaited them, under the auspices of the energetic and talented Father Gauthier.

ST. PATRICK'S DAY IN BIDDULPH.

The good people of this fine township responded with eagerness to the call of their respected and popular pastor, to celebrate St. Patrick's day in a manner worthy the children of that great apostle. The announcement that the Rev. Father Walsh, of London, would fill the pulpit of their parish church on the festival of their patron saint, drew many even from stance to take part in the celebra a distance to take part in the celebra-tion. The altar was most tastefully decorated and the church presented a most cheerful and inviting aspect. At 10.30, High Mass was begun by the worthy pastor himself, the Rev. John Cangliv, where placements and of the Conolly, whose pleasant and familian features are so dear to the good people Biddulph, and to all who know him After the first Gospel the Rev. Father Walsh preached a splendid panegyric on the apostle of Ireland, of which we have been fortunate enough to secure a have been fortunate enough to secure a very complete synopsis. The rev. gentleman began by stating that everything coming from the creative hand of God proclaims His glory. All things emanating from his omnipotence and wisdom bear on them a divine impress impossi-ble to be communicated but by a God. Thus are the divine perfections brought within reach of our minds, and from the knowledge of the things that are seen, me to the knowledge of the things that are invisible. Now, Holy Church in virtue of the will of her Founder, is a great seal, destined to stamp on man' soul the marks of predilection, to com municate to generations her very self, her life, and her soul, and we should never have known the perfection of instruments and institutions fashioned by Almighty hands had it not been given us to contemplate the impress left by the Church on the ages which have flourished and disappeared since she came

In accordance with this character and mission of the Church is to be found the character and mission of an apostle. What is an apostle? He is a man destined by God to stamp on the hearts of his fellow-man the image and likeness of Jesus the Redeemer. He is a man who having heard the loving appeal of our Divine Saviour, "place me as a seal on thy heart," goes forth to reproduce this divine impression on hearts hitherto strangers to it, according to the words of St. Poul. (These where the hearts) "Those whom he toreknew and predestined to be made conform able to the image of his Son, the same he called and justified and glorified. Yes, to be called by God, to be justified in the abundance of the justification He will shed around, to be glorified in the abiding glory of which His fostering care had been the cradle. This is alone proper to the man whose heart has become, as it were, a counterpart of the Sacred Heart of Jesus, and of which the impress has been stamped broad and deep on the hearts of his fellow-man. deep on the hearts of his fellow man. And oh, all this is being realized to-day. On this day a great nation which is but a great cast taken from a heart on which a great cast taken from a heart on which was engraved the image of the Son of God, rises in the vigor of her faith and the devotedness of her love to bless the Almighty for that pledge of his tenderest love, her great apostle Patrick, and to place on the brow of that apostle a crown which, though woven on earth, will not be disdained by one who dwells in the heaven of heavens. heaven of heavens.

You know that nation, you know that apostle. It is our pride to be devoted children of the one. It is our greatest apostle. It is our pride to be devoted children of the one. It is our greatest privilege to honor a loving father in the tother. Let us not, therefore, though far away strangers in a strange land, be unmindful of the pulse of gratitude which throbs in the bosom of our native land to day. Let us, too, offer a tribute of filial piety to him, to whom we owe

our dearest and better life, and let us pray that the great God may preserve, lively and indelible, in spite of error and persecution, that divine faith stamped by Patrick on the Irish heart, and cause it to remain as long as the promise of God stays with his Church, which will be

until the end of time.

Before the conversion of Ireland by our apostle, man had fallen, and inevitable seemed his doom. He rebelled against his Creator, and hence, was destined to eternal ruin and destruction until the turn of time should snatch him from the investion and the strain death. Nacreated to eternal ruin and destruction until the jaws of an everlasting death. No created power could have saved him. But already has love unthought of for immortal souls and yearning for their salvation, found a home in the bosom of the ever blessed Son of the Most High. The eternal Son ot the living God left the bosom of his Heavenly Father, took upon himself the infirmities of our fallen nature, in order to rescue lost man and save him from the jaws of the yawning abyss of hell. See the birth of the Messiah of christian charity, behold the sublime virtue of zeal for the salvation of souls. Heaven saw it first practised, God himself was the first to do it homes, and who does not know with what pangs it was born into this world. What a scene do we behold, what a mystery and lesson are represented to us in the pangs it was born into this world. What a scene do we behold, what a mystery and lesson are represented to us in the sufferings, passion and death of Jesus Christ. Commencing with his birth, we see Bethlehem and Egypt and Nazareth see Bethlehem and Egypt and Nazareth, then came the forty days spent in the wilderness, and Olivet, on which long nights were spent in prayer and mortification, and the after scenes dyed in a darker colouring. He meekly listened to the false accusations of a brutal mob, the scourging at the pillar, the crowning of thorns, the sorrowful way, with Calvary's awful scene, where, in the midst of the most excruciating torture, he gave of the most excruciating torture, he gave of the most excruciating torture, he gave up his soul to the hands of his Eternal Father, and where the last drop of his heart's blood flowed down upon the earth, to cancel the handwriting of that eternal death, and appease the anger and indignation of a just God. He suffered through excessive love for us; he suffered with meekness, which he only interrupted to pray for his persecutors: "Father forgive them for they know not what they do." Glorious, therefore, in truth, is he of whom it can be said that he has become conformable to the image of the Son of God. Glorious is he of whom it can be said, that his predominant point of resemblance to God is the possession of that virtue of which the second person of the Most Holy Trinity, both before and after his incarnation, may be considered the special personification. That this glory hallows the brown of our great saint a cursory glance at his career will both, to our consolation and

instruction, evince.

What I am now about to tell you is, I am confident, familiar to each and every one of you, nevertheless it is worthy of our special attention and meditation. Towards the close of the fourth century an Irish chieftain led a formidable expe dition into Gaul. His forces on their return carried with them a youth of sixteen and sold him into slavery. How admirable are the ways of divine Providence. This young man, a purchased slave, was destined to free the land of his bondage from the cruel slavery of his bondage from the cruef savery of ignorance and superstition. Having spent some years in captivity, Patrick, for it was he, escaped to Gaul and devoted himself to ecclesiastical studies under his uncle St. Martin of Tours. But his heart was in Ireland. He loved its people and their noble qualities and he wished to litt them up from their spiritual degradation and give them a share in the inheritance of Jesus Christ. But how was this great work to be accom-plished, how this total reformation to be effected. To accomplish this work there effected. To accomplish this work there was many a difficulty to surmount. But oh, solve if you can the mystery presented to us by this youth deserting forever the culture and refined atmosphere of which his first breath had been drawn, tearing himself from the arms of thos loved ones who should no more mean aught for him on earth, and bending his steps towards the hated and despised barbarian of his early training, for whom he sacrificed country and friends and family affection, and trampled underfoot the most irresistible and indomitable passions of the human heart. Such peroism cannot be achieved at the bidding of any motive which seems but of earth. No, to accomplish this we must look for something born in heaven, and thence descended into the heart of Patrick that powerful virtue, to which even conquests such as his are easy. Zeal, quenchless zeal for the salvation of souls, the voice of the Irish pleading for the bread of God's word, for the light of God's faith, pierced the ears of Patrick, and, in answer to that cry all the power which panic-stricken nature can bring to operate on the will are resoluted borne down and forth goes that nobl soul to toil, to struggle, to spend himself until the arm becomes palsied and the eye grows dim, and all to save from eter-nal wore the poor barbarians of his early training. Is it not, therefore, true that zeal for souls specifies the sanctity of our great apostle, and burning zeal moved him to despise all earthly goods and pursuits and seek for himself nothing more than the greatest honor and glory of him at whose command he went forth.

But perhaps the sublimest spectacle which history affords us is the picture of which instory anords as is the picture of the apostles when, on that first memor-able Pentecost, the holy spirit of God descended upon them for the first time. It is sublime because it exhibits to us these champions of truth penetrating into the very centre of error and strik-ing at it in the midst of its supremacy. Four hundred years rolled on and behold the same scene, marked with the same note of sublimity re-enacted. The place is now Erin's royal court and the the celebration of an odious rite in which paganism invoked all the aid which could maintain its long established su-premacy. Into the midst of that con-vention of Draids, kings and peers, ad-

noticed the evidence of the assiduous toil of persecution. In a few short months and industry which surrounded the lonely cot. But the feelings of admirator of Luther and Calvin, Knox and Crantion which the charming prospect awakened is but of short duration and motions of a very different character soon took its as far from achieving to day, thank God, ened is but of short duration and motions of a very different character soon took its place. Well Patrick knew that over that smiling scene hangs the wrath of centuries of iniquittes, well he knew that the people, spite of all their natural virtues, are slaves of a vile superstition. Should such things longer be i No. He would such things longer be i No. He would hurl down the throne of the demon and emancipate a people so helplessly enslaved by the galling yoke of hell. He would snatch from the jaws of an everlasting death and gain over to the great God a nation in which, until then, his sacred name had been unknown. In a word he would accomplish the oracle "of the apostle of Jesus Christ, that the greater has been the malice, the greater the bounty of God; that the abyss of iniquity is swallowed upon an abyss of mercy, and that the abundance of sin and mercy is followed by this great thought Patrick shrank not from that awe inspiring array that the gods are aligned adaptain. He all the nowers of his hold and no more of souls," were ever sounding in the superabundance of the days of of souls, "were ever sounding in his ears. Therefore was his youth ever renewed, like the eagle's, and never did he cease to spend sin abounded grace has abounded more.

Moved by this great thought Patrick shrank not from that awe inspiring array that confronted him. He tells the king that his gods are alie and a delusion. He explains the sacred truths of Christianity explains the sacred truths of Christianity to the assembled multitude. Struck by his holiness and authority two princes of the royal blood, with the chief of the Druids, are the first great fruits of Patrick's zeal for the salvation of souls. Oh how peautiful and inspiring to trace the working of this guiding spirit in the prosecu-tion of the great enterprise so happily begun on Tara. The groves, heavy and dark shades, which had so long witnessed the black rites of druidical worship, now encloses shrines sacred to God, to His Virgin Mother, the angels and saints. vale's verdant bosom, until then the resort of red deer and wild ox, is now peopled to no sympathy within our hearts? by consecrated virgins, the first and most precious trophies of our holy faith, while rom the black mountain-top rise the

from the black mountain-top rise the friar's matin hymn and vesper prayers, single acceptable incense from the altars of those hearts which God deigned to purify and make worthy of himself. St. Patrick stamped his image on the mind of Ireland for ever. He rooted our religion deep in the soil, and identified it with the habits and manners of its people, and habits and manners of its people, and having consecrated the whole island to religion and to God, and feeling that his end was approaching, tradition tells us he ascended a mountain in Mayo, and look ascended a mountain in Mayo, and looking over the whole country now basking in the sunshine of the gospel of immortality, he prayed that God might never lose the people thus gained to him. That prayer mounting like incense from the loving heart of St. Patrick was heard by God and sustained our Church in the sunshing of prespective and in the storms. sunshine of prosperity and in the storms of adversity, its cloud by day and its pillar of fire by night, leading it on through a red sea of suffering and a desert of privation, but still conducting it ever onward to the confines of the promised But what is most singular about all

Patrick landed on our Irish shores and found the land in undisputed possession of paganism, rooted in the traditions and usages of ages. There were no guilded state rooms, no smiling courtiers in the humble ship that bore the poor simple swine-herd to the shores of our native with foundations so broad and deep that neither invasion with all its horrors, nor persecution as fierce as ever put in motion by the powers of earth and hell, have been able to prevail against her. In the history of the universal church there is not on record a more fierce and blood-thirsty persecution than that to which the Irisl church was subject from the time when the first reformer landed on her virgin shore down to the present day. Every cruelty that the human intellect could in-vent and human art put into execution was employed in order to force from her that pure and unsullied faith planted in had she recovered from the horrible shock of the Danish invasion, scarcely had she recovered from the horrible shock of the Danish invasion, scarcely had Brien on that memorable Good Friday swept the last of the northmen from the field of Clontarf into the sea forever when the reformation burst upon her with all its fury. The ancient monasteries and churches that decked the land were plundered of their rich possessions, torn down and destroyed. Her peasantry, poor, crushed and down-trodden people, deprived of all rights and privileges, were driven from the homes of their fathers to die of starvation by the roadside, or, mid die of starvation by the roadside, or, mid hardships and privations, enter the transport ships to seek a home and a living on a foreign strand. A wail, as if from the martyred dead, comes forth from the ruined piles that meet the gaze in the sheltered vale or the black hill top, and tells of the suffering and tribulation and sorrow, our forefathers endured for the sorrow our forefathers endured for the faith they held sacred to God. Religion was a crime punishable by death. The priest, the messenger of light and hope, interdicted and hunted down like the wolf and red deer. These were dark and evil days that tried men's souls, and Irish souls were found faithful. The priest not only shared the misfortunes of the people but also gave them bright examples

their fidelity. Any one who has read the story of the Any one who has read the story of the wars of Elizabeth must remember that awful picture which Deputy Mountjoy presented to his royal mistress when he wrote to her that she had nothing to reign over in Ireland but "carcasses and ashes." Forty years elapsed and the devastating sword of Cromwell followed that of Elizabeth in the work of slaughter and each abeth in the work of slaughter and sacri lege. Neither sex nor age was spared by Puritan soldiers. Our national church was robbed of her rich possessions, its very graveyards were usurped by temples of heresy, and the sainted dead insulted in their very tombs.

Patrick, therefore, was the only con queror of the Irish race, and hence, the only invader whose dominion has never been questioned since the cross of Christianity had been planted on many a highland valley and many a lonely glen. The conquest of Patrick and the survival, the beauty of the conquest of Patrick and the survival,

the eagle's, and never did he cease to spend all the powers of his body and mind in the fulfilment of his glorious task, until the fulfilment of his glorious task, until the wearied arm sank and the pulse beat no more, until that noble heart was at length at rest. Ah! well might we cry out with the psalmist, "Come and behold ye the works of the Lord, what wonders he hath done upon earth." Yes, Patrick was conformable to the image of his Saviour and around him shone that brilliant virtue which appropriate him for ever the saint

ears, shall they strike no cord, nor appeal bless the Almighty to-day for having given us such a father and model. Let us mitate the example of our great apostle. Let us search our hearts and see if the im-press which he has been destined to imprint is stamped upon them. Good and sober and practical he would have us, the promoters of peace and virtue, the foes of vice and crime. And thou, oh glorious St. Patrick, deign to pray for thy exiled children before the throne of God to-day. Be a guide to parents in their difficulties, that by a neglect of discipline, mistaken lives or bad example, they sow not the seed of damnation in those they have brought into the world. Obtain for children a docile spirit, that by strict attention to their parents' instruction they may be delivered not only from the snares and vices of the corrupt world which surround them, but from their own vicious inclinations and passions. Obtain for our dear country to-day a burning zeal and love for that faith for which Patrick labored and Christ agonized and died. She is now passing through a terrible crisis. Dangers surround her on every side. Her enemies are many and powerful in the extreme. Even among those calling themselves her own are some who stab her to the very heart.
That she may pass unscathed through all we fervently pray. From all dangers, from false friends, from anything that would soil her fair fame, and darken the sacred pages of he: history, may God de-liver her. Let us pray for ourselves and liver her. Let us pray for ourselves and beg that God may strengthen and Patrick defend us from the crosses and afflictions that beset our lives. 'Tis true, we must meet with many an obstacle, and many a fierce enemy we must encounter, but courage! for He who overcame the world, has promised to be with us, and if we but persevere to the end the day shall come when, the battle fought and victory won, we shall appear all radiant in the sight of our glorious apostle, to enjoy with him forever the glory of those who follow in the footsteps of our divine Lord.

ST. PATRICK'S DAY IN OTTAWA.

Ottawa Citizen, March 18. day was never seen in Ottawa. A cloud. less sky, light sunshine and a total absence of wind made the day one of the pleas-antest of the season, and notwithstanding that the temperature was considerably lower than it was in "That dear little spot where the shamrock

forefathers.

The wearing of the green was universal

among Irishmen and women and those of Irish descent in the city. It is true that shamrocks were rare, and those that were worn were by no means improved by con worn were by no means improved by con-tact with the frosty atmosphere; but coun-terfeit presentments of the national plant in silk and velvet were plentiful, while hundreds of yards of emerald green ribbon were used for decorating the breasts of thousands of people of both sexes and of all ages who claimed Erin's Isle either as their own birthplace or that of their forefathers. The celebration of the day in Ottawa was a very quiet one. As has been usual for some years past, no procession took place, Ottawa in this respect differing from most other Canadian cities. In the forenoon a special High Mass was elebrated in St. Patrick's church, which was crowded to the doors by persons of all ages and both sexes. The church was appropriately decorated for the occasion, and the service was more than usually impressive. His Lordship Bishop Duhamel was present and assisted at the service. The mass was celebrated by Rev. Father Sloan, of the Basilica. The musical portion of the service was very fine. The mass chosen for the occasion was Ligomet's Mass, with the Credo from Werner's Mass in C. This was splendidly rendered by the choir of the Ottawa College, under the direction of Rev. Father Gladu, O. M. I. The following were the soloists: Mr. George Riley in the Gloria and the Credo; Rev. B Gervais, O. M. I., and Mr. J. C. Ivers, in the Gloria; and Mr. Dunn, in the Agnus Dei. Duets were sung in the Gloria by Messrs. Dunn and Harkenrath; and in

before glory."

(A full report of the discourse, taken in short hand specially for the CATHOLIC

RECORD, will appear next week.)
MR. CURRAN'S SPEECH.
The concert in the evening in the Grand Opera, was very largely attended.
At the conclusion of the first part of the programme, Mr. J. A. MacCabe, President of the St. Patrick's Literary Association, introduced to the audience M. J. J. Curran, Q. C., M. P., the orator of the evenran, Q. C., M. P., the orator of the even-ing. He was received with prolonged cheering. He said he had to thank them for their enthusiastic greeting, which made him feel as though he were in his own native city in the midst of that gal-lant band of Irishmen and their descend-ants who were, like themselves, loyal to Canada and who have a deep garage. Canada and who bore a deep, generous and never failing love for dear old Ire-land, the land of their forefathers. (Cheers) The Scottish poet had written:

Breatnes there a man with soul so dead, Who never to himself hath said: This is my own, my native land. (Applause.) This celebration had a wide scope. Those who took part in this day's demonstration were not merely the men and women to the manner born, but in Ireland, from the Giant's Cause way to the borders of the Shannon or the Liffey, at the Antipodes, throughout the great Republic to the south of us, and in this ven from the heart of every child and grandchild of Erin was God save Ireland. (Prolonged cheers). The speaker pro-ceeded to pay a handsome tribute in glow-ing language to the patriotism of the Englishman, who was ever ready to lay down his life for the honour and glory of

(Cheers.) The Scotch, he said, boasted of Bruce and Wallace, of the glorious deeds of their ancestors; they sang the songs of Burns and go where they might the land of the heather always retained its supremacy in their affections. He referred to the patriotism of the children of La Belle France, and the brilliant pages of the history of their descendants on the soil of Canada; of their valorous deeds on many a field of battle, and the precious results of their sacrifices in our present constitutional freedom, and he wound up a splendid period by referring to the pas-sages of Irish history that evoked the sen-timents of patriotism on St. Patrick's Day. They had a glorious past in the days of Ireland's pristine glory. An Irish bishop thus sang of it in the 6th century, the original being in Latin, of which the following is a translation given in O'Halloran's history of Ireland :-

Far westward lies an Isle of ancient fame By nature blest and Erin is her name, Enroll'd in books. Exhaustless is her store of veiny silver and of golden ore. Her fruitful soil for ever teems with wealth, With gems her waters and her air with health.

Her verdant fields with milk and honey

flow, Her wooly fleeces vie with virgin snow, Her waving farrows float with bearded corn, And arts and arms her envied sons adorn. After some felicitous remarks on the early and mediæval period of Ireland's history, the speaker, leaving that branch of the subject, quoted Thebaud, a learned writer on the Irish race, who says in the preface to his book: "It is not by a suc-cession of periods of progress and decay only that nations manifest their life and only that nations manifest their life and individuality. Taking any one of them at any period of its existence, and comparing it with others, peculiarities immediately show themselves, which give it a particular physiogaomy, 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 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." (Applause.) Speaking specially of the Irish race he says: For several ages they have lost even what constitutes the basis of nationality. self-government: yet they have lost even what constitutes the basis of nationality, self-government; yet they appeared in the columns of the Irish have preserved their individuality as Canadian newspaper, viz, one from St. Ca nave preserved their individualty as strongly marked as though they were ruled by the O'Neil dynasty. (Cheers). He continues. "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 grows."
the sons of Erin and their descendants in
this city turned out in large numbers to
do honor to the anniversary of the birth
of the patron saint of the land of their
forefathers.

by position, and still more by religion, they
thus retained a character of their own,
unlike that of any other nation. To this
day they stand itrm in their admirable
stubborness and thus when Europe shall be shaken and tottering they will stand firm. (Loud cheers). In the words of 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 fall moon of freedom shall beam round
thee yet."

Plato has said 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 extremest trials? Yet, that in a nutshell was the history of Ireland. (Cheers.) The speaker then re-ferred to Ireland's part in promoting the advancement of the cause of liberty, and advancement of the cause of liberty, and the high place she occupies in the literature of the Empire. He wound up this por-tion of his address by quoting the follow-ing lines from John Boyle O'Rielly's beautiful poem, "A Nation's Test":—

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 "Sweet Auburn, loveliest village of the plain"? What man that speaketh English e'er can

Iff.

Ils voice 'mid scholars, who hath missed
the lore
of Beckley, Curran, Sheridan and Swift,
The art of Foley and the songs of Moore?
Grattan and Flood and Emmett—where is he
That hath not learned respect for such as
these? these?
Who loveth humour, and hath yet to see
Lover and Prout and Lover and Maclise!

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,
Who gained the prizes that were seen by
Burke-Burke Burke felt the wrorg-O'Connell felt and

the lesson of wisdom, and humility goeth | Ever the same-from boyhood up to death;

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

Addressing himself to those who had left their native land to seek homes in foreign climes, the orator drew a most touching picture of the Irish emigrant leaving his home-visiting the church-yard where the remains of his ancestors consecrate the soil; he pictured the ship receding from the beach, and the exile calling on the last wave within sight to kiss his adieu on the shore of his beloved isle. (Loud cheers.) He then referred to the work of A. M. Sullivan, the late lamented Irish statesman-litterateur, entitled "New Ireland," which he said contained the story of the great moral revolution which had taken place in Ire-land within the lest fifty recovered and revolution which had taken place in Ire-land within the last fifty years, and said it was one of the most valuable books for those who take any interest in Irish affairs. He spoke of the exodus which had been described at that period by the London Times as then having "gone with a vengeance," and gave an eloquent description of the effects of that exodus on the fortunes of Ireland. The National party in the old land, he said, with all their patriotism and all their strategy could never have realized the progress they have made to-day without the moral they have made to-day without the and monetary assistance of the Irish exiles great Dominion, everywhere in the old and their children and grandchildren in world and the new, when the morning dawned the prayer that went up to heaterns that roused the audience to the highest pitch of the great constitutional struggle now going on for home Rule, and ventured the prophecy that Parnell would be victorious in the struggle if he was not obstructed and retarded and his efforts neutralized by the misguided acts of some and the malicious and criminal excesses of others. The ordinary enemies of Ireland could not long block the way, and soon with God's help the nation would stand redeemed, regenerated and disenthralled in the noonday sunshine of disenthralled in the noonday sunshine of constitutional liberty. (Prolonged cheers). He next referred to Irishmen in Canada, and spoke of the late lamented D'Arcy McGee, whose name called forth great applause, as the trumpeter of our great Confederation, whose sweet and all-powerful eloquence had warmed the hearts of the people and made them patriotically enthusiastic over the great scheme which our highest statesmanship had devised. He referred to the position held by Irishmen in Canada; they loved the land as their home and the home of their wives and children; their mission their wives and children; their mission was to transplant on this Canadian soil the virtues of their ancestors, and if they wished to do this effectively they must never forget the land of their forelathers, whose praises were being sung the world over to-day, and he would conclude in their name by reciting the National Anthem of T. D. Sullivan:

Anthem of the An May His strong sustaining hand Be for ave her sure protection and her May He bid her strength increase, Give her comfort, joy, and peace, And banish feul and faction far away.

May the years as on they roll, Never touch her heart er soul With a stain to dim her old for honored

name,
But may Ireland dear be still
As a light upon a hill,
In the pure and holy splendor of her fame. God save Ireland, pray we loudly, May heaven's choicest blessings on her fall; From every harm and woe That may lay a nation low May God save Ireland, say we all.

(Great cheering again and again renewed, during which the eloquent gentleman retired).

C. M. B. A.

To the Elitor of the Catholic Record At a regular meeting of Branch No. 30, Peterborough, the following preamble and resolutions, moved by Dr. O'Shea, and seconded by J. O'Meara, were fully discussed and unanimously carried:—

Canadian newspaper, viz, one from St. Catherines, signed: "A Member of Canada Grand Council," second, a letter from a person signing himself: "A Member of Branch No. 4, London," third, a letter from Chatham, signed: "A member of Branch No. 8," and fourth, an epistle from St. Thomas over the signature of "A member of Branch No. 9." The A member of Branch No. 2." writers of said letters, each and all of whom we look upon as having violated the promptings of fraternal feeling and Christian charity, as well as the instincts of manhood, by having charged the editor and proprietor of our official editor and proprietor of our official organ, the CATHOLIC RECORD, with false-hood and misrepresentation of C. M. B.

A. matters,
And Whereas, we all know that Mr.
Coffey and Mr. Brown are in no way
responsible for the contents of the C.
M. B. A. columns in the Record—said
contents being principally composed of letters from presidents and secretaries of Branches, and of resolutions passed upon matters connected with our organ-

upon matters connected with our organization and more particularly concerning a separate bereficiary for Canada,
And Whereas, We believe that the writers of said letters are actuated by feelings hostile to Messrs. Cofley and Brown personally, and that the course adopted by said correspondents is detrimental to the best interests of the C. M. B. A., and calculated, if persisted in, to destroy that unity and fraternal charity which should exist among all the mem-bers of our noble organization,
And, whereas, We view with alarm as
well as sorrow, the tactics apparently

well as sorrow, the tactics apparently resolved upon by said writers, which in our opinion, can only result in disaster for the C. M. B. A. in our country.

Be it therefore, Resolved, That we condemn in the most emphatic manner, the ideas, insinuations, and inuendoes written and advanced by said correspondents of the Irish Canadian, and that we look upon the writers of said letters as intriendly to the C. M. B. A. in Canadian, and the condensation of the Irish Canadian. as untriendly to the C. M. B. A. in Can-

Further be it resolved, That we renew our protest against the manifest injustice of our American brethren in ignoring the reasonable petition of the Canada Grand Council, and that we heartily join with the vast majority of our brethren in Canada in most respectfully asking our Grand President to summon a meeting of Canadian delegation. meeting of Canadian delegates at once to take the necessary steps to form a separate beneficiary for Canada. BY MOIMEME.

We enter, Lord, this grand majestic dom Where thine ever-burning faithful star This, then is Thy sacred chosen home; Wherein all things speak with eloquence Thee.

As sweet reminder, first appears in sight. The cross—Thine image vividly recalls
Thy passion—'wakening tenderness anev
Each touching scene upon the rich-staine Brings, day by day, Thy deathless love to

The sacramental lamp, whose peaceful glov Invites the weary heart, with cares or Still nearer, nearer to that shrine to go And there, from anxiousness to find a res

The censer wafts its perfumed clouds aloft.
In loving homage, 'round Thine earth! Sweet, silent preachers, that, with whispers Thine ever-living presence here make

Hark! the "Gloria" now ascends above, Nor need those faith inspiring tones to tell Who rests enthroned within this shrine of

Who here, within this temple vast doth dwell! He knows Thee not who doth, not honou

Thee,
Who doth not kneel in worship at Thy feet,
Each object all around—whate're it be
With blest and hollest meaving is replete. Those countless tapers, blazing at Thy shrine,
An voiceless prayer a mute devotion show;
Anointed hands now raise the Host divine.
A benediction falls upon the earth below.

Belleving heart—what gifts are here for thee What joy to know that Heaven no greate hath.

Thou need'st but ask thy hidden Lord, and

NEWS FROM IRELAND.

Wicklow.

The cowardly and nefarious system of laying poison for tenants' dogs on Lord Waterford's Wicklow property, has suffered no diminution. Several dogs have fallen victims on the Ballyknocken and Ballynastockan Mountains, amongst others two greyhounds, a sheep dog, and a valuable terrier. The fact of a local emergency-man going about with his dog muzzled should have been intimation was again being made to destroy their dogs, but no precautions were taken till a few had been poisoned. The tenants are, naturally, very indignant over the whole matter.

Kildare,

A circumstance, which of late has been growing not uncommon, lent a special interest to the League meeting at Black-wood, on Feb. 22. Its object was to celebrate the reinstatement of an evicted celebrate the reinstatement of an evicted family named Sherry in their holding. Mr. Leahy, M. P., presided. Contingents were present from Robertstown, Kilmeague, Clane, Staplestown, Cartney, Caragh, Prosperous, and other adjacent districts. Several priests and Poor Law Guardians, with other gentlemen of local influence, joined with the people in the joyful demonstration. Father Aidan Kennedy, C.C., addressing the assemblage, warmly praised Mr. Thomas Baker for his generosity in advancing the redemption money which enabled the Sherrys to get back their home and land. The sum so advanced was £90. The sum so advanced was £90.

After the next assizes there will be only five circuits in Ireland. The Privy Council have, upon the recommendation of the judges, passed an order abolishing the Home Circuit, the business of which will be absorbed into the adjoining circuits. Of course, the Crown prosecutors will be in no way inconvenienced by the

On Feb. 21, during a heavy storm o wind and rain, a respectable man named Michael Fanning, of Achullen, was re-turning home from Gorey in company with another man. The night being s dark, the horse brought the cart on to the ditch, when it was overturned. When assistance arrived, it was found that the man could not be removed home without danger, and he was conveyed to the residence of Mr. James Bolger, Clonsilla, where he died. Deceased was 64 years of age, and was unmarried,

Carlow.

On Feb. 17, the first conflict between the tenant-farmers and the hunt club was fought out in the Oulart Petty Session Court, before Mr. Kennedy, R. M., and Major Hutchinson, Carlow. William H. West, Farmley, summoned Mr. Thomas Finn, Kilcormack, for assaulting him with a stone on January 23, while out hunting. Mr. Finn had ordered him off. and produced notices which he kept posted, prohibiting hunting over his land. These facts were admitted; but nevertheless, the defendant was bound over to keep the peace, and ordered to procure bail. Mr. Finn had six members of the hunt club summoned for trespassing on his land, but in this instance, the magistrates dismissed the cases. The greatest interest was exhibited in the proceedings.

Meath.

The Most Rev. Dr. Nulty, Bishop of Meath, on Feb. 22, entertained at din-ner in the Palace, a number of his prin-cipal parishioners. Altogether there were over a hundred guests present. Many of the priests of the surrounding parishes were among the guests. Dinner over, in an appropriate speech, he preover, in an appropriate speech, he pro-posed the health of Dr. Dillon-Kelly, one of Mullingar's most respected citizens, who, after some years sojourn on the Continent for the bonefit of his health,

life at sea are frequently attributable. Longford.

At the meeting of the Longford Guar dians, on Feb. 24th, the relieving officer reported thirteen notices of eviction. Cork.

The Rev. M. Drew, Protestant minister, who died the other day at Youghal, where he will long be remembered as the restorer of the ancient and once Catho c church of St. Mary's, has a grandson

The Skull Board of Guardians on Feb 24th, spiritedly sustained Nationalism, and threw overboard the old ascendancy supremacy. They selected Dr. Shipsey Nationalist, and rejected Dr. Sweetman Conservative. More power to the new

The Right Rev. Abbot Smith, O.S.B., was recently admitted to private audi-ence of the Pope, to whom he presented £500 sterling, Peter Pence, from the Right Rev. Dr. Delany, Bishop of Cork, Ireland. His Holiness inquired most affectionately after the venerable Bishop of Cork, and learning that he was now in his eighty-sixth year, and in the of Cork, and learning that he was now in his eighty sixth year, and in the thirty ninth year of his episcopate; further, that this was his eighteenth offering made to the Holy Sea, pronounced him "the Dean of the Irich Bishops," adding: "Tell his Lordship that I pray God to spare him yest for many was rearred." God to spare him yet for many years, that I send to him, to his clergy, and to the faithful of his diocese, my Apostolic Benediction, together with my sincere thanks and best and most ardent

At the meeting of the Bantry Board of Guardians, on Feb 24, a resolution brought forward by Mr. James Gilhooly to the effect that the Board proceed against Lord Bantry for the recovery of He Will grant thee light and grace upon thy path. votes to five. liable, was defeated by a majority of nine

An eviction took place, on February 19, at Killballymacshonakeen, under which the tenant, Michael Duggan, wife, and five children, were cast upon the world, homeless. The youngest of the family, who had to surrender to the law, was a child four weeks old. Duggan, the tenant evicted, was born and reared on the farm.

One of the most enthusiastic demon strations of welcome ever witnessed in Listowel took place on February 22, the Listowel took place on February 22, the occasion being the arrival in that town of Mr. R. Hunt, a prominent member of the Knockanure branch of the Irish National League, on his way from Tralee Jail, where he had been imprisoned for thirty-one days with hard labor, for the alleged intimidation of some land grabbars.

Michael Mulqueen, Esq., of Cartown House, died, on February 21st, at the ad-vanced age of 76 years, after a protracted illness, at Cartown House, in the barony of Kenry, where, as in other districts in Limerick and Clare, he possessed a large amount of fee simple property in

The Rev. P. White, P. P., Miltown Malbay, writes of a recent eviction: In the neighborhood a small farmer named Egan holds some land, his rent, Father White says, being nearly three and a-half times the Poor law valuation. Unlike the majority of his fellow tenants, he did not hold on lease, and he, therefore, came within the operation of the Land Act. He served the usual originating notice, and the landlord, not being desirous and the landlord, not being desirous, possibly, of having publicity given to such a case—offered a settlement by which the rent was reduced from £14 6s, to £6. "A great change for the better, you will say," observes Father White, "but it came too late. The man's back change, for they will perform their duties as hitherto in the respective towns of their old circuit. The only difference it the people, and he was left with just one their old circuit. will make will be to members of the cow and a calf as his whole store. While necessary to affiliate themselves with another.

Wexford.

Wexford. traint to pound for only one year's rent due, leaving his family, as the poor man said to me, with tears in his eyes—it is not pleasant to see a man cry—without the sup of milk.'" The writer goes on The writer goes on to narrate how the poorest tenants on the estate of a nobleman, were treated in November last,—a seizure having been effected in one instance, though only a sum of four shillings was due on account of law costs. An incident in these proceedings, which calls for explanation, is the fact that the police, whose proper function is alleged to be the preservation of the weeks. the preservation of the peace, were com-pelled to act as bailiffs, and drivers for the land-owner.

It is stated that Mr. John McInerney, a member of the Limerick Board of Guardians, will be the Parnellite candidate for Clare County, in opposition to Captain O'Shea, at the next election.

Waterford.

Waterford.

At the last Piltown Petty Sessions, before the Earl of Bessborough, Messrs. P. Walsh, M. Morris, and Capt. Welch, R. M., Henry Shirley, of Ooning, was charged with having a green flag, with the motto, "God save Ireland," exhibited from his window, while a procession was passing, after he had been warned by Constable Preputer represents the was fined 42 Ryan to remove it. He was fined £2, with a recommendation to the Incom Tax Office to remit portion of the fine.

Antrim, The Orange deadheads of Ulster are on the war-path. Sir Stafford North-cote would not obey them, Lord Salisbury refused to honor them, and they are now turned at bay to fight for their own hand. They have withdrawn from all allegiance to English Tory leaders, and have formed an "independent party" of their own. The "Independent Irish Conservative party" is the title of the new organization, and it has been formed because the Tory leaders in England hesitated to join hands with the Orange members from the North of Ireland in gammanalize the Linib.

and one of the wheels passed over his body, killing him. Deceased was 72 years

of age.

Ardboe, county Tyrone, and Middleton, county Armsgh, have fallen into line by the establishment in those places of branches in connection with the National League.

A very imposing demonstration took place, on Feb. 22, at Chapeltown. Five thousand good and resolute men took part in the unfurling of the national banner, and a promising branch of the League was founded on the occasion. The resolutions and speeches were good. A regular muster of the county popular leaders was in attendance. The absence of the Irish members was annely comleaders was in attendance. The absence of the Irish members was amply compensated for by the presence of the Very Rev. Dr. Marner, P. P., who is not only a patriot, but one of the ablest, most vigorous, and attractive orators in the entire province; and the speakers also included Fathers Donnelly and Kinley, Mr. H. McGrath, of Portaferry, and Mr. E White, of Ballyhornan. It is proposed to christen the branch after Mr. Healy,

On February 17th, in Derry, while two Sisters of Mercy were returning to their convent, in Pump street, after having performed the customary round of visitations to the sick poor, they were set upon in the street by an Orange gang, who insulted them, threw stones at them, and, to prevent them entering their house, brandished sticks over their heads. They took possession of the steps, leading up to the convent door, and, by threats of violence, compelled the poor unoffending nuns to go and seek entrance by another way, at the rear of the building. But the ladies were followed into Artillery street, and further molested and prevented from carrying out their intention. Fortun-ately, just then, a few Catholic young men were attracted by the noise, and the cowardly miscreants decamped, when the two nuns were escorted in safety to

policeman was to be seen. Eight young fellows were next day brought up on summonses for assaulting the nuns.

On February 23d, at the Derry Petty Sessions, eight boys were brought up, charged with having assaulted two nuns, charged with naving assauted two nuns, in Ferry Quay street, on February 17. A number of witnesses for the prosecution were examined; after which the magistrates announced that they had sufficient evidence to send four of the accused for trial. They would have to appear on the 5th of March at a court constituted under the Crimes Act. Strange to say, however, the prisoners-against whom the evidence was strong enough to get them thus sent for trial—were admitted m thus sent for trial to bail with trifling security.

Donegal, it is well known, is one of the most rack-rented counties in Ireland, and it is also one of the very worst off as regards means of paying rack rents. It is in Donegal, consequently, that the hand of distress and famine is felt most onerously whenever these fatal sisters spread their wings over the land of Erin. The county has, therefore, the best reason to take measures of self-defence, but, up to this, it must be owned, little has been done to set up the testudo of the National League against the landlord hail of writs, ejectments, eviction notices, and other forms of legal death-warrants The giant is stirring in his caverns at last. The meeting at Letterkenny, on February 14, gave fresh emphasis fact that the county is beginning to cast off the bonds of sleep and torpidity. Though Letterkenny is, geographically speaking, a remote place, it was the scene of a demonstration which is described as one of the largest ever held in the North.

The inhabitants of Clare Island, whose wretched condition has for many months as at the Poorhouse, leaving a sick attracted attention, but little sympathy are still in the same pitiable condition.
The administrator of the parish, the Rev. Father Quinn, has been asking for sub-scriptions to aid these victims of land-lordism, and as yet has received but scant assistance. One hundred and fifty souls are homeless, because unable to pay rackrents, and live. Anent affairs in Clare Island, a report from that district says that some of the Emergence men placed on the farms of the evicted tenants are disturbing the general tran-quility of the place by their drunken squabbles. It appears they are not topped in their reckless ways by the police. Such are some of the sweet blessings of landlordism.

Evictions are of frequent occurrence nowadays, in Gort, and the public are quite familiar with the painful scenes enacted. On Feb. 16, ten policemen, accompanied by the sergeants and bailiffs, went through the usual forms. The landlord is Andrew Dolphin of Turn and the lord is Andrew Dolphin, of Turo, and the tenant, John Fordham. The land is situated close to that of Lurgan, and adjoining Mr. Bartley Fahy's. Fordham's holding consists of nine acres of very poor arable land, with a patch of mountains. tain. The lower portion of this arable land is a swamp, and to the left of the house nothing but a plentiful supply of rocks meets the eye. There is no entrance to the place save by an old, circuitous boreen leading from the main road to Kilbecanty, which at all seasons of the year is utterly impassable, and had it not been for the kindness of Mr. John Burke, Lisbrien, who always allowed him across through his avenue, by which to take a car of hay or any other produce he might want to dispose of, it would be very hard to live at all in of, it would be very hard to live at all in the place. A dwelling-house, barn, pig-gery, all of which he built himself, con-stitute his household possessions.

Mayo.

At the meeting of the Ballina Board of Guardians, on Feb. 27, Mr. Muffeny called the attention of the board to a Continent for the Exhell of his health, had returned to them considerably improved. Dr. Dillon-Kelly responded oriefly, but suitably. Other toasts followed.

Louth.

Armagh.

On the East coast especially, the Irish fishermen are sadly wanting in shelters for their boats when running before a storm in the Channel, and to the absence of havens of this kind, many sad losses of the lory leaders in England hesitated to join hands with the Bridget M'Andrew, which took place at Crannagh on the previous day. The unfortunate woman, who had been lately anointed, was taken off her sick bed, dragged out of the house, and flung on the dunghill outside the door. Three or four pounds had been previously offered her to give up possession, but she refour pounds had been previously offered her to give up possession, but she restituencies.

A Hearty Recommendation.

Jacob A. Empêy, of Cannamore, states four pounds had been previously offered her to give up possession, but she restituencies were care of the liver. "They live there," he dand this is why my cod livre droughed out of the house, and flung on the dunghill outside the door. Three or four pounds had been previously offered her to give up possession, but she restituencies.

In trying to control the animal he fell,

approve of such doings. The rent due was £18, and she offered £12 of it, but it would not be accepted. She was turned out to accommodate a land-grab-

Roscommon

On Feb. 13, the village of Belanagare On Feb. 13, the village of Belanagare was surprised by the appearance of the sheriff's bailiffs, accompanied by Mr. Hartan, agent to Mr. Charles O'Conor, of Mount Druid, and escorted by a body of police, driven by Bernard Morahan. They proceeded to the house of a widow in Araghan, to carry out the sentence of death, which Mr. O'Conor was kind enough to obtain against her. But they were disappointed in their sport, as her son, who was away for some time, just son, who was away for some time, just happened to be at home in time to prevent his old mother and sister being flung on the roadside, by paying all rent and costs. They then proceeded to other parts of the property where the resources of civilization were fully car-

"MISTAKES OF MODERN INFI-DELS."

In announcing the appearance of Father Northgraves' admirable work we do not feel justified in laying it aside with a mere passing notice. It is so highly opportune and so carefully adapted to the mental calibre of the mass of readers that it deserves more than the common meed of praise. The work is no abstruse metaphysical treatise, no voluminous compendium of philo sophic research, so profound as to be beyond the compass of ordinary mental scope, but a simple concise application of correct, logically deduced principles to all the sophistries and fallacies of infidel argument upon which it is brought to bear.

The first chapter, "Liberty and Science," is a fair index to the character and merits of the work. Here the false idea that true desirable human freedom con-stitutes complete independence from every species and degree of domination or control receives a most thorough refutation. The free will of man is fully recognized and preserved sacred through-out, but the innate subservience to lawful authority is at the same time ac-corded the position it should essentially and does really hold. That human liberty cannot with impunity overstep the boundaries distinctly marked out for it by the All-Wise is very clearly pointed out. This vital principle firmly established, the author proceeds to consider a succession of important questions in the order in which they are evolved. The "existence of God," "Religious and Political Liberty," "Indifferentism," "Everlasting Punishment," "Creation and Providence," are all treated in the same can-did, logical manner. Then the necessity and authenticity of Revelation is taken up, and an able up, and an able defence of the truth and consistency of the holy scriptures occu-

pies the remainder of the book.

This glance of ours is but a mere casual survey of the contents, but we hope it will afford such an insight into its nature as will induce befitting appreciation and an extended perusal of the valuable work.—Michigan Catholic, 5th March. For sale at the CATHOLIC RECORD office. Paper 75c., cloth \$1.25.

"O! Suffering Woman!"

C. F. B. HASKELL, (formerly of Vernon, cians' remedies. She could not sleep, trembled like a leaf, periodically lost her reason. They then began the use of Warner's SAFE Cure. Writing in July, 1884, from Dakota, Mr. Haskell says, "My wife has never seen the slightest inclination of a return of the difficulties Warner's SAFE Cure removed." Try it, O, suffering woman

A Plant of Rare Virtues. Is the common and well-known Burdock. It is one of the best blood purifiers and kidney regulators in the vegetable world, and the compound known as Burdock Blood Bitters possesses wonderful power in diseases of the blood, liver, kidneys and stomach.

A young lawyer delivering his maiden A young lawyer delivering his maiden speech talked four weary hours at judge and jury. When through, a grizzled old attorney arose, looked sweetly at the judge and quietly remarked: "Your honor, I will follow the example of my young friend who has just finished, and submit the case without argument." Thus saying, he sat down. The effect upon a tired jury may be guessed. tired jury may be guessed. Tall Oaks from Little Acorns Grow.

Great and good results often spring from small deeds, and so fatal diseases come of a seemingly trifling neglect. Colds neglected often lead to serious catarrhal troubles. If this is your case lose no time in becoming acquainted with Dr. Sage's Catarrh Remedy. Its healing virtues will surprise you. It is simple, efficacious, speedy, sure. Dull, heavy headache, obstruction of the nasal passages, discharges from the nose into the throat are symptoms of this horrible complaint. of this horrible complaint.

A lady of experience observes that a A lady of experience observes that a good way to pick out a husbaud is to see how patiently the man waits for dinner when it is behind time. That is true. Never marry a man who places no value on time, but is willing to dawdle around all day. He will be sure to die in the almahouse. Pick out a man who gets mad se. Pick out a man who gets mad when kept waiting.

A Decided Hit.

Hagyard's Yellow Oil touches the right spot every time when applied for rheu-matism, neuralgia, pain, soreness or lame-ness, and internally for colds, sore throat, etc., it is equally infallible.

A dealer in cod liver oil in Marseilles advertises that his fish are caught in a safe and quiet harbor, where marine monsters cannot enter to frighten them into diseases of the liver. "They live there," he says, "in peace and comfort, their livers are healthy, and this is why my cod livre oil is the best."

other Purgative. They are safe and sure to remove all varieties of Worms.

How to Break off Bad Habits.

Understand the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, thrice—a thousand times. That only shows how much need there is for you to strive. When you have broken your resolutions, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your quard against a recurrence of the same circumstance. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which has been gathering for years.

A Woman's Happy Release. MRS. E. F. DOLLOFF, Haverhill, Mass., Aug 6th, 1881, said she had been cured of inflammation of the bladder by five bottles of Warner's SAFE Cure. De-cember 24th, 1884, Mr. Dolloff wrote, "Mrs. Dolloff has never seen a sick day from that inflammatory disease since from that inflammatory disease since Warner's SAFE Cure cured her in 1881." Cure permanent.

Work for the Philanthropist. There is still much work for the philanthropist in this world of woe and sufferthropist in this world of woe and suffering. In Siam the laws are such that a man may sell himself into slavery. And instances are known in which the passion for gambling was such, that a man having lost all his money and effects, has sold himself as a slave, to procure the money to continue his gambling. Should he continue to lose, his purchaser can demand a deed, which holds good against his person and service till the whole debt demand a deed, which holds good against his person and service till the whole debt is paid, with interest at 15 per cent. This looks bad enough, but it is not worse than many things that exist among us. A man may legally make himself a pauper and a fiend, waste his substance, rob his wife and children of the last vestige of comfort and horse hervilder his own beginned. comfort and hope, bewilder his own brains, and scatter them like ashes around his home. He may not only sell himself into slavery, but his family into misery, and his coull jute nordition. soul into perdition.

Haven't You Felt Just So ? ISAAC N. WOOD, Fishkill, N. Y., July, 1884, wrote, "It is two years ago last spring since Warner's SAFE Cure cured me. I was called a dead man but that medicine brought me to life. I take a few bothes every spring to keep me right." He was afflicted for six years with pains in the back, ending in kidney hemorrhage. Cure per-

How to Brighten the Home. a family often appreciates the opportu-nity he has for diffusing sunshine at home, or comprehends hew much gloom he can bring with him in a troubled face and moody temper from the office or the street. The house mother is within four walls from morning till dinner time, with a few exceptions, and must bear the worriments of fretful children, inefficient servants, shattered nerves and unexpected callers. And she must do this day after day, with monotonous regularity. The husband goes out from the petty details of home care. He meets friends. He feels the excitement of business competition. He has the bracing influence of the outdoor walk Vt..) now locating engineer on the B. C. R. and N. Railroad, Dakota, stated in 1883, that his wife was utterly prospected with female difficulties and did general happiness in a way that no man has the right to forget or neglect.

The Farmer's Heavy Debt.

A. WAY, Navarino, N. Y., in 1879, was afflicted with neuralgia, ringing sensation in his ears, hacking cough, pain in the back, irregular urination, dropsy, nausea, and spasms of acute pain in the back. Then came chills and fever. The doctors gave him up, but after using 22 bottles of Warner's SAFE Cure, he said, "I am hale, hearty and happy." On June 29th, 1884, he writes, "My health was never better. I owe my existence to Warner's SAFE Cure." Cure permanent.

Lowly Origin of the Great Musicians of the World.

Madame Materna, the greatest of living dramatic singers, is the daughter of a poor pedagogue in Syria. Christine Nilsson was pedagogue in Syria. Christine Nilsson was a ragged street singer. Jenny Lind was a peasant child. Campanini was a servant. Brignoli was a cook. Nicolini "tended bar." Had not Rossini given Albani instruction the first half of the century might have lacked a great contralto. Her successors—Cary, Emily Winant, and Hope Glenn—are simply American girls, whose nobility is in true hearts and not in coronets. The Bach family, illustrious musicians ets. The Bach family, illustrious musicians nobility is in true hearts and not in coron-ets. The Bach family, illustrious musicians for 200 years, were always so poor that they had to take lessons from each other. Balle was the son of an Irish cottager. Beethoven's mother was a cook's daughter Haydn's father was a wheelwright. Gungli who has written the most delicious dance music, learned to sing while his father wove stockings. Lucca is a peasant's daughter. Paganini was born and bred in want. Schumann's childhood was spent in a print-shop. The father of Liszt held a petty government office. Wagner's father was a police court Dogberry. The only representative of royalty who only representative of royalty who attained a respectable place in music was a woman-the Princess Amelia, sister of Frederick the Great.

"Wonders."

E. H. BECKWITH, Norwich, Conn.,
Dec. 18th, 1884, stated, "I owe my life
to Warner's SAFE Diabetes Cure; when I began its use I passed ten quarts of water daily, which contained 14 per cent of sugar; after using seven dozen bottles my doctor pronounced the water free from sugar; it has done wonders for me."

Heavier Than Dough.—"What is 'he heaviest thing in the world?" asked young Sharply of Mrs. Badger, his landlady, as he poised a biscuit in his hand. "I should say it was money." "Ah?" invuired the young should say it was money." inquired the young man. "Yes, because you never seem strong enough to raise sufficient to pay your board when it is due," Mr. Sharply eats his biscuits now without asking any conundrums. FREEMAN'S WORM POWDERS require no

What is this Disease that is Coming Like a thief at night it steals in upon

Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A sort of sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load on the stomach; sometimes a faint all-gone sensation at the pit of these constants. load on the stomach; sometimes a faint all-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feet clammy. After a while a cough sets in at first dry, but after a few months it is attended with a greenish colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. After a time he becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a sort of whirling sensation in the head when rising up suddenly. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes beand not at times; the blood becomes thick and stagnant; the whites of the eyes become tinged with yellow, the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is frequently with a sweetish taste; this is frequently attended with palpitation of the heart the vision becomes impaired with spots before the eyes; there is a feeling of great prostration and weakness. All of the symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. It has been found that medical men have mistaken the nature of this disease. Some have treated it for a liver complaint, others for kidney disease, etc., etc., but uone of the various kinds of treatment have been attended with success, because the remedy should be such as to act harmoniously upon each one of these organs, and upon the stomach as well; for in Dyspepsia (for this is really what the disease is) all of these organs partake of this disease and require a remedy that will act upon all at the same time. Seigel's Curative Syrup acts like a charm in this class of complaints, giving almost immediate relief. The following almost immediate relief. The following letters from chemists of standing in the community where they live show in what estimation the article is held. John Archer, Harthill, near Sheffield:—

I can confidently recommend it to all who may be suffering from liver or stomach complaints, having the testimony of my

complaints, having the testimony of my customers, who have derived great benefit from the Syrup and Pills. The sale is increasing wonderfully.

Geo. A. Webb, 141 York Street, Belfast:

—I have sold a large quantity, and the parties have testified to its being what you represent it.

you represent it.

J. S. Metcalfe, 55, Highgate, Kendal: I have always great pleasure in recom-mending the Curative Syrup, for I have never known a case in which it has not relieved or cured, and I have sold many

grosses. Robt, G. Gould, 27, High Street, Andover:—I have always taken a great interest in your medicines and I have recommended them, as I have found numerous cases of cure from their use. Thomas Chapman, West Auckland:—
I find that the trade steadily increases. I sell more of your medicines than any other kind. N. Darroll, Clun, Salop:—All who buy

it are pleased, and recommend it. For sale by Wm. Saunders & Co., Drug gists, London, and A. J. White (Ld.,) branch office, 67 St. James st., Montreal, P. Q

A HOME DRUGGIST

TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM, "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AVER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public.

River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS. Overseer in the Lowell was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayer's Almanae for 1883. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

GAS ENGINES.

No Boiler. No Steam No Fire. No Ashes. No Engineer. No extra In-

surance. No Danger. Started instantly with a match.

Gives out its full power at once. 2, 4, 7, 10, and 15 horse-power.

Send for Circular. JOHN DOTY ENGINE CO'Y,

10,000 of them in use.

Cor. Front & Bathurst Sts, TORONTO, ONT.

A Cleve The following is a

MARCH 28, 188

"A man's a man," s
"For a' that and a
But though the song
It lacks a note for
The lout who'd shir
Yet claim his wag
Or beg when he can
Is "not" a man for

If all who dine on h
Were true and bra
And none whose gai
Was fool or knaw
The vice and crime
Would fade and fa
And ploughmen be
And churis as earl You see yon brawn Who swaggers, sw And thinks, because Might fell an ox, a That he's as noble m As duke or lord an He's but a brute, be And "not" a man

A man may own a la Have palace, park And not for birth, fo Be thrice a man to And Donald herding Who bests his wife Be nothing but a ra Nor half a man for

It comes to this. dea The truth is plain The rank is but the; The man's the gow And though you pu On copper, brass, a The lie is gross, the And will not pass For a' that and a' th "Tis soul and heart That makes the king And not his crown And man with man The best is he, for Who stands erect, it And acts the man

From the Louisv In the office of t

cuit Court a repor nal was recently s cord in the case of Anderson-or Ma she appears there Dr. Hamilton Gridated December 1 the "infant" to be years of age. The the said Hamilton ation of the proces derson was at the on the stage, and ded all his means what little propert provide her with mother was not in agined that she w that case her brot who was much opp going on the stage her guardian. It that it was decided adopt the girl. The Trials

Bright's Disease scess formed eighteen month ner's SAFE CURI wrote, "my hea A fellow was or

THE REV. J. P. Camden, Tenn.,

pedigree, when a remarked very s have no doubt. T remark made by I who derive their w tors resemble potate If You Doubt D. M. DEWEY, Jan. 25, 1882, w prominent phy grains of sugar t

> then began using betes Cure, and Having used fround myself Dewey remains Dr. Fleischl, of have made the chloride in doses one-fourth of a gr and hypodermica cure morphinism, habits, within ten the advocates of pr

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ful weapon with we crusade against in DAVID TOOKE, in 1879, was Jaundice, follo the kidneys, ar curable. Sever SAFE CURE resi 1880, and July "My health ha since." Try it, "Fifty dollars the auctioneer at dollars for this fi

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phere alone is wor A Campaign LAWRENCE MI a well-known cotook 15 bottles for kidney trou cians of excell him up), and 9th, 1884, he serious return conclude that "Brandy," said sation on intemy worst drink in th killed Jim Feller dead," replied son in the mountains no difference, said is what will kill

confoundedly partalk to you." FRANCIS L. DO shal, Taunton, was cured of st bladder by Wa in June, 1884, seen a sick day SAFE Cure, and gained eighteen

see how it can, for of it." "Ah, wel

him if he were t

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ight it steals in upon y persons have pains sides, and sometimes feel dull and sleepy; d taste, especially in rt of sticky slime colth. The appetite is feeling like a heavy it; sometimes a faire. ; sometimes a faint the pit of the stomach ot satisfy. The eyes ands and feet become

After a while a to dry, but after a few ded with a greenish on. The afflicted one while, and sleep does my rest. After a time irritable, and gloomy, lings. There is a gidirling sensation in the Un suddenly. up suddenly. The ve; the skin is dry the blood becomes thick whites of the eyes bevelow.

whites of the eyes beyellow, the urine is solored, depositing a nding. There is frequently of the food, sometaste, and sometimes te; this is frequently itation of the heart; impaired with the control of the control of the solored and the control of the control of the solored and the control of the solored and the control of the solored and the control of the c impaired with spots ere is a feeling of great kness. All of the turn present. It is ly one-third of our disease in some of its has been found that nistaken the nature o have treated it for a ters for kidney disease, of the various kinds of n attended with suc

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e derived great benefit d Pills. The sale is ally. I York Street, Belfast: ge quantity, and the

, Highgate, Kendal :t pleasure in recom-ive Syrup, for I have e in which it has not nd I have sold many

27, High Street, Andways taken a great nedicines and I have m, as I have found cure from their use. n, West Auckland:— e steadily increases. I medicines than any

Salop :—All who buy recommend it, Saunders & Co., Drug-. J. White (Ld.,) branch ., Montreal, P. Q

DRUGGIST

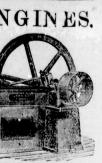
o is not always the best point proudly to the fact cine has won for itself obtaion in its own city, and among all people, as

rsaparilla.

"Eight years ago I had an attack of Rheumatism, so semove from the bed, or I tried several remeany relief, until I took LA, by the use of two was completely cured. I retains its wonderful I rotains its wonderful uy notable cures it has I retains its wonderful ny notable cures it has aity convince me that it icine ever offered to the E. F. HARRIS." I, Mass., May 13, 1882.

GEORGE ANDREWS George Andrews,
overseer in the Lowell
Carpet Corporation,
ears before his removal
ith Salt Rheum in its
rations actually covered
urface of his body and
irely cured by Ayer's
e certificate in Ayer's RED BY

Co., Lowell, Mass. ; \$1, six bottles for \$5.



Ashes. . No extra In-

tantly with a s full power at

15 horse-power. em in use.

cular.

ENGINE CO'Y, Bathurst Sts, TO, ONT.

A Clever Parody.

The following is a reply to Burns' popular "A man's a man," says Robert Burns,
"For a' that and a' that,"
But though the song be clear and strong,
It lacks a note for a' that.
The lout who'd shirk his dally work,
Yet claim his wage and a' that,
Or beg when he can earn his bread,
Is "not" a man for a' that.

If all who dine on homely fare,
Were true and brave, and a' that,
And none whose garb is "hodden grey,"
Was fool or knave, and a' that;
The vice and orime that shame our time,
Would fade and fall for a' that;
And ploughmen be as good as kings,
And churls as earls for a' that.

You see yon brawny, blustering sot, Who swaggers, swears, and a' that; And thinks, because his strong right arm Might fell an ox, and a' that; That he's as noble man for man, As duke or lord and a' that; He's but a brute, beyond dispute, And "not" a man for a' that.

A man may own a large estate,
Have palace, park, and a' that;
And not for birth, for honest worth,
Be thrice a man for a' that,
And Donald herding on the muir,
Who bests his wife and a' that,
Be nothing but a rascal boor,
Nor half a man for a' that.

It comes to this, dear Robert Burns,
The truth is plain and a' that.
The rank is but the guines stamp,
The man's the gowd for a' that.
And though you put the minted mark
On copper, brass, at d a' that,
The lie is gross, the cheat is plain,
And will not pass for a' that.

For a' that and a' that,
'Tis soul and heart, and a' that,
'That makes the king a gentleman,
And not his crown and a' that,
And man with man, if rich or poor,
The best is he, for a' that,
Who stands erect, in self-respect.
And acts the man for a' that.

Miss Mary Anderson's Adoption.

From the Louisville Courier-Journal. In the office of the Clerk of the Circuit Court a reporter of the Courier-Journal was recently shown the official record in the case of the adoption of Mary Anderson—or Mary A. Anderson, as she appears there,—by her stepfather, Dr. Hamilton Griffin. The papers are dated December 13, 1875, and describe the "light" to be adopted as sixteen dated December 13, 1873, and describe the "infant" to be adopted as sixteen years of age. They also prudently pro-vide that she shall be the heir at-law of the said Hamilton Griffin. The explan-ation of the proceeding is that Miss Anderson was at the time preparing to go on the stage, and Dr. Griffin had expended all his means and even mortgaged what little property he had in order to what little property he had in order to provide her with a wardrobe. Her mother was not in good health, and imagined that she was about to die. In that case her brother, a Catholic priest, who was much opposed to the daughter's going on the stage, would have become her guardinn. It was to prevent this that it was decided to have Dr. Griffin adopt the girl. adopt the girl.

The Trials of a Minister.

THE REV. J. P. ARNOLD, (Baptist,) Camden, Tenn., in 1873 was taken with Bright's Disease, which produced two large abscesses. In 1878 another ab-scess formed which discharged for eighteen months. In 1881 two abscesses formed. He then began Warner's SAFE CURE, "which restored me to perfect health," and June, 1883, he wrote, "my health is as good as ever."

A fellow was one day boasting of his pedigree, when a wag who was present remarked very sententiously. "Ah, I have no doubt. That reminds me of the remark made by Lord Bacon, that they who derive their worth from their ances tors resemble potatoes, the most valuable part of which is underground."

If You Doubt, Try it and See. D. M. DEWEY, of Rochester, N. Y., Jan. 25, 1882, wrote, "One of the most

Jan. 25, 1882, wrote, "One of the most prominent physicians here found 22 grains of sugar to the fluid ounce of my urine; was unable to benefit me. I then began using Warner's SAFE Diathets Cure, and Warner's SAFE Pills. Having used five bottles of each, I twill do away with that tired feeling, Having used five bottles of each, I twill do away with that tired feeling, the better of the continued ill health, and of his inability to cure her, jokingly: "Try Hop Bitters!" The lady took it in earnest and used them before you purchase anywhere else.

Dr. Fleischl, of Vienna, is reported to have made the discovery that cocaine chloride in doses of from one twelfth to one-fourth of a grain, dissolved in water and hypodermically administered, will cure morphinism, alcoholism and similar habits, within ten days. If this be true, the advocates of prohibition have a powerful weapon with which to prosecute their crusade against intemperance. crusade against intemperance.

"Seven." DAVID TOOKE, Esq, Columbus, Texas, in 1879, was attacked with black Jaundice, followed by hemorrhage of the kidneys, and was pronounced incurable. Seven bottles of Warner's SAFE CURE restored him to health in 1880, and July 1st, 1884, he writes, "My health has been excellent ever since." Try it, Try it!

"Fifty dollars bid, gentlemen," cried the auctioneer at an art sale; "only fifty dollars for this fine landscape, with its flowers, trees, water, atmosphere—and such an atmosphere! Why, the atmosphere alone is worth the money."

A Campaigner's Experience. LAWRENCE MIX, Esq., Warsaw, N. Y., AWRENCE MIN, Esq., warsaw, N. Y., a well-known campaign orator, in 1882 took 15 bottles of Warner's SAFE CURE for kidney trouble, (after many physicians of excellent standing had given him up), and was cured. December 9th, 1884, he says, "I have had no serious return of my trouble, and so conclude that my cure is permanent."

conclude that my cure is permanent."
"Brandy," said a man, during a conversation on intemperance, "why it's the worst drink in the world. That is what killed Jim Fellers," "Jim Fellers is not dead," replied some one. "I saw him out in the mountains the other day." "Well, no difference, said the first speaker, "brandy is what will kill him." "Well, I don't see how it can, for he never drinks a drop of it." "Ah, well, it's what would kill him if he were to drink it. You are so confoundedly particular that a man can't confoundedly particular that a man can't talk to you."

FRANCIS L. DOW, assistant police marshal, Taunton, Mass., three years ago was cured of stone in the kidney and bladder by Warner's SAFE Cure, and in June, 1884, he wrote, "I have not seen a sick day since I began Warner's SAFE Cure, and never felt better; have gained eighteen pounds."

If all so-calle gained eighteen pounds."

MONTALEMBERT.

HOW THE GREAT FRENCH WRITER LEARNED

IRISH PEASANTRY. Speaking of the illustrious author of "The Monks of the West," Archbishop Moran of Sydney, N. S. W., recently gave the following interesting account of the circumstances which transformed a brilliant infidel into a devoted son and champion of the Church. His eloquence and the greatness of his soul were on a level with his ancestral dignity among the peers of France, and eloquence and the greatness of his soul were on a level with his ancestral dignity among the peers of France, and throughout the ever varying phases of the political struggles in his afflicted country, he was found for almost half a century in the foremost ranks of the champions of Christian liberty. In his youth it was his misfortune to have been caught up by the whirlwind of passion and then to have adopted the fashionable tone of infidelity affected in the University of France. It was during a tour in Ireland that the gift of divine faith was bestowed upon him. Travelling through the most neglected parts of the country, he was struck by the earnest piety and the heroic spirit of sacrifice engrafted on the very hearts of its Catholic people, and producing such abundant fruits of virtue. Gradually the conviction grew upon him that the Christian faith was not a matter of theory, but rather a divine life, which, through God's mercy, is given to man, and which purity of conduct,

THE SPIRIT OF SACRIFICE AND SELF-DENIAL THE SPIRIT OF SACRIFICE AND SELF DENIAL and the practice of the virtues which the Catholic church commands, can alone preserve. Finding himself on a Sunday morning in a rural district of Ireland, while the season was particularly inclement, he resolved to test for himself whether the Irish Catholics had foregone their traditional heroism of enduring hardships for the faith. In his carriage he accomfor the faith. In his carriage he accompanied the crowd as they streamed along the road to Mass. When they turned the hillside path he followed them on foot. At length the chapel came in sight. It was a small thatched house, barely sheltering the aged priest and a few of the congregation. All the rest knelt in front of the little chapel under the broad canopy of heaven, with naught to shelter them from the inclemency of the weather. The wind and mud and rain, however, had no terrors for them. Bareheaded they knelt, whilst their minds and hearts were absorbed in God. The prophet Isaiah's lips were hallowed by an angel with a spark of heavenly fire from the golden altar before the throne of God. It was from the lowly hillside altar whilst the fervent crowd were bowed down in humble adoration, and a throb of piety vibrated through every heart, that a ray of heavenly light restored the almost spent gift of divine faith in the soul of Montalembert. Till his last breath he ever cherished the warmest affection for Ireland, and he loved to repeat that to the heroic spirit of sacrifice displayed by Ireland's sons he was inrepeat that to the heroic spirit of sacrifice displayed by Ireland's sons he was in-debted for the priceless treasure of the Catholic faith.

Art in Arkansas.

One night while John McCullough was playing "Virginius" in Little Rock, a lean old fellow from the hills, while standing at the foot of the opera house the meaning at the foot of the opera house the meaning at the foot of the opera house the meaning at the foot of the opera house the meaning at the foot of the opera house the meaning at the foot of the opera house the meaning almost insane faith that the same mirracle will be performed on them, that these testimonials mention, while the sostanding at the foot of the opera house stairs, was accosted by an acquaintance who asked, "Uncle Billy, are you going to see the show?" "What sort o' a show is it, Lige?" "One o' these here actin' shows, whar men an' women come out on a platform an' bow an' scrape." "No hosses in it, Lige?" "No hosses, Uncle Billy." "Then I don't b'lieve I'll go up. I got enough o' that sort o' thing when Abe Spiller's school shet down. We've seed all they can do. Come on here an' let's go 'round here whar that fellow is playin' a fiddle in a grocery."

An give you new life and energy.

A New method of fastening the strings of upright planos has been invented by the Mason & Hamilin Organ & Plano Company, which is regarded as one of the most in portant improvements ever made, making the instrument more richly musical in its iones, as well as more durable, and less liable to get out of order.—Boston Journal.

No Matter: No matter where pain, lameness or soreness exists, Hagyard's Yellow Oil taken or applied will give immediate relief, and a positive cure quickly follows (Given up by the Becters)

Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner." Sold by Harkness & Co., Druggists, Dundas St.

Worms derange the whole system. Mother Graves' Worm Exterminator de-ranges worms, and gives rest to the

sufferer. It only costs twenty-five cents to try it and be convinced. Do cultivate a little imagination in your children; when they are small, encourage them to enjoy fairy tales; as they grow older, lead their tastes in the direction of

older, lead their tastes in the direction of imaginative literature. Life in our century is too prosaic; give them a taste for romance while they are young.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

"Frozen Facts" is a purely American expression, and one, too, of recent origin. It has the merit of attracting attention, and also seems to bear conviction of truth. fulness on its face. We make room in our issue of to-day, for a fact of this character. A correspondent, Henry Whiting, Esq., of Boston, Mass., says: "Dr. R. V. Pierce's 'Golden Medical Discovery' has cured my son of a fever-sore of two years standing. Please accept our gratitude."
We believe it to be a fact, whether "frozen" or otherwise, that America needs more men like Mr. Whiting; men who act, men who investigate truths, and seize opportunities.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

The most valuable discovery patented in modern times is that of the best blood buriler and liver and kidney regulator known. We refer to Burdock Blood Bitters, which is making so many wonderful cures and bringing the blessed boon of health to so many people.

"Why is marriage becoming less frequent as time moves on?" asks a correspondent. Various reasons might be given, but we suppose the principal one is that so few girls are able to support a husband.

The Question of the Day. "What is good for a Cold?" is a question often asked, but seldom satisfactorily answered. We can answer to the satisfaction of all, if they will follow our advice and try Hagyard's Pectoral Balsam, a safe, pleasant and certain throat and lung healer. Sold by all druggists.

Politeness is the flower of humanity. Whoever is not polite enough is not human enough.—Joubert.

PROF. Low's SULPHUR SOAP is highly recommended for the cure of Eruption, Chafes, Chapped hands, Pimples, Tan, &c. In a climate soft as a mother's smile, on a soil fruitful as God's love, the Irish pea ant mourns.—Thomas Davis.

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

Dr. Low's Worm Syrup has removed tape worm from 15 to 30 feet in length. It also destroys all kinds of worm.

Scott's Emulsion of Pure Cod Liver Oil scott's Emulsion of Pare Cod Laver Oil with Hypophosphites.—In General Debalty and Emaciation—is a most valuable food and medicine. It tends to create an appetite for food.—It strengthens the nervous system, and builds up the body.

Oysters.

Oysters.

It may not be generally known that according to observations made by Professor Rice at the Cold Spring hatchery, a healthy, well fed oyster, the surroundings being favorable, will lay 128,000,000 eggs. Of the number that acquire a shell the percentage is very small, as nearly all the finny tribe are as fond of oyster eggs as is man of the mature bivalve. Being left to shift for themselves, they are devoured by the million before the protecting shell is formed.

The eggs hatch in less than a day, often taking no longer than four hours, and when hatched they are free to swim and roam at will, but in a few days, usually four, they begin to round up and take the shape of a clam. At this stage they settle on convenient objects, such as rocks, pieces of iron, clam or oyster shells, and in fact on anything that may be on the bottom. This is the end of the young oyster's freedom, as where it settles there it remains until torn off to be transplanted in the oysterman's beds. in the oysterman's beds.

Thousands Hastened to their Graves By relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; the readers having almost insane faith that the same miracle will be performed on them. them to their graves. Although we have

to a lady patient who was complaining of her continued ill health, and of his inability to cure her, jokingly: "Try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughed at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient. Fees of Doctors.

The fee of doctors at \$3.00 a visit would tax a man for a year, and in need of a daily visit, over \$1,000 a year for medical attendance alone! And one single bottle

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remedy ?" "I assure you it is true that he is en-tirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble!"

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

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MAILS AS UNDER.	CLOSE.			DUE FOR DELIV'RY		
reat Western Railway Going East-Main Line.						
Railway P. O. Mails for all Places East of London		. 22				
and Eastern States. New York, etc. (Thro Bags)	5 00	1 00	27.14	8 00	1 80	6 80
Buffalo (Thro Bag)		1 00	10 80	8 00	1 30	
G. T. R. East of Toronto, Maritime Provinces,	9 00	1 00		8 00	1 30	6 3)
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oop Line Railway	6 00			****	2 45	****
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Seaforth, Kincardine and Lucknow	7 00				6 30	
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The Mails for Austratia, New Zealand, New South Wales and the Fiji Islands, leave San Francisco on the 14th February.

The Mails for Sandwich Islands will leave San Francisco on the 2nd and 16th. The Mails for China and Japan leave San Francisco on the 3rd, 14th and 26th. Letters should be nosted ten days previously.

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simple and concise style....."—The Catholic Chronicle.

CATHOLIC CHRISTIANITY and MODERN UNBELIEF. By the Right Rev. J. D. Rieards, D. D., Bishop of Retimo and Vicar Apostolic of the Eastern Vicariate of the Cape Colony, 12mo, cloth, net, \$1.00. Postage 11 cents extra.

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ST. PATRICK'S DAY IN MONTREAL.

Shortly after ten o'clock solemn High Mass was begun in St. Patrick's Church, by His Lordship Bishop Fabre, with Rev. Father Godtz, C. S.S. R., as assistant priest. Rev. Father Roussan, of the Tanneries, acted as first deacon of honor, Rev. Father Donnelly, Secretary to the Bishop, as second deacon of honor, Rev. E. Pigeon as deacon of the Mass, and Rev. J. Prendergast as sub deacon. Rev. J. Hurley officiated ably as Master of Geremonies, assisted by Rev. D. H. Lawlor. The thurifer was Rev. P. P. Carlin; the mitre bearer, Rev. J. Haney; the candle bearer, Rev. T. Gibbons; the book bearer, Rev. J. A. Lawrence.

Upon the conclusion of the gospel, Bishop Mahoney, of Toronto, ascended the pulpit and delivered a very eloquent and appropriate sermon, taking for his text, "Go teach ye all nations, etc." Matt. 26 chap., 19, 20 and 21 verses. The learned speaker first discoursed on the universal mission confided to the apostles, explaining how this mission had been fulfilled, and how it had been perpetuated in the church. He then referred to the preaching of the gospel in Ireland especially, and brought his immense congregation through the different phases of the life of the saint whose birthday they had that day assembled to celebrate. The capture of St. Patrick at the age of 16, after the war between the Scots and the Picts, was briefly touched upon, and the ignorance of the people of Ireland of the rich bounty and konor which was shortly to be conferred upon them by the future saint choosing the island as his school. to be conferred upon them by the future saint choosing the island as his school. The illustrious saint to be was then torn from the arms of his parents and sold in slavery, and spent this portion of his life in prayer and meditation and in the exerin prayer and meditation and in the exercise of every penitential work. His solitary moments were employed in praying that the light of heaven, the fire of divine love, and the justifying lights of Christianity should descend upon Ireland and supplant the superstition which existed there then. Feeling an uncontrolable impulse for the sacred ministry he consulted some of his relations, with the yearst that he was accorded a good educaresult that he was accorded a good educa result that he was accorded a good educa-tion, and was soon promoted to the sublime dignity of the priesthood. One of his first moves was to offer the Sacrifice of the Mass for the conver-sion of Ireland, which was his all-absorb-ing thought through life. By the will of Divine Providence he seemed to see multitudes standing on the shore praying to him to come and walk among them. In this he recognized praying to him to come and walk among them. In this he recognized a call from God and, proceeding to Rome, it was there generally agreed that Patrick was singularly called for the conversion of the Irish race. He was consecrated Bishop, awarded the charter, and, with the Apostolic Benediction, proceeded on his mission for Pagan Ireland. The chiefs and princes were assembled at the time discussing the were assembled at the time discussing the affairs of the nation, but when they heard him describe in eloquent terms the love of God for man, the immortality of the hu-man soul, the living Christ, Who, after a life of suffering, was nailed to a cross, many a fierce warrior's eye was bedimmed many a herce warrior's eye was bedimmed with tears, and many a heart palpitated with love for the young saint. He thus opened for himself entire Ireland, and wherever he went anxious crowds attended to listen to his teaching. He exulted in the success attending his efforts, and soon began building schools and seminaries and founding churches. In a few years this founding churches. In a few years this glorious apostle saw a whole nation of idolaters become an island of faithful Christians. He saw incense ascending ing of his life, wasted with labor, he surrendered his soul, bequeathing to his children his spotless banner and the words

of Christ, "Go teach ye all nations."

The learned lecturer then referred very eloquently to the reputation earned by the Irish church, to the wide-spread fame of her schools, and to the fact that every ship which left the Irish shores carried away swarms of Irish missionaries, traces of whose labor were still visible over different parts of Europe, Africa, Asia and Australia. They refliected the glory of their predecessor along the banks of the Seine, the Garonne and Danube, on the skirts of the German forest, on the snow-capped hills of Switzerland and the sunny plains of Italy. He then dwelt briefly on the dark age which passed over Ireland, blotting its history with bloodshed, and to its condition after this terrible epoch had become after the sterrible of the dark the sterrible of the passed over. Looking over the country only a few of her many churches were to be seen, while the fame of her schools had been considerably lowered. Sufficihad been considerably lowered. Sufficient remained, however, in these few ruins, clad as they were in the clustering ivy, to leave a pleasing memento of the glory that had passed, and of the prospects of glory for the future. The time was when Ireland's crown was set with priceless gems the time was released. priceless gems, the time was when peace and prosperity reigned among her sons, the time was when her schools were in a flourishing condition, but the spoiler came and robbed her of all her jewels. Through all this terrible ordeal, however, the Irish people still lived, and they had assembled in such large numbers to day as a proof of this life. The blood of the martyrs was the seed of Christianity, and the Irish Church stood forth after three hundred years of persecution as the primitive church. The lecturer then drew a vivid picture of the desolation of Ireland two centuries ago, how the sacred tabernacies were laid waste, the vestige of glory taken away captive, he that was tree made a slave, and how every country in the world had inherited the glory and spoils of Erin's Isle. Speaking of the glory of the Irish church, he expressed a hope that she would ever remain the same spotless church and continue the ever faithful spouse of continue the ever faithful spouse of Christ. The present day was one on which all hearts which throbbed for the good of Ireland united, and he would say, the world in prayer that we may be let us unite in prayer that we may be true to God, that as children of the great apostle we may be faithful to the taith aposite we may be faithful to the faith which he had taught us, and that when one day our race is ended we may be united with him in endless bliss and happiness."—True Witness, March 18.

"Mistakes of Modern Infidels," by Rev. G. R., Northgraves. Paper, 75c.; cloth, \$1.25. By mail, free. Thos. Coffey, Catholic Record office, London, Ont.

SI. PATRICK'S DAY IN BRANT-

The anniversary of St. Patrick's Day has for years been regularly celebrated by the Irish people of this city by a concert, lecture, or similar entertainment. This year the celebration took the form of both concert, and lecture, and a programme concert and lecture, and a programme given which gave exceeding pleasure to all who listened. There was a large attendance at the Opera House. The musical part of the programme was excellently sustained.

This was followed by an admirable lecture by the Very Rev. Father Dowling, of Paris, of which we give a synopsis. The subject was "Irish Eloquence."

After a few humorous jokes at the expense of the Mayor which caused much merriment in the audience the speaker began by saying that if his feeble voice could only reach his fellow-countrymen who were all the world over celebrating the national festival, he would say to them as the British Admiral said to his countrymen at Trafalgar "Ireland expects that every man to day will do his duty." Every Irishman and every one claiming kindred with the race owed a duty to day to Ireland and that was to uphold her good name and fame before the world. Our first duty, of course, was a religious one, as all the true glories of our land were associated with our re-ligion. Hence we began the day by thanking God for the gift of faith, and thanking God for the gift of faith, and by showing that we will strive to walk in the ways of the Saint who first brought the light of heaven to our shores. With that light came learning, virtue and liberty, and all those other national blessings which exalt and glorify a nation. Apart then from the religious celebration of the day, the celebration of the day, the speaker held that it was the duty of Irishmen to show their appreciation of such blessings, and this they would do by honor-ing the memory of the illustrious men who dedicated their time, their talents and their labors to the attainment, or preservation, or recovery of the just rights and liberties of the nation. Such men were those gifted statesmen and scholars and patriots known in history as the orators of Ireland. In honoring the orators we not only honor the men but also the means they employed—in other words, Irish eloquence. The speaker then pro-ceeded to define, according to recognized authorities, what eloquence meant. Quoting the opinions of several eminent rhetoricians, he distinguished it from mere fluency, pointing out the many in-trinsic and extrinsic elements required to produce it in its most perfect form, as it flourished in the classic days of Greece and Rome, according to the rules laid down by the first models, Demosthenes and

Given then, he said, clear and forcible thought, well chosen language, effective utterance, impassioned manner, and that dignity of demeanor, ease of carriage, and dignity of demeanor, ease of carriage, and those graces of style so praised by Cicero, given all those and a grand subject to enlarge on, and you may expect golden eloquence. No modern nation has so nearly realized this ideal of true eloquence as Ireland, owing to the variety of talents of her distinguished sons and the variety of subjects to which these talents were of her distinguished sons and the variety of subjects to which these talents were devoted. His purpose then was threefold, 1st, to show that Ireland had produced many orators of a high order; 2nd, that in every department of eloquence they had risen to eminence; and thirdly that the oratory of Ireland was always employed in the denunciation of the vices which degrade, and in defence of the virtues which exalt and ennoble our common humanity. Therefore it was that

ination, power, pathos, humor and invec-tive that has enriched and adorned the English language. The four departments of eloquence noted were, sacred eloquence, the eloquence of the bar, parliamentary eloquence and that platform eloquence or eloquence of the public assembly, which has had so marked an influence in modern Ireland, in educating the masses. In all these departments Ireland could proudly point to orators of distinction. Speech was a gift of God, and as oratory was only another name for dignified speech, to what nobler purpose could it be devoted than the service of the Creator? Ireland thought so in the days of St. Patrick, and she thinks so still, for few nations, ancient or modern, has dedicated so many of her sons to the service of the altar; or has so many confessors even now proclaiming in all English speaking lands the eternal truths of God. From the day St. Patrick confronted the power and prestige of paganism arrayed in arms against him on the hill of Tara, when like another St. Paul at Arenague. when like another St. Paul at Areopagus, he conquered the intellect of the capital. down to the present time, when the hierarchy and the priesthood of Ireland are fighting the battles of truth in three continents of the world, Ireland has never lacked her sacred orators. She sent them forth after the downfall of the Roman empire, to follow in the wake of the barbarian hordes who swept over the continent of Europe like a deluge of destruction, to restore the light of faith and the lamps of learning that had gone out. She civilized Saxon, she converted the Scot, she laid the foundation of Europe's great universities, and her orators and teachers were the stars that threw lustre over the court

of Charlemagne. And in the long night of darkness which followed the proclamation of the penal laws, when Catholic education was pronounced a crime and when her children were declared incompetent to plead at the bar or to enter her senate, it was to the altar alone that Ireland looked for that eloquence which kept alive her faith in God and her hopes of brighter days to come. And when, at length, O'Connell arose like a giant in the land, organizing and stimulating his countrymen to battle for their rights, what more powerful or more patriotic auxiliaries had he then the eloquent and learned bishops of Tuam and Kildare? Aud, not to mention many others, what nation in our own day has

country's nights than our own Father Tom Burke, whose eloquence has been heard in Rome itself, and in all the cen-tres of intelligence in the British Isles and on this continent, in the pulpit, in the press, and on the platform, in defence of Faith and Fatherland? The speaker next entered into an his-torical account of the origin, growth and lamentable consequences of those social and political disturbances which plunged Ireland first into rebellion and afterwards Ireland first into rebellion and afterwards into anarchy. In those days of despotism and cruelty, when no man's life or property was secure, when the perjured informer stalked through the land and corrupt judges hurried their helpless victims in hundreds to the gallows—it was to the bar, and to the bar alone that Ireland looked for those gifted and fearless advocates, such as Curran, Sheil, O'Connell, and a host of others who nobly confronted the unjust judge, and obtained for their clients that justice, mercy and fair play to which even the unfortunate are entitled. To one of those stormy scenes we are indebted for that magnificent outburst of Curran's on Catholic emancipation, which has rarely

on Catholic emancipation, which has rarely been surpassed in lofty and impassioned eloquence.

The history of parliamentary eloquence next followed, when the audience were made familiar with other stirring were made familiar with other stirring historic scenes made memorable by the eloquence.of Burke and Sheridan in England and Flood, Grattan and Curran and a host of other bright stars in the ancient parliament of Iseland. The history, personal and political, of each orator, and the cause he espoused, and the peculiar charm of his style of oratory as exemplified by

of his style of oratory as exemplified by quotations rendered with power and

pathos, were given in such a manner as to recall the glorious scenes of bygone days. The audience were evidently delighted. After a historical survey which occupied about an hour and a half, during which all listened in rapt attention, the speaker concluded by expressing the hope that the eloquence of Ireland in the future, as in the past, might be always employed in the defence of truth and virtue and justice and liberty and venerable authority. From his soul he abhorred and in their name he declared his abhorrence of those infernal means of destruction which the enemies of Ireland attempted to use to the injury of her name and fame. Such tactics were those of her enemy and were not the works of true Irishmen but of those abominable secret associations that were in avowed hostility to our country and our

If Ireland is ever to receive her just rights and she will, it will be by those moral and constitutional means so ably and successfully used by O'Connell. Their triumph will be the triumph we celebrate to-night—the triumph of Irish eloquence.

THE SCOTT ACT IN ST. THOMAS.

No political contest ever excited so much interest or was carried on with such fierce vigour on both sides as the passing of the Scott Act here on Thursday last. It was carried by a majority of eleven, but six of these are known already to but six of these are known aready to have been bogus votes. Several merchants who intended to vote against the Act staid at home, through fear of losing customers among the Methodist ladies. They are chewing the cud of bitter disappointment today. One dozen railway employees were just sta ting for the polling booths to vote against the Act, when news came that there was a wreck on the road, and that there was a wreck on the road, and they were ordered off from the word "go." Several circumstances of a similar nature prevented a much larger number of votes being recorded, which would have turned wirtues which exalt and ennoble our common humanity. Therefore it was that Irish eloquence, which had always been used on behalf of truth, justice, and outraged liberty, and in defence of the downtrodden and the oppressed of all lands, was doubly dear to them, as Irishmen, while the students of other lands would admire in it that dignity and loftiness of thought, flexibility of style, that combination of energy, imagination, power, pathos, humor and invective that has envished and advented the tide against the Scott Act people. But St. Thomas appears fated to fall into line with the rest of Western Ontario on the forced temperance question, whether for good or ill time alone can tell. As it is, property owners are already looking despondent, house lots that two weeks ago sold readily at \$100 per foot could scarcely realise one half that sum to-day. Merchants, bankers, and tradesmen all fear that what is our certain loss in St. Thomas will be your gain in London. North of St. Thomas the farmers will henceforth do their trading in London. Such are the fears entertained by all the business men of this little city. The campaign was a one-sided affair all through. The Methodist people, women, children, and ministers, and some fanatios of the male persuasion, did all the canvassing. Merchants were affraid to open their lips on the merits or de-merits of the Scott. Act, while the Scott Act people were hold-ing ward meetings and mass meetings, and

ing ward meetings and mass meetings, and bringing able lecturers from the States and all parts of Canada. The men opposed to the Act, whose dearest temporal interests were involved, never did anything openly or practically, either by a public meeting or by a proper diffusion of well-written pamphlets on the subject.

After the state of the polls was made brown on Thursday avening, and victory known on Thursday evening, and victory had perched on the banners of the Scott Act battalions, a general move was made to the first Methodist church for the purpose of celebrating the victory with prayer, speech and song. There, several Methodist preachers, with Judge Hughes, and Mr. Miller, principal of the Collegiate Institute, and Mr. T. W. Crothers, barrister, offered up united thanks to the God of battles and pledged themselves to see that the provisions of the Act were strictly enforced Rey Mr. Ball Act were strictly enforced. Rev. Mr. Ball, from Guelph, declared that they should all act as spies and detectives on the rest of the population.

St. Thomas will be in a fine muddle,

when one half the population is suspicious and hateful of the other half—when every Methodist preacher, and every fan-atic of both genders, will be acting as spies and detectives on the rest of their fellow-citizens. Is this Christianity? Is this civ-ilization? Are we henceforth to live in a Free Canada, or in worse than Egyptian bondage?

AN ANTI-SCOTT-MAN.

OBITUARY.

At St. Joseph's Convent, Hamilton, on the 20th inst. Catherine O'Brien, known in religion as Sister M. Angela, of the Institute of St. Joseph, departed this life in the forty-fourth year of her age and the twenty-ninth of her religious life, others, what nation in our own day has had a more eloquent champion of Holy Church and surrounded by her devotedly Church, or a more earnest advocate of his

CEREMONY AT MOUNT HOPE.

On St. Joseph's day took place at Mount Hope the reception of Miss Mary McQuade, of Forest, to the Sisterhood of St. Joseph. Miss McQuade took the name of Sister Mary Francis Borgia in religion. His Lordship the Bishop presided at the ceremony, assisted at the throne by Rev. Fathers Coffey and Kennedy. High Mass was sung by the Right Rev. Mgr. Bruyere, assisted by Rev. Fathers Walsh and Dunphy, as deacon and sub-deacon. After Mass His Lordship preached a very touching sermon on the feast of the day. He dwelt very impressively on the love of prayer, the humility and fidelity to duty of St. Joseph. He urged all present to imitate the virtues of that great saint, whom the universal Church had chosen for its patron and protector. for its patron and protector.

St. Patrick's Benevolent Society.

The members of this excellent Catholic Society approached Holy Communion in a body, on Sunday last, in St. Peter's Cathedral. They marched with badges from their hall to the church, the large number turning out presenting a fine appearance. Rev. Father Tiernan addressed the young men a few earnest appearance. Rev. Father Herman ad-dressed the young men a few earnest words of advice, commendation and en-couragement. We desire to compliment the society on its thorough Catholic spirit, of which it offered on Sunday last strik-ing proof and edifying manifestation.

FROM BROCKVILLE.

A concert took place at the church of St. Francis Xavier, Brockville, on Tuesday 17th, and was a great success. The spacious building, which accommodates over fifteen hundred, was crowded to its utmost capacity by persons of all creeds and classes. The music was most excel-lent, and the solos well rendered, while Father McCarthy gave a most admirable lecture on the life and religious work of the great Irish Apostle. We congratulate the worthy clergyman on the eminent success of his charitable appeal to

ENTERPRISE.—We are pleased to notice that our esteemed friend, Mr. J. D. LeBel, of this city, has engaged in a new enterprise. Last week he shipped twenty-two car loads of maple blocks to Liverpool. We hope every success will attend his efforts in this new departure.

LOCAL NOTICES.

A Specialty -J. R. Cron, chemist, makes A SPECIALTY—J. R. Cron, chemist, makes a specialty of the dispensing and compounding of prescriptions and recipes. Prescriptions filled at all hours, Homeopathic medicines kept in stock. Try our baking powder. 5 cent sample given to adults. FINE ARTS. -All kinds of art materials

for oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London. New Spring Dry Goods received at J. J. Gibbons. New dress materials in plain and fancy cashmeres, basket cloths, D'Alma cloths, and new Spring hosiery, kid gloves, new cottons, embroiderings

For the best photos made in the city co to EDY Bros., 280 Dundas street. 'ah and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures

L. C. LEONARD is positively selling off his stock of crockery, glassware, lamps, chandeliers, etc., cheaper than at any other house in London. Note the place— Opposite City Hotel, Dundas street.



CATHOLIC BELIEF

Or, a Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faa di Bruno, D.D. Author's American edition, edited by Rev. Louis A. Lambert, author of "Notes on Inger-soll," etc. With an Introduction by the Right Rev. S. V. Ryan, D.D., Bishop of Buffalo, 26mo, flexible cloth, 40 cents.

Published by Benziger Brothers, New York. Sent on receipt of price by that firm or by

Thomas Coffey,

Catholic Record Office, London

In regard to this timely and valuable little work, we have received the following recommendation from His Lordship Bishop Walsh:—

"We find the little work entitled 'Catholic Belief' to be most perfect in its kind. No better manual could be put into the hands of inquiring Protestants or Catholics who need instruction in the tenets and practices of their faith. We earnestly recommend it to the patronage of the faithful of the diocese. †John Walsh, "Bishop of London."

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Hot and dry skin ! Scalding sensations; Swelling of the ankles; Vague feelings of unrest; Frothy or brick-dust fluids; Acid stomach? Aching loins! Acting tomach? Acting toms? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues" Fluttering and distress of the heart ? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness f the bowels?

Drowsiness by day, wakefulness at night?

Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

Bright's Disease of the Kidneys.

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhea, bloodlessness, heart disease, apoplexy, paraiysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

BRIGHT'S DISEASE.

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"NORTH-WESTERN" if you wish the best accommodations. All ticket agents sell tickets via this line. M. Hughit'. R. S. Hair. General Manager. General Pass, Agt.

CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a speciality of manuscaturing the latest designs in Caurch and School Furniture. The Catholic Clergy of Canadagare respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been isvored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary sone time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

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This Company are again receiving large remittances of English Capital for investment in mortgage securities, at LOW RATES of INTEREST.

WILLIAM F. BULLEN, Manager.

Ather father's residence, North Gore of Chatham, on the 11th inst, of consumption. Ellen Ann, the beloved daughter of Allan D. McDonald, aged 21 years. May she rest in peace.

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GREAT RUSH TO CLAREMONT

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HOW TO COME.

HOW TO COME.

It only costs \$2.25 from Baltimore here, My free circular will give full directions. The Priest from Richmond comes here at intervals, but by the advice and approval of the Catholics here, I have laid off 5,000 Acres specially for a Catholic colony, with a village on the Railroad in the centre, and we will very soon have enough here for a church and school and a resident Priest. It is a very healthful section and elegant land, high, dry, and thoroughly drained. The Claremont Herald will keep you posted, weekly, at \$1 a year. We have one new village only 22 months old, with 5 stores, etc. Land adjoining it has risen from \$10 an acre to over \$100. It will do the same around the second village. Don't wait, but come at once. Send at oace for full particulars and maps. Be sure to mention Catholic circular, and in what paper you saw the advertisement. J. F. MANCHA, Claremont, Va.

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VOL 7.

CLERICA

We make a spe of Clerical Suits, turn out better f and better finished ments than any tern House.

> 136 DUNDAS ST. PATRICK'S

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Continued from fifth Patrick these were years of prayer and fasting, of toil, la ger and suffering, but encourage blessed fruits he saw on all sides. of Baal were shattered to the the cross, the sign of man's re-reared in their stead. A fierce infidel people bowed to his Div ing. Such a wholesome convunparalleled and almost miracu

well may the poet say:
"There is not a saint in the brigh heaven.

More faithful than he to the latchoice;
Oh, well may the nation to whon
given
In the feast of their saint and a

St. Patrick preached the doctr cross in every county in Ire travelled barefoot, visiting the k palace, the peasant in his outer garments were a white emblem of his purity; rejecting from kings and princes and st himself to every privation that be worthy of the name of Apos Church of Christ, whose holy g chose to preach to the benighte Every student of history, he c must notice the readiness with Irish people received the true tenacity with which they have h the zeal with which they have prit. When the fierce barbarian North overran the southern course baroarian North overran the southern course Europe, demolishing their sche seminaries of learning and for paralyzing the Church of Christ countries, Ireland alone withst attacks; the Faith of St. Paramahad the schools were throw actuals, the Fath of St. Fature umphed; her schools were throw the world and her sacred halls of were flooded by ecclesiastics nations of Europe. Thus it was darkness overshadowed the rest of the state of the stat the little Green Isle of the sea sl blazing star, the fountain of all light and the source of all learnin

"Ireland! wert thou all that I wist Great, glorious and free, First flower of the earth And first gem of the sea." We are unable to give but synopsis of the learned lecturer's Suffice it to say that it has not fortune for a long time to hear of such high literary excellence were a few of our separated present who freely pronounce Father McKeon one of the first in Western Ontario.

in Western Ontario. in Western Ontario.
On Thursday night, the 19th, b
of Father Vanlauwe, Father McI
tured in the Catholic Church
Huron on "The Errors of In
Every seat in the church was ta many went away unable to fi appeared in the pulpit a feeling appeared in the purpus receiving prointment crept over many put they expected an aged and veteran priest to attack the renowned an ican-famous Bob Ingersoll, but they also not be the priest to attack the renowned an ican-famous Bob Ingersoll, but they also not be the priest to the moments healed their disappo when the Rev. Father struck the infidelity, completely shattering of fidel argument of Bob and his kir

Correspondence of the Catholic AT ALMONTE.

Thos. Offey, Esq., Catholic Record DEAF SIR:—The Irishmen of have for the last thirteen years of the analycerary of their patron holding a grand concert in the The ore tendered to the audience was mexception to the rule, being up to, if not surpassing, viously given.

viousl given.

The irish element here have even son to be proud of an association once in the year, helps to keep the memory of us all the many and coally still the second of the large s and good qualities of the Irishraac
The socaty I refer to is the
Matthew Temperance Association,
by Rev. P. Yaure, now of Buf
once parish priest. Although it
years since he established the soc
great and good results which have
from this association are such as
the warmest and most heartful a the warmest and most heartfelt w the warmest and most hearters we continued success. Any entert they manage has always been a suc their concert, as the following pre will show, was in every particula

This report is taken from the

"In common with their country over the world, the Irishmen of celebrated St. Patrick's Day on last. The usual services were held arry's R. C. church, and wall maded. In the evening the F. held in usual gathering in the held air usual gathering in the Hall and clarge crowd responded inviation. By eight o'clock near creeds The audiek all nationalisms of the control of the co one of the most patient Toved its as, ding to the late arrivative a the peakers of the evening had tajed, and the managers though ny to open proceedings before all. At about ten minutes ae the Rev. Father Foley opportunities of the companies of the second second