NO. 394.

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Tailors and Gents' Furnishers. FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED. Written for the Catholic Record.

Our Lord is risen to day, and everywhere Glad voices blend in Easter anthem sweet, Upon His altars bloom the lilles fair; Faith, Hoje and Love in Joy around them

meet,
And memory, shrinking from herself, is
there
To lay her sorrow at His wounded feet. Our thoughts return to Him, an outcast derer, scorned and smitten. Link

by link ouch the chain. By those He saved, re-While Fear grew faint, lest Faith herself should sink.

Not knowing, till that radiant morning smiled,
That Death ne'er gave the cup, Love could not drink.

Joy is on Earth, but, O. in Heaven to-day That first sweet Easter gladness come again
Back to the ones who, in the weary way,
Followed Him through the scorning an
the pain, the pain,
Weeping for God, till victors 's garlands lay
Upon His brow and kissed the crimson
gtain

Amongst them, too, I see an angel bright,
With a sweet, loving sadness in his eyes;
Glad, for he sought to make Christ's burden
light,
But sad with shadows of the sacrifice,
And with a sympathy that, since that night,
Deep in the heart, which touched our Sayiour's, lies.

I think he sometimes comes to you and me Just in the darkest hour he brings a ray Of light into our souls, and lets us see, Through overhauging clouds, the perfect

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abits;
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ability.

Or takes us to the sad Gethsemane,

Better and stronger after resting there (For leaning on His heart is surely rest); When reaching up His agony to share We feel the hand that gave the blow careased.

The hand still weaving thorns for Him to

In the dark silence, by damp fingers A greeting mute, but fraught with promise

sweet,
A depth of tenderness no words can tell,
A soothing soft, Love's lingering lips repeat,
A passionate, appealing prayer, to dwell
In desolated temples, where defeat
Looks up from idols, broken where they

But what were all if, midst the angel throng Rejoicing still to hear the wanderer pray, There sounded not forever in the sory The glory and the gladness of to-day? While, as if light had echo, comes a long White shining gleam, from earth stars passed away.

of the parish. The services of the mission, which took place at six o'clock in the morning and at seven o'clock in the even ing, were very largely attended by the parishioners, who listened with rapt attention to the eloquent instructions and sermons of the learned and devoted fathers: and the numbers who on the last days of the mission approached the holy sacraments of Penance and Holy Eucharist gladdened the hearts of the zealous missionaries and the beloved Oblate Fathers, under whose pious ruinistrations it is the privilege of the Catholics of this city to live. The mission was brought to a close on the evening of the third Sunday of Lent by a most eloquent sermon from the Rev. George B. Kenny, S. J., on perseverance, which no one and the numbers who on the last city to live. The mission was brought to a close on the evening of the third Sunday of Lent by a most eloquent sermon from the Rev. George B. Kenny, S. J., on perseverance, which no one whose happiness it was to listen to can ever forget. The church was completely filled, the congregation of course consisting mainly of the parishioners, with but a few of the most prominent of our Protestant fellow-citizens. After the sermon Father Kenny gave Papal Benediction, which had been preceded by renewal of baptismal vows, and the solemn function was closed with Benediction of the Most Blessed Sacrament, at which was chauted, to the ancient music of the Church, the glorious Te Deum. On Passion Sunday, for the benefit of the French speaking parishioners, another Mission was selected to the choir, and the whole congregation with church until a late hour at night.

GOOD FRIDAY.

The ceremonies of this day commenced at half past nine o'clock, the celebrant being the Very Rev. E. Heenan, assisted by the Rev. E. Carre as deacon and Rev. P. McCann as subdeacon, Rev. M. Halm in the most correct and truching strains, with the full expression for our grand liturgy. The Bishop assisted to the choir, not at the throne, attended by Rev. Father Cherrier. The Passion was preached by the Rev. Father McCann. He gave a comprehensive and most pathetic resume of the sufferings of our Lord, which whilst it impressed himself, it also visibly affected the whole congregation of the cross and progression from the current of the surface of the sufferings of our Lord, which whilst it impressed himself, it also visibly affected the whole congregation of the cross and progression from the current of the surface of the current of the surface of the cross and progression from the congregation of the surface of the cross and progression from the congregation of the congregation of the cross and progression from the congregation of the surface of the cross and progression from the congregation of the surface of the cross and progression of the cross and solemn function was closed with Benediction of the Most Blessed Sacrament, at which was chanted, to the ancient music of the Church, the glorious Te Deum. On Passion Sunday, for the benefit of the French speaking parishioners, another Mission was begun by the Reverend Fathers Lory and French, also of the venerable Society of French, also of the venerable Society of Pash missions were very successful. Both missions were very successful and all were edified with the manner in which the Catholics of all nationalities responded to the divine call. We have responded to the divine call. We have not a few of our good Italian Catholic brethren in this city and they manifested in a most striking way their appreciation of the opportunities afforded them by the fact that the learned fathers were able

plete it, is one which we have reason to be proud of. It is a pattern of cheek simplicity, and so far as the interior fittings and objects of devotion are concerned, the study has been to provide everything of good quality and workmanship and ecclesiastical correctness. The musical services of the Church are almost exclusively plain chant, though some departures are occasionally made. There are tew of the congregation who would not testify to their preference for the "Church's own music" as a help to devotion, over the gayer and more sensuous

"Church's own music" as a help to devotion, over the gayer and more sensuous
but not more lastingly pleasing melodies
of the modern school.

The separate schools of the city are
conducted by the Brothers of Mary from
Drayton, Ohio, and by the Sisters of the
Holy Name of Jesus and Mary from
Montreal, and they are in a flurishing
condition. There is another parish in the
city, that of the Immaculate Conception,
presided over by the Rev. Father Cherrier,
and the accommodation afforded by the
present mission church is rapidly becoming inadequate, so that before the lapse of
a long time a new church will have to be
erected.

Of the neighbouring town of St. Boniface Of the neighbouring town of St. Boniface I will at present say nothing more than that the college is now in the hands of the learned Jesuit Fathers, who took charge of it at the solicitation of our venerable Archbishop last Summer. With permission the writer may be enabled at no distant date to give the readers of the CATH OLIC RECORD a brief account of the many noble institutions which through the read. noble institutions which, through the zeal and devotion of the great ecclesiastic who happily presides over this archdiocese, the inhabitants enjoy.

respondence of the CATHOLIC RECORD HOLY WEEK IN HAMILTON.

On this morning at half past nine

On this morning at half past nine o'clock the clergy, with the bishop, assembled in the acristy. There were present Very Rev. T. Dowling, V. G., Very Rev. E. Heenan, V. G., Rev. Fathers Keough, Dundas; Demortier, S. J., J. Schweitzer, C. R., O'Reilly, Macton; V. R. Laussie, Walkerton; O'Connell, Galt; P. Lennon, Brantford; J. Kelly, Caledonia; Cassin, Mount Forest; J. Feeny, Priceville; P. Cosgrove, and J. Craven, St. Patrick's; R. Bergmann, St. Joseph's; R. Carre, McCann, and Halm, St. Mary's Cathedral. Others came after the ceremonies had commenced. The Bishop celebrated, assisted by Fathers Craven and McCann as deacon and subdeacon; with Very Rev. P. J. Dowling as assistant priest, and Very Rev. E. Heenan as archdeacon. The assistant deacons at the throne were Fathers Demortier and Laussie. The Fathers Demortier and Laussie. The whole ceremonial was admirably carried Rejoicing still to hear the wanderer pray, There sounded not forever in the core of the glory and the gladness of codey? While, as if light had echo, comes a long White shining gleam, from earth stars passed away.

Frances Smith.

Correspondence of the Catholic Record.
FROM WINNIPLG.

The zeal of the beloved pastors of St. Mary's Church has provided the congregation with two great missions during the present holy season, the first of which, commencing on the first Sunday of Lent, and lasting two weeks, was conducted by the Reverend Fathers Kenny and Drummond, of the Society of Jesus. The first week was devoted exclusively to the women, and the second week to the men of the parish. The services of the mission, which took place at aix o'clock in the ceremonies in the Sacrophagus, which is then placed on the splendid throne previously prepared for it. On the departure of the clergy to the high altar, the Ladies of the Sodality of the Perpetual Adoration, under the direction of the Mesdames Hogan and Routh, began the holy work of adoration, each lady being dressed in black and robed with a white muslin weil which covered the whole figure, came out in couples to the altar. As each half hour struck they were relieved by a new pair of adorers, and thus was the holy work kept up until the Presunctified was removed on Good Friday. The exemplary and recollected demeanor of those good ladies had a most edifying effect on a the whole congregation who frequented the church until a late hour at night.

self, it also visibly affected the whole congregation. Afterwards there was the adoration of the cross and procession from the altar of repose, which was concluded by the Pre-sanctified. The Gregorian Chant was admirably executed under the leadership of Meesrs, Cherrier and Egan. Stations of the cross were celebrated at seven o'clock in the evening.

HOLY SATURDAY. The usual ceremonies of this day were commenced at eight o'clock, the Very Rev. E. Heenan being celebrant, assisted by the same ministers as yesterday.

from time to time to address them in their own beautiful language and to hear their confessions therein. Many a Catholic is able to-day to breathe his "Deo Gratias," for the graces and blessings poured upon him during this "acceptable time."

It may not be uninteresting to the readers of the Catholic Record to learn of the solid progress the Church is making in this "brand new" city. Last summer, through the zeal and faith of the Reverend Father Ouelette, O. M. I., the belowed parish priest of St. Mary's Church, the new sanctuary was added to the already beautiful edifice. The church, which was commenced in 1880, and which now wants only the addition of a spire to cem.

lessons drawn therefrom as a figure of the resurrection of the Christian from a state of sin to a state of grace. He urged his hearers to rise to a new life in God's service, to leave behind all the associations of sin, that it may be said of them "Why do you seek the living among the dead?" "He is not here—he is risen." No better choir has ever occupied the gallery, and from the Vidi aquam to the last response every measure was harmonious and delightful. The altar was tastefully and chastely dressed, and the usual collection was good.

On Sunday next three Carmelite fathers from the monastery at Niagara Falls will begin a mission in connection with the jubilee services. The arrangements of hours of service are not known as yet, but will be announced by the missionaries themselves at the opening service. A new set of Stations of the Cross has

A new set of Stations of the Cross has been ordered, and are expected to arrive within a few days. They will be oil paintings, each about 26x36 inches in size, in black walnut frames, three by seven feet. They are coming from Alcan's famous establishment in Paris, France, and the significance of the common search of the co famous establishment in Paris, France, and the cost will be in the neighborhood of \$500. No doubt there will be applications from those who can afford it for the privilege of erecting some of

them.
Within the past few werks a company
has taken hold of the street railway charter, which has been held here for some
time, and we are promised a line of street
cars in the city by the first of July.

Correspondence of the Catholic Record. FROM CHAPLEAU STATION.

I presume you are not over-burdened with communications from this out of-the way place, and in case some of your readers may not have heard of the "Town of Chapleau," it may be no harm to mention the fact that such a town does evist. "Chapleau" is a division does exist. "Chapleau" is a division point on the Lake Superior section of the C. P. R, and is situated 615 miles from Montreal.

Although it is not yet six months

attrough it is not yet an induction since the first through passenger train ran over this section, this town can boast of having a very extensive machine shop and round house, fifteen to twenty nice of having a very extensive machine shop and round house, fifteen to twenty nice cottages and several stores. We are shortly to have a post office, and you will be pleased to learn that there is to be a church and school erected this spring Rev. Father Caron, S. J., paid us a visit a short time ago and made arrangements for the collection of funds for the purpose of building a Catholic church and pose of building a Catholic church school, and to give you an idea how promptly his call was responded to we have already collected over three hundred dollars towards the church fund. There are not more than twenty Catholic families as yet in the place, but they have contributed generously, and, I am happy to say, were materially assisted by their Protestant friends.

say, were materially assisted by their Protestant friends.

Mr. Whyte, the popular general superintendent of the Eastern Division, has generously donated the Church site, and, with God's help, we will soon have the great satisfaction of being able to assist at the holy Sacrifice. Father Caron is stationed at Sudbury Junction, but contemplates making this his headquarters eventually, as it promises to be an important centre in a short time. This has been a very severe winter along this section and the company have had considerable difficulty in keeping the line open on account of the immense quantity of snow, but, with the exception of an occasional delay of a few hours, the time made by passenger trains will compare favorably with that of other roads.

DIONYSIUS.

A Clerical Liar.

To the Editor of the Catholic Record. Sin,—I was pleased to observe the manner in which you referred to that foul mouthed slanderer, Dr. McVicar, in you last issue. It is sad to think that in the last issue. It is sad to think that in the metropolitan city of this province — for whose people Canon Farrar reserved his cultured lecture on the poet Browning and whose pride rests in an outward profession of fair-mindedness and Christian liberality that an audience of even half-a-dozen of ntelligent men and women could be con-vened for the purpose of listening to the vile slanders of this clerical liar. I do not vened for the purpose of listening to the vie slanders of this clerical liar. I do not wonder, however, that Principal McVicar pays a periodical visit to Toronto, with his brain steeped in bigotry and his abdominal muscles ready to belch forth, by office of his tongue, everything that is foul and slanderous against the Roman Catholic Church in Quebec. You will remember, Mr. Editor, that this thunderer against "Romanism" appeared a few years ago in the role of a lecturer before the Ontario Teachers' Association in Toronto. Being among the number of those who were present in the theatre of the Normal School when Dr. McVicar poured out in his lecture abuse and calumny upon the Catholic Church, I can vouch for the statement that Principal McVicar—whom I will designate Montreal's prize bigot—departed on that occasion from his subject to make attacks upon the Catholic Church, and in his departure emphasized his purpose by tone of voice and gesture. I fancy Principal McVicar has even yet a tingling memory of the lashing he got at the hands of the late lamented Father Stafford, of Lindsay, as a consequence of his uncalled for display of bigotry. This should have taught him a lesson. But slander against the Catholic

ingly beautiful style by his gifted band of amateurs, aided by a full orchestral accompaniment with the organ.

Correspondence of the Catholic Record.
FROM BRANTFORD.

The Esster services at St. Basil's Church were very impressive. At first mass a large number approached holy Communion. High Mass was celebrated by Father Crimnon, and the sirmon was preached by Father Iennon, who, after reading the gospel, recounted the leading incidents surrounding the resurrection and applied lessons drawn therefrom as a figure of the resurrection of the Christian from a state of sin to a state of grace. He urged his beautiful in that church which adorns of his soul shut darkly against every ray of God's Holy Church? Did he but read the letters contributed to the American press a letter was a letter to the cheicest bill-of-fare at Delimonico's. This contagion in clerical garb should be funificant contributed to frame at Delimonico's. This contagion in clerical garb should be funificant contributed to sublicate a town or city where many are gathered together, they should give him an audience outside the city walls—as an unclean thing. You have, Mr. Editor, very appropriately quoted from Principal Grant's Picturesque Canada in refutation of this mendacious Dr. Mc.

Presbyterian college of Montreal see nothing beautiful in that Church which adorns of the Dominion? Are the windows of his soul shut darkly against every ray of beauty streaming from the chancery of God's Holy Church? Did he but read the electers contributed to the American press a letter of the chancery of the Dominion of the Christian from a state of sin to a state of grace. He urged his God's Holy Church? Did no bus reactions that seems ago by the poet Joaquin Miller during the latter's sojourn in Quebec, he would learn that true Christian morality abides in the very church he is maligning; and that while Boston, the city of "culand that while Boston, the city of "cul-chaw," has had a boy murderer who read the Greek Testament in the original, and an alms-house where they tanned human skins into gloves — Quebec, the city of Champlain, glorified with memories of the saintly labors of Bishop Laval (now glitter-ing with a new honor, an honor which gives distinction and prestige to the whole Dominion)—the old storied city of Quebes possesses a sweetness of morality that puts to shame the fleshy intellectuality of the Athens of America. Will Principal Mc-Vicar tell us if "Romanism" has anything to do with this discrepancy in morals, Yours, etc.,

Pembroke, April 26, 1886. Good Friday.

REV. PATRICK CRONIN, BUFFALO, N. Y. O this day, so drear and lone, Hear, Oh, Lord! our plaintive moan:

By the heavy Coss Thou bearest— By the thorny Crown Thou wearest— By the perforating isnee— And that agonizing glance— By those nails that pierced Thee there Hear, Oh Jesu! hear our prayer: Parce nobis Domine.

Ah! that scourging by the crowd,
'Mid their curses fierce and loud;
Ah! that vinegar and gall,
And that thrice-exhausting fall;
Sins of mine you wrought this day;
Weeping 'neath the Cross then pray,—
Parce nobis Domine

Hide me Jesu, in thy side!
There I'll evermore abide.
Let thy blood all precious roll
o'er my dark and sinful soul—
Washing all its guilt away,
While these tearful eyes still say
Parce nobis Domine

Whither, Jesu, shall we go?
Where esse bring our weight of woe?
Save to this thrice holy Rood
Red with Thy redeeming blood.
Here then rest we; here we'll stay
All this bleak and bitter day;
Parce nobis Domine.

FATHER LACOMBE.

HE TELLS OF A MISSIONARY LIFE AMONG THE INDIANS. Winnipeg Free Press, April 8.

The name of Father Lacombe is as familiar to the people of this city and Province as it is to the Indians in the vilds of the distant north and west. He came to the Red River country years and years ago, and long before the hum of civilization re-echoed throughout the land. Perhaps there is no man in the country who has experienced so much hardship as the reverend father. Devoted to the cause for which he was ordained, he has grown grey endeavoring to teach the savages of the Northwest the arts of civilization and to give to them the grace and blessings which more anlightened creatures unity. His long enlightened creatures enjoy. His long residence among these poor benighted creatures has given him an insight into their character, until now he is recognized as a leading authority on all Indian matters. Therefore his discourse on the aboriginies of the Northwest in St. Mary's church yesterday cannot but be Mary's church yesterday cannot but be interesting to the people of the whole country. The reverend father began by expressing his very great pleasure at having an opportunity to address a few words to the people of his old parish. He was especially gratified at the wondrous growth of the parish since his connection with it. Since he had left the parish he had been laboring among the Indians in the Northwest, and everything had been receeved until last spring, when the dreadpeaceful until last spring, when the dread-ful struggle broke out. They had been told how the white people had been put to death and the tranquility of the country death and the tranquility of the country broken. He was not going to say as to the cause of the trouble, but would speak of how some of the mis sionsries had been spared. For more than thirty years he had lived among the Indians, but did not dream that the trouble of last spring would happen. In the old times on the hunting grounds he had seen more than one battle between the different tribes. Many times during the night while he had been sitting in an Indian camp opposing warriors would come rushing upon them. The rev, father here portrayed in a feeling manner the killing of the priests at Frog Lake, and compared the sad event to olden times in foreign countries, when thousands upon thousands of missionaries were killed for their religion. It was on the 2nd day of April last year that Fathers Farfard and Fourmand were killed by the Indians and the appigragary services in Montreal the mand were killed by the Indians and the anniversary services in Montreal the other day saw a large assembly of the faithful offering up prayers for the de-parted missionaries as well as for their murderers. The killing of the faithful murderers. The killing of the faithful fathers was a surprise to everybody as the whiteman was always welcomed by the Indians of the Saskatchewan Valley and the broad prairies of the west. The priests at Frog Lake had just concluded offering up a mass and were leaving the church when they saw the Indians driving the few white settlers from their homes. One man had been shot down and Father

Farfard went and knelt by his side and while praying by the dead body was shot down, and Father Fourmand was shot through the head when rushing to his companion's assistance. The preacher spoke of this melancholy event with tears in his eyes and the hearts of all present were touched with a sense of down sympathy. The with a sense of deep sympathy. The rev. father next alluded to the confession of the murderers who were executed at Battleford and died in the holy faith. In conclusion Father Lacombe said that he had just come from the reserves of Black-feet and Bloods. He had spoken with them regarding the rumors of an intended uprising, and, although he could not read the interior of their hearts, from his knowledge of the Indian nature he knew that they would remain peaceful.

CATHOLIC PRESS.

Catholic Columbian.

As soon as Easter comes, some poor half-breed Catholics, who have "sworn off" some of their worthless indulgences during Lent, say they must "make up for lost time," and they go back to their cast off habits with additional energy. They are weaklings, poor things !

Did you ever ponder on the merciful-ness of the grant which allows the dead who are still in the guilt of venial sin, to be helped by the living. God might have decided that the souls in Purgatory should themselves expiate the last stain, and that once in there nothing could avail them until they had been cleansed from all their offenses; but in His goodness He decreed that their friends on earth and in Heaven could ameliorate their condition and abridge the period of their purgation.

The Golden Rule, of Boston, says that "Rome bates renegades." No, that is not true. Rome pities the renegade, loves the renegade, longs to save the renegade, yearns for the renegade to return to his Father's house. The welcome of the Prodigal Son awaits him. The open arms of Christ on the Cross are extended to him, beseeching him to come back, and assuring him of a correlation of the Cross are extended to him, beseeching him to come back, and assuring him of a correlation. The Rome Advantage has the content of the correlation of the correlation of the correlation of the correlation of the correlation. dial reception. But Rome detests, loathes abominates the sin itself which made the anominates the shift state which make the crime, but not the criminal. Our contemporary being now instructed on this distinction, may we ask it if the Golden Rule of Boston is to lie about your neighbor; if not, it has no claim to that title?

A very ludicrous thing happened on the night of Gladstone's great Home Rule Speech. The grand old man had held England and the world listening for three-and-a-halt hours. When he sat three-and a half hours. When he sat down there was a great sigh of released attention; and then uprose a certam Orange member of the House, Colonel Waring, who began to "tell her Majesty's Government that this was a project of treason," and that "he and those who thought with him" would proceed to take such steps, &c, &c., The House listened in a dazad way for a few minutes, and, then, awakened to the enormity of the contrast, roared, stamped and screamed with laughter and deris-ion till the orator sat down dismayed.

"The opposition in Scotland to Irish Home Rule is certainly more intense than in Euglan<sup>4</sup>," cables Mr. W. H. Harlbert. There is a certain class called Scotchmen who are neither Scotch nor English, but who are neither scoten for English, but denationalize mongrels, descendants of English tramps, camp-followers and ser-vants—and these are the haters of the Irish bill. The real Scotchman, the Gael of the Highlands, is an intense pationalist of the Highlands, is an intense nationalist and a friend of Ireland. He is hated and misrepresented by the lowland and border neutra's, who parade in his borrowed plumes and tartans even in America.

Cleveland Universe Cleveland Universe
Socialist writers as a rule decry Christianity as a cheat. Though they have rejected the Divine laws by which the world can be harmoniously governed, they feel the need of inexorable law. Hence their blind gropings. They are like insensates who refuse a doctor and then to allay their distress accept every quackery that comes along. The Socialist expositions are full of absurd programmes as impossible as hen's teeth. The sun never rose on such a slavery as Socialism proposes to

ENTERPRISE.

Our friend and townsman, Mr. John Garvey, has, since his arrival in London, shown a business skill and enterprise that merit not only mention, but hearty com-mendation. He has made his Dundas mendation. He has made his buttake street establishment the finest of the kind in Western Ontario, if not in the country. For our part, we must confess that we have not, in the appearance, outlit, and arrangement of this mercantile emporium, seen its equal outside of the great Ameri-can centres of commercial activity.

THE ONTARIO MUTUAL LIFE ASSURANCE COMPANY.

On last week we published the sixteenth Annual Report of this Company, from which it will be seen that it has experienced another year of great prosperity, showing a very substantial increase over the previous year in its premium and interest income, in its net and total assets, in assurances in force, and in the amount of surplus paid to its lucky policy amount of surplus paid to its lucky policy holders; while there has been a decrease in the expense of management and in the ratio of its expense to cash income. The heavy claims on its mortuary department, amounting, during the year 1885, to \$-8,000, have been promptly paid, leaving, over all liabilities, a surplus of \$38,892.69. The sound financial position of this Company and the reputation its management enjoys for promptitude and honorable dealing in the settlement of every legitimate demand on its funds, should commend it to the patronage of such of our

readers as may need the protection which insurance in The Ontario Mutual Life so amply affords.

> Written for the Catholic Record. The Forest Grave.

The red man's chief—this mould'ring dust
Would tales most dire unfold,
Could one but give the breath of life
To ashes pale and cold;
Thy home dispersed, thy brother skw—
The tyrant must have room;
Oh! shameful deed the strauger wrought,
Let Justice mete his doom.

The pale-face sleeps upon the height.
With glory, fame, renown;
The glittering marble marks his dust.
The glittering marble marks his dust.
But name lives in a town.
But name lives in a town.
But now art cain and lowly kid—
No hymn for thee is sung
But night-owled direct melody,
The gorgeous elms among.

O, noble chief! O, Nature's son!
Oppressed with grievous wrongs,
Thy soul doth rest in higher lands,
Thou sing'st immortal songs;
White to y grave no red man comes,
No we or maiden [sir,
No tender hand doth train a vine,
Nor loved ones breathe a prayer.

Sieep on, brave spirit! rest unknown;
The lonely midnight air
Requiems thy sleeping luilaby
With gentle breeze from sweet St. Clair.
Oh! let not stranger man he spot,
Nor pal--face tread the sod;
Thou'rt happy in thy forest grave—
Thy spirit rests with God.
KATE J. WEED

Tilbury Centre, Oat., April 10, 1886.

WE learn from Le Moniteur de Rome that the Holy Father during the week ending the 10th ult., received in particular audience His Grace the Archbishop of Halifax, the Bishops of Brunn and Camerino and the auxiliary bishop of Lemberg.

ON THE evening of the 26th ult., the Very Rev. Father Laurent, V. G., was presented by the cenferences of Our Lady, and of St. Patrick of the Society of St. Vincent of Paul, Toronto, with a magnificent gold watch and chain. Among the gentlemen resent on the occasion were Hon, T. W. Anglin, Messrs Eugene O'Keefe, Patrick Curran, W. J. Macdonell, J. J. Foy, Q. C., Commander Law, and William Burns.

Coming on the heels of the Kolasinski hasco, the following will be read with plea ure by all who love unity and respect authority. It is from the Detroit Free Press of the 26th: "Peace and prosperity appear to prevail in St. Joachim's Catholic Church. The parishioners who left when Rev. Maxime L. Laporte was displaced from the pastorate bave gradually returned and matters are sailing smoothly in the once perturbed congregation. Father Laporte's appeal to Rome against the action of the Bishop has availed him nothing, further than to give him a chance to enjoy a European trip at the expense of his friends. The fact has heretofore been published that the Bishop has been triumphant in the contest with the priest. An official message received several days since confirms the verdict of the Propaganda. An announcement of the matter, it is said, will be made to-day by Rev. Father Dangelzer, who was appointed in Laporte's place. The latter, it will be remembered, was kidnapped from the parochial residence soon after his arrival here and was otherwise greatly annoyed by the Laporte faction, rendering the interference of the police necessary. The former pastor originally came from the diocese of Montreal. He is now obliged to leave Europe immediately and report to the Archbishop of the latter diocese, who will impose punishment on him for his conduct. What the penance will consist of is not known. These matters are, generally kept secret to save the offending priest the humiliation of notoriety. In the event of Laporte's refusal to accept the decision he will be deposed in the same manner as Father Kolasinski; Laporte is, however, reported to be willing to submit."

The Catholic Way.

We extract the following remarks from our Anglican contemporary, the Lahore Church Gazette, and we acknowledge very willingly the kindly spirit in which they are written:

"We have often been struck by contrasting the conduct of Roman Catholics in small out stations, where there is no resident priest, with the conduct of members of our own communion under similar circumstances. Some one member of the congregation is appointed to say such parts of the Daily Office as a layman can take. And we know remote out-stations where, morning and evening, out-stations where, morning and evening, the Goanese cooks and others gather regularly day by day, within the walls of their humble chapel of kacha mud' there to be led in united prayer by one of their own number, while our own Anglican laity can only be assembled at the time of the chaplain's periodical visits. And we can conceive nothing more calculated to accentuate the distinction between priest and layman than the 'spiritual communion,' in which these scattered flicks engage. Instead of the celebraut at the aitar robed in his vestments, a simple layman in his ordinary attire says the prayers, and instead of ary attire says the prayers, and instead of the celebration of the Mass, the congregation spiritually meditate on the great sac-rince of Calvary."—Indo European Corres-pondence, March 3

"DA."

TAKING CARE ON BIM "I'm goin' wi' my da, to tak' care

The tiny speaker was a true type of a pretty Lar cashire lass, though the words spoken in a peculiar dia-lect of that home of coal-mines and

factories sounded very quaint, coming from such baby lips.

She had a rosy little face, with yellow hair lying in soft curls on the childish brow, and shading a pair of big blue eyes. But as she made the above remark to the man lighting his nips at the college fire there his pipe at the cottage fire, there was a grave, puzzled look in the blue eyes, strangely out of keeping with the age of their owner, who had not reached her fourth year.

At a glance, one could see that the other occupant of the "front place" of the cottage was a collier, and the little girl's father.

In some respects James Daws ranked amongst the worst of his class. In dog-racing, pigeon-flying, and boosing with his mates in the tap-room, he sought recreation for his leisure hours, and found pleasure in little else. But violent and abusive when in drink, yet when sober, or even after having had "a glass or even after having had "a glass or two," he was one of the mildest of This, and the love he had for his little Lizzy, showed that the man had not a bad heart. But of how many bad nen may not the same be

Lizzy had managed to array her solf in an old red cape; and bravely struggling with the strings of a battered hat through which the yellow curis had already made their way, she trotted by her father's side out of the cottage. Mrs. Daws stood at the door, but she made no remark as her husband and child passed into the lane; only stopping to tie Lizzy's hat and to give a straightened tug to the little cape. Perhaps the fresh bruise on her cheek accounted for her silence; she was not on speaking terms with "her measter." The neighbors, however, with whom she stood, were not slow in making their comments

as the pair went off together.

"Aw wonder, Margit," said one,
"as th'll let the little thing go wi'
Jem that road of a neet; Saturday neet, teo, i'th bargain! Aw should

"Th' child's reet 'nough. A'm noan Teart o' that ; but aw do wonder mysen what's put it in her little 'ead to go wi' 'im to neet. Hoo was allus a queer little wench." And the mother ighed, as she turned to look after them, wondering, perhaps uncon-sciously, what would become of the "little wench" if her father did not

change his ways and that speedily.

Meanwhile, Daws sauntered on, Meanwhile, Daws sauntered on, pipe in mouth, Lizzy trotting beside him, his rough finger tightly clasped to her tiny hand. He did not turn into the brightly-lighted streets, as the child seemed to have expected; but on, on, up the cindery lane, where custom led him so often, he took his way now, without any set- him. Wed purpose in his mind. He was used to it, that was all.

Here the last glimmer of twilight was lost in the dense smoke of countless chimneys, which to Lizzy's eyes familiar as they were with the spot by day, now looked like great black spectres spitting fire, and coming nearer and nearer every step they took. A solitary gas lamp here and there only served to show how dark the night had grown.

The little feet began to falter. 'Dal' Twice was the word re

"De, I'm tired!" The voice had a uivering sound, for the lips were trembling. In spite of her brave efforts to be a "big girl," Lizzy was getting frightened in the darkness. The father stooped, and took her in his arms. "Why did you' coom wi' me then?"

he asked, not unkindly.

"Mammy said as yo' wanted takin' care ob," answered the child innocently, as she nestled her curly head against his rough cheek. Daws started. These were almost

the very words his wife had said to him, scarcely an hour ago. "When thart away fro' thy work, thart no better nor a child, wantin' someone to tak' care on thee." More words had followed, and he had struck her. But though the little one had been present when the dispute began, she had not seen the blow. He was sober enough now to be glad of

Poor Margaret did not often up braid him when he had "had a drop;" lessons enforced by a fist as heavy as her "measter's" were quickly learnt; yet still, sometime; when cupboard and purse were alike empty, her tem-per would fail her, and she would wield the weapon of her sex, heedless of consequences.

It was one of these outbursts that Lizzy had overheard, and her mother's words had made a deep impression on her childish mind. This, then, was her reason for sharing her

garts! An' then," she added in a doubtful tone, "Sister says as there is noan." And she hid her face away from the darkness on her father's shoulder.

Daws saw at once how Lizzy had misunderstood her mother's mean-ing, and he was both ashamed and

title wench thought him a coward!

"Him feart! him as could foight
ony mon!" And he walked on more
quickly, in his vexation. Then shame
got the better of his anger. He
thought of his wretched home, of the thought of his wretched home, of the money spent in drink and play, which could have made it so different, of his many resolutions, always broken, too feeble to stand the lightest test. "Aye! Mag wor reet, he wor no better nor a child." The little one's voice again broke the silence. "Let's go whoam now." sho all on a pay-night. ittle one's voice again broke the sir.

'Let's go whoam now," she all on a pay-night.

The trio set off together.

vas murmuring, sleepily.
Should he take her home? ering; through her worn shoes and stockings he could feel how cold her little limbs had grown. Yes, he would turn back. "Poor little lass!" At that moment the lights of the public house shone on his path, and he was hailed by some half-dozen of his matter leaf to the treat was the fact of being seen abroad with "her man" by her side, and each consulting the other over these important purchases.

It was after dark when the three

his mates, lolling around the door.
"Hullo, Jem Daws! coom in, an'
hev a pint!" cried one lusty voice. "Aye, coom in wi' thee," echoed

"Hush'st wi' thee!" he answered in a low tone; "they'll hear thee." The child raised her head, and

gazed at each of the men in turn, giving a second and longer look at one particular grimy-looking fellow, the one who had spoken first. "Which on 'em art tho' feart on, da? Is it Bryce?" she whispered, the clinging arms drawn close round his

invitations of the others, James Daws

to his home. With the now sleeping child in his arms he sat down by the fire, and gazed into it. He could cern, think to-night, and he had much to Mag?-the prayers, I mean. think about.

Half-conscious that he was being

furtively watched by his anxious wife, he presently turned to her, and taking two or three shillings out of Marjory hastened joyfully to obey thee, my lass?"
him. Peace for one night!

It was the

> 11. UP STREET.

The following week passed on as usual, bringing Saturday night round again. Colliers, in that part, are not paid weekly. They have "a reckoning" once a fortnight or so, and this particular Saturday was a "pay-day." Mrs. Daws looked sad, as she swept her floor. Her cottage, one of the poorest of a row, all more or less wretched, was nevertheless kept clean. She was careful, too, to have her work done before her husband's return, and a "comfortable corner" waiting for him. All was "tidied up," and the kettle singing on the fire, when Daws came in. Little Lizzy ran to her father to give him her usual welcome. He stooped down and kissed her. This was nothing new; for, drunk or sober, he never had a cross word for his "little lass." But his wife, glancing up to see what her greeting was to be, saw to her surprise that he was perfectly sober. He had, in fact, avoided his comrades on the way home, afraid of their jeers at his late refusal to join

them The three sat down to their tea, the wife with a lightened heart, and the child chatting merrily. But as soon as it was finished, Jem lit his pipe and prepared to go out. Margarei's heart sank. She might have expected it, she thought, sadly; was it likely that he would stop at home and keep sober, on a Saturday night

He was scarcely at the door, when a shrill treble chirped cheer-fully from the back kitchen, father's walk.

"Why, da," she went on, nestling closer to him, but full of her thought, good humor was restored.

"Yo're big! Yo're noan feart o' bog-

ing without her; more useless still to attempt the old way with her, after his recent experience. Daws made a poor feint of looking through the window, while he considered the matter over. He paused long. Somehow, remorse had been busy with him lately, and while sitting at that cheery tea just finished, his eye had rested on the half-healed bruise on the thin face, which he remembered the thin face, which he remembered years before, as plump and rosy as Lizzy's own. Suddenly turning round, he asked her, roughly enough, if she'd like to go up street."

Should be take her home? What had brought him there at all? Nothing but habit. The child was shivering; through her worn shoes and

purchases.

It was after dark when the three

came laden home. Lizzy was sleepy, but after supper roused herself and knelt down as usual, to say her prayers by her mother's knee. Maranother, seeing him hesitate.

"Not to-neet, mates," was the surprising answer. "I've getten th' little un wi' me."

"Not to-neet, mates," was the surprising answer. "I've getten th' little un wi' me."

"Not to-neet, mates," was the surprising answer. "I've getten th' ion is just as good as another, because little un wi' me."

But they insisted. The old weak ness overcoming the resolution of ably free to practise none at all. He only the moment before, Jem was listened now, however, with secret about to turn at the familiar doorpide and pleasure, to his little lass, way, when Lizzy cried piteously:

way, when Lizzy cried piteously:

way, when Lizzy cried piteously:

as she lisped the sweet evening praying the properties of the sweet evening praying the posion all th' day long."

Lizzy listened gravely. The cloud vanished. "Aye, an' God's theer too, an' our Blessed Mother, an' shinin' shinin' wings—golden wings." said them. When they were ended, she added, "Please, mammy, gi' me yo'r blessin'." Then she glanced wistfully at her father, crossed the and kneeling before him hearth, looked up lovingly into his face.

> James Daws dimly felt that the sit uation had suddenly become very embarrassing. Awkardly enough, he laid his hand on the curly head,

"Please, da, give me yo'r bless

When, after the "tucking up" and walked steadily away.

For the first Saturday night for many a long year, he returned sober she had left him, smoking reflect-

ively and in silence. Presently he asked, with an air of affected uncon-"Wheer did hoo pick 'em up, learnt 'em her?" "Th' Sisters, where hoo gets her schoolin'." Then she bent over her knitting; there was a mist before her

eyes, and her hands trembled. After his pocket, threw them on the table. a few more whiffs of his pipe, Jem father and child.

"Get us some supper, lass!" This rose, and laying his hand on her spoke to her husband; but he was all, but it was kindly said; and shoulder, asked tenderly, "What ails idd not answer. Then she raised the

s the old tone again! the heart, hid her streaming eyes upon her husband's breast. "Oh, Jem, : her husband's breast. "Oh, Jem, Jem!" she sobbed, "if things had always gone this road, how different we'd ha' been!"

> 3. GOING HOME.

The first step was taken; and l James Daws gradually became a changed man.

His old comrades, finding their jeers disregarded, dropped off, and he began to make friends of another tak' care on him." stamp. One of these, who was about to become a Catholic, went for instruction at stated times to the priest's house; and Daws, wishing to know something about his wife's religion, but too proud to ask her him-

self, soon began to accompany him. It began to be noticed in the mines that Jem, who had been wont to curse and swear over every trifle, was no longer heard to utter an oath. But a dark day was about to dawn for the poor collier and his wife. Fever broke out in the town, and its worst ravages were in the densely-

populated district in which they ived. One afternoon, Lizzy came back from school with sore throat and aching head. Before night, the flushed face told its own story. The mother, in alarm, sent for the doctor and wanted to carry the child to bed; but, brave as ever in her childish way, she persisted in mounting by herself the rickety old stairs, though

word sank deeply into his mind.
Only, when the weary wandering
brain perplexed itself over some half
forgotten lesson, and the unfinished
sentence was feverishly repeated
over and over again, the poor fellow, to whom a book was an unmeaning blank would groan aloud, in his in-ability to help his poor lassie out of

Consciousness returned at last, but the fever had done its work; Lizzy

gradually grew weaker.
One evening, while the mother was out, Daws, wearied out by grief and watching, fell asleep. He soon awoke again with a start, to find Lizzy gaz-ing earnestly at him. In the blue eyes was the same puzzled troubled expression that had dimmed their merry twinkle on the night when she first prepared to go "wi' her da to tak' care on him."

He rose from his chair, and sitting beside her, drew the little thing into his arms. "What is it, Liz?" he asked fondly. "Tell thy da what ails

The wan face, once so round and osy, was pressed closer to his

"Da," whispered the child (oh so feebly!), "Mammy says as I'm goin' to Heaven."

The poor father for a moment could not answer. Then, with an effort, "Th'll be happy theer, my lass," he said, simply, drawing largely on his new store of knowledge to console his dying child. "Aye, there's no pain theer, an' nowt to be larnt anymore. It's like th' garden o' Eden, Lizzy, love, aw filled

angels wi' wings—golden wings,' added the child, to complete the pic

"But oh," she sighed, after a moment, the old thought returning, "Who'le tak' care on yo, da, if yo'r little lass goes up theer?"

This was too much for the poor fellow; he fairly broke down, and "I'm feart o' no one," muttered the man testily, and this time he turned deliberately away.

"Not to-neet, mates!" he repeated as he went. "I tell ye, th' little un wants to go whoam." Then, despite the laughter of some and the renewed invited:

"I'm feart o' no one," muttered the man testily, and this time he turned deliberately away.

"Not to-neet, mates!" he repeated as he went. "I tell ye, th' little un wants to go whoam." Then, despite the laughter of some and the renewed invited:

"I'm feart o' no one," muttered the man testily, and this own amazement, felt the again. "Da," she whispered—he had to bend still lower to catch the faltering with earnestness, "God bless thee!"

Lizzy was quite satisfied; and, followed by her mother, trotted off to be wings too, waint He?"

What did he answer?

Hugh! Dadies wept as he had never wept before. Suddenly the little face brightened

and over the dying child bends her own guardian angel. Does not he whisper the answer to the loving little heart?

The golden rings of hair lie damp in the death dew on Lizzie's brow but a sweet smile lights her face with a brightness which will never fade from James Daws' memory Time passed on—minutes or hours the father could not tell. When his wife entered, the glow of sunset filled the dingy room, gilding the poor bed, and resting like a glory on

father and child. little head, sunk low upon his breast. kindly touch of bygone days. The woman dropped her work and with woman dropped her work, and with never more to open in this world. a cry which told the fullness of her L'zzy had gone home with the Lizzy had gone home with the

James Daws is sturdy yet. He and his Margaret are well known to the writer of this simple true story. But grandchildren, already bigger than Lizzy of old, now cluster round their knees. Yet the child, whose love for "her da" first turned him from the though there were many slips in the path of evil, still rests in the tender-upward path, still, from that night, beart. He his memory and his heart. He loves to ponder on her last words, and never doubts that until he sees her face again in Hea-

God's Love For Us.

Bishop Keaue. God loves the world, loves it perpetu ally with that love of which Our Lord has testified: "So God hath loved the world as to give His only begotten Son \* \* \* that the world may be saved by Him." But, alss! how far the world is from responding as it ought to this won drous love! How many hearts give Goo little or no place in them because they are choked up with worldliness and sin. And even they who do not wholly forget God and neglect the end of their creation, too often love and serve Him with a lukewarmness entirely unworthy of Him. And yet it is only in the love of God, offered to us through Jesus Christ our Saviour, that human nature can find its perfection and the human heart its happiness. Every theory of human welfare that has not the love of God for its chief and ruling element, is defective, delusive and pernicious.

Mrs. A. Nelson, Brantford, writes: "

CATHOLIC INTELLIGENCE.

CARDINAL MANNING ON THE PERVERSITY OF THE HEART.

OF THE HEART.

His Eminence the Cardinal Archbishop of Westminster continued his course of Lenten sermons at High sfass en Sunday at the Pro Cathedral, Kensington, when there was a numerous congregation present. Taking for his text the 9-h verse of the 17th chapter of the prophet Jeremias: "The reart is perverse above all things and unsearchable; who can know it?" the Cardinal proceeded to say: We have already dwelt on self-knowledge, and self knowledge has a parasite, and that is self-deceit. This is a very unpalatable and very disquisting subject, but nevertheless one that is very necessary for those who desire to know themselves. Let us therefore think for a little while on this point to day. Self-knowledge grows gradually; it does not come as a flash of lighting, but rather increases like the light of day. A traveller who rises in the morning before the sun is up sees little in his path, he can hardly see even the trees by the roadside; but when day begins to dawn he sees the larger objects, at least in outline. In a little while as the light grows stronger he sees more distinctly the objects of a lesser magnitude; and when the day is well up, in some degree he can see everything, until when the noontide comes he can see sees more distinctly the objects of a lesser magnitude; and when the day is well up, in some degree he can see everything, until when the noontide comes he can see even the motes that float in the rays of the sun. Our self knowledge grows in like manner little by little. At first we can see only, and that indistinctly, our greater offences against God, little by little in outline and in number; and then in detail gradually with more and more distinctness, till at last we discover a multitude of sins ard faults where we never expected them before. Nevertheless, all this while there is a danger of self deceit, because there are shadows that flit across the light, cross lights that confuse it, films over the eye, and therefore there is danger, both from within and without. We saw before how the prodigal is said to have come to himself—that is, he had been out of himself and did not know himself. The Pharliese who went up into the Temple to pray thanked God that he was

intelligence? With all this capability offerings for his mission when they come to study the question of congregation passed out. spiritual matters ALL THEIR SCIENCE GOES BLIND.

There is a wonderful accordance-mo

ALL THEIR SCIENCE GOES BLIND.

There is a wonderful accordance—most miserable of facts—amongst men of the highest intellectual science, that they possess a most profound spiritual darkness, and the world imagines they are witness against the reality of spiritual things. Not so. All the sciences of the world are within the reach of the ordinary intellect, which, with sense can master all the physical sciences. Intellectual things are seen by the intellect, and the objects of sense can be measured by the senses, but in spiritual things the apostle says that the animal or natural man cannot perceive the things of the spirit of God, for they are foolishness unto Him; neither can he know them, because they are spiritually discerned; and our Lord foretold that this should be so when He said, "The Spirit of Truth whom the world cannot receive," and there are two reasons because "it seeth Him not." He is not an object of sense, "neither/knoweth Him," because the world knoweth only that which is founded on sense, unless by faith. It is a spiritual discernment to understand spiritual things. Therefore the heart being spiritual, like to the nature of God Himself, can only be discerned by a spiritual insight. The heart is behind the eye; it is an enemy in the rear. Our eyes look out and our sense is continually watching the conduct of other men. The heart is in a perpetual motton, the rapidity of whose movement makes it become invisible; there is not a momant the rapidity of whose movement makes it become invisible; there is not a moment of time in which the heart is still. All through the day we know we are thinking; and through the hours of the night, we no sooner begin to wake than we are conscious of our thoughts. We have no reason to think that during sleep the intellect or intelligence is suspended though our consciousness of it is not sustained. We think up to the moment we fall asleep, and again in the moment when aleep begins to pass away. There heart therefore is in continual motion like a shrill treble chirped cheerfully from the back kitchen, "Wait a bit, da! I'll be ready in a minit!" and at the same moment Lizzy's rosy face appeared in the doorway, covered with soap, which she was hastily wiping off, while tucked under the unoccupied arm, were her hat and cape: At the sight of the comical little figure before him, her father, despite some annoyance at being caught, burst into a hearty laugh, in which Margaret joined, and good humor was restored.

It was useless now to think of go-

few who really know themselves, and the best knowledge we possess of ourselves is very poor compared with that which we might know and which we ought to know. WENTLY, THE HEART OF MAN IS A CHEAT. The first reason for that is because it is always reflecting the sky above it, either its brightness or its cloud, so are we continually changing with society, that is, with those who are about us, the circumstances of our lot, and the strong temptations that come upon us. How few people there are who are always the same. Stability and evenness is to be found only in those matured in the spiritual life. It is an old saying that no man is known until he is tried, and it is equally true that no man knows himself until he has been put in a place of trust and responsibility; and we find men who promise in every way to fill well a certain office, but when once placed in that position they fail altogether. The heart is a great flatterer, and a flatterer is of all enemies, the most dangerous, and the heart is one that we can never get rid of. The heart exaggerates everything we do good, little enough though that is. If we give an alms, if we say a long prayer, or if we forgive an effence, we know how our hearts will say, "Oh, you have done well; it is excellently done." In that way every little contemptible thing we do right is elevated and made into an heroic act, and everything we do amise we diminish and take off. All the tints and colours are marked out as we choose to think it ought to be, till we reduce it at aset to a neutral tint as if All the tints and colours are marked out as we chose to think it ought to be, till we reduce it at last to a neutral tint as if there was no evil in it at all; and all this because we dream agreat deal. All pious people are in the habit of reading the lives of the saints, and become so familiar with what these saints said and did, until, by an intellectual simulation, we appropriate them to curselves. The intellect of man has a power of simulation. We so entirely admire, we bow down before these examples with such an intense desire to be like them, that at last we begin to think, "Oh, well, I am not so unlike."

Everything we do good our deceitful heart glorifies, and thus deludes us; and THERE IS NO DELUSION WORSE THAN A RELIGIOUS DELUSION.

sw before how the prodigal is said to have come to himself—that is, he had been out of himself and did not know himself. The Pharisee who went up into the Temple to pray thanked God that he was

NOT LIKE THE REST OF MEN.
How was it possible for him to come to such a state of self-deception? We have no reason to believe that the Pharisees taken as a body were wicked men; but we do know that they were very strict and rigorous in the observance of their law. They gave tithes, they gave alms, and made long prayers; they did all those external acts which constitute the appearances of a good life, but they were simply self-deceivers. What they did was for a wrong motive and a wrong end, and they deceived themselves. They were therefore in the sight of God that which they did not know, and in their own sight that which they were not. There was a deception in their heart which was deceiving them, and they could not fathom it. The heart in man is perverse, and it is unsearchable. Why? Because there is nothing so like to God Himself as the heart that is, the soul—in man. There are two great things man cannot fathom. The heart in man is perverse, and it is unsearchable. Why? Because there is nothing so like to God Himself as the heart that is, the soul—in man. There are two great things man cannot fathom. The light of the Holy Ghost shows him to be what he is. The unsearchable so of the heart is this: God is unsearchable; He is beyond the reach of our understanding, and the soul is made to the image of Amighty God. God is a spirit, and therefore unsearchable and unfathormable to us except by the light and guidance of the God who has created us. Is this not wonderfully proved by the men of science who can except by the light and guidance of the God who has created us. Is this not wonderfully proved by the men of science who can except by the light and guidance of the God who has created us. Is this not wonderfully proved by the men of science who can except by the light and guidance of the God who has created us. Is this n

Denying the Faith.

It is under any circumstance a despicable thing to deny, from motives of false shame, the convictions which we honestly hold. If this be so, even with regard to matters of purely worldly concern, and of temporal importance only how much more despicable is such cowardice, when shown in matters of spiritual, hence supremest, importance, and of eternal consequence?

50 it is base ingratitude, indeed, to deny, in any case, the father or mother from whom we have taken our merely natural life. But how infinitely more abominable it is for Christian believers, to deny the it is for Christian believers, to deny the God from whom they have everything, not only of what is mortal and perishable. not only of what is mortal and perishable, but of that which is immortal, as well, and

imperishable!
Catholics believe that God instituted
His one and only Church, and placed her
among men, as His representative to rule
and govern the Spiritual Kingdom upon
eartn. When, therefore, a Catholic denies
the Church, he denies, at the same time,
her Divine Principal, God Himself.
Nor is it the least scient to day God imperishable!

the Church, he denies, at the same time, her Divine Principal, God Himself.

Nor is it the less a crime to deny God, or His Holy Church, from motives of false shame, than from motives of fear or of supposed temporal interest. Our Saviour, Himself, has expressly said:—

"For whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed, when He shall come in His majesty, and of His Father, and of the holy Angels." (Luke ix., 26).

Those Catholics, therefore, who, when questioned by neighbors or associates not of the Faith, deny that they are Catholics, or who protest that they do not believe in all the Catholic dogmas—all such commit the same crime as wax committed by those weak Christians, who, in earlier ages of the Faith, in order to escape fire or the sword, denied their belief in Christ.

—The Holy Family.

Written for the Catholic Record. IN MEMORIAM Of Very Rev. J. H. Tabaret, O. M. I., D D. BY A FORMER PUPIL O, saintly man, successor true
Of Josus' blest apostles' band,
True beare of the "tidings giad,"
To this our fair C anadian land.
Ah, parents wise, who could disc.
Amid the noblest heights of fau
The tablet clear where angel han
Inscribe each faithful hero's na Your child you gave without a sigh,
Ah yes! an offering glad and free;
To serve where glory's worthy prize,
Is endices immortality.
Bright garden of our mother dear
This noble lily-bloom of grace
Soon found within thy peaceful portal
His truly fair and fitting place.

He entered here a Samuel vowed,
To temple service ever blest;
With "boliness unto the Lord,"
Flaidy marked within his breast.
And when to told the Master called
As quickly rang his glad reply
Where'er must turn his herald step
My God! "My King! lo, there as 'Twas then the good De Mazenod.
Knowing well our hero's worth;
Sent him here to help his followers,
To plant the cross in the 'frozen north.'
Now far away from his 's unny Franc
Amid those stranger lands he sought
A richest harvest of ransomed souls,
And wondrous works he wrought.

O'er icy cliff's and snow--lad hills
With glowing heart this toller trod;
And here beside the forest streams,
He found full many a flower of God.
The hardy "bushmen" gathered rou nim
To hear the gentle words he spoke
Their evil ways they soon deserted
And bent their neeks to Christ's swe
yoke.

Northward now! De M zenod shouted And swift his sons obeyed the call, Those savage lands and men more savage, Their faithful hearts could not appail. But here this band of trusty soldiers, Would ever need some new recruits To spread among those roving Red-mes God's truly sweet and saving truths.

But who will train those needed soldiers
To face the battle's raging he u,
To swell our Saviour's conquering legions
To spread His Gospel pure and sweet.
'Twas on the you hful Tabaret
The leader fixed his kindly glance,
And for this arduous task was chosen
This Heavenly-gifted son of France. How he fulfilled this weighty charge
His children teil with loving pride
By pointing to that stately structure
By the "Rideau"s" murmuring side.
Ah yes; Twas here this geatle shephe
Inspired his flock with zeal and love
To go among those savage Redmen
To conquer souls for God above.

To face the world as Christ's Apostles
To go with crucifx in hand
To spread abroad the "gladdest tidings"
To conquer in a pagan land,
To guide the "Red men" of the prairie
Now steeped in vice and sick to deat
For he who sins feels mortal anguish,
And never draws a happy breatn.

To teach those sayage tribes who w anip
A "great spirit," it is true,
It who, the God of revelation
And His great love they never knew.
And in the holy bath of baptism
To wash their souls as white as snow
Unstained by sin forever keep them
And live like angels here below.

To those poor dusky sou's alone
Our hero's zeal was not confined,
Another cause around his heart
By firmest bonds of love was twined,
A youthful nation needed men
Buth strong in hand and true in he
To guide her in her onward course,
In Council halls to take a part, Yes, men of science, men of will,

Yes, men of serince, men in thath;
With men of virtue—firm in that;
To sheld her in her every darger;
To train the fruitful hearts of youth.
\*Jis in this noble cause our hero;
Has spent his truly useful life;
Nor was he ever known to falter
Until he fell amid the strife.

Yes, arging on his nob'e legions,
He fell amid the battle's hest
No more shall ring his warning call;
No more shall he the foe defeat.
Ah, yes his works of toil are o'er
And God has called His faithful g
To that sweet happy home above
To there receive his carned reward O warders who succeed him now, Keep watch around, above, below

Warders watch around, above, below,
O bands; that spens his sword of power
Be strong to check the daring fos,
O stearest ones who miss him now
He waits for you in that home of p
Fight well, your day ere long will,
Fight till ye win the glad release. O fallen chief fame's clarion voice
Hath spread thy name from East to'
The sun-set sea thy glory sings
And all give thee their homage blest
When tidings of thy loss are borne
In wailing tones across the wave,
Our grief doth rise, our spirits moun
A loving friend; a leader brave.

Though fairest garlands deck the shrit
That holds thee, treasure of the East
May I not add this wreath of mine,
Sincere. sithough in worth the least.
Ah, kindest friend! my simple rhy
In vain I know attempts to trace.
The record of thy hero life,
Of ever blest, supernal grace,
Thy history is filly told,
By seraph scribes alone
Thy deeps they write in loving light
O'er loves eternal happy throue.

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Horsford's Acid Phosphe ADMIRABLE RESULTS IN FEV DR. J. J. RYAN, St. Louis, M. "I invariably prescribe it in fe' in convalescence from wasting at tating diseases, with admirable realso find it a tonic to an enfee dition of the genital organs." One Dollar against Five Hu

Isaac Brown, of Bothwell, afflicted with Chronic humor in He says one dollar bottle of Blood Bitters was worth n \$500.00 paid for other medicin reliable blood purifier.

Written for the Catholic Record. IN MEMORIAM Of Very Rev. J. H. Tabaret, O.M. I., D D.

BY A FORMER PUPIL. O, saintly man, successor true
Of Jesus' blest apostles' band,
True beare of the "tidings glad,"
To this our fair C anadian land,
Ah, parents wise, who could discern,
Amid the noblest beights of fame;
The tablet clear where angel hands,
Inscribe each faithful hero's name:

Your child you gave without a sigh,
Ah yes! an offering glad and free;
To serve where glory's worthy prize,
Is endless immortality
Bright garden of our mother dear
This noble lily-bloom of grace
Soon found within thy peaceful portals
His truly fair and fitting place.

He entered here a Samuel vowed,
To temple service ever blest;
With "boliuses unto the Lord,"
Plainly marked within his breast.
And when to toil the Master called
As quickly rang his glad reply
Where'er must turn his herald steps
My God! "My King! lo, there am

'Twas then the good De Mazenod.
Knowing well our hero's worth;
Sent him here to help his followers,
To plant the cross in the 'frozen north.'
Now far away from his 's unny France
Amid those stranger lands he sought
A ricuest harvest of ransomed souls,
And wondrous works he wrought.

O'er icy cliff's and snow-lad hills With glowing heart this toller trod; And here beside the forest streams, He found full many a flower of God. The hardy "bushmen" gathered roun him
To hear the gentle words he spoke
Their evil ways they soon deserted
And bent their neeks to Christ's sw
yoke.

Northward now! De M zenod shouted And swift his sons obeyed the call, Those savage lanas and men more savage, Their faithful hearts could not appall. But here the band of trusty soldiers, Would ever need some new recruits To apread among those roving Red-me

But who will train those needed soldiers
To face the battle's raging he at,
To swell our Saviour's conquering legions
To spread His Gospel pure and sweet.
'Twas on the you'hful Tabaret
The leader fixed his kindly glance,
And for this arduous task was chosen;
This Heavenly-gifted son of France.

How he fulfilled this weighty charge
His children teil with loving pride
By pointing to that stately structure
By the "Rideau's" murmuring side.
Ah yes; 'Twas here this graits shepherd
Inspired his flock with zeal and love
To go among those savage Redmen
To conquer souls for God above. To face the world as Christ's Apostles
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To there receive his earned reward.

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O hands; that grasp his sword of pywer,
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2. If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount whether it is taken from the office or not. There can be no legal discontinuance until the payment is made.

3. Any person who takes a paper from the post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

4. If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it if he takes it out of the post-office. This proceeds upon the ground that a man must pay for what he uses.

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ADMIRABLE RESULTS IN FEVERS.
DR. J. J. RYAN, St. Louis, Mo., says:
"I invariably prescribe it in fevers; also
in convalescence from wasting and debilitating diseases, with admirable results. I
also find it a tonic to an enfeebled condition of the genital organs.'

One Dollar against Five Hundred. Isaac Brown, of Bothwell, Ont., was afflicted with Chronic humor in the blood. He says one dollar bottle of Burdock Blood Bitters was worth more than \$500.00 paid for other medicines. It is a reliable blood purifier.

Written for the Cathoric Record.
SOUVE NIRS OF GOOD, FRIDAY IN JERUSALEM

> BY A CANADIAN PILGRIM, 1884. CONTINUED FROM OUR LAST. 7TH STATION.

From the sixth to the seventh station the distance is about eighty spaces. The ascent nere is the steepest and most difficult in all the Way of Pain; and had not Simon of Cyrene assisted Our Lord in carrying the cross, we could not conceive, humanly speaking, how He could have, in His exhausted state, borne it unsided up this rugged hill. No wonder then that His feeble and tender members should have sunk again under its weight to the ground. A large column on the right side of the street marks the place of this second fall and the seventh station. From the sixth to the seventh station

side of the street marks the place of this second fall and the seventh station.

In the time of OurLord here was, according to many writers, the Gate of Judgment and here ended the limits of the city. It was the custom among the Jews to have the sentence of condemnation po-ted at the city limits and read publicly as the criminal passed out to the place of execution. To this column Pilate, it is said, affixed the death sentence decreed against Jesus of Nazareth, the King of the Jevs.

There is an inscription of some kind on the column, but as it is eneased in glass and in the dark shade of the overhanging buildings, we could scarcely discern it. Here the Reverend Father exhorted all in the most impressive language to ask particular and to the column of the column

the most impressive language to ask par-don for repeated falls into sin, and to take firm resolutions never more to deliberately violate the holy law of God.

At the seventh station the Via Doloro sa At the seventh station the Via Doloro sat is intersected by a transversal street, and owing to several constructions of somewhat modern date, many detours have to be made to reach the eighth and ninth stations. Having followed for a moment this interesting street in a southern direct this interesting street in a southern direc-tion, we turned westward, and after a few steps we were in front of a Greek schisma'ic convent, in the wall of which a stone indicates the place of the eighth sta-

Here the women of Jerusalem came to sympathize with Christ and weep on seeing Him so cruelly driven along and lashed by the soldiers. "And there follashed by the soldiers. "And there followed Him a great multitude of people and of women, who be wailed and lamented Him." (St. Luke, 23 27). And here our Lord taught these people and us all the great lesson so rarely understood and so seasily forgotten, that we should ween easily forgotten, that we should weep rather for our sins, which were the cause rather for our sins, which were the cause of all the suffering and humiliation of the Man God. "But Jesus turning to them sail: Daughters of Jerusalem weep not over Me, but weep for yourselves and for your children." (St. Luke, 23 28).

It is singular that while the men of Jerusalem were hetraving Jesus and cruci-

Jerusalem were betraying Jesus and cruci fying Him—while Simon the Cyrenian had to be forced to aid Him to carry the rad to be forced to aid Him to carry the cross—the women of Jerusalem, like Pilate's wife, were interceding for Him or with the picus Veronice, wiping the perspiration from His brow, or in deep contemplation weeping for His sad fate with those affectionate daughters of Sion.

9rH STATION. The way Jesus went from the eighth to the ninth station is not more than fifty yards; but this way is now completely obstructed by buildings of different descriptions, so that we had to travel four or five times that distance in order to reach

third and last time under the cross. Here again we craved pardon for our repeated relapses and asked grace and strength to 10TH STATION.

The tenth and following stations are made in the church of the Holy Sepulchre. From the ninth to the tenth station the distance is about equal to that between the eighth and ninth stations. After leaving the ninth station by the narrow, crocked and uneven route above mentioned we pa-sed through a low doorway into the open court of the Basilica of the Holy Sepulchre. On entering the church you turn to the right and ascend by a narrow stairs of nineteen steps to the church you turn to the right and ascend by a narrow stairs of nineteen steps to the summit of Mount Calvary. On the top of the rock of Calvary there are two chapels, or rather one chapel equally divided into two parts by pillars and arches. The filor of these chapels is quite level and richly paved. That on the south side belongs to the Latins and contains two altars, viz., the altar of the crucifixion on the spot where Christ was nailed to the cross, and the altar of the Stabat Mater in the place where Stabat Mater in the place where the Blessed Virgin stood while our Lord was hanging on the cross, and where she received His lifeless body into her arms after it was taken from the cross. On these two altars we had the happiness of these two altars we had the happiness of saying mass several times during our sojourn in the Holy City. The north side is the usurped possession of the schismatic Greeks and embraces the hole in which the foot of the cross was placed and the cleft in the rock made at the death and the cleft in the rock made at the death of Christ. Five paces from the upper step of the stairs leading into the Latin Chapel a stone in the pavement marks the place of the tenth station, where Jesus was stripped of His garments before the multitude to teach us how we should be detached from the weal of the world and the pleasure of the senses.

the pleasure of the senses. About six feet from the tenth station and just at the foot of the altar of the crucifixion a mosaic in the pavement points out the Eleventh Station and the 11TH STATION. points out the Eleventh Station and the spot where Jesus was nailed to the Cross. Our Lord suffered much for us when His blood was shed in the ceremony of the Circumcision, and during the scourging at the pillar, but what excruciating pain must He not have endured when the rough nails were being driven through rough nails were being driven through His sacred hands and feet.

Between the altars of the Crucifixion at the death of Christ is the altar of the and the death of Christ is the altar of the Stabat Mater, where the Thirteenth Station is made. Here the Virgin Mary was afforded the sad comfort of receiving into her arms the lifeless body of her Divine Son. We endeavoured to thank Hisloving Mother for all she suffered for us during the Passion and death of her Son; we offered her our pilgrimsge as an earnest of our love and gratitude for having so often taken to her bosom our lifeless so often taken to her bosom our lifeless bodies and breathing into them by her powerful intercession the life of grace.

Descending the stairs of Calvary we repaired to the Tomb of Christ under the great Cupola of the Basilica, and here in great Cupola of the Basilica, and here in the presence of the most august shrine upon earth, where the world's Redeemer lay entombed for three days, and whence He arose glorious and immortal on Easter Morning, we made the Fourteenth and last s'ation, and terminated the exercise of the Way of the Cross, which had now lasted nearly three hours.

In this most sacred of all shrines I had the ever to be remembered privilege of

the ever to be remembered privilege of offering the Holy Sacifice on Esster Monday morning, and giving holy com-munion to a lay person and a Franciscan

brother. Our last prayer was that after life's pilgrimage all the members of Christ may rise with him from the dead and live for ever.

REVIVALISTS.

N. Y. Freeman's Journal.

The two new evangelists who are having much vogue in parts of the West are Sam Jones and Sam Small. They have a great deal of common sense and shrewdness. They mix Scriptural phrases and illusions with vulgar illustrations drawn from every day life that, coming with sacred They mix Scriptural phrases and mustoms with vulgar illustrations drawn from every-day life that, coming with sacred things, have a "smart" effect. The method by which humanity is to be regenerated is thus described by Mr. Jones: "Mother, you and sister get the cards," a wicked boy is described as saying to his mother, "and I can beat you again to-night." Mother can beat you again to-night." Mother looked at him and said: "Son, I have heard Mr. Jones this afternoon, and settled it before God when I came back, on my knees; I have played my last cards; and I have taken the cards and laid them on the grate, and they have been burned up " The sister has been converted, too. The bro sister has been converted, too. The brother threatens to go down town to find somebody who will play, but his mother says: "My precious boy, go and hear Mr. Jones." The precious boy goes. "That mothers boy," continues Mr. Jones, "walked out and came to the church and was convicted, and came to the church and was convicted, and came to the church and was convicted, and came to the altar and was converted, and j ined the church and

ent home praising God."
This kind of talk would be idle, if it the roots of real religion. "I want to live in such an atmosphere of a religious life that this world won't bother me," cries Mr. Small. "I can't live here in Chicago". and then noticing the amazement of his audience, he adds—"a hundred years, if God is as good to me here as He is in Georgia, and I never would get an invitation to a card party; I never would be asked to take part in a charity ball; I'll never fall so low in my religious life as to be invited to

low in my religious life as to be invited to these things."
It is always of dancing and card-playing It is always of dancing and card-playing that these evangelists preach. The surface lapses, the possible occasions of sin are harped on continually as if they were already sins of the deepest dye. Charity balls often gave occasions for sin, no doubt, and the object of them does not justify the temptations that they may offer; but here to a rower may go to a charity the temptations that they may only due, but a man or a woman may go to a charity ball without absolutely defying God and accepting the devil. Who except these self elected preachers like Jones and Small, and all the little horde that Protestantism and all the little horde that Protestantism has spawned on an unhappy world, would dere say that attendance at a charity ball means spiritual death? Similarly, the assumption that he who touches a card, except in the way of visiting, is a child of hell, is outrageously arrogant and un-Christian.

Both dancing and card-playing may lead to sin. And the Freeman's Journal cannot be accused of leniency with regard to round dancing. But to condemn amusements unreservedly, and to make the indulgence in them a final test as to wheindulgence in them a final test as to whether God or Mammon has been chosen, is so trivial and absurd that religion must necessarily be degraded by it. The sins that are sapping society are delicately passed over, while all manner of vulgar allusions are made. The formula of these evangelists is, "I and God." The Creator of Heaven and earth, the Saviour of the world, is called upon merely as a corroborator of the dogmatic statements of these creatures, whose only qualification for the calling they have chosen is a "gift of the gab."

of the gab."
In the face of the boast that the Ameri-In the face of the boast that the American people have become educated to a high degree by cheap literature and public schoo's, we hear of them flocking to hear discourses which an Italian or Spanish peasant would not listen to without derision, if delivered in his native dialect. They are mostly Americans that follow Sam Jones and Sam Small—that pay these careful personages so much a sermon and 127H STATION.

In the usurped chapel of the Greeks to the north of the eleventh station, and only thirteen feet distant from it, is the question arises as to the estimate an intel-

altar of the Death of Christ. Under this altar there is a large silver plate with an opening in the center through which the hand can be easily passed into the hole in the rock below. In this hole the foot of the cross was placed and beside this altar the Twelith Station is made. Over this spot Our Lord hung in sgony, for three hours the blood streaming from every part of His body. Here He prayed for His executioners and pardoned the penitent thief; here He gave us His Mother to be our Mother, commended His Spirit into the hands of His Father, and died for our salvation.

By the Mother to be our Mother, commended His Spirit into the hands of His Father, and died for our salvation. moment compared with the awful visions of punishments due to harmless amusements. They see no difference between a venial or a mortal sin. Sins of thought are not considered by them of importance in comparison with the shocking crime of in comparison with the shocking crime of having tuned a fiddle on the Sabbath or strayed into a bar of "Yankee Doodle," "God wanted a Luther," cries Sam Jones, "and he came, plucky and full of game." And we have one of the results, in the religious condition of thousands of American Protestants, which makes it possible for the Jones Small due to be teachers of ican Protestants, which makes it possible for the Jones Small duo to be teachers of religion. Mr Jones interprets the Scriptures, and they listen. But Mr. Bob Iagersoll has the same right, according to Luther, of interpreting them. Jones and Small talk and gesticulate, and the converts are many. They go; and the only tangible thing that comes of it all is the addition made to their bank accounts by the talking and gesticulating. And the converts return to their cards and their cigars with guilty consciences, until a new eigars with guilty consciences, until a new evangelist comes to rouse them.

A LOST ARGUMENT.

Catholic Review. It has not occurred to many that the success of the Irish Parliamentary party has grieved a great many people outside of the Orange faction and Mr. Goldwin Smith. The patience and steadiness with which the party has pursued its course from the beginning, the wonderful good temper and self-restraint of the Irisl people in supporting it, the splendid organization and generosity of Irish-Americans toward their brethren in the Americans toward then bour of trial, have brought upon a certain class in this country and elsewhere a shadow of humiliation and perhaps dis

grace. In fact by these things they have lost an argument.

It was a good argument—a solid, handsome old-tuner, which every enemy of Ireland and her faith has used invariably for the last hundred years, that Catholicity meant ignorance, poverty and moral slavery, and that the nation or race which professed it was marked by meanness among the Christian nations: by slow material and intellectual progress, and by political insiglectual progress, and by political insignificance. Instance, said the argument the Irish race in America and on it the Irish race in America and on its native soil! What poverty, what ignorance, what crookedness, what degradation! A race prolific, but slavish in its instincts, incapable of concerted action, a breeder of disunion wherever it settled! Strong enough in numbers and opportunities to superstitious devotion but owing to i to Rome and its errors, doomed forever to hew the wood and draw the water for

Protestant races!
The singular force and the strong obstructed by buildings of diff-rent descriptions, so that we had to travel four or five times that distance in order to reach the ninth station.

Our route lay through narrow dark Dassages running now to the right, now to the left, passing over dilapidated stairways and heaps of debris, so that I entirely lost my reckoning and blindly followed the crowd. After about five minutes we stood before the entrance to the Coptic bishop's residence, and here we all knelt bishop's residence, and d the Catholic faith!

It was a good argument, and our Protestant brethren, they of the cultured Protestant brethren, they of the cultured mind and they of the backwoods, used it dexterously and powerfully. Many a stately temple and many a log meeting-house have rung with the sonorous cadences of an anti-Irish Catholic peroration. It was the one argument which the clod could use as well as the savant. So well and frequently was it employed that it came near being one of the pillars of the American Constitution. Many knew it was a false argument, that Many knew it was a false argument, that many knew it was a laise argument, that in using it they were flinging a challenge to Truth and Right, which are God, to answer it, that they were throwing down the gauntlet to the Catholic Church, which is Christ, to vindicate those who which is Christ, to vindicate those who suffered in its name, which is Christ's name, but with dishonest indifference to Truth and Justice, because it was a useful argument and very successful, they continued to batter the Irish and to tempt the Almighty.

to tempt the A'mighty.

Stulli! The day has come when God
takes up a challenge flung at Him for fifty years, and answers you as only He can answer you. You made Ireland and the Irish race the witnesses to the faith for the whole world. You made them the argument against God's Church wherever English gold and power had come, and now he takes them from your come, and now he takes them from your hands, still poor, still enslaved, still suitering, more superstitious, if Catho licity be superstition, less ignorant than when you mocked them for their fidelity and their wrongs, makes them his argument and hurls them back upon you to approach destruction. your destruction.

Were they ignorant because of Him? Then from you and England proud of your culture, they the uncultured snatch justice and independence!

Justice and independence!

Were they poor because of Him?
Then you and England shall pour your treasures through the gate of Europe.

Were they exiles because of Him?
In the gates of those that grudged them a home they shall sit with honor?

Were they despised, insulted, wronged for Him? Then shall the whole world honor them.

nor Him; Then shall the whole world honor them. Haman was hanged on the gibbet prepared for Mordecai! Were they the sign of shame for the whole Church? Then the whole Church

whole Church? Then the whole Church? shall rise up to do them honor and error, shall flee before them!

Were they disunited and enslaved because of Him? Then the glory of their union and their freedom shall be the wonder of men!

has gained.
Years ago—a decade perhaps—this pretty argument was dropped by those who saw the coming of doom, but the brethren of the remoter districts, like that within a year that it was departing from them. A deep silence is falling upon them, and a deeper sadness. Their perorations are like dried up springs, all gravel and emptiness. They are almost without hope, and, like so many Narcissus, they hover about the spring which no longer reflects their lovely countenances. We bid them have patience. They have lost their strongest argument, but in a few decades there will be another to their hand. Once they condemned the Church because the Irish were too poor, too ignorant, too enslaved. Before long they will have reason to condemn it because the Irish will be too rich, too wise and too independent. independent.

"A FOREIGN ELEMENT" WITHOUT AN "ENLIGHTENED CONSCIENCE."

Catholic Review

Whoever wishes to keep abreast of the current history of the times in the United States finds great assistance in the preaching of the Protestant ministers. For the sermon nowadays among Protestants is little more than a running commentary on what is just at the moment of greatest incommentary and protestants are not provided by the process of the p terest in temporal as well as eternal things. In fact the Protestant pulpit is a rival in sensational interest to the Sunday newspaper, against which so many Protestant ministers inveigh. As many of these Protestant ministers are educated and cultivated men of natural ability and with a quick eye men of natural ability and with a quick eye to what is effective, one is able by summarizing the eloquence of the most able among them to obtain a fairly good view of what is going on in people's minds. For these ministers, like the editors of our dailies, care fully avoid teaching the people. Their endeavor is to follow the people as closely as possible, putting into pleas. as closely as possible, putting into pleas-ing and taking language the thoughts vaguely floating about in the people's minds. They "strive to please," and they know that they can best accomplish this by holding up the mirror, not to nature,

but to the congregation's mind.

Thus the minister of a church of which the corgregation is largely made up of capitalists, while careful to avoid reference to the proportions between a camel and the eye of a needle, gives a great deal of attention to the dangers to which capital is apt to be subjected, not by the temptations of Satan, but by the machintemptations of Satan, our by the machin-ations of strikers. Of course this is not brutally done. According to the preach-er's temperament and sagacity, the con-gregation are told of their virtues in such gregation are told of the visit of that the preacher is poking fun at them. One of the ancient tricks of the orator when he has natives for an audience is to berate foreigners. In ancient times the Hebrew regarded the Gentile as unclear, the Greek looked upon the outside world as uncouth, and called them barbarians in lerision. Even to day an Italian calls a foreigner a "woodsman," as if he were something like a pauther or a bear, or perhaps a wolf. And cur orators of the perhaps a wolf. And cut of an ack Protestant pulpit have the old knack. Nothing so delights a preacher addressing a sleek congregation of native born stock-jobbers as to dwell on the vices and enor-mities of the "foreigners."

have said: "We have a large foreign element, which is not intelligent, and has
not an educated and enlightened conscience." He was speaking of the great strike.
Now, what does he know about this conscience of which he talks so confidently?
Has he ever examined it? Perhaps he
judges by conduct. Very good. Has Dr.
Abbott discovered more crime, more conscienceles villainy, among this "foreign
element" than among the native element
of his own New England, in proportion
to numbers? Certainly not.

It is true that there is a dangerous

It is true that there is a dangerous atheistic element in the United States, and that a part of that element is foreign born. But if it is this to which Dr. Abbott meant to refer, he should have been more specific. The great mass of the "foreigners" in this country, that is to say, of the foreign-born American citizens, are of Irish or German birth. But Dr. Abbott should have taken to mind what Mr. Chauncy Depew said last St. Patrick's Day, namely, that from the Irish element there is nothing to dread, but much to hope, for all who desire of preserve peace and the rights of property in a legitimate sense. Mr. Depew might have spoken further did he but know the whole truth. He might have added that of the Catholic German element the same is to be said. There is in fact no more enlightened conscience, in the proper sense of the term, than the conscience of the Catholic citizens of the United States, whether native or foreign-born, without

distinction of race.

It is gradually beginning to dawn upon the Protestant American mind that the old preference must be set aside. How often one used to hear from some steady often one used to hear from some steadygoing but not well-informed American
Protestant a remark like the following: "I like to see those enlightened Germans coming here; they
are a valuable acquisition. But oh,
those Irish-!" The Germans so effusignly walcomed ware the German infothose Irish—!" The Germans so effu-sively welcomed were the German infi-dels. All that is changing, however, with the growth of experience. The virulent and persistent attacks on Chris-tianity under pretence of breaking down the "Puritanical Sabbath," and on law and order under pretence of free beer, have dispelled the illusion. The red flag of athermand anarchy are not so pleasant near at hand and borne up by an immense horde as they seemed at a distance or as part of a pretended musical or athletic festival.

Dr. Abbott ought to be more discriminating in future when he speaks of the

You have lost the argument, which God is a gained.

Years ago—a decade perhaps—this conscience is a conscience that has been conscience that has been conscience that has been carefully trained to fear and love God pretty argument was dropped by those who saw the coming of doom, but the brethren of the remoter districts, like that reverend gentleman whom Father Euright recently slew, have become conscious only within a year that it was departing from them. A deep silence is falling upon them, and a deeper sadness. Their perorations are like dried up springs, all gravel and emptiness. They are almost without hope, and, like so many Narcissus, they his own conscience, for if that is an educated and enlightened conscience it must have been pricking him sharply for his decidedly careless manner of speech about his neighbors.

THE KNIGHTS OF LABOR.

Terence V. Powderly, Grand Master Workman of the Knights of Labor, gives the following account of himself:

"I was born in Carbondale, Pennsy by vania, in January, 1849, of Irish tarents, who came to this country in 1820. These who came to this country in 1820. wania, in January, 1849, of Irish threating who came to this country in 1820. They were Catholics. I was their covening, child, there being four girls, and eight boys in the family. My father being a day laborer, I was sent to school at years of age, and continued at school until I was about 13, when I went to work for the Delaware and Hudson Canal Company, having the care of a switch or work for the Delaware and Hudson Canat, Company, having the care of a switch on one of the railroad branches. I worked at this for several years, and then was employed in the machine shops of the company. I left Carbondale in 1869 and went to Scranton, and found work in the shops of the Delaware, Luckawanna and Western Railroad Company. At night studied drawing and mechanical engineering my ambition then being to become a ing, my ambition then being to become a master mechanic. I was married in 1872. I joined the Machinists' and Blacksmiths' Union in 1870, and was soon elected President. My interest in trade uniona began in 1870."

egan in 1870." Since then he has been actively engaged in the labor organizations, being elected head of the Kuights of Labor in 1878. Ho. has served with great credit for several terms as Mayor of Scranton, Pa. Ho says—"I do not believe in strikes, because I do not think there is any necessity for them. I believe that these troubles can be settled without strikes. The whole matter of the wages system is wrong. So long as one finds it to his advantage to buy labor at the cheanest price, and the other labor at the cheapest price, and the other demands the highest price for it, trouble will come, Profit-sharing is the remedy.
The Kuights of Labor will not allow The Kuights of Labor with no siliquor distiller or brewer, or a liquor seiler, or one whose wife is a liquor seller, to become a member of the order, and I am now striving to prevent liquor drinkers

now striving to prevent index dimensions from j ining."

Mr. Powderly has always been an activa Lish Nationalist, and was elected one of the Vice Presidents of the Land League at the Buffalo Convention. He has since been active in the National League, attending as State Delegate at the Philadelphic Convention. phia Convention.

FAITH ILLUSTRATED.

The patter of little feet on my office floor, and a glad voice exclaiming;
"Papa, I'se come to 'scort you home!" "Papa, I'se come to scort you made known to me the presence of my little six year-old darling, who often came at that hour "to take me home," as she said. Soon we were going hand-in-hand

said. Soon we were going nand-in-nand on the homeward way.

"Now, paps, let's play I was a poor little bliad girl, and you must let me hold your hand tight, and you lead me along and tell ma where to step and how to go."

So the merry blue eyes were shut tight and we began. "Now step up, now down," and so on till we safely arrived, and the darling was nestling in my arms, saying gleefully, "Wasn't it nice, papa, I never peeped once!"

never peeped once!"
"But." said mamma, "didn't you feel afraid you'd fall, dear ?" With a look of trusting love came tha

answer:
"Oh, no, mamma! I had a tight hold
on papa's hand, and I knew he would
take me safely over the hard places."

THE NAME OF JESUS.

Profane swearing seems to be as much a part of everyday life as the use of the language itself. The adorable Name of Jesus is blasphemed everywhere—by men, women, and even children,—by renegade Catholics no less than by infidels, And what is equally true is that it is not venerated as it should be by the faithful in general. Who has not observed this lack of reverence for the Name "above all Names,"—the Name that is pro-nounced with ineff ble solemnity by the angels of heaven, and that causes the de-mons of hell to tremble? Few even uncover or bow their head when it is spoken, It falls on the ears of listening congregait falls on the ears of meaning overtions of Christians as lightly as if they were Turks, and many utter it as carelessly as the name of a companion.

Now that blasphemy is as general, wa should redouble our efforts to honor, and

cause to be honored as much as we can, the name of our Blessed Saviour. We shall be sure to find in it strength and consolation at the hour of death if we honor it during life.

THE THIN CANNOT GAIN IN WEIGHT if they are troubled with dyspepsia, because the food is not converted into the due proportion of nourishing blood which alone can furnish the elements of flesh. alone can furnish the elements of flash. But there is no reason, when this wearing, attenuating disease is conquered by Northrop & Lyman's Vegetable Discovery, why there should not be an appreciable gain in weight, which indeed is usually the case. It is a peerless remedy also for Constipation, Liver Complaints, Kidney troubles, and roots out all impurities from the blood. Sold by Harkness & Co., Druggists, Dundas street.

A Severe Trial.

A Severe Trial. Those who endure the torturing pange

Inose who endure the torturing pangs of neuralgis, rheumati-m, sciatics, lumbago, and similar painful complaints are severely tried, but there is a speedy relief in Hagyard's Yellow Oil as thousands who have used it jyfully testify. It banishes pain and lameness quickly. THE HECTIC FLUSH, pale hollow cheeks and precarious appetite, indicate worms. Freeman's Worm Powders will quickly and eff ctually remove them.

## Catholic Record. LONDON, SATURDAY, MAY 1, 1886.

CALENDAR FOR MAY.

COMSECRATED TO THE BLESSED VIRGIN

inding of the Hully Co.

i. Monle v. Widow

i. Pute V. P. and Conf.

i. John before the Letin Gate.

i. Blacialaus, Bp and Martyr.

i. Blacialaus, Bp and Conf.

ii. Autonium, Bp, and Conf.

iii. Mark Evaugelist. (Apr. 25 ) St. Francis

iii. Mark Evaugelist. Nastens 31, 57, 68, and Conf.

18 M. Mark Evaugelist. (Apr. 25) St. Francis
Jerome, Conf.

19 St. Nereus and Companions, MM.

18 M. Philip & James, Apoeties. (May 1.)

18 John the Silent.

18 M. Athanasius. B. Cf. & D. of C. (May 2.)

18 M. Boulface, Mar.

18 M. Athanasius. B. Cf. & D. of C. (May 2.)

ita, Virgin and Martyr. ay after Easter. Patronage of St. Josephal, Bab'on, Conf.
18 6t. Paschal, Bab'on, Conf.
18 6t. Venantins, Martyr.
19 8t. Peter Celestine, P. and Conf.
28 8t. Bernardin of Sienna, Conf.
21 8t. Ubaid. Bp. and Conf.
21 8t. Ubaid. Bp. and Conf.
21 8t. Ubaid. Bp. and Conf.
22 8t. Ubaid. Bp. and Conf.
23 8t. John Nepomucen, Martyr.
25 4th Bunday after Easter. St. De

Bp. and M.

34 B. V. M. Help of Christians.

35 St. Phillip Norl, Conf.

35 St. Phillip Norl, Conf.

37 St. Mary Magdalen of Pazzi, V.

31 St. Germain, En and Conf. rhillip Norl, Conf.
Mary Magdalen of Pazzi, Vir.
Germain, Bp. and Conf.
of Im. Conp. St. Cyril, Martyr.
Sunday after Easter. St. Felix. 

HOLY WEEK IN LONDON.

Imposing Ceremonies A GLAD EASTER DAY. For the first time the Catholics of London witnessed and assisted at the splendid ceremonial of the Church during Holy Week in the new St. Peter's Cathedral. On every occasion that attendance was invited, as well at morning mass as at evening devotions, the laity responded with an cagerness and fervor, and in numbers never before equalled. On Wednesday evening the office of the Tonebræ, so deeply touching and heartily affecting in its tender and resistless ap peal to penitence, so moving and so com forting in its promise of hope and forgiveness through the merits of the sufferings and death of Christ, was sung with all the mournful pathos demanded by the occasion. His Lordship the Bishop, who presided at the ceremony, was surrounded by the whole of the city and many of the diocesan clergy. On Thursday morning took place solemn Pontifical High Mass and the blessing of the Holy Oils in the presence of a large and devont congregation. His Lordship the Bishop, celebrant of the Holy Mass, was assisted by Rev. Father Brennan, P. P., St. Mary's assistant priest, and Rev. Fathers Bayard, Sarnie; and Heitman, Bethlem; as descons of honor. The descons of office were the Rev. Fathers Walsh, London, and Brady, Woodstock. The clergy of the diocese was largely represented. At the close of the Pontifical Mass the Blessed Sacrament was borne in procession by the Bishop from the main altar through he church to the chapel of the Sacred Heart, where, by the skill, the good taste, and industry of the devoted Sisters of St Joseph, one of the most exquisitely designed and beautifully adorned repositor ies it has ever been our lot to witness had been prepared for its reception. Here haristic Jesus remained through out the day, to be visited and adored by thousands of His faithful children. On Thursday evening the office of the Tenebiæ was again sung, and on Friday morning took place the Mass of the Presanctified. His Lordship presided at the throne, the Rev. Father Walsh being celebrant assisted by Fathers Bayard and Kennedy as deacon and doon. The Pastion was sung with celling and effect by Fathers Dupp. , H man and Brady. On Friday, at 3. p. m., the R.v. Father Kennedy went through the Way of the Cross, a large number of the faithful attending. Again, at 7 p. m, a crowded church listened in earnest silence and with heartiest devotion to a feeling discourse on the Passion delivered by Rev. Father Tiernan, followed again by the Way of the Cross read by Rev. Father Walsh. On Holy Saturday the lengthy and imposing ceremonial of the day was carried out to the fullest detail by the Cathedral clergy. (1), Sligo Co. (2), Sligo Borough, Tipper-But, earnest as was the observance of Holy ary (1), Tyrone (2), in all twenty four by Week, it is Easter day of this year of grace 1886 that will be especially remem-bered in the city of London. At the first out by enemies of repeal—accept mass, celebrated at 7 a. m, there was in the case of the borough of a very large number of communicants,

Rev. Mgr. Bruyere, V. G., and the Rev. Father Tiernan. The Rev. Father Walsh was the celebrant of the day, assisted by the Rev. Fathers Coffey and Kennedy, as deacon and subdeacon respectively. The sermon of the day was preached by His Lordship the Bishop, who, after reading the gospel, delivered one of his most able and convincing discourses. The sermon was admitted by all who heard it to have een one of the finest delivered by His been one of its innest delivered by his Lordship for many years. Luminous, closely reasoned and convincing, the ser-mon appealed to heart and satisfied reason. We are safe in saying that it produced an impression never to be affaced.
At 3.30 p. m. His Lordship celebrated solemn Pontifical Vespers. The feature of the beautiful service was the singing of the beautiful service was the singing by the sanctuary beys, who, although their training was brief, acquitted themselves with admirable correctness. At Vespers and at Mass Dr. Carl Verrinder presided at the organ, winning new laurels in the profession of which he is so distinguished an ornament. Under his skilful hand that magnificent instrument speaks the language of the Church with a harmony that entrances, a suavity that charms and a joyousness that overwhelms the soul. St. Peter's choir was, needless to say, fully equal to the occasion throughout the week and on Easter day. The Rev. Father Kennedy, who had charge of the ceremonial for the week, acquitted himself of his arduous and complex duties with a skill and a kindliness that did him

#### THE REPEAL MOVEMENT.

Rejection of O'Connell's Motion by the Imperial Parliament.

O'Connell Dies, but the Good Cause Lives On. II.

At the general election held in Decem-

ber and January, 1832 3, the question of repeal of the union formed a powerful factor in the contest. But the Catholic electors of Ireland had been robbed of more than half their power by the abolition of the forty shilling franchise and they suffered all the weakness of unpracticed strength. They had just nerged from the state so graphically portrayed by Shiel: "We are still the inderlings of Orange domination. Our penalties and disqualifications are still upon us; and in lifting up our arms we feel the heaviness of the fetters which we cannot long sustain in the attitude of triumph. They draw us down again and weigh us to the earth." Under a restricted franchise, and under landlord intimida tion, the Irish people faced the polls in 1832 3. The Catholics returned at this election were but twenty-eight in num-

Der:
Carlow CoWalter Blackney
ClonmelDommack Ronayne
Cork CoFeargus & Connor
Cork CityDaniel Callaghan
Cork City Herbert Baldwin
Drogheda Andrew Carew O'Dwyer
Dablin CoChristopher FitzSimons
Dublin CityDaniel O'Connell
Dundalk
Galway Andrew Henry Lynch
Kerry
Kildare Richard More O'Farrall
Kilkenny CoWilliam Francis Finn
Kilkenny City Richard Sullivan
King's CoNicholas Fitzsimons
Limerick City William Roche
Limerick City David Roche
LouthThomas Fitzgerald
LouthRichard M. Bellew
MeathMorgan O'Connell
QueensPatrick Lalor RoscommonThe O'Connor Don
New RossJohn Hyacinth Talbot
TipperaryRichard Lalor Sheil
TraleeMaurice O'Connell
Waterford CoJohn Mat. Galway
" CityHenry Winston Barron
YoughalJohn O'Connell
Of these gentlemen all but Meser
O'Farrell and O'Reilly were in favor of the
repeal of the Union. The results of the
election show how strong was yet Protes

ant ascendancy in Ireland. Of the 105 members to which that kingdom was then entitled in the Imperial Parliament, 40 were returned by acclamation :

Youghal. John O'Connell Kerry. Charles O'Connell "Frederick L. Mullin

The Unionists carried the seats for Ar magh County (2), Athlone, Bandon, Cavan (2), Down, (2) Downpatrick, Dungannon, Dungarvan, Enniskillen, Fermanagh (2), Lisburn, Londonderry (2), Roscommon acclamation. The contested elections in Newry, where Lord Marcus Hill (Tory) as there also was at 8.30. At received 467 votes against 404 cast for IO.30 began the High Mass, coram Pontifice Denis Maguire. In Munster the contested His Lordship was assisted by the Right elections resulted as follows:

		96
	ure Co.	
	MacNamara William N. (R.)854 O'Brien Cornelius (R)347	
8	Macdonell992	t
	Butler140	2
20	Btawell Col. (U)	
95.	Cuthbert75	0
Ck	Nonayne D. (R)227	3
96	Bagwel!204	ε
Co	ork Co. O'Conner Puergne (R) 1681	U
	O'Connor Feargus (R)	ı
	Bernard Lord960	b
	Morris	
Co	ork City Callaghan Daniel (R)1984	1
	Beldwin H. (K)1991	E
	Newenham	1
E	onis.	ŀ
	MacNamara F. (R)18	ı.
Li	Bridgman H17	ı
	merick Co. Fitzgibbon Richard (U.)	1
	O'Grady Standish (U )	1
	MacCarthe 701	ľ
Li	Imerick City.	ľ
	Roche David (R)1,139	L
	Vereku	I.
	allow.	ŀ
	Jephson C. D. O. (U.)215	1
W	Daunt W. J. O'Neill205	I
	Galway John M. (R)384	١
	Galway John M. (R)	I
W	aterford City.	ı
	Barron Pierce (R.)	1
	Hays Roger452	۱
	Wyse Thomas372	1
	In Leinster the contested seats were :	1
-	Wallace Thos. (U)657	1
	Wallace Thos. (U )	1
628	Kavanagh Thos473	1
C	Carlow Town.	1
	Vigors W. A. (R.)	1
I	Oublin Co	İ
	Fitzsimons C. (R.)	
	Hamilton G. A777	İ
١,	Brabazon Lord442 Dublin City.	
1	O'Connell D. (R.)	i
1	Ruthven E. S. (R.)3,145	3
1	Rich Sir George	B
] ]	Dublin University.	
1	Dublin University.         1 304           Lefrey Tnos. (U)         1,290           Shaw Frederick (U.)         1,290	
	Crambion F. C 420	
1	Fonsonby Hon. J 390 Dundalk.	
1	O'Reilly Wm. (U.) 167	
1	Jocelyn 128 Kildare Co.	
1	Ruthven Edw. (R) 262	
1	O'Ferrall R. M. (U)	
1	King's Co.	
1	Fitzsimon N. (R)	
1	Bernard Hon. F 460	3
	Longford Co. Forbes Lord (U.)	30
1	Leftoy Anthony (U.) 560	
1	White Luke	
1	Portarlington.	
-1	Gladstone Thomas (U)	
1	Queen's Co.	
1	Lalor Patk. (U )	
1	Coote Sir Charles C. (U) 695 Gale	
1	Dunn	
1		
-	Nagle Sir Richard (R.) 381	
	Lambert 159	
	Wexford Co.	
	Carew R. S. (U)	
	Rowe746	
	Wicklow. Howard Ralph (U)609	
	Grattan James (U) 601	
	Acton Major	
	The Connaught seats were thus co	n.
	tested:	
	Galway Co.	
	Martin Thos. (U)	
	Burke Sir John	
	Blake Col. J480 Galway City.	
	Lynch A. H. (U)	•
.9	McLaughlin L. (unseated)	
ne	Leitrim	

Clements Lord (Ú)... Clements J. M...... On the 22ad of April, 1834, O'Connell brought forward in the Imperial Parliament the question of Repeal. After a week's well-sustained debate the vote was taken; for repeal 38; against 523. Of the Irish members present 55 were against and thirty-five for repeal of the Union of 1801-a large parliamentary majority indeed, the numerical weakness of Ireland's representation considered. The overwhelming rejection of the Repeal proposition had the effect of postponing Parliamentary action in the matter for several years; not that it was by any means abandoned or lost to view by the Liberator. The establishment of an Irish Parliament was his first, last, and only governing thought. In giving a fair trial to the Melbourne administration he was actuated by a sincere desire to serve Ireland, by securing for the Catholics of that country a share in the judicial and administrative appointments from which, for more than a century, they had been rigidly excluded. After wringing from the British Legislature a Bill for Irish Corporate Reform that forever swept away legalized Protestant Ascendancy from the city and

town councils of Ireland, O'Connell resolved on reviving the Repeal agitation. His motto now was "Agitate, agitate, agitate." In 1840 he came from London to Dublin for the purpose of forming a new and powerful Repeal Association. He proclaimed it the "Loyal National Repeal Association of Ireland," rhich pledged itself never to dissolve Union was repealed. Alss for the impotency of human pledges, the hortsightedness of human colculations! A calamity so appalling as to stand with-out parallel in history was in a few brief ears to dissolve the association and cast reland once more into the hopelessness of despair. In a speech to his newly-founded association in July, 1840, the Liberator, referring to an address and subcription received from the operative ful proof of the genuine feeling of Irishwhich exists amongst this useful ody of men, who now come forward to eert their rights-their free born rights. O, sir, a country producing operatives pable of uniting in this manner deserves better fate. I don't like to take an oath, as I respect the sacred name upon which we call, and the solemnity of such a proceeding; but I now declare in the face of heaven, from this day forward, never to look for anything for this country but a repeal of the union (immense cheering, which lasted for several minutes). Sir, I cannot put this paper out of my hand without telling you how much I feel. No all he loved. To Rome, to Rome he document I have ever read affected me so much. It is admirably written, well and powerfully conceived." Next came the nonster meetings, the most prodigious die. Not so God willed that it should be. gatherings the world ever saw. The agitation rose to a fever heat, the government way; "to rest a little," he said. The saw that either of two courses only were open for its adoption-the concession of hand. On the 15th of May, 1847, all was repeal, or the suppression by force of the over-the 'Irish Liberator' was no more. movement headed by O'Connell. The Gloomy end to a great career! Concurbold step of arresting the Irish leader was thereupon taken. His arrest, illegal, and even before the first shadow of famine fell his condemnation, infamously unjust, vir- upon the scene a catastrophe was inevittually killed the movement. Meantime his parliamentary strength was fast declining. At the simulacrum of an Irish parliament over which he presided in Dublin, in 1845, he was surrounded by Dublin, in 1845, he was surrounded by nineteen members only of the House of Commons. Their names deserve place in the memory of Irishmen :

Maurice O Connell, M. P. for Tralee, John O'Connell, M. P. for Kilkenny. Sir Valentine Bleke, M. P. for Galway James Keily, M. P. for Limerick, Caleb Powell, M. P. Co. Limerick Morgan J. O'Connell, M. P. for Kerry. Robert Dillon Browne, M. P. for Mayo. Edmund Burke Roche, M. P. for Co.

Cork.
Nicholas Maher, M. P. for Tipperary.
Pierce Somerset Butler, M. P. for Kil-John O'Brien, M. P. for Limerick. Mark Blake, M. P. for Mayo. Cornelius O'Brien, M. P. for Clare.

J. P. Somers, M. P. for Slige.
John J. Bodkin, M. P. for Co. Galway.
James Power, M. P. for Co. Wexford.
Hewitt B.idgman, M. P. for Ennis.
Hon. Pierce Butler, M. P. for Co. Kil-

kenny. Martin J. Blake, M. P. Galway.

Properly speaking O'Connell never had Properly speaking O'Connell never had a real Irish Parliamentary party. Many, finding it convenient or profitable to give the was indeed incapable. The famine he was indeed incapable. The famine put back the cause he had at heart the Repeal pledge, did so, but few, however, who got into parliament on that cry, were sincere to the purpose or to the leader of the Repeal movement. The race for preferment among Irish politicians was as yet too acute to permit that distociation complete and sincere from the two English parties necessary for Irish success. Had O'Connell not then been so far advanced in years, he might have succeeded in forming a party such as that now led by Mr. Parnell. But he was old, depressed in spirit, weakened in body, and the awful shadow of famine was over the land when he inaugurated the Repeal movement, which besides, received a staggering, if not deadly blow from his unavenged arrest. In 1845 the repealers adopted a declaration of Irish rights, in which, among other things, it was resolved that "we deem it our duty to record a solemn pledge that corruption shall not seduce, nor deceit cajole, nor intimidation deter us from seeking to attain for Ireland the blessings of self government through a national legislature, and we recommend that the fol-lowing pledge be adopted and signed We, the undersigned, being convinced that good government and wise legislation can be permanently secured to the Irish people only through the instrumentality of an Irish legislature, do hereby solemnly pledge ourselves to our country and each other, that we will never desist from seeking the repeal of the Legislative union with England, by all peaceable, moral and constitutional means, until a Par-liament be restored to Ireland." The pledge was signed, but its fulfilment was reserved to our own generation. O'Connell's association was unable to bear the fury of the famine or resist the influence of dissension. In 1846 the Loyal National Repeal Association lost forever its power for good, though it did retain a certain power for evil. Mr. T. P. O'Connor, M. P., draws a correct though heart rending picture of the Ireland of the famine : "Thus the Repeal party broke

failed; constitutional agitation had produced a gang of acoundrels who were ready to sell themselves to the highest bidder. Ireland, starving, plague-stricken, disarmed, unrepresented, lay at the mercy of the British government and the Irish landlords." His country's calamities and repose abroad, and met death at Genoa.
"The Liberator of Ireland," said Wm. H. Seward, "sank to rest in the cradle of Columbus." "The famine of 1846-7," writes A. M. Sullivan, in New Ireland, "swept the land like a storm of destruction. At such a moment epolitical, agitation or political organization would be as much out of place as among the terrified occupants of a raft, or the victims in a house on fire. The wild scramble for life, for mere existence, overmastered every other purpose. It seemed as if society would be resolved into its first elements. Aghast appalled, O'Connell gazed on the ruin of the cause—the destruction of the people he had given his life to serve. In the ageny of his soul, he flung himself into one supreme effort to save them. No more he thundered defiance. He wept, he prayed, he cried aloud, 'O God! Thy faithful people perish!' The struggle was too much, the great heart and the grand brain gave way. Mournfully, despairingly the old man sank into the tomb. He had lived too long : he had seen the wreck of would bend his way; he would see the successor of St. Peter, and visit the shrines of the Apostles before he might At 'Genoa the superb' he halted on the attendants saw that his great rest was at rence of fatalities! One can now see that able." Of Ireland, famine-stricken, perishing, depopulated, Aubrey de Vere sung The crown of thorns. Preach thou that cross thou bearest!
Go forth! each coast shall glow beneath thy tread!
What radiance bursts from heaven upon thy head?
What flery pillar is before thee borne?
Thy loved and lost! They lead thee to thy

morn! They pave thy paths with light! Beheld by men Thou walkest a shade, not shape, beneath a walk on, work on, love on; and, suffering, "Give me more suffering, Lord, or else I

The good seed sown by O'Connell wa nowever, notwithstanding the blight, the famine, and the sorrow of his dying days, destined to bear good fruit. We are now reaping the harvest of O'Connell's sowing By constitutional methods, and by constitutional methods only, he had achieved Catholic emancipation. By constitutional methods, and by constitutional methods only, in his agitation for repeal, he proved to the world the irresistible strength of a united people. He refused even in his darkest hours of gloom to despair of his fully twenty years. Another nation might have been crippled for ever by such a catastrophe. But neither sword, nor famine, nor pestilence, has been able to subdue Ireland's determination to be governed by Irishmen, and by Irishmen only. O'Connell's agitation for repeal kept alive this national spirit, and paved the way for success. Every success of recent years is in a measure to the Liberator to be ascribed. Catholic Ireland ne emancipated, and without that emancipation no national advancement could have been made. Political disenthrallment is the necessary outcome of religious emancipation. Hence the success of Parnell is the crowning glory of O'Connell's earlier triumphs.

AN ORANGE SCHOOL BOARD. The Toronto Board of Education consists of, we believe, eighteen Orangemen, and six gentlemen, who are, of course, not Orangemen. The Orange majority, intent on making political capital, has voted condemnation on the Book of Scripture essons adopted by the Department of Education. The Orange trustees wish to plained make the public believe that this book of Scripture lessons was gotten up for the benefit and interest of the Catholics. Nothing could be really further from the truth. The Minister of Education, it is true, did his utmost to make the book as little objectof the Prime Minister, who was deeply tionable to Catholics as possible. But it was the work of a special revising committee composed of the following gentlemen : Revs. Provost Boddy, Dr. Sutherland, Archdeacon Boddy, Dr. Powis, Dr. Dewart, Dr. Burton, Dr. Lang and Mr. it would be admitted that the Church of Hamilton Cassels.

It must be, therefore, a thoroughly orthodox Protestant work. But this is not enough for the Toronto Orangemen. They want an offensive aggressive Protestant-ism. They want the Minister of Education to play the despot and force Protestantism

and they, therefore, sigh and clamor for a "No Surrender"man in this Department. A Parkbill or a Merrick might suit them,

ing:

What did Dr. Potts say at that grand meeting a few weeks ago? "Keep to that Bible. What do Home Rulers want to do—to do away with that Bible?" He then gave utterance to the following per-oration, delivered energetically at the top of his voice:—"When that book—read it well to our children—grand old fiag—that grand book carried on the 12th of July—do with our children—never see the day." He hoped that the text books would be "withdrawn and fetched into the Secretary's office."

CHURCH AND STATE IN BRITAIN. The question of disastablishing and disendowing the Anglican Church in Wales has of late received serious attention in thinkir g circles in Britain. The Welsh, as a people, are strongly opposed to the maintenance of the establishment. They never took kindly to this ill-begotten institution, but when it was forced on them, when they were robbed of the Catholic faith, they submitted in sullen silence to the decrees of the law and took to non-conformity in belief and practice The dissenters—as all Protestant sectaries outside the pale of Anglicanism are called have always been numerous in Wales. They were in former times subjected to grievous hardships and even persecution on account of their non-conformity to Anglican tenets and practice, but still held out to their own way of thinking. A debate took place some weeks ago in the British House of Commons on the subject of disestablishment in Wales that merits more than passing attention. Our esteemed city contemporary, the Advertiser, speaking of this debate, gave us some interesting information. Said the Advertiser :

The discussion on the established Church in Wales has led to the considera-Church in Wales has led to the consideration of the strength of the various denominations that compose the Welsh population. It would seem that the religious bodies in Wales consist of the following numbers: Congregational, 253,000; Church of England, 217,000; Baptist, 144,000; Wesleyan Methodist, 78,000; Roman Catholics, 50,000; Primitive Methodist, 17,000, and other denominations, 8,000. The total population of Wales is 1,343,000, so that the Established Church constitutes about one-sixth of the entire population, and there can be no more reason for its continuing to be supported at the expense of the State under these circumstances than there was years ago for its maintenance in Ireland. There is no reason why the 217,000 people should not support the ance in Ireland. There is no feason why the 217,000 people should not support the clergymen of their own religious faith in the same way that those of other denomin-ations are compelled to do. It is certain that the days of church establishment in

We have before us a summary of the debate in the Commons on Mr. Dillwyn's motion : That as the Church of England and Wales has failed to fulfil its professed population, its continuance as an Estab lished Church in the Principality is an anomaly and an injustice which ought no longer to exist.

The hon, gentleman said that this motion would, he thought, commend itself to the large majority of the Welsh people, who concurred with him in saying that, whatever might be the case in England, the Church of England was not the National Church of Wales.

Mr. Richard, who is, we believe, a Non-

Conformist clergyman, seconded the motion, contending that the Church of England was not and never had been the Church of Wales, and had never discharged its function as affording the means of religious education in Wales,

Mr. Albert Grey then moved as an amendment the omission of the last words of the motion, from the word "population" to the end, and the insertion of the following:

"This house is of opinion that the time has arrived for introducing without delay into its (the Church of England's) organ-ization such reforms as will enable it to adapt itself more efficiently to the religious needs and wishes of the Welsh people."

Mr. Greended the evils comot call for the drastic measur stablishment proposed, but were on is of removal by means of internal reforms in Anglicanism itself. Sir William Harcourt, Chancellor of the Exchequer, was the spokesman of the government. He regretted the enforced absence interested in this question, and said that if separate institution he should have regarded the case made out on behalf of the resolution as unanswerable, but he thought England in Wales was so much an integralpart of the Church of England at large that it was impossible to raise the question as to disestablishment in Wales without raising the whole question. The position taken up by the Prime Minister had been up, and Ireland was left without an advo-cate in Parliament. The ruin and help-lessness of the country was now complete. bowever, the pliant tool they would wish, that it was not the intention of the Govcould not assent to the passage of this and pub resolution without being prepared at an early period to propose legislative action upon it. Under the circumstances he was and con tances he was lieges not able to give his support to the motion.

The house then divided on the question whether the words proposed to be left out by Mr. Albert Grey should be omitted, and there voted for the omission 241,

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inserted by Mr. Grey should form part of the motion, and the house divided for Mr. Grey's amendment 251-against aggera 152. The main motion as amended was then put and lost-for 349, against 46. figures tell this tale. No halfhearted measure will meet the demands of the Welsh people. Nor will the House of Commons permit itself to be beguiled by such milk and water propositions as that of Mr. Albert Grey. The issue is plain—disestablishment or no disestablish all the We believe that the Church, not only in Wales, but in England, is doomed, and while we have no more regard for Protestant sectaries outside than we have for those inside the Anglican establishment, we do trust that the connection between Church and state in England will soon be a thing of the past. There appeared the St. Louis Globe-Democrat, of March 21st, an interesting article from the pen of Adam Badeau, wherein he discusses Church and State in England with a truly piquant accuracy. The Church of England is, he says, the Church of the upper classes, doing what-ever it does for the people as their superior. Part of the paternal system, it assists, he thinks, in governing the masses as a father does his family. Perhaps, suggests Badeau, one should rather say it is a elic of feudalism, and, like the army, still officered exclusively by the gentry. Its advocates boast that it maintains a gentleman in every parish, and no more potent engine exists, in his estimation, to uphold and supplement the aristocracy. The parson and the squire, like the nobleman and the prelate, are all on the one side. The Anglican church, itself a creature of the State, inculcates submission and deference to whatever else is established, instructing the people to order themselves lowly and reverently towards "their betters" and aspire to nothing higher than the state in which they find themselves. "The Church in England is," Badeau sets forth, "established by law. It is founded, not on the principle of divine authority, like the Church of Rome, but on the decrees and decisions of Parliaments and courts. Its head is not the Vicar of Christ, but the Queen. It is not, like our Protestant sects of every denomination in America, a voluntary association based on the con-sent of those who compose its communion; it is imposed on the people of England by the aristocracy, of which it is a component part. Originally "established" by Henry VIII, because he wanted to shift his wives, it remained a monument and instrument of royal authority until the Lords usurped the place of the King in the English system, and then it adapted itself to the change and became the bulwark and appurtenance of the aristocracy, which it still remains.

The writer in the Globe Democrat gives

us a clear insight into the modus on of the disposal of benefices in this model establishment. He tells us that the power of appointing the clergy is a piece of property commonly attached to the land and the incumbent of a living is usually appointed by the squire or some neighboring nobleman, in whose family the privilege descends like any other inheritance. The greatest miscreant in life, or infidel in balief, may, if he owas the land, appoint the clergyman. If a child inherits, the guardian sometimes exercises the right; and, worse yet, the right may be sold. The succession to a wealthy piece of preferment is often disposed of years in ad vance. You may read in the Times, in this year of our Lord, advertisements of advowsons, as the right of patronage is called : the "cure of souls" for sale. Often the notice mentions that the incumbent is old, and the property is so much the more valuable, for the succession will be speedier. Then the advowson fetches a higher price.

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Even a Jew who owns the property may present the priest to a Christian Church and the Church is obliged to receive him. I knew a wealthy Jewish Baronet who bought an old estate and was not contented till he had secured the advowson, which had been sold away from the property. He chuckled over his purchase and his privilege. A Catholic, he said, could not present to a living; the laws prohibit that outrage on the Protestant Church; but the preposterous supposition that a Jew could possess the prerogative had never been entertained."

Is it any marvel that a Church such as

and public conscience? The marvel is that it has so long been allowed legal existence. and continued in the possession of privileges so grossly and so scandalously abused. Much of this is due, we believe, to the superiority of its clergymen in education, manners and even morals over the dissenting preachers.

THE TABLET ANSWERED BY LORD ASHBURNHAM.

If any one think that we in aught exaggerated in our statement of the 10th of April, that English Catholics were, as a body, worst and most persistent enemies of Ireland, let him read the London Tablet, their organ, of the very came date :

their organ, or the very same due:

The Tablet says: "Mr. Gladstone has brought in a bold bill, and a bill that spells secession. It was a strange sight, surely, of this old man pleading before the House, close ranked and pale with passion, that all the beliefs of his life were wrong, and all the beliefs of his life were wrong, and all the beliefs of his life were wrong, and calling upon the nation to divide its strength. Now, at the end of his days, when his race is nearly run, this hero of a hundred fights is left in his loneliness and faced by the men he has made. But the change has been with him and not with them. Mr. Gladstone had never a word on Thursday night to justify, defend or excuse the course he has taken in suddenly flinging in his lot with those who worked so long and so persistently to undo that union which a long line of English statesmen have held it the service of their lives to guard. Abandonment of the comlives to guard. Abandonment of the com-mon Parliament for the three peoples is a needless and mischievous concession to that craving after national and visible eparateness which makes he our difficulty with Ireland.

We regretfully alluded to the illogical nd indefenceable position of English Catholics as a body to ward Ireland, and still more regretfully cite the Tablet in support of our statement. We always allude with pain to racial differences, especially be-tween Catholics, but the English are a frank people, and the relations between English and Irish Catholics ought not, and will not, we feel persuaded, suffer by plain, honest and fearless discussion. In putting the Irish side of the case we will use no words of our own. We are supclied with an abler, more succinct and telling exposition of the Irish Catholic case than any we could supply. It is from the pen of an English Catholic peer Lord Ashburnham, who does honor to his order, his country and his race. In answe to the statement that the Irish people are so naturally and incurably disloyal that it would be dangerous to entrust them with the powers of self-government, he says:

"To this I am able to reply by so positive a denial of the premises, as to dispense me from the not very arduous task of disputing the inference. I deny that the Irish people are disloyal. I maintain, moreover, that they are pre-eminently loyal, and I affirm that all their most cruel sufferings have been brought upon them by their loyalty to just and holy causes which English disloyalty had betrayed and abardoned. They suffered under Cromwell for their loyalty to Charles I.; they suffered under William of Orange for their loyalty to James II; and they their loyalty to James Ir.; suffered for centuries under successive lawful and unlawful English rulers for their loyalty to the Catholic faith. Catholics may differ among themselves as to the justice of the two former causes, and must differ from Protestants as to the defiled the annals of humanity, ought forever to exonerate them from the charge of innate and incurable disloyalty. The of innate and incurable disloyalty. The noble lord then reminds the Catholics of England that if there be in the world one body of men which less than another has a right to traduce Irish loyalty, it is most assuredly the body of English Catholics. There are a few who can look back to a long line of ancestors faithful to their God and to their king, but most of us descend from forefathers who deserted their God to follow false prophets, and who drove their king into exile that they might be free to fawn at the feet of a foreign usurper; and what have we done our selves to qualify us heroes or confessors? When we shall have shown the lamps of our own faith unextinguished after one When we shall have shown the lamps of our own faith unextinguished after one gust of persecution, we may claim equality with those who have kept theirs burning through the storms and tempests of ages. When our allegiance shall have come out unblemished from the fiery furnace of revolution, it will be time for us to offer lessons in loyalty to the Irish people."

He then proceeds to say to his Catholic fellow-countrymen that meanwhile "it becomes us to be modest, remembering that the circumstances under which we have crept back unmolested into the bark of Peter are calculated to recall a familiar

have crept back unmolested into the bark of Peter are calculated to recall a familiar fact of natural history rather than any example recorded in the lives of the saints. Lord Denbigh has declared that the Irish people require to be taught to render to Caser the things that are Casar's, and to God the things that are God's. I believe that there are no people in the world more unfit than ourselves to give such instruction, and few who need it less than the Irish. I know at least that they have never betrayed God at the bidding of Irish. I know at least that they have never betrayed God at the bidding of Cosar, normurdered Cosar at the bidding

of a mob.

Lord Denbigh has also called upon the shepherd or the shepherd's dog."

Even a Jew who owns the property may present the priest to a Christian Church and the Church is obliged to receive him. I knew a wealthy Jewish Baronet who bought an old estate and was not contented till he had secured the advowson, which had been sold away from the property. He chuckled over his purchase and his privilege. A Catholic, he said, could not present to a living; the laws prohibit that outrage on the Protestant Church; but the preposterous supposition that a Jew could possess the prerogative had never been entertained."

Is it any marvel that a Church such as this has lost its hold on the public heart

question its efficacy beyond the bounds of my own reason.

By all means, says Lord Ashburnham, let those who agree with Lord Denbigh pray for the advent of this legion of Tory Saints, let them even go further and ask that angels may be sent down to serve as "harbingers" to the Primrose Lesgue. For my part I crave no such supernatural assistance. I am content to take the bishops and clergy of Ireland as they are; I am satisfied with the time honored credentials which they bear; and I require of them no certificate of premature canonization. For aught I know, there may be some among them whom the Church may, in due course of time, be proud to recognize as having merited the palms of sanctity, but it is enough for me to thank heaven that the days are past when English Catholics might have been able to join with Irish Orangemen in conferring upon these holy men the crown of martyndom. I have now concluded my task, and have only to add that, much as I rejoice to see the dawn of a brighter day gilding the prospects of Ireland, my joy is diminished by the knowledge that it is not shared by others, far worthier of it than I, who do not yet descry its cause. I cannot hope that my feeble words will prevail with by the knowledge that It is not shared by others, far worthier of it than I, who do not yet descry its cause. I cannot hope that my feeble words will prevail with them, but I firmly believe that their blindness is only temporary, and that their eyes will soon be opened to the manifest and marvellous mercy which, after all the barbarous cruelties and vile injustices indicted by England upon Ireland, appoints us to be the active instruments of reparation instead of condemning us to be the passive victims of expiation, and permits us to work out for ourselves an honorable atonement, instead of sternly bidding us to stand aside, in abashed and powerless consternation, to let the justice of God pass by."

These are noble sentiments, becoming a These are noble sentiments, becoming

> brotherhood substituted. THE LOYALIST FLUNKEYS DIS-TURBED.

The city of Ottawa, while containing many good people in its limits, is afflicted with a larger number of cranks, flun keys, lackeys, and lick-spittles than any place of its size on the continent. The seat of government, with all its treasons, strategy and spoil, has brought them t that one spot-and there they are as thick as bees in a swarm. We do believe that, were the Marquis of Lansdowne to invite the "Loyalists" of Ottawa to prostrate themselves on some given day before the simulacrum of royalty at Ottawa, the Riot Act would have to be read, and the Governor General's Foot Guards, as we believe they term the armed chivalry of our metropolitan city, called out to preserve the peace. The weaker flunkeys had certainly better have a care that they were not trampled under foot by their more muscular brethren in the rush to do homage to shadowed royalty. Any one who knows Ottawa is well aware that the flunkeys are ever ready for a sensation. It fills them with delight to find a fellow citizen "disloyal" after their way of viewing loyalty and dislovalty. It does appear (horrible dictu), that at the last St. Patrick's day must differ from Protestants as to the sanctity of the last, but I challenge any sanctity of the last, but I challenge any Catholic or Protestant to deny that the fidelity with which the Irish people adhered to the three, through some of the adhered to the three adhered to the three adhered to the adhe concert in that city "God Save the to break his agreement with the parties that employed him, and favor (!) the suditory with this manifestation of loyalty in music, wherefor he was promptly called to task by Mr. MacCabe, president of the St. Patrick's Literary Association, by which body, he, (the bandmaster,) was employed to do and agreed to do their will, Metropolitan Loyalty was offended at Mr. MacCabe's just, manly and fair-minded course. Its indignation had to find vent in an anonymous letterfavorite refuge of Ottawa's sycophants,

rib-stabbers and lick-spittles-and in the Ottawa Citizen, organ of the red-hot no. Popery loyalists : Popery loyalists:

SIR,—There is a report in circulation that at the conclusion of a concert recently given by the St. Patrick's Society, the band of the Governor General's Foot Guards, which was in attendance, having played God Save the Queen, the bandmaster, Mr. Bonner, was reprimanded for so doing by Mr. MacCabe, the headmaster of the Normal School. If the above mentioned export is untrue it is only fair that of the Normal School. If the above men-tioned report is untrue it is only fair that Mr. MacCabe should have the opportunity of clearing himself: if, on the other hand, it is correct, Mr. MacCabe is out-Heroding it is correct, Mr. MacCabe is out-Heroding Herod, in reprimanding the bandmaster of one of Her Majesty's regiments for performing the national air, and the attention of the Ontario Government should be drawn to the case. It is hardly desirable that the education of the youth of this country should be entrusted to a man who thus airs his disloyal ty.

Mr. Bonner's duty at this point was to our mind very clear. He should have come out like a man and stated the real facts of the case, and thus exonerated Mr. MacCabe from the odium of charges at once false and groundless. As he did not, however, do so, but joined in the effort to place Mr. MacCabe in a false position, we are glad to see that Mr. MacCabe undertook in good time, not his defence, for against the charges made no defence was necessary, but the plain statement of the facts of the case. Mr. MacCabe puts the matter very clearly :

Mr. Bonner in one of the statements made in his letter gives away the whole matter. "He (Mr. MacCabe) informed me that I should not have played God Save! Ottizen.

question its efficacy beyond the bounds of the Queen ; that I should have played a relection as indicated by the programme."

Precisely. This is my contention all along, that the selection should not have along, that the selection should not have been omitted. I come now to the latter part of Mr. Bonner's letter. There he is in fault. I am glad that Mr. Bonner put in the awing clause "to the best of my recollection." For I can assure him and the public that his recollection is very much astray as to my reference to what that he had a travely less at prayious concepts. The took place at previous concerts. The fact is, when I called Mr. Bonner aside, took place at previous concerts. The fact is, when I called Mr. Bonner saide, he was in very bad temper, how caused I know not, and I do not wonder that he has forgotten the exact words I used. In referring to the manner of closing previous concerts, I could not say "It was not played last year," because I was not present at the close of last year's concert; and I can not even now say how that concert closed. What I did say is exactly the following: "I am sure it was not played last year for the purpose of excluding the selection of Iriah airs announced on the programme." I now say, once for all, and in the most emphatic manner, I did not find fault with Mr. Bonner for playing "God Save the Queen," as such, but simply for leaving out what he had undertaken to play, and the music for which was actually open before the orchestra. I come now to the fourth point in the correspondence; and that is the action of the military authorities in this matter. Suppose, for the sake of argument, I did reprimand Mr. Bonner for playing "God Save the Queen," in what way would I be responsible to Major, Macpherson or the president of the Band Committee? What did they propose to do with me in that event? I have been called before the bar of public opinion. Is not this enough? I think I have given a astisfactory evaluation. dent of the Band Committee? What did
they propose to do with me in that event?
I have been called before the bar of public opinion. Is not this enough? I think
I have given a satisfactory explanation,
one that will be accepted by all fairminded men. A petition for my removal
from the position I have the honour to
occupy has been, or perhape is, in circulation in the city looking for signatures. Is
not this enough? I am to be cited before
the Minister of Education. Is not this
enough? If not, is there not a civil tribunal before which to cite me? Did they
intend to try me by court-martial? Are
we under martial law in this city? In
the public press I have now fully met all
the charges made against me; and I am
prepared to meet them before any tribunal to which I am properly accountable;
but I am not going to submit to any Star
Chamber investigation or drum-head
court of enquiry. Catholic nobleman and a Catholic legislator. With a few more Lord Ashburnhams the unfortunate ill-feeling between English and Irish Catholics would be soon removed and the good will of Christian

ourt of enquiry.

The fact of the matter is, that while Mr. MacCabe did his duty by the society of which he was the presiding officer, Mr. Bonner broke his agreement. The principal of the Ottawa Normal School is too good a citizen to need defence from the "loyalist" bigots who have conspired to injure him and menaced him with loss of the position he so well fills. Mr. MacCabe comes out of the discussion greatly strengthened. We are glad to learn that the St. Patrick's Literary Association has sustained the course of their late president. At all Irish gatherings deserving the name, the grand national hymn, "God save Ireland," is sung at the close, and no fitter termination of an Irish entertainment could be found. This and no other is Ireland's national anthem.

BALLYKILBEGS CANADIAN CON-TINGENT

The Orange member for South Belfast in the Imperial Commons, recently inter-viewed by the Pall Mall Gazette on the question of Home Rule for Ireland, vomted forth fire, brimstone, and terror. His heart is full of civil war, he wants another battle of the Boyne, and sighs crown into the waters of that historic

stream.

"I meet continually," said he, "with men who say, 'If we believe in the danger of civil war we would oppose Mr. Gladstone; but we don't.' I tell them they are mistaken; I said twelve years ago, on Mr. Butt's motion, in March, 1874, that any attempt to promote a separate parliament would produce civil war. The other day when I was at Ballykilbeg, a hundred men assembled to confer as to the best kind of arms they should secure, and I was to consult with some military gentlemen in England on the best means of defence. We have not collected arms as yet, except in a few instances, because we don't believe that the people of England, when they are thoroughly aroused to a don't believe that the people of England, when they are thoroughly aroused to a complete understanding of the matter, will permit their fellow-loyalists in Ireland to be dealt with in the way proposed."

But the following is the choicest portion of the interview, and will be read everywhere in Canada with heartiest amusement.

"We received the other day a resolution in which two hundred thousand Orangemen in Canada pledged themse'ves to come to our in Canada pledged themselves to come to our aid: but as to prospects of help from England, Scotland or elsewhere, I cannot at present give viewhere, I cannot at information. The fact is, the lie idea has not yet been serie bodies of people ked upon as so perfectly chimerical that no one has thought of taking active steps to resist it."

Canadian Orangemen are strong on resolutions," but scarce and weak on the field of action. Their fortes are church burnings, cold-blooded murders, midnight assaults, cowardly threats, and diabolical tyranny towards isolated Catholics. If they seriously want fighting on the question of Home Rule, they can be fully satisfied in Canada. But this is not the sort of satisfaction they want. If they could have a few thousand unarmed Papists to massacre, then and only then would they feel satisfied. As Ballykilbeg, however, may be in want of officers, we might spare him Tyrwhitt, of South Simcoe, John White of "Blind Share"

The Rev. Dr. Burns, President of the Wesleyan Female College, Hamilton, delivered on Monday evening, the 26th inst., in the Grand Opera House of that city, under the auspices of the Irish National League, a lecture on Home Rule, of which we deeply regret our inability to give a full report. Dr. Burns, very un-like Dr. Potts and Prof. Goldwin Smith, takes a broad and humane view of the case. As an Irishman, he has faith in self-government. As a friend to British mperial influence and greatness and a oyal subject of his sovereign, Dr. Burns cels it his duty to further the cause of good government by pronouncing in favor of Irish Home Rule. Of the Gladstone measures of reform he said :

It is also as freely admitted that, whether this Bill carries or not, the cause is gained.

For right is right since God is Gol, And right the day must win; To doubt would be disloyalty, To falter would be sin.

Two great thoughts are embraced, Home Rule and the land purchase. Against the first there can be no valid objection. On all sides we are told, "I have no objection to a measure of Home Rule for Ireland, but," and the "but" is usually the big end of the sentence that we are asked to carry but," and the "but" is usually the big end of the sentence that we are asked to carry Nothing has shown more fully the depth to which some can descend than the effort to poison the public mind against Home Rule by affirming that it means separation. Parnell has been quoted, and as promptly denied the imputation; cablegrams have been published from the leaders of the Land League in America, to be as promptly repudiated. I blush for the political status of an age or party that can stoop so low to block a measure of justice to the oppressed. But the most humiliating spectacle that I have been called to witness is that of an Irishman opposing the freedom of his country. Yet I have met such characters. Only last week I met one so verdant as to actually ask if Ireland really was oppressed. He reminded me of the poor fellow suffering from nausea, who was leaning his head on the fence and retching violently to relieve himself. He was approached by a sympathizer with the question, "Are you sick?" Straightening himself up, he looked the interrogator in the face and replied, "Did you think I was doing this for fun?" I commend the Socratic answer to my emerald friend. Another question that is you think I was doing this for fun I' I commend the Socratic answer to my emerald friend. Another question that is innocently put is this: "Are the land laws of Ireland any worse than those of Fermi innocently put is this: "Are the land laws of Ireland any worse than those of England?" I shall answer that question in the words of the Prime Minister of Eogland: "It is only the skeletons of the laws of the two countries that bear any resemblance to each other. The flesh and the blood with which the figures are invested are wholly different. All the circumstances, all the associations and all the accretions that have grown around the native ideas are different in the one country from what in the one country from what are in the other. We cannot name a in which the relation of landlord and they are in the other. tenant in Ireland and in Great Britain are the same, except only in what may be called the abstract and the general idea."

The Irish National League of Hamilton deserves the hearty commendation and earnest gratitude of Irishmen throughout the Dominion for eliciting so general and so convincing an expression of opinion from a gentleman of the influence and position of Dr. Burns.

CANADIAN SYMPATHY WITH IRE. LAND.

Irish members of the Quebec Leg Assembly, Messrs. Carbray, Lynch, Flynn, Shehyn, and McShane nailed their national flag so firmly to the mast, affirmed so emphatically their feelings and opinions, that the Assembly, overcome by their force of character, unanimously voted in the sense they demanded. The Quebec Chronicle, a somnolent organ of the fossilized loyalty of the Georgian period, feigned indignation at the fact that a body so insignificant as the Legi lature of Quebec should in a matter of imperial concern dare approach the British Prime Minister. The Chronicle and the false prophets who predicted that the Quebec legislature would only get snubbed for its pains, if it went out of its sphere to adopt the resolution congratulating Mr. Gladstone on his measure of Home Rule for Ireland, were intensely disappointed when Speaker Wurtele, on the 20th ult., reported that he had cabled the resolution and received the following reply :-

following reply:—
London, April 20.—To the Speaker of
the Qaebec Legislative Assembly:
I have received with deep gratification
your telegram informing me of the resolution unanimously adopted by the Legislative assembly of Quebec in support of
the measure now before parliament for
the future government of Ireland, and I
am also writing to you my acknowledge. am also writing to you my acknowledge-ments. (Signed) W. E. GLADSTONE.

When Mr. Gladstone's message had been read, it was, on the motion of the Hon. Mr. Lynch, seconded by Mr. Carbray, ordered that it be placed in the Votes and proceedings of the House.

If the First Minister of England so highly appreciates the action of the Quebec Legislature, ought not the friends of Home Rule in the Canadian Commons be, as we last week suggested, astir to procure from stone's policy. Canadians of every origin Gleaner, and the sub-editor of the Ottawa largest and most powerful community of then wear the self complacent smile of ! Irishmen in the Dominion, to step into the victory easily won.

REV. DR. BURNS ON HOME RULE. breach on this occasion and prove himself worthy of the occasion and the cause. We expect him to put higher value on Home Rule for Ireland than on the loss or gain of a few seats for partisan purposes in the Canadian Parliament. Let him take a leaf out of the book of the Minister of Inland Revenue, who, when a private member, forced by patriotic determination the government and legislature of Canada to a vote endorsing Home Rule. There must not, on this occasion at all events, be any bending before Orange threats, Irishmen, believing them fully capable of Canada as a self-governed country expects every man to do his duty. The Irish Catholics of Canada will tolerate no hesitation, nor accept any excuse at the hands of their representatives in this primary and momentous crisis in Ireland's history for failure to do their duty to Canada and to the empire.

EDITORIAL NOTES.

His Lordship the Bishop of Ottawa conducted, during the closing days of Lent, a most successful retreat for the Englishspeaking men of the Cathedral congrega.

OUR dear friend of the Ottawa Citizen is troubled at our handling of Dr. McVicar.

Afraid to come out boldly with what he thinks inwardly, and endorsing McVicar's clerical mendacity and villainy, the Citizen's "Sandy Row" man satisfies his hatred of Rome and the priesthood by a fling at the editor of the RECORD. The latter feels honored by the attention.

A MEETING under the presidency of His Worship the Mayor of Ottawa was held in that city on Friday evening last to take into consideration some means to alleviate the distress in the West of Ireland. There was, we learn, a small attendance, but some good work was done, as the subscription list then opened will show: Mr. Baskerville heading it with \$50; Haurahan Bros. came next with \$50; Mayor Me-Dougal, \$30; Capt. McCaffrey, \$25; Mr. Bennett, \$10.

OUR esteemed city contemporary, the Free Press, published before Christmas an excellent article on the subject of Home Rule. We have not, however, heard from our contemporary on this vital question since this, notwithstanding that Mr. Gladstone has before the Imperial Commons a measure proposing to give Ireland that which the Free Press so ably demanded, a liberal measure of Irish self-government. As the question of voting an endorsation of the Gladstonian policy will soon engage the attention of the Canadian Parliament, we should rejoice to have our contemporary's views on the matter.

WHAT WE said concerning the attitude of English Catholics towards Home Rule appears to have been misunderstood. We have been in fact accused of assailing English Catholics because they are English. Now nothing could be further from the truth. The Eaglish Catholics are but a handful of England's total, and an insignificant fragment of England's Catholic population. We may justly claim that we know not how to make an indictment against a nation. The English race has L'Etendard of the 24th says that the five too many claims to the respect of mankind to allow of any one to by what we did say of the English Catholics, as a body, we firmly stand. We have nothing to withdraw, nothing to excuse, nothing to explain away. Our remarks did not have reference to such noble English Catholics as Cardinals Manning and Newman, Bishop Bagshaw, Lords Ashburnham and Ripon, trusted friends of Ireland, but they had certainly reference to those for whom the Tablet and the Duke of Norfolk, and these are the major. ity of Euglish Catholics, can claim

> THE Toronto Tribune literally demolshes and obliterates Mr. Curran on the egality question that this gentleman attempted to argue with us. The Tribune says of one of Mr. Curran's letters to us: This is not even sophistry. It is unmitigated undisguised nonsense. That is legal which is done according to law, and evidence was procured by the most infamous means, but according to law and juries were packed, but according to law and judges were selected, but according to law and trials were conducted so as to secure conviction; but in most if not in all those cases in which honest men were sent to the scaffold, because they loved their country not wisely but too well, or because it was thought necessary for the maintenance of the ascendancy or of landlord's privileges to hang a few troublesome men as an example, the trials were conducted strictly according to law. Even in our day we have seen in Dublin as at Regina men called as jurors ordered to stand aside because they were Catholics. That was not the reason given, it is true, but that it was the reason no one

that body an endorsation of Mr. Glad- can doubt. That was done by authority of law-was legal, but was it fair ?" Mr. are interested in the settlement of the Curran will of course tell the editor of Irish question, and the Parliament of the Tribune, who compares we think very Canada has already in this sense expressed favorably with even that distinguished itself. We call upon the member for luminary, the member for Montreal cen-Centre Montreal, as representative of the tre, that he is beside the controversy, and

#### NEWS FROM IRELAND.

there is to be a novel garden party in grounds of the Irish Viceregal Lodge the "merry month of May," weather mitting. The lady guests are to married in peasant's dress, after the pattern, in the Arcadian shepherdesses, a latten, in the Trainon of Versailles. Watteau, in the Trainon of Versailles. They may represent any nationality they like, be Norman dairy maid or Tuscan nutsedies at will, but their garments must e of Irish material and Irish manufacture, hat is a sine qua non. The gantlemen re enjoined to attire themselves in Irish weed, with falt hats, poplin ties, and Irish loves. We suppose knee-breeches and nitted stockings will be considered the sight of fashion. The entire notion is attended to give a useful fillip to the lanualshing trade of the Irish metropolis.

King's County.

The consecration of the high altar of St. Bridget's beautiful new church, Clare, took place on March 25, and was an imposing and highly edifying religious ceremony. This church, which is a gem of ecclesistical architecture, was dedicated only a very short time sgo, and the splendid new altar consecrated is a remarkable tribute to the pious zeal of the worthy pastor, Very Rev. M. Gaffney, and his loving parishioners. The altar is a beautiful work, composed entirely of white Carrara and Sicilian marbles. In the altar front is a sculptured panel of the Last Supper in full relief, and like all the other carved work in the altar, carried out in a masterly and artistic manner, and reflects the highest credit on the eminent firm of sculptore who have turned it out of their establishment. Each side of the al'ar panels is richly carved, containing emblems of the four Evangelists, carved capitals, Galway greem columns and bases, and on each aide also are panels of diaper very finely carved.

Wexford.

The Wexford Grand Jury not having a single criminal to lay their hands on, occupied themselves with passing a resolution against Home R ile. A declaration that a population of 123,854 people, living for two-thirds of a year without producing to much as a sheepstealer in the dock, are unfit to be trusted with the management of their own affairs, is worthy of the intelligence and patriotism of the gentry whose grandfathers stirred their punch with croppies' fingers, by way of relish. The facts stands, however, printed in ineffaceable gold, that in the county where Lord Castletown told the British public "murders and outrages are of daily occurrence," the Grand Jury of Wexford, after eight months' sway of the National Legue, had no other criminal business to do except to pass a resolution recording their own incivism and malignity.

Kilkenny.

On March 30.h, Thomas De Moleyns, Q. C., Chairman of the Quarter Sessions and County Court Judge, entered the City Courthouse, Kilkenny, and opened the Easter Quarter Sessions. There being no criminal business to be disposed of, Mr. Alexander James McCreery, city Sub-Sheriff, presented his honor with a pair of white gloves.

A writ from the High Court of Justice Exchequer Division has been served on the Knight of Glin at the suit of the Rev. Michael Malone, Parish Priest of Glin, for libel, damages being laid at £1,000. The words complained of are written in a letwords complained of are written in a letwords complained of the Knight of Glen to the words complained of the Knight of Glen to the words complained of the Knight of Glen to the words complained of the Knight of Glen to the words complained of the Western people continue to pour in.

Sharif, presented his honor with a pair of white gloves.

A writ from the High Court of Justice Exchaques Division has been served on the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served the Exchaques Division has been served to the Exchaques Division has been served the Exchaques Division has been served to the Exchaques Division has been served to the Exchaques Division has been served to the Exchaques Division has been served to the Exchaques Divis ing districts were extensively posted with printed notices to boycott Mr. Crowe. Tipperary.

On March 28th, a meeting with a peculiar object was held in the Town Hall, Tipperary. It was a gathering of the National League, and its purpose was to consider an eviction. Evictions are not consider an eviction. Evictions are not altogether of rave occurrence in Ireland; but this eviction was an unique one. The landlord is Mr. Smith-Barry, of the Defence Union; the tenants the Sisters of Mercy. Along with the convent grounds they held a piece of land adjoining. About seven years ago one of the Sisters died, and her remains were interred in this field. Mr. Smith-Barry's agent objected, and demanded to have the remains exhumed, else he would evict the communand demanded to have the remains exhumed, else he would evict the community from the field. The agent died, and nothing was done for some time, until Mr. Horace Townsend was appointed agent over the estate. He evicted the Sisterhood, although they were willing to pay any rent he should put upon the place; and he relet it—to whom? To a lawn-tennis committee—none else. Gay assemblages now disport themselves on the grounds, disturbing the solemn quietude which is the essence of the religious life, and placing the world's vanities and frivolties within aight and hearing of the votive Sisterhood, who have long Syrup.

since abandoned all for the loftiest purpose to which mertal life could be devoted! There is something almost brutal in the ill taste of this proceeding. The meeting resolved unanimously that Mr. SmithBarry should be saked to let the Sisters have back the land at a fair price, and to be freed from the unseemingly inconvenience of which they justly complain.

A public notice "to be let" has been put on the Killafuney mansion of Lord Kemmare. Six years ago the house was built at a cost of nearly £100,000. Aghadoe House, the residence of Lord Headley, is also to let. Since the Kemmare setate trustees have refused the tenante application in a resolution for a reduction in the reats, notices of pending evictions have been served on the local relieving officer, and which will be laid before the board of guardians.

Antrim.

A fresh proof is at hand that a new spirit has arisen in Belfast regarding the question of public positions. The Nationalists will no longer allow their adversaries to have everything their own way. Mr. Michael O'Leary, late Secretary to the National League Branch, one who has done so much to help to build up the National organization in Belfast, has been influentially nominated for the Aldermanship of the Cromac Ward, vacant by the death of Mr. William Seeds. With the present restricted franchise, his chances of winning the seat are, perhaps, not so rosy as they might be, but his friends are making vigorous efforts to secure his return.

return.

The consecration of the Most Rev. Dr. McAlister, D. D., as Bishop of Down and Connor, in succession to the late Most Rev. Dr. Dorrian, took place, on March 28th, at St. Patrick's Cnurch, Donegall street, Belfast, in the presence of an immense congregation. His Grace, the Lord Primate, presided, and the consecrating Prelate was the Most Rev. Dr. Nulty, Bishop of Meath, who was assisted by the Most Rev. Dr. Woodlock, Bishop of Ardagh, and the Most Rev. Dr. Donnelly, Bishop of Clogher.

Derry.

The police, it seems from the answer

The police, it seems from the answer they put into Mr. Morley's mouth, knew all along that Marshall, ex-Orange potentate in Derry, hired an "Apprentice Boy" to blow up his house. How then does it happen that while the minor criminal is safe in the county jail, Marshall has leisurely betaken himself to the land of the free and the home of the brave! Had Marshall been a prominent Derry Nationalist, instead of being a right worshipful Grand Master, is it conceivable that the police, who knew him to be the principal in an atrocious crime, would put their hands to their hats to him in the streets of Derry for months, and then bow him off to America, when the scent got too hot, and calm their consciences by laying his paltry hireling by the heels? McGarrigle's conviction is a more pitiful sample of Derry justice than even Marshall's "assisted emigration."

Galway.

Father McDonagh, C. C., died on March 30, at Ennistymon, at the early age of 25 years. Father McDonagh, who was ordained only a year, died of typhus fever, caught in the discharge of his sacred duties. His death has caused widespread regret, not only in the parish of Ennistymon, but in Galway, his native place, where his family have been known for a lengthened period. His remains were interred in the parochial church, Ennistymon in the presence of a large concourse of priests and people.

allow, and also shared with their little cabins, where they now remain. The parties must, of course, betake themselves to the Westport Workhouse. It may be well to state that Mrs. McGreal and Pat Geraghty had no land save a little conacre, and might naturally expect to be left in peaceable possession of their little cabins, for which they were willing to pay the usual rent.

SECRET SOCIETIES.—A bold and noble stand against secret societies has been taken by General Pacheco, the new President of the South American Republic of Bolivia, and one which stamps him with the superiority of Christianity and manhood among princes and rulers. He declares himself a practical Catholic, and the unyielding foe of secret societies. Finding that Freemasonry was making way in the Bolivian army he has issued the following decree: "Bolivia being a Catholic country, and Freemasonry being entirely at variance with the teachings of the Catholic religion, no man will henceforth be allowed to hold an officer's commission in the Bolivian army, who is known to belong to a Masonic lodge." SECRET Societies .- A bold and noble

#### CATHOLIC PRESS.

Among cities of Ootario, according to report of Minister of Elucation for 1885, Stratford is first in average attendance of pupils at its Separate Schools, as compared with total attendance. The figures

Stratford	Ī
Brantford	
Toronto	
Kingston	
Belleville	
Ottawa	
Guelph	
Hamilton	
St. Thomas	
St. Catharines	
London	
70	

What is Catarrh?

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a muco-purulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilia, mercury, toxomæa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever

For coughs, colds, bronchitis and al lung and throat troubles, there is no preparation of medicine can compare with Bickle's Anti Consumptive Syrup. It never fails to afford prompt and permanent relief. It removes all soreness, and heals the discased parts. It immediately soothes the most troublesome cough, and by promoting expectoration, removes the mucus which stops up the air tubes which causes difficulty in breathing, thereby gives relief to that depressing tightness experienced in the chest. Public speakers and singers will find Bickle's Anti-Consumptive Syrup of inestimable value, as it speedily and effectually allays all irritation, and huskiness in the throat and bronchial tubes, and gives power to the vocal cords, rendering the voice clear and sonorous. If parents wish to save the lives of their children, and themselves from much anxiety, trouble and expense, let them procure a bottle of Bickle's Anti Consumptive Syrup, and whenever a child has taken cold, has a cough or hoarseness, give the Syrup according to directions.

the Syrup according to directions.

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tes kettle of boiling hot water on my hand. I at once amplied

water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was immediately to allay the pain. I was cured in three days.

A Pleasing Duty.

"I feel it my duty to say," writes John Borton, of Desert P. Q, "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

forth be allowed to hold an officer's commission in the Bolivian army, who is known to belong to a Masonic lodge."

Fever colic, unnatural appetite, fretfulness, weakness, and convulsions, are some of the effects of Worms in Children; destroy the worms with Dr. Low's Worm!

Syrup.

Syrup.

as she did."

The Rebellion

In the North-west has been suppressed and our citizens can now devote reasonable attention to their corns. The only sure, safe, and painless form Extractor. It never fails; never makes sore spots worse than the original discomfort. See that you get 'Patnam's", and take none other.

## A WOMAN'S SUFFERINGS AND

Marshall, Ill., Church Progress.

At the Methodist conferences last week in Salem, Ill., the Rev. Mr. Ravenserof related his experience on collections; so troubled was he on the question, that a new plan was revealed to him in his dreams by which delinquent members could be made to pay up. His brethren beseached him to reveal it, but he thought he would first try it himself. We would much like to dream too, of some new plan by which we could make delinquent subscribers pay up.

London Universe.

It is all over with Mr. Gladstone and Home Rule for Ireland. The mighty heart of the empire has spoken through the mouths of the Duchess of Mariborough and the editor of the Refrex. Both those personages have denounced the Premier and denied their patronege to Ireland. Causa fourita set. When Albertha Churchill and Henry Sampson combine, the Primrose League and the prize-ring is trawed berry leaves entwinning boxing gloves, one is tempted to exclaim that political ignorance, like poverty, brings together strange bedfel lows.

The aristocracy has been on its good behaviour on the whole during the past week. Viscount Hinton has been sent to jail for twelve months, it is true, and the Princess Ypsilanti at Vienna has filed a petition in bankruptcy; but, otherwise, there is notting particular to stain any secutebeon, except Sir William Abdy's disclosure that he is a very weak-minded creature, and no great judge of diamonds. An of duke have been up for picking pockets, or marchionesses for tearing the back-hair of countessee out of arrangement, there is every reason to be satisfied. Our old nobility is a grand institution.

Average Attendance at Separate Schoola, as compared with total attendance. The figures are successed with total attendance of pupils at its Separate Schoola, as compared with total attendance. The figures are successed to the server one is to be found, it is kept like the succession of the server one is to be found, it is kept like the succession of the server one is to be found, it is kept like the succe baye come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people arcund us are amazed. The medicine has made such progress in our neighborhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but ever an There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crossed themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought surely it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. Today she adds her gratitude to mine for God's mercies and Seigle's Syrup."

MARIA HAAS.

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is by the judicious use of such articles of diet that a constituis by the judicious see of such articles of diet that a constituis by the judicious see of such articles of diet that a constituis by the judicious see of such articles of diet that a constituis by the judicious see of such articles of diet that a constitution of the properties of the properties of the property
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lds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted
and stiff joints it acts like a charm.

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FOWD OF St. JOSEPH.	0.00
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0.20
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essons from the Passion, by the Rev. B. Feeney
he Dolorous Passion of Our Lord Jesus Christ, from the Meditations of Anne Catherine Emmerich
ontemplations and Meditations on the Passion and Death, and on the Glorious Life of Cur Lord Jesus Christ
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2nd. No extra commissions are charged its patr, no on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices of the states.

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4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

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coive free, a costly box, of goods
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await the worker absorbedy care.
Torus de Co, Augusta, Esips.

WHERE DO YOU -BUY YOUR-

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sees, 'neath Winter's field The silent harvest of the future grow, God's power must know.

Whoever tays, "To-morrow," "The known," trusts that Power alone Hadares disown.

art that looks on when the eyelids

deny— God knows why. PIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paulist Fathers.

PALM SUNDAY.

"Phink diligently upon Him that endured such opposition from sinners against Him-self."—Heb. xii., 3. The week which we this Sunday enter upon, my dear brethren, is called Holy Week; and of all the many sacred seasons which the Church has set apart, this is by far the most solemn and sacred. Everything which it is within the power of external rites and ceremonies to do has been done by the Church in these services, in order to bring home to her children the great lesson which this holy season should teach. And while it is true that the Church has not made attendance obligatory under pain of mortal sin, yet it would argue a very poor and ungrateful spirit, and one but little in accordance with that of the Church, if any one should without good reason neglect to be present.

Now, what is the truth which these services have it for their object to impress upon our minds? No other than that fundamental distinctive truth—the passion and death of Christ, its reason

passion and death of Christ, its reason and effects. The Church this week ex-

passion and death of Christ, its reason and effects. The Church this week excludes from commemoration everything else, and applies herself exclusively to tracing the steps of her Lord and Founder from His entry into Jerusalem in the midst of acclamations and rejoicings, to the entombment of His dead and blood-stained body in the sepulchre of Joseph of Arimsthea. Now, every one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And, first, as to those who are in the habit of going so frequently to the Sacraments, who understand their great value and find in these means of grace their chief consolation in the midst of the troubles and cares which surround them. For these the commemoration of the passion and death of Christ cannot but be profitable. The author of the "Following of Christ" tells us that we ought not to consider so much the gift of the lover as the love of the giver. And we all know that we esteem the trifling present made by a dear friend more lover as the love of the giver. And we all know that we esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or earned. Now, the sacraments are not merely inestimable treasures in themselves; they are able treasures in themselves; they are also tokens and pledges of the love of Him who instituted them, bought by Him at the cost of His own most precious blood, given to us to show us His love to us. Every time a mangoes to confession, every time he receives Holy Communion, he is receiving that which was instituted and established and bestowed

every time he receives Holy Communion, he is receiving that which was instituted and established and bestowed upon him out of love; and if he wishes to know how great that love was, he ought to have a lively sense of what it cost our Lord to merit those graces for us, namely, His bitter passion and death. But there are many who neglect the sacraments, who come to them but seldom, perhaps only to their Easter Communion; perhaps not even to that. What is to be thought of those who act in this way? Certainly, however smart and keen and intelligent they may be, of fancy themselves to be, in lower matter which are nearer to them and fall beneath their senses—in money getting in trade, it art, in literature—such men show but little sense and understanding about thing which are of real importance and value. In what way may these duller and obtuse minds learn to appreciate those higher things? Certainly the price given for thing by a prudent man is a good mean of learning what it is worth. Now, those who neglect the sacraments, when make but little of them, would durin this week apply themselves to the consideration of the price paid by our Lord for those sacraments, I have but little dou't that they would be led to form a true notion of their value and importance.

I wish I could conclude without alluing to another class which, though I truit is not numerous, yet does exist, I men those who do not neglect the sacraments who conceal mortal sins, who have sorrow for their sins and no purpose amendment, who make bad confession who conceal mortal sins, who have that nothing which we can do can can him loss or pain; yet it is also true those who act in this way do all that in their power to trample under foot the precious Blood which was shed for the But while there is life there is hope, if even those would devote this week meditation on the Passion of our Lethey might form a just estimate of wtheir souls cost our Lord, and turn Him while there is yet time.

Use the safe, pleasant, and effect worm killer, Mother Graves, W

Use the safe, pleasant, and effect worm killer, Mother Graves' Worm Ex minator, nothing equals it. Procus bottle and take it home.

Have you tried Holloway's Corn Ct.
It has no equal for removing to troublesome excreteenees, as many I testified who have tried it.

Unbelief.

Trusts the Most High.

sees, 'neath Winter's field The silent harvest of the future grow, God's power must know.

ver lies down on his couch to sleep, ant to lock each sense in slumber deep, Knows God will keep.

Whoever tays, "To-morrow," "The Un-\*The Future," trusts that Power alone He dares disown. art that looks on when the eyelids

And dares to live when life has only woes, God's comfort knows. There is no anbellef:
And day by day, and night, unconsciously,
The heart lives by that faith, the lips

God knows why. FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

reached in their Church of St. Paul the Apostie, Fifty-ninth Street and Ninth Avenue, New York.

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neglect to be present.

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blood, given to us to show us His love to us. Every time a man goes to confession, every time he receives Holy Communion, he is receiving that which was instituted and established and bestowed upon him out of love; and if he wishes to know how great that love was, he ought to have a lively sense of what it cost our Lord to merit those graces for us, namely, His bitter passion and death. But there are many who neglect the sacraments, who come to them but seldom, perhaps only to their Easter Communion; perhaps not even to that. What is to be thought of those who act in this way? Certainly, however smart and keen and intelligent they may be, or fancy themselves to be, in lower matters which are nearer to them and fall beneath their senses—in money getting in trade, in art, in literature—such men show but little sense and understanding about things which are of real importance and value. In what way may these duller and obtuser minds learn to appreciate those higher things? Certainly the price given for a thing by a prudent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during this week apply themselves to the consideration of the price paid by our Lord for those sacraments, I have but little doubt that they would be led to form a truer notion of their value and importance.

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I wish I could conclude without alluding to another class which, though I trust it is not numerous, yet does exist, I mean those who do not neglect the sacraments, but those who do worse—who profane them. Those who make bad confessions, who canceal mortal sins, who have no who conceal mortal sins, who have no wno conceal mortal sins, who have no sorrow for their sins and no purpose of amendment, who make the infinite mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that our Lord is reigning now gloriously in heaven: be said of these? We know that our Lord is reigning now gloriously in heaven; that nothing which we can do can cause him loss or pain; yet it is also true that those who act in this way do all that lies in their power to trample under foot that precious Blood which was shed for them. precious Blood which was sned to the But while there is life there is hope, and if even those would devote this week to meditation on the Passion of our Lord, they might form a just estimate of what their souls cost our Lord, and turn to Him while there is yet time.

#### MISCELLANEOUS.

This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practiced not only in every household, but throughout the world. By helping one another we not only remove the thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow-creature. A helping hand or an encouraging word is no loss to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on the shoulder and to hear a kind voice whispering, "Don't be discouraged; I see your treather later the sent and the contraction of the sent and This little sentence should be written some, to feel a gentie hand on the shoulder and to hear a kind voice whispering, "Don't be discouraged; I see your trouble; let me help you." What strength is inspired! What hope created! What sweet gratitude is felt! and the great difficulty is dissolved as dew beneath the sunahine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lift the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and he whose willing hand is ever ready to aid us will reward our humble endeavors, and every good deed will be as "bread cast upon the waters."

Did you ever go out in the morning with a heart so depressed and saddened that a pall seemed spread all over the world? But on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, you have felt yourself wonderfully lightened. Every child dropping into your house on an errand has brought in a ray of sur shine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "The heart knoweth its own bitterness," the world over, and good words to such hearts a cheerful word when you can. "The heart knoweth its own bitterness," the world over, and good words to such hearts are "like apples of gold in pictures of silver." Even strangers we meet casually by the way, in the travelers' waiting room, are unconsclously influenced by the tone we use. It is the one with pleasant words on his lips to whom strangers in strange lands apply for advice and direction in their perplexities. Take it as a compliment if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when the shadows rest on our own hearts; but nothing will tend more to lighten our spirits than doing good to another. When you have no opportunity to sneak a spirits than doing good to another. When you have no opportunity to speak a cheerful word, you can often send a full beam of sunshine into the heart of some sorrowing, absent friend by sitting down and writing a good, warm hearted letter.

one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And, first, as to those who are in the habit of going so frequently to the Sacraments, who understand their great value and find in these means of grace their chief consolation in the midst of the troubles and cares which surround them. For these the commemoration of the passion and death of Christ cannot but be profitable. The author of the "Following of Christ" tells us that we ought not to consider so much the gift of the lover as the love of the giver. And we all know that we esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or earned. Now, the sacraments are not merely inestimable treasures in themselves; they are also tokens and pledges of the love of Him who instituted them, bought by Him at the cost of His own most precious blood, given to us to show us His love to us. Every time a man goes to confession, every time he receives Holy Communion, he is receiving that which was in.

growing children.
Good books, a teste for reading, will keep the children at home and make them happy in the family circle, when otherwise they will be straying off hunting society, looking for something to engage the mind and satisfy the cravings of a hungry intellect. Games and a hungry intellect. Games and worldly amusements are substituted for books and intellectual culture, where

there is no library at home, no food found for the inquiring mind. Let parents think of these things. Much, very much depends on the early training of the child in regard to study, as well as other things.

Little words are the sweetest to hear; little charities fly the furthest, and stay longest on the wing; little lakes are the stillest, and little hearts the fullest, and little farms the best tiled. Little books little farms the best tiled. Little books are most read, and little songs the most sung. And, when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Multum in parvo—much in little—is the great beauty of all we love best, hope for most, and remember the longest.

An Italian Bishop, who had endured much persecution with a calm, unrufiled temper, was asked how he attained such a mastery over himself, "By making a right use of my eyes," said he. "I first look up mastery over himself, "By making a right use of my eyes," said he. "I first look up to heaven, as the place whither I am going to live for ever. I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look around me, and think how many are far more wretched than I am."

The surest way to success in life is that of persistent and thorough work. Speculators who make money rapidly, generally lose it with equal rapidity. It is the patient, steady plodders who gain generally lose it with equal rapidity. It is the patient, steady plodders who gain and keep fortunes.—William H. Webb, the great ship builder of New York, is a good example for the young men of the United States. His father had won a large fortune in ship building, and like many loving fathers wished an easier life for his favorite boy. But the young man preferred his father's trade, and determined to master it. He went into the ship vard like a common workman, Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator, nothing equals it. Procure a bottle and take it home.

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

was the first man in the yard in the morning and was the last man to leave it at night. With his own hand he drew the model of every vessel built therein; wrote in a book every specification of the building, and marked on the frame the place for every stick of timber. No better vessels, either for war or commerce, were built in the world than came from Webb's yard. Of the one hundred and forty built under his own eye not one proved a failure.

Sir Titus Salt, the great English manufacturer of alpaca, used to boast when he was a millionaire that he could, at a moment's notice, take the place of any workman in his vast factory. He was master not only of the financial, but of the mechanical part of his business.

It is better for you, says Thackeray, to pass an evening once or twice in a lady's drawing-room, even though the conversation is slow, and you know the girl's songs by heart, than in a club, tavern, or the pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes, and revolt against what is pure. Your club swaggerers, who are sucking the butts of billiard cues all night, call female society insipid Poetry is insipid to a vokel, beauty has no charms for a blind man; music does not please a poor beast who does not know one tune from east who music does not please a poor beast who does not know one tune from another does not know one tune from another, and, as a true epicure is hardly ever tired of water souchy and brown bread and butter, I protest I can sit for a whole night talking to a well-regulated, kindly woman about her girl coming out, or her boy at Eton, and liking the evening's entertainment. One of the great benefits a man may derive from warman's conjects in tertainment. One of the great benefits a man may derive from women's society is that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it. Our education makes us the most sminently selfish men in the world. We fight for ourselves, we push for ourselves, we yawn for ourselves, we light our pipes, and say we won't go out. We prefer ourselves and our ease; and the greatest good that comes to man from a woman's society is that he has to think of somebody besides himself, somebody to whom he is bound to be constantly attentive and respectful. stantly attentive and respectful.

Never lean with your back against anything that is cold. Never begin to journey until breakfast is eaten. Never take warm drinks and then immediately go out into the cold air. Keep the back—especially between the shoulder blades—wall covered; also the chest wall pro-—well covered; also the chest well protected. In sleeping in a cold room establish a habit of breathing through the nose, and pever with the mouth wide open. Never go to bed with cold or damp feet; always toast them by the fire ten or lifteen minutes before going to bed. Never omit regular bathing; for unless the skin is in active condition the cold will close the pores and favor congestion and other diseases. After exercise of any kind never ride in an open carriage nor near the window of a car for a moment. It is dangerous to health and even to life. When hoarse speak as little as possible until the hoarseness is re--well covered; also the chest well pro a moment. It is dangerous to retain and even to life. When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat produced. Merely warm the back by a fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating. When going from a warm atmosphere into a colder one, keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs. Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing upon ice or snow, or where the person is exposed to a cold wind.

To break up a cold or cough or its ill

In a recent letter from R. W. Dowson of Deloraine, Ont., he states that he has recovered from the worst form of Dyspepsia, after suffering for fifteen years; and when a council of doctors pronounced him incurable he tried Burdock Blood Bitters, six bottles of which restored his health.

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ASYLUM FOR IDIOTS, ORILLIA.

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The bona fide signatures of two parties, who may be willing to become sureties, to be attached to each tender.

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

The Department will not be bound to accept the lowest or any tender.

Department of Public Works, Ont., \$ 393.2 w

Department of Public Works, Ont., }
Toronto, April 17th, 1886.

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PERIOR, BOX 303.

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the modern improvements. The hot water
system of heating has been introduced with
success. The grounds are extensive, including groves, gardens, orchards, etc., etc.
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Board and fultion per annum, paid semiannually in advance, \$100. Music, Drawing
and Painting, form extra charges. For farther particulars address, Morrier Surgerior.

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Hygicalc Physician.

Meetings.

CATHOLIC MUTUAL BENEFIT
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour o 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres. JAS. CONCOREN, Rec. Bec.

TRISH BENEVOLENT SOCIETY —The regular monthly meeting of the Irish Benevolent Society will be held on Frish genning, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. Sippi, President.

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HEADQUARTERS

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FIRST-CLASS HEARSES FOR HIRE. 200, King St., London Private Regidence 24 King Street.

a (in the wo

and leading and teaching the many sad hearts she had brought day

back with them to wear her

ing young girl, whose memories yet

Traverse City, Mich., March 10, 1886.

C. M. B. A.

Letter from Bro. Deare.

In your issue of April 17th you kindly made mention of my intention to begin the publication of a Canadian C. M. B. A. journal about the 15th prox. Since informing you of that intention, I have learned that a similar enterprise has been already started at Erie, Pa. Now, if the members of the Canadian Branches are willing to support the United States organ, I should feel compelled to abandon that one which I had already completed arrangements for. Still, I am of the opinion that one written expressly for our Canadian members and Catholic communities in the Dominion would be more influential in spreading the Association through Canadathan one published in the United States, as I know from experience that very few numbers of the official organs of the C. M. B. A. published there were ever taken by our Canadian members. The United States journal has a large membership there from which to draw its support. I, therefore, would like to be informed through these columns, or by private communications, as to what amount of support I could reasonably rely on from our friends here before proceeding further. I can safely say to my fellow C. M. B. A. members that, if published, the Canadian journal shall equal in every respect the United States one, and its energies would be employed in developing the C. M. B. A. all over the Dominion, with the aid of the Branches and their members. It would be purely a private enterprise, in which the Association would be in no way responsible for except that if the individual members or Branches did not see fit to give it an active and generous support, it could not possibly succeed. Had I known sconer that such an enterprise was about to be established at Erie, I should not have gone on and completed my arrangements; and now I shall defer them until such time as I have sufficient assurance that it would be wise to proceed. Yet, I repeat that I am cerain that a C. M. B. A. journal, published Letter from Bro. Deare.

Monthly," at 50c. per annum.

H. W. Deare,
President Branch No. 20,
Box 255, Essex Centre. April 21, 1886,

The members of Branch 19, Ingersoll, approached holy communion in a body on Palm Sunday. We are pleased to note that the very important rule of the society in regard to the practice of our holy faith is being carried out in all sections where the society exists, but in none with greater ardor than by the branch whose spiritual welfare is in the hands of our worthy Grand President.

From the Supreme President.

Corry, Pa., April 15, 1886
To the Officers and Members of the Catholu
Mutual Benefit Association:

ociation is greater than it is at present.
Another change having active sup

porters is, the grading the amount of beneficiary paid on the death of a member, so that a greater or less amount than two thousand dollars may be paid, according to a scale to be fixed by the Supreme Council.
But, while both of these changes are

strongly advocated, there is a wide diversity of opinion as to the proper means to be adopted to attain the de-

Plans for each of the changes named, have been submitted to the Supreme Council at former conventions, but failed to pass that body for want of sufficient support.

That some such plans will be adopted at the park convention there is little.

at the next convention there is little doubt. It is therefore important that every member in the association should endeavor to see that they should be made as perfect as possible,

at.

If members take this matter up earnestly, as I sincerely hope they will, we
shall soon see our noble C. M. B. A.,
placed beyond even the possibility of
failure.

Truly and fraternally yours,
W. C. Shirlds,
Supreme President. THE IRISH QUESTION.

(Globes Special Cabel Dispatch.)

LONDON, April 25.—A member of Parliament furnishes this statement of the political situation:—The temporary lull in political warfare affords an opportunity to look around and take a survey of the field. Active operations will be resumed during the coming week by numerous public meetings throughout the country, Lord Hartington leading off in the Rosendale division. The short Parliamentary recess affords little rest to the members, but that it gives a chance for ascertaining the wi-hes of constituents cannot be questioned. The larger number of meetings for than against the Gladstone schemes may be worth noting. Many were held before the second part of the scheme was even printed, showing how extraordinary is Gladstones influence, and that the most momentous measures are adopted without examination on his mere recommendation. The Land Purchase Bill was not distributed even to members till last Thursday. Long before that, meettings of Radical caucuses were held in its support. Gladstone himself, it is stated, cannot understand the Bill

WITHOUT CLOSE STUDY of the text, but his followers evidently

cannot understand the Bill

WITHOUT CLOSE STUDY

of the text, but his followers evidently
deem such study superfluour. This is
immaterial to the result, which depends
entirely on one man's authority with the
country. A great Liberal landlord
of my acquaintance was asked what he
intended doing on the Irish question.
He answered:—"I shall go wherever
Cladstone leads. This state of mind, be intended doing on the Irish question. He answered:—"I shall go wherever Gladstone leads. This state of mind, be it wise or unwise, is shared by five-sixths of the liberal association of the Kingdom. In London public opinion is almost universally opposed to the scheme. But London is a mere delusion on great political questions. The provinces appear to take delight in going the other way. I remark, as a most significant fact, that wherever a Radical has openly gone against Gladstone, he has been promptly and sharply called to account by the local caucus. Look at Rylands; everybody always supposed him the quintessence of Radicalism, but he dis-approves of the Irish Bills, and the Burn-ley Council arraigns him severely. If a dissolution came soon he might lose his

shalf defer them until such time as I have sufficient assurance that it would be wise to proceed. Yet, I repeat that I am certain that a C. M. B. A. journal, published in Canada, would be more acceptable to the majority of our Canadian members I now as qualified by a similar vote of confidence, and even this article by these noble words:—was qualified by a similar vote of confidence in Gladstone. One day thirteen ask my friends and the Branches in Canada generally to kindly say if I shall go on, and generally to kindly say if I shall go on, and give them "The Canadian C. M. B. A. out the distribution of confidence in Gladstone. One day thirteen Liberal councils voted addresses supporting the Irish Bills in their main pringing multitudes of degraded savages were reclaimed from lives of utter barbarism and of pagan superstitions and cruelty to ciples. No doubt changes will be deporting the Irish Bills in their main principles. No doubt changes will be demanded, but the expectation is, that Gladstone will yield in committee. Acting on this belief, many who do not approve of the scheme as it stands, will vote for the second reading, trusting to the committee stage. Unless the tide turns strongly in the other direction, the second reading is almost a certainty. The Parnellites, recollect, have only committed themselves to support the main principle of a separate Parliament. The two great rocks ahead are that the Eaglish Radicals will not consent to the Irish finances being handed over bodily to the Imperial functionary called the Receiver General. Many other details are open to controversy, but these two are matters of life or death.

THE QUESTION THEN is, will Gladstone yield on either or both? Sometimes he has a fit of obstinacy and twill concede nothing, but he is well aware that this is his last chance and he cannot afford to fail. Futurity would bury him and of pagan superstitions and crealty to the dignity of men and not infrequently to the beity of saints. He who reads the story of the self-denying lives and heroic deaths of these Jesuit Fathers, although of alien race and diverse belief, will not with-hold the throb of sympathy for the self-denying lives and heroic deaths of these Jesuit Fathers, although of alien race and diverse belief, will not with-hold the throb of sympathy for the self-denying lives and heroic deaths of these Jesuit Fathers, although of alien race and diverse belief, will not with-hold the throb of sympathy for the self-denying lives and heroic deaths of the self-denying lives and heroic deaths of the self-denying lives and heroic deaths of the self-denying lives and heroic deaths of the self-denying lives and heroic deaths of the self-denying lives and heroic deaths of pagents of the self-denying lives and heroic deaths of the

Mutual Benefit Association:

BROTHERS—As the time approaches for the meetings of the Supreme and Grand Councils, interest centers on what will be the probable action of these bodies on the important questions that will necessarily come before them.

Very many of the thinking men of the association deem it necessary that important changes should be made in its financial management in order to carry out and perpetuate the noble work in which we are organized.

The most important change advocated is the creation and maintaining of a sinking fund, for the purpose of meeting liabilities—without drawing too heavily on the members—when the mortality among the members of the association is greater than it is present.

the Irish Legue if possible. This not being easy he will

MAKE A SURRENDER

In case of necessity, but will contrive to save appearances. He has never been beaten pet on a great measure, because he employs all the means at hand without a terrific struggle. The Conservatives are inactive, if seling that the contest cannot be leguent to the continent just now, but they could do not good here. If the cry is raised, "Only the Tories oppose the bill," the campaign would be over as soon as commenced, if the residence of the first would be over as soon as commenced, if the residence of the first would be over as soon as commenced, if the residence of the first would be over as soon as commenced, if the residence of the first would be over as soon as commenced, if the residence of the first would be over as soon as commenced to the second reading, the Conservative are in the back ground. Lord Hartingth selection of the would work and the residence of the first would be over as soon as commenced to the continent just now, but they could do not good here. If the cry is raised, "Only the Tories oppose the bill," the campaign would be over as soon as commenced the possible of the second reading, the Conservative are in the back ground. Lord Hartingth selection of the Huron as the residence of the first would be over as soon as commenced to the second reading, the Conservative are the possible of the second reading, the Conservative are the possible of the second reading, the Conservative and Church the possible of the second reading, the Conservative are the possible of the second reading, the Conservative are the possible of the second reading, the Conservative are the possible of the second reading, the Conservative and the possible of the second reading, the Conservative and the possible of the possible of the possible of the possible of the possible of the memory of brave, holy, and noble of the memory of brave, holy, and to read more than the residence of the first would be over as soon as commenced to the district fro

secondary question. In case of success he would introduce the Bills again at the Autumn Sessions. Happen what may, we are committed to the bitterest strife of this century. Many will be the changes in Parliament and Government before all is over.

THE MARTYRS OF PENETAN-GUISHENE.

The Indian Missions, which formerly existed in the country of the Hurons between the Georgian Bay and Lake Simcoe, will be ever memorable, as furnishing to the historian the materials for one of the most thrilling pages of the early history of Canada; indeed, it may be safely asserted that nowhere on this Continent has Christian heroism shone with brighter lustre. An attempt to establish a mission among the Hurons was made in 1615 by the Recollet fathars under Father Le-Caron, with Brother Sayard, the historian. The mission was abandoned it 1629. It was only in 1634 that the mission was permanently established by the Jesuita, under Father De Brebeuf. In 1633 the Hurons, having come to Quebec refused to take the missionaries with them to their country. But the following year, not however without much negotiating haranguing, feasting, and giving of presents the Indians were gained over. The mission was accepted. De Brebeuf, Daniel, and Davost embarked with the savages in their canoes, and after a thousand dangers and difficulties, weary and worn with hunger and fatigue, having had to endure hardships and indignities from their new companions, they arrived one after the other at the Indian village of Ihonatiria, on the shores of the

on the shores of the

BAY OF PENETANGUISHENE,
an inlet of the Georgian Bay, on the 5th

BAY OF PENETANGUISHENE, an inlet of the Georgian Bay, on the 5th of August, 1634.

They received the hospitality of an Indian chief, and there on the shores of the inlet now known as Penetanguishene Bay, they established their first residence, erected with the help of the Indians; their first mission-house and chapel, and founded the mission. The Huron mission, the pure and self-sacrificing lives of the missionaries, their sublime courage and devotion, and their heroic death, are matters of bistory. Eight of them suffered death at the hands of the enemies of Faith. All, however, were ready and worthy to die as martyrs, but foremost in this devoted band stand out two men distinguished by the variety and atrocity of the torments which preceded their death, John De Brebeuf and Gabriel Lallemant. Francis Parkman, in his Jesuits in North America; Dr. J. Gilmory Shea, of New York; Bancroft in his history, the learned Sulpician, Faillois; the regretted Abbe Ferland, of Quebec; the editor and writers of "Pictureeque Canada"; in a word, all who have treated the subject, or even incidentally touched on it, have recorded their admiration and paid a due tribute of praise to that noble band of missionaries who never recoiled from a sacrifice, and who with a calm and unfinching constancy in the midst of continuous dangers had devoted themselves to Chris-

and who with a caim and ultimorning constancy in the midst of captiauous dangers had devoted themselves to Chris-tianize a degraded and savage race. In the annals of humanity there is nothing that does greater honour to man. Well may a well-known Canadian writer,

DR. W. H. WITHROW, in a review of the "Relations des Jesuites."

It has been a subject of wondering, and even of reproach, that the memories of such men were so long buried in oblivion and left unhonored, and that amidst the scenes of the Huron mission no monument was erected to recall them to succeeding generations. Then lately strong desires were expressed that

A FITTING MONUMENT
should be erected to commemorate the
events of those heroic times.
The present parish priest of Penetanguishene, sharing those sentiments, and

privilege of creating the monument due to those men whose lives and deaths have made so bright the first page of the history of Upper Canada. It was then proposed to creat on the shores of the Georgian Bay at Penetanguishene, a

MEMORIAL CHURCE

as a fitting monument to those hely and

as a fitting monument to those holy and noble men De Brebeuf, Lallemant, and their companions, the early missionaries to that part of Canada, then the country of the Hurons, to recall and perpetuate their memory and the history of the missions.

their memory and the history of the missions.

The people of Penetanguishene and the civic authorities of the town are happy to encourage the Rev. Father who devotes his time and energy to that noble work. They justly think it not only an obligation but a privilege to do something to honor those men who have made their country illustrious. The Mayor, the Reeve, and Councillors have promised a generous and liberal sid to the work.

But to erect a monument worthy of the men to be bonored, and of the events to be commemorated, could not be, and should not be a local affair. The memory and glory of those men is the property of the nation. Besides it would be beyond the ability of the residents of the locality. An appeal should be made to the people of the Dominion. But it was resolved first to appeal to the persons eminent in the Dominion, who by their office, their position, or reputation, naturally represent a people.

Father Laboureau was then furnished with letters of recommendation from his ecclesiastical superior, His Grace the Archbishop of Toronto.

The Mayor and Council of Penetanguishene placed in his hand a memorial to His Honour the Lieutenant Governor of Outario, in which they showed the desire evinced on many sides to have a monument erected to the men who have been the

FIRST NATIONAL GLORY OF THIS COUNTRY.

ment erected to the men who have been the First National Glory of this country, and asked him kindly to endorse the undertaking, that it might be shown that it had the approval and sympathy of the Lieutenant-Governor of the Province especially concerned in it.

His Honour, who has been of old connected with the County of Simcoe, the old Huron country, cordially endorsed the project, saying that "he trusted that the endeavours of the people of Penetanguishene to have erected a fitting memorial to sublime courage and devotion might meet with success," deeming it an honour to be the first to subscribe his name for a handsome sum on the subscription list. His Excellency the Governor General, Lord Lanedowne, considering the character of the project, felt himself justified to give his name and subscription.

The Lieutenant Governor of Quebec, the Hon. T. Robitaille, and his successor, the Hon. L. R. Mason, cordially approved of the work. The Catholic bishops of Ontario graciously and generously united with their venerable metropolitan in encouraging and subscribing to the memorial, as also did the Archbishop of Quebec, and the bishops of the Province. Besides several of the clergy of the two Provinces have already extended their substantial sympathy and encouragement. Let it suffice to name some of the eminent persons of the Dominion and elsewhere who have kindly subscribed to the memorial church, giving thereby to the monument, as much as it is possible in our circumstances, a national character:—Sir John A. Macdonald, Sir Hector Langevin, and other Ministers of the Dominion; Hon. Edward Blake, Hon. W. Laurier, and other members of the Ontario Cabinet; Hon. W. R. Meredith and other members of the Quebec Ministry; the Mayor of the Quebec Ministry; the Mayor of the Ontario Cabinet; of the Provincial Legislature; members of the Quebec Ministry; the Mayor of Quebec; the Mayor of Montreal; Hon. P. J. O. Chauveau; L'abbe Verreom, Dr. J. C. Tache, of Ottawa; the venerable Dr. Scadding, of Toronto, and other distin-Scadding, of Toronto, and other distinguished persons. During a short visit to France and England made last summer by the Rev. Father Laboureau, several distinguished persons honored his list of subscriptions, among others, the Marquis of Lorne and the Princess Louise, Cardinal Mauning, Sir Charles Tupper, the Archbishop of Bouen and the Bishops of Normandy, the country of Father De Brebeuf, L. P. Morton, U. S. Ambassador to France, members of the French Academy, Senators, and other distinguished persons.

PROGRESS OF THE WORK.

Senators, and other distinguished persons. PROGRESS OF THE WORK.

The site chosen and purchased for the memorial church is most beautifully situated in a commanding position, overlooking the picturesque bay and the whole scene of the birthplace of the Huron mission. On the occasion of a late visit of His Grace, the Archbishop of Toronto, to Penetanguishene, ground was broken and the first sod cut from the site. Building material has been brought to the place, excavations have been made, and it is intended to commence the work in the course of May. A committee has been formed with Archbishop Lynch as Honorary President and Father Labsureau as Secretary-Treasurer. Subscription lists have been opened, the people of Penetanguishene and the parish have been canvaseed and a sum of \$7,000 or \$8,000 has been subscribed. The Rev. Father has paid a short visit to the principal cities to paid a short visit to the principal cities to be able to see personally the dignitaries of the Dominion; but it will be impossible for him to make a general personal can-vass. He intends to use the press and the post to appeal for assistance. The character of the undertaking, the object

actual requirements. These modifications were made by Mesers Kennedy and Holland, of Toronto and Barrie, under whose supervision they will be carried out to completion. The annexed engraving is from a small perspective view by the supervising architects of the Memorial Church as it is to be erected. The style of architecture adopted is the late Romanescous: the walls will be built. The style of architecture adopted is the late Romanesque; the walls will be built from local stone, "rock-faced," and all trimmings, mouldings, carryings, or statuary will be executed in Credit Valley stone. The two transepts shown on the sides of the church will be used as chapels, and are intended to contain the commemorative monuments.

The Abbey of St. Francis, Clonmel.

The Franciscan Fathers, Cloumel, having begun the much-needed Restoration of their old Church, earnestly ask for help to carry the work through to its completion.

Built in 1289, or thereabouts, the Church of St. Francis, at Cloumel, long ranked amongst the noblest ecclesiastical edifices in the land; it was the pride and glory of the town, and the adjoining Monastery was the home of many a saint and scholar who shed lustre on their native land, and who laboured scalously and well to preserve the faith in the hearts of our ferefathers.

In the days of persecution, the Clonmel Abbey abarrd to the full in the calamitous fate of the other monastic institutions of the ringdom. Suppressed and plundered by Henry VIII.; rifled and unroofed by Cromwell; later on, used as a stable by the troopers of King William, its history has been an eventful one.

At the beginning of the present century,

well; later on, used as assured by the troughers of king William, its history has been an eventful one.

At the beginning of the present century, the tower and choir were the only portions that remained of the original Church: they had, however, an attraction for the Friant, and in 1827, they gained, by lesse, a right to return to the place where their brethren had ministered before. Since then, the "Abbey" (though not affording anything like decent accommodation) has been a ravourite place of worship for the Catholics of Clonmel and the surrounding parishes.

For years, pust however, signs of decay have been very apparent in the building, and it was evident that something would have to be done to restore it, and make it more suitable for its sacred purpase.

Trusting in the great kindness the children of St. Francis have met with in Iresand for the past six hundred years, the Franciscans of Clonmel appeal with confidence to the unfailing generosity of the Irish people, to enable them to carry out this work of admitted and pressing necessity.

His Holiness Pope Leo XIII. has granted his Apostolic B-nedic ion to all who aid in the good work. The Holy Sacrifice of the Mass is offered every Sanday for the subscribers

Subscriptions may be sent to the Rev. J.

Subscriptions may be sent to the Rev. J. B. Cooney, O. S. F., or to any of the Franciscan Fathers. Clonmel.

A ROSARY OF MAY.

O. Mary, Mother from on high. Where bloom the roses of the cross And flowers of heaven dresm in prayer, Ora pro nobis.

O, tower of strength; O, ark of God, O battlement 'geinst in and death, S care within the prayers we rest, Ora pro nobis.

O, mystic rose of Bethl ham,
Whose fragrance fills the earth with love
Breathe thro' our lives by heaviely care,
Ora pro nobis.

O, gate of heaven; O morning star, That lights with love our darking day, We kneel in robes of twilight prayer, Ora pro nobis.

Ora pro nobis.

Pembroke, May 1st. A LITERARY RELIC. - We have received

from our esteemed townsman, Mr.
Thomas Kidd, a genuine curiosity in the Thomas Kidd, a genuine curiosity in the shape of a newspaper one hundred and nine years old. It is entitled "The Public Register, or Freeman's Journal", and was printed in September, 1777, by Samuel Leathley at his printing office, near Cook street, Dublin. It is the seventh number of the fifteenth volume. The price is given at three half-pence and the ominous government half-penny stamp is printed on one corner of the sheet. It contains four pages of four columns each, and each page is 11 by 18 inches, and it seems to be a semi-weekly. It is printed on coarse, heavy paper, but otherwise has a very neat appearance, the type being of the old style, and somewhat difficult to read on account of the long s. The language is very much the same as that of the present day, the It is printed on coarse, heavy paper, but otherwise has a very neat appearance, the type being of the old style, and somewhat difficult to read on account of the long s. The language is very much the same as that of the present day, the wording of some of the advertisements being nearly as round-about and indirect as the phraseology of the orthodox legal document of the present day. A considerable portion of the news department is taken up with despatches concerning the progress of the American war which was then going on, and we also notice that Ireland had its troubles and discontentments, and was kicking against the that Ireland had its troubles and discon-tentments, and was kicking against the powers that be, then as well as now. A somewhat able and vigorously worded letter appears over the signature "A friend of Ireland," refuting statements that had evidently been made in a pre-vious issue by the editor, attacking the Catholics, and complaining bitterly of their treatment at the hands of their Protestant fellow countrymen. It is in an excellent state of preservation, and was received by Mr. Kidd from his son George who is now in Lincoln, Nebraska. George who is now in Lincoln, Nebraska. It is indeed a valuable literary treasure and contains much that is interesting at and contains much that is interesting at the present day, but it does make one feel kind of queer to be reading and handling a paper which was printed long before the present generation was born, and to think that not a soul is in exis-



Absolutely Pure. TO THE CLERGY.

deel assured, be glad to learn that WIL. SON BROS., General Grocers, of Lon-don, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by certificate signed by the Rector and Preect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for

THE LATEST DEVELOPMENT IN THRESHERS.



"CHALLENGE" MANUFACTURED, as adapted for Can-adian market, only by

MACPHERSON & CO. FINGAL, ONTABIO. The Piencer Separator Manufacturers of Canada.—Write for Circular.

## BAD BLOOD

SYMPTOMS Blotches, Pimples, Boils, ors, Abscesses, Bad Complexion, Low Vitality, Poor Circulation, etc. As Impure Blood and Poor Circulation is sufficient to cause nearly every disease, the Symptoms must vary according to the Organs most affected.

CURE Observe strictly all the laws of Health; Keep the Skin Clean; the Bowels and Kidneys in perfect working order to carry off poisoncus matter; Avoid High Living; Have access to pure air and Healthful Exercise; Eat Plain, Nourishing Food, and take

BURDOCK BLOOD BITTERS

The Great Key to Health, which unlocks all the Secretions by acting upon the four Cardinal Points of Health — the Stomach, Liver, Bowels and Blood. In this manner BURDOCK BLOOD BITTERS makes Pure Blood.

ORGANIST. SITUATION WANTED AS ORGANIST in a Catholic Church, by an accomplished young lady, Address, "A. B.," CATROLIC RECORD office, London. 394 2w

WIDE OPEN. THE CANADIAN PACIFIC R'Y

The New All-rail Route to the NORTH WEST AT LOWEST RATES.

Take the C. P. R. for Toronto, Ottawa, Mon-treal, Quebec and all points East. THOMAS R. PARKER,

PASSENGER AGENT, LONDON.
Office—402 Richmond St.
W. C. VAN HORNE, D. MCNICOLL,
Vice-President. Gen. Pas. Agt.

\$500,000 TO LOAN AT 6 PER CENT, YEARLY. Straight loans. Terms of repayment of principal made to unit borrowers. First and second movingages bought. Ad-vances on second movinges and to purchase farms. No costs neutred in making applications for money. No delay-Parties paying high rates of interest, by recent act of Parlies ment, can pay off their movingages and obtain lower rates

E. R. REYNOLDS, WANTED A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with reference, to disposition and steady stances in section in which he resides. Apply with reference, to disposition which have properly with reference, to disposition with the residence of the section in which he resides a section in which have properly with reference, to disposition with the residence of the section with the residence of the res

HY STORY

VOLUME 8.

NICHOLAS WILSON & CO. 186 Dundas Street, Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED Written for the Catholic Record Memory's Urn.

A poem commemorative of college days and dedicated to the Professors and students of St. Michael's College, Toronto.

O hallow'd scene of boyhood's morn
When hope held high her lamp above,
And dreams of man hood flushed the days
Bright-ringed like sun-lit skies of love;
Thrush vistas clad with purjel toil
Thrush the honied hours once more,
And clasp the hand of comrades fond
And greet each heart at memory's door. Come in, come in, dear boys of old, I know each bird though changed

I know each old industrial
within my heart—a cage unbarrid—
you've nest'd long 'mid suu and gloom,—
Within my heart your cherished forms
Have graced the hours of long ago.
When flowers of spring in fragrance
bloom'd
Nor dreamt of winter's cruel snow.

Across the years that bind my brow Fall glints of sunshine from the past, As salling swiftly thro! life's sea. Morn's crimson streak lights up the mast. The songsters in the grove I hear,— A tuneful choir of other days, Whose notes of rapture stir my heart Like chords of old mediæval lays.

Ah! morn so bright of long ago
When first I sought that classic hall,
Where Faith and science shed their light
And duty hearken'd to sach call,—
Where hearis are taught a love of truth
Nor filled with anxious gain nor care,
where toil is but the seal of heaven
A psalm of love—a rounded prayer!

Sweet rosarv of the days gone by Your beads I tell in memory's cell— A pilgrim kneeling at a shrince, Where Peace and Virtue love to dwell: A pilgrim sandall'd with the hours That erstwhile filled my heart with cheer, Within St. Michael's storied walls Whose memories pulse thro' smile an O sweet-lipped hours, O golden days, That light with joy my darling noon, O roses set with petals bright That dream in amber light of June, Fill up my heart with star-clad thous with kindly fames which gleam and That in the eventide of life May glow anew from fragrant urn!

ORIGIN AND ADVANTAGES OF THE

1. Origin of the Month of Mary. The Church, ever attentive to procuring glor for Mary, has multiplied devotions an feasts in her honor. She invites he children to honor her three times a data that the content of the Appellus also contents. feasts in her honor. She histor is children to honor her three times a daby the recitation of the Angelus, she cor secrates the Saturday of each week to he and celebrates one of her festivals almo every month. But this was not enoug for the piety of her children. All hear filled with the love of Mary wished to pe her their homage in a way more notaberill. A holy priest filled the void whi all acknowledged, by making them concrate a month in the year to celebrative greatness and studying the virtues the august Virgin. "Now," well sa the cheek Lalomia, "when one makes it should be the state of the second state of the sec the greatness and studying the virtues the august Virgin. "Now," well sa Father Lalomia, "when one makes offering, he should choose what is be and most pleased: this is why the me beautiful month of the year has be selected, which by the renovation nature and the agreeable variety of flow wherewith the earth is covered, seems insite the soul too, to recognize grace. invite the soul too to recognize grace, cloth itself with most beautiful acts virtue, to make of them as it were a cro for the Queen of the Universe."
author of so holy a practice remains known, all researches can lead only uncertainty. God, doubtless, wished preserve the humility of His servant frithe praises of men. reserving preserve the huminty of lineserve at it the praises of men, reserving infinitely more precious rew for him in neaven; but has blessed His work. Its developmend spread strike the most prejudiminds with astonishment, and comminds with a strike the fine of the comminds with a strike the fine of the comminds with a strike the fine of the comminds with a strike minds with astonishment, and com them to recognize the finger of of therein. A holy priest whose name i well known and so justly revered, by children of Mary, thus explains this w der to us: "Remember that touch story of the prophet Elias who after the children of Mary, thus explains this well are to us: "Remember that touch story of the prophet Elias who after the mortal years of drought, retires on summit of Carmel and implores Goremember His mercies of old. Six tin succession he sends his servant to towards the sea, and he anxiously him if he does not behold any favor sign. Only on the seventh time does young man tell him of a little cloud size of a man's foot." Truly it is little; it is enough to make the Prohope that his prayers will be heard moment more and the heavens grow the clouds pile up, the winds are unloand the rain falls in torrents. That cloud was the size of a man's boot. Origin of the month of Mary dispistill less, only a child's foot. It we Rome, towards the end of the last tury, on a beautiful evening in the mof Mary, a child of the people asser his companions around him before as of Mary, where, according to the cof the holy city, a lamp was kepting. And there those pure and inn voices sang the litanies of the VNext day this lovable little band ret to the feet of the Madonna, follow other children. The mothers car themselves to join this meeting; other groups were formed and soon by popular. The month of Mary founded.

Soon the little stream became a

founded.

Soon the little stream became a river which brought fertility and dance to the whole earth. The mesed has produced a great tree branches offer a sure refuge for bit the air; that is, devotion to the molecular management of the molecular managem