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VOL. 6.

FOR THE WEEK ENDING SATURDAY, MARCH 22, 1884.

NO. 284

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LECTURE BY BISHOP WALSH.

TEMPERANCE.

Long before the time for vespers last Sunday evening St. Peter's Cathedral was crowded to the doors, many persons of different denominations, as well as the

different denominations, as well as the regular congregation, having come to listen to His Lordship Bishop Walsh, who had been previously announced to deliver a lecture on Temperance. After the Magnificat His Lordship ascended the steps and spoke substantially as follows:

On last Sunday evening the subject of our discourse was that form of temperance called continence, or chastity, and its opposite vice. On this evening our discourse will be on that feature of temperance which with us is called sobriety, or, in other words, the moderate use of, or total abstinence from alcoholic beverages and on the vice opposed to it.

that instead of emitting strains of sweetest music and harmony, sent forth the most jarring and discordant sounds. Man, the author of this revolt and confusion, became the victim of disorder and the sport of rebellious passions. As he himself had revolted against God, as his soul, his reason, and his will refused to obey their Lord and creator, so his passions and his appetites revolted against his control and have ever since tended to evil as streams to the sea, and have striven to conto the sea, and have striven to con-trol and master him and make him their troi and master him and make him their slave and the victim of intemperance. Man's whole being was in conflict and in warfare with itself. Even a pagan philosopher, Seneca, recognized this conflict within himself when he said, "I see and approve of the better things of the higher life, but I follow the worse things or life, but I follow the worse things or the lower and more animal life." And St. Paul describes it in And St. Paul describes it in the following words: "For the good which I will I do not, but the evil which I will not that I do. I find then a law that when I have a will to do good with the law of God according to the in-ward man, but I see another law in my members fighting the law of my mind and captivating me in the law of sin that is in my members." [Romans, vii. 19-23.] And in another place he describes the constant struggle that is waged within us by these antagonistic laws:—"For the flesh lusteth against the spirit and the spirit against the flesh, for these are contrary one to another [Gal. v. 17]. Our divine Lord the new Adam came to repair the ruins wrought in God's works by sin; he came to restore the reign of law and order in God's creation; he came to set man right with himself and to re-establish in him that power of ordering and con-trolling his lower appetites which he had lost by his original rebellion. And with this view and in order to effect this Godlike purpose He gave the world he re-deemed the laws of abstinence, temperance and sobriety, and conferred on fallen man the heavenly helps and graces needed is shunned and despised, and the very

CLERICAL.

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discourse will be on that feature of temperance will be on that feature of temperance wild be on that feature of temperance which with us is called solviety, or, in other words, the moderate use of, or total abstinence from alcoholic beverages and on the vice opposed to it.

Temperance is defined by St. Thomas as "the moderation of our affections according to the prescript of reason." Content it as "the dominion of reason over our importunate passions," In this sense it is a general virtue or a part of all other virtues, for they consist in observing the just medium prescribed by right reason between excess on the one hand and defect on the other. Temperance, taken more properly, is the moderation and government of the love of pleasures, especially of those which consist in the sense of the taste and of the touch, and in this sense it is a cardinal virtue, or the source and fountation of many other noble and elevating virtues which flow from it, and hang and depend upon it as the door turns on its hinges. This evening we shall speak of it in its character of sobriety, in the moderate use or entire disuse of alcoholic drinks. We may observe that the very first law God imposed on man was that of abstinence. "Of the garden thou mayest not eat, lest thou die." When man was first created and whilst he remained in the state of innocence, temperance was the character of his being. His passions were subject and obedient to the law of reason nad the empire of the soul, whilst his intellect and will were in perfect submission to the voice of conscience and the law of 60d. But then came man's rebellion and the fall, and all this happy state of things was reversed. With sin came into the world disorder, revolt and confusion. The whole creation became like a broken musical instrument, that instead of emitting strains of sweetest justines and harmony, sent forth the most justines and harmony, sent for himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one. [I. Cor. IX. 24-25 v.] Abstinence and sobriety are the necessary conditions of success in athletic games, in commercial and professional careers; in all the contests and struggles of life. How much more necessary should they not be esteemed in our warfare with the enemies of our salvation, in our efforts to promote virtue and to scale the heights of Christian perfection in the battle for an immortal and an imperish-

> But what is the drunkard and what is drunkenness? The drunkard is not like to any creature of God that lives. angel is a pure creature created to adore God in heaven and carry down messages to earth. A Christian is a person who is baptized, professes the law of Christ, and makes the sign of the cross. A man is a rational animal who thinks and sons. A brute is an irrational animal that follows its appetites, it is true, but never indulges in them to excess. But what is a drunkard? He does not enjoy happiness like an angel; he does not enjoy happiness like an angel; he does not live and strive for happiness like a Christian; he does not think and reason like a man; he does not observe the law of moderation in satisfying his appetites like the beast of the forest and the field. A drunkard is the forest and the field. A drunkard is nothing but a drunkard; there is nothing like him in the living creation of God. He is a self-made wretch; he is a slave of the most brutalizing passion; he is an apostate from the Christian law and Christian. life; he is a social pariah, an outcast from society; he is a scandal to the Christian church, and a curse to his home and his family; he is a madman, and is worse than an ordinary madman, for this poor creature may be innocent, but he is certainly guilty. The fool is the object of tender guilty. The fool is the object of tender sympathy and compassion, is the ward of the Christian state, and is surrounded by all the cares which science and philan-thropy can bestow upon him. The drunkis shunned and despised, and the very boys of the street hoot at him as he stag-

ilesh are manifest, which are fornication, uncleanness, drunkenness, reveilings, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of heaven." [Gal. v. 19] Drunkenness is therefore a tremendous religious evil. It is also a grievous social evil. Man was made for society. His duty as a member of society and as a citizen is to uphold all just laws and to observe them, and as far as in him lies to cause them to

temperance is in soper truth a tremendous social evil, let us turn for a moment to the consideration of the prison statistics for 1883 just published by the Ontario Government. We find therein that for 1883 the number of persons committed to the Central prison were 669 and we find them classified as follows:

Temperate.....

for the Mercer Reformatory for unfortu-nate women. We find detained there 117 females whose habits are thus described

Temperate......22 Intemperate......95 We thus discover that out of the number of criminals and unfortunates committed to those two institutions respectively, the overwhelming majority were so committed because of their intemperate.

habits. Turning to the report of the common gaols of Toronto, Hamilton, and London, we find the following statistics: To Toronto gaol there were committed for

the past year 2,633 persons, to Hamilton gaol there were committed 898 persons, to London gaol there were committed 806 Now, if by the standard given us by the reports of the central prison and the MercerReformatory, we judge of the causes, direct and indirect, which led to the committals of prisoners to the common gaols, we are necessarily forced to the conclusion that intemperance is the cause, proximate or remote, of the great majority of legal offences, that it is the greatest and mightiest factor in the production of our criminal classes, and that it is therefore the worst enemy of society and of the state, and is in sad real-ity a tremendous social evil. With reference to the number of our people com-mitted to prison, I would remark that many of them are the victims of unjust and oppresive laws-that they came to

John 111] He whole life for our examples we one of shelimens, merification and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy temperates. He facted forty which the soul of the dranked is imprised and holy the law of nature of the country of the high and colored him when his thirt was committed that the country of the country of the high and the country of the country of the high and the country of the country of the high and the country of the high and the weak of the high and country of the high and the weak of the high and the hi depth of the sea. See that you despise not one of these little ones, for I say to you their angels in heaven always see the face of my Father who is in heaven."

[Matt. xviii.] The blood of their lost children will be required at the hands of such guilty parents.

such guilty parents.

Drunkenness destroys reason, the great was made for society. His duty as a member of society and as a citizen is to uphold all just laws and to observe them, and as far as in him lies to cause them to be observed. The drunkard violates the laws of his country, he breaks the peace, he fights and quarrels and sometimes under the spell of this shameful maddening vice he commits the horrid crime of murder. Drunkenness begets poverty and is the fruitful source of crime, and its victims too often become a burden on the state.

For our better information on this subject and in illustration of the fact that intemperance is in sober truth a tremendous social evil, let us turn for a moment to the comment to the social evil, let us turn for a moment to the content of the content o

As an illustration of this sad truth, I will relate the following story told by the late great Father Burke, and which is but a type of the many instances of the kind which priests meet in the course of their sacred ministry: FATHER TOM BURKE'S STORY.

I remember being called in to the bedside of a man who was dying from excess of drinking. I went into the room, indeed not without fear. Four men were holding him down in the bed. It seemed to him, in his delirious mind, that in holdto him, in his delirious mind, that in holding him down in the bed, they were sinking him, inch by inch, into hell! He looked around him with his awful, terrorstricken eyes. He cried: "I am on a bed of fire! Oh, God! I burn! I burn! The blood is boiling in my veins! Devils! will you not let me rise from this bed of torment and of flames! Will nobody help me!" He went on while his great chest was heaving as he writhed like one chest was heaving, as he writhed like one possessed by a thousand devils, to get away upon his fevered head. Keeping perfectly calm, I tried, if there were any mesmeric calm, I tried, if there were any mesmeric influence in me, to give peace to him. For a moment he grew calm; he knew me.

"Ah! Father Tom, is it you?" "Yes; I am here." "Tell me," he said, "tell me, "Yes," have you the Blessed Sacrament." "Yes,' I said, "I have the Blessed Sacrament." "Oh! begone," he cried, "you and your God! Begone! He is not my God! I will not have Him, or belong to him. There are those around

sistency in such persons advising either of the first-named two classes to take the pledge, any more than there is in a physician advising a patient to avoid something which disagrees with him while he himself can and does use it with impunity.

With regard to drink-sellers, the following principles can be laid down:

First, that in itself the selling of drink is not sinful. And, second, that it becomes a mortal sin when it is sold to a person—even when he is sober—who is in the habit of getting drunk; and, inasmuch as very many of those who deal in places where drink is sold belong to that class, the business is a very dangerous one, certain to be the occasion of sin to those who sell indiscriminately to all who apply.

No one can deny that intemperance is a gigantic and widespread evil, that it destroys the bodies as well as the souls of its victims, and that unceasing efforts should be made to put it down, but at the same time, our only safety and real hope of success in dealing with it, are on the simple principles of truth and religion, which if they are only applied, are amply sufficient to bring about the desired result and to banish this scourge from the land. And that this may be accomplished, let it never be forgotten that, for the permanent reformation of any one who has fallen into this degrading vice, are needed; first, prayer to Almighty God for grace to keep from drink; second, the avoiding drinking places and drinking companions; and third, approaching the Holy Sacraments at least three or four times a year. The faithful use of these means will enable every one to keep from this, as from every other sin.

London Free Pres

The anuiversary of Ireland's patron saint was observed yesterday by the celebration of High Mass at St. Peter's Church. Bishop Walsh was on the throne, and Rev. Father Tiernan officiated as Master of Ceremonies, Father Feron, of Strathroy, as Celebrant, Father Walsh as Deacon, and Father Cornyn as sub-deacon. A full choir was also in attendance. Rev. Father Molphy, of Ingersoll, de-livered an excellent and impressive ad-

dress upon the life and work of St. Pat-rick and the glorious results accomplished through his teachings. The speaker said there were days in every family that were days of rejoicing, when special events were honored, and it was in the same way that nations render honor to their heroes. If all this were right and appropriate how much more so was it that Irishmen should bow down and honor the man who had done so much for them and the progress of their religion even to this day. He possessed by a thousand devils, to get away from their grasp. He saw devils around him, sinking on the pillow where he was lying, and endeavoring to shake them off, he said: "Save me! save me! there—there are seventy seven devils! Oh! where shall I fly from this hell around me! Thus where the saw here is the said we have the saw as head of St. Patrick was so dear—it called up glorious reminiscences, and wherever his lot might be cast never did were the whore I have now. His was he when I entered the room. His the Irishman's heart expand more than on shricks were terrific to hear. Truly the this day. He hailed it with delight; to was ne when I entertain shrieks were terrific to hear. Truly the this day. He haned it with the shrieks were terrific to hear. Truly the tone of the despair of hell was in his him it was no ordinary day. It told not voice. I came over and laid my hand alone of the conversion of his country but of the progress of his sacred religion and the progress of his sacred religion and the progress of his race. Such was Ireland's glory. The speaker then reverted more particularly to St. Patrick himself, saying that of hi early life it was not necessary to say much—his history was that of the Irish race from his time down. His history was one of suffering, and that characteristic was indelibly written on his children. He sketched the early life of the Saint, his capture in France, his captivity in the Emerald Isle. or belong to him. There are those around me who will take me away forever! Begone!" With these words he heaved one mighty sigh, his heart broke with the excess of his terrible delirium—and he fell conversion of the nation, as the messenger to enable him to observe those laws. In fact the whole religion of Chris is based on the principle of repressing and controlling the animal appetites and unruly passions, and of replacing them under the dominion of reason and the empire of the soul. "If any man," says our Saviour, "wishes to be my disciple let him deny himself, take up his cross daily and follow me." [Math. xv—24]; and again, "he that loveth his iffe shall lose it and he that hateth his life in this world keepeth it unto life eternal."

by sof the street hoot at him as he stagger and one pressive laws—that they came to mighty sigh, his heart broke with the examet to the Emerald Lie, his noble mission for the mighty sigh, his heart broke with the sacred less they found themselves in a strange of the bands of those who held him, a corpse—his last breath a blasphemy. And in the thing them in the face, and that therefore the temptation for them was strong to turn to the bottle and to strive to find in sorrows, and a short-lived forgetfulness of their poverty and observed the chains that bind him and they sigh, his heart broke with the examet to mighty sigh, his heart broke with the examet a blasphemy. Of the particle, and response to the mighty sigh, his heart broke with the examet and trials star-they donney of Christ. He depicted the sacred less they found themselves in a strange of the bands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the bands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the bands of those who held him, a corpse—his last breath a blusphemy. Many a time and oft, for I knew him well out of the bands of those who held him, a corpse—his last breath a blusphemy. The day of the people and the mighty sigh, his heave tork with the exametal Lie, his noble mission for the mighty sigh, his return to the believing—and he fell out of the hands of those who held him, a corpse—his last breath a blusphemy. The day of

the past was the surest guarantee of her fidelity in the future. Irishmen deserved the admiration of the world for their attachment to the faith, and were as ready to-day to lay down their lives for that faith. He gave some reasons generally ascribed for this, and said it was that Irishmen have no reason to love the English Government, and that they could not believe that God selected for apostles such men as Henry VIII. But although Irishmen had no reason to love the tyrannical government there were other reasons to men had no reason to love the tyrannical government there were other reasons to be considered. Some said Catholicism sprang from the very nature of the country, and besides the soil was dyed with the blood of martyrs. But although these reasons might have contributed to it, it was no human motive that sufficed to retain the faith—it was the grace of fold nouved upon the Irish grace of God poured upon the Irish people, the spirit of St. Patrick descend-ing on the people, to be handed down to posterity. It was a common thing for nations to give up their faith under per-secution, but the faith of St. Patrick remained still as fresh and green as when first instilled by the sacred Apostle himfirst instilled by the sacred Apostle himself. What a great reason they had to be thankful to their fathers for having done so well; how grateful they should be to St. Patrick for what he had done, for in looking at Ireland they could see virtue, courage and fortitude. Ireland had given the best men and noblest women, and let them remain true to the country and their faith. and their faith.

Two Heroic Sculs.

The Holy Father, after reviewing the lives of the venerable servant of God, Diego de Cadix, and the venerable Sister Gertrude Salandri, conferred the degree of the heroic virtues upon them. He ex-patiated on their labors, especially in awakening souls to true repentance, and continued: "Behold then, my dear brethren, two

"Behold then, my dear brethren, two chosen souls, resplendant with heroic virtues, whom we present to day to the world and who have grown in the beautiful garden of the cloisture, under the discipline, one of the Seraphic Patriarch of Assisi, the other of the Patriarchal Saint Dominic. But the world does not understand them, and as it is an imasted by a stand them, and as it is animated by a profound hatred towards the religious orders, it pursues against them a foolish

profound hatred towards the religious orders, it pursues against them a foolish and impious war.

We say foolish and impious war because it tends to destroy holy institutions founded and inspired by God, which are the ornament and glory of His Church, and which, by their works, have been of incalculable benefit to religion and to humanity. Now, after having suppressed the religious communities and pillaged them of their goods they begin, without shadow of reason, to trouble the tranquility of the surviving members and to afflict with oppressions and anguish the last years of their lives. And it is for Us a new cause of indelible sorrow and, for consolation, nothing remains but to supplicate the Lord, by fervent prayers, to repress the audacious crusade and dissipate the criminal and insensate projects of His enemies."

—Baltimore Mirror.

gress represent him as a terrible foe to "Christians" and a destroyer of women captives. But according to the Italia, the Mahdi is not exactly as black as he is painted, or rather, as he painted, or rather, as he painted in the blood-thirsty proclamation in which he expresses himself so much in favor of he expresses himself so much in favor of the baptism by the sword. It seems that a missionary—presumably Catbello— who succeeded in escaping from Upper Egypt to Cairo, states that the False Pro-phet treats his prisoners remarkably well. They are lodged in tents and properly fed, and when some Sisters of Charity and Catholic missionaries expressed some natural anxiety as to the fate of some one hundred and fifty children whom they had baptized, and whose education they had been supervising, the Mahdi had the little converts brought into the camp and entrusted to the care of their masters and mistresses. If this information is correct, it will be possible to think better things of the fierce soldier of Islam who is causing such, trouble in the Soudan.

PARNELL'S COMPANY.

Parnell's company, having for its object the settlement of the landless peasants of the "congested" districts on some of the unoccupied estates of Ireland, has been chartered under the name of the Irish Land Purchase and Settlement Company. The whole capital stock, \$1,250,000, ha been subscribed. A Government grant of the same amount is available. The Directors, besides Mr. Parnell, are: Jacob Bright, member of Parliament for Manchester; Charles Russell, member of Parliament for Dundalk; Edward Dwyer Gray member of Parliament for Carlow; Col. Nolan, member of Parliament for Galway; Capt. O'Shea, member of Parliament for Clare. Prof. Baldwin, a well-known agriculturist, who has resigned his position as one of the sub-Commissioners under the Land Act, will be the Managing Director. The Company will begin operations at once, so that settlers may be located in

connection with literature, enlarged views, or progress, was effected, not under the auspices of the reformed religion, but distinctly and completely in spite of it. Thanks be to God, this incu-

bus has, to a great extent, been removed, but it is extraordinary to what a degree it still bestrides the country. As an

eloquent and learned writer remarks, "Strange and unequal combination! A

people in many respects very advanced, and holding upon political questions advanced views, do upon all religious subjects display a littleness of mind, an illiberality of continuous subjects.

liberality of sentiment, a heat of temper, and a love of persecuting others, which shows that the Protestantism of which

they boast has done them no good, and that it has been unable to free them from

prejudices which make them the laugh-ing-stock of Europe, and which have turned the very name of the Scotch

dogmatic assumption, and a system of relentless hatred and persecution di-rected against those who dared to dis-

obey the orders of the Kirk. Sedition was always countenanced, and, indeed, generally preached, while a detestation

of monarchical government was exhibited whenever the Ministers dared. Nothing

whenever the animsters dared. Nothing more enraged them than being baulked in obtaining a share of Church plunder, and this, indeed, may be looked upon as the fons et origo of their opposition to the nobles by whom, under whose orders,

nobles by whom, under whose orders, and for whose pecuniary benefit, the Reformation had been originally effected. The institution of Bishops by no means harmonised with the democratic spirit which had sprung up, and although in the first Book of Discipline, (1560), a regular ascending hierarchy was approved of, in the second Book of Discipline, (1578), this was entirely expert.

(1578), this was entirely swept away, and it was specially declared that all preach-ers were fellow-labourers and equal in

power. It is not our province, nor our

ntention to enter into the subject of

the bitter contest which existed so long in Scotland between two heresies. Mur-

der, calumny and violence were freely used by the Calvinists; while the Epis-

copalians are charged with cruelty, in-justice, and other crimes. Presby-terianism eventually conquered. Each

of these sects was entirely false to its pretended principles of toleration and

iberty of opinion in matters of faith, and while contending against each other never failed to join in the persecution and proscription of the Catholic Church. To show really what the Reformation

in Scotland was, it is necessary not only to regard the character and actions of

its principal leaders, and their motives for action, but also to look down the

We see the liberal arts not only neglected, but despised. No liberty nor progress, but, on the contrary, the narrowest, intolerance, the arrowest intolerance, the

rowest intolerance, the grossest super-stition, and the most searching and

thorough persecution.
So early as May, 1569, we are told that the Regent (Moray) made progress to Stirling, where four priests of Dunblane were condemned to death for say-

ing Mass; "but he remitted their lives, and caused them to be bound to the

Mercat Cross with their vestments and

chalices in derision, when the people cast eggs and other villanie at their

as the early part of the passion of the

Catholic Church in Scotland. The en-

lightened Reformers were at this time

also busily engaged in witch hunting, as

the Diurnal of Occurrents (1569) informs us

that, "In my Lord Regent's passing to

the north, he caused burn certain witches in Saint Andrews, and returning

witches in Dundee," The Kirk osten-tatiously opposed the subordination of

architecture, music, painting and sculp-ture to the praise, glory and worship of God. All the liberal arts were neglected,

The rooms appointed for people to consider To hear God's word where they should pray together Are now converted in sheep cots and folds Or else are failen, because none them up-

TO BE CONTINUED.

The Record of the Fairs.

The superiority of Wells, Richardson & co.'s improved Butter Color over all

of practical use is what tells the story, and

e great value of the premiums given by Agricultural Fairs, lies in the fact

which has taken first premium at all fairs

by many others; and being the strongest

If you are suffering from a sense of streme weariness, try one bottle of Ayer's

is unattained

caused burn another company of

This

faces for the space of an hour."

ream of history at its effects.

THE STORY SCOTTISH REPORMATION.

BY A. WILMOT, F. R. G. S.

The malignity and intolerance of Pres-yterianism was displayed in its true byterianism was displayed in its true colors when Mary, having suffered nine-teen years captivity, and at the mercy of her enemies, was about to suffer death. Her son, the King of Scotland, begged the ministers to pray for her, but these cruel and relentless pharisees per-emptorily refused. To such lengths did they go that one of them, named Cowper, intruded himself into the pulpit of the high church, and when James told him that he might remain there if he would pray for his mother, received an insolent refusal, garnished with the usual blas refusal, garnished with the usual blasphemy of his sect. The Koyal Guard had to pull down the intruder, and he descended denouncing curses against all those who opposed him. Archbishop Adamson, who belonged to the detested episcopal faction, then preached a sermon, in which he made a good deal of capital for his party by laying considerable stress upon the Christian duty of praying for all men, and so pathetically did he beg God's mercy for the Queen as to leave the congregation in tears, "lanenting the obstinacy of their pastors." Elizabeth now made a strenuous effort to secure the private assasination of Mary. Complaining of Goaler nation of Mary. Complaining of Goale Paulet and others, she said to Secretary Paulet and others, sne said to secretary Davison, "Even now it might be so done that the blame might be removed from myself, Would you and Walsingham write jointly and sound Sir Amias and Sir Drew Drury upon it." A letter was accordingly sent to the former, recom mending the secret assassination of hi mending the secret assassination of his royal charge, but Mary's goaler drew the line at secret murder, particularly as under such a hypocritical and uncertain mistress as Elizabeth, who would, as the context proves in the case of Davison have thought nothing of committing him to the Tower after he had carried out her commands. Nothing more remained but public execution, and for this Elizabeth duly signed the warrant. On Tuesday the 7th of February, 1586

On Tuesday the 7th of February, 1586-7, the Earls of Shrewsbury and Kent entered the apartment of Mary at Fotheringay Castle, where they found her seated as usual at the foot of her bed with her work-table before her. Beale then read the commission, at the conclusion of which Mary made the Sign of the Cross, and thanked her gracious God that this welcome news had at last come. She assured those present that she looked upon her fate as a signal happiness after so many evils a signal happiness after so many evils and sorrows endured for His Holy Catholic Church. "That Church for which I have been ready, as I have so often testified, to lay down my life and to shed my blood drop by drop. Alas! I did not think myself worthy of so happy a death as this; but I acknowledge it as a sign of the love of God, and humbly receive it as an earnest of my reception into the number of his servants." Having entreated to have the services of a Catholic riest, this was peremptorily and brut-ly refused. She spent the night in prayer, and it was noticed that a look o animated joy passed over her features as if she had just heard good news. "Did you remark, Burgoin," she said to her physician, "what that Earl of Kent said in his talk with me, that my life would have been the death, as my death would be the life, of their religion? Oh, how glad am I at that speech! Here comes the truth at last, and I pray you remark it. They told me I was to die because I plotted against the Queen; but then arrives this Kent, whom they sent hither to convict me. And what says he That I am to die for my religion."

The summons to come forth to die was answered cheerfully by Queen Mary, who desired the Crucifix to be borne before

Sir Andrew Melvil, one of her old servants, kneeling and shedding tears, exclaimed: "Ah, madam; unhappy me! What man on earth was ever before the messenger of so important sorrow and heaviness as I shall be when I shall report that my good and gracious Queen and mistress is beheaded in England?" Whereupon Mary, "pouring forth her dying tears," answered, "My good ser-vant, cease to lament, for thou hast cause rather to joy than to mourn, for now shalt thou see Mary Stuart's troubles receive their long expected end and determination. For know, good servant, all the world is but vanity, and subject still to more sorrow than a whole ocean of tears can bewail. But I pray thee carry this message from me, That I die true woman to my religion and like a true Queen of Scotland and of France. But God forgive them that have long desired my end and thirsted for my blood as the hart doth for the water

Having prayed the lords to allow he female servants to be close to her at death, the Earl of Kent ungraciously refused : but after consultation, and he renewed entreaty, six men and women servants were allowed to attend her. Then, without the slightest sign of fear, and with all the intrepidity of her nation and of her ancestors, she stepped up to the scaffold and sat down. During the reading of the commission for her execution, Mary listened attentively with a ser ene and cheerful countenance. Then Dr Fletcher, Protestant Dean of Peter borough, persistently addressed her, to whom she said: "Mr. Dean, trouble not yourself nor me, for know that I am set-tled in the ancient Catholic and Roman religion, and in defence thereof, by God's grace, I mind to spend my blood.

Mr. Dean: Madam, change your opinion, and repent you of your former wickedness. Settle your faith only upon this ground, that in Christ Jesus you

hope to be saved.

The Queen: Good Mr. Dean, trouble not yourself any more about this matter, for was born in this religion, have lived in this religion, and am resolved to die in

this religion.

The Earls: Madam, we will pray for your Crace with Mr. Dean, that you may have your mind lightened with the true

knowledge of God and His Word.

The Queen: My lords, if you will pray

with me I will, even from my heart, thank you, and think myself greatly favored by you; but to join in prayer with you in your manner, who are not of one religion with me, it were a sin, and I will not.

The Dean then persistently prayed, but the Queen, not regarding him, attended to her own devotions. Then she rose, and again kneeling down prayed in English for Christ's afflicted Church, for English for Christ's afflicted Church, for her son, and for the Queen's Majesty (Elizabeth). She forgave her enemies from her heart that long sought her blood. This done, she begged the intercession of the saints, and, kissing the Crucifix, blessed herself, and said aloud, "Even as Thy arms, oh Jesus Christ! were spread here upon the Cross; so receive me into the arms of mercy." She made herself ready for the block with a "Kind of gladness," laid her head upon it, and called aloud, "In te Domine confido; it, and called aloud, "In te Domine confido; in manus tuas Domine, commendo spiritum meum." With two strokes of the axe her head was severed from the body.

Then said Mr. Dean, "So perish all the

Queen's enemies;" The goodness and mercy of God permitted Mary to die a mercy of God permitted Mary to die a martyr for the Catholic Faith, and in this glorious manner she ended, with infinite honor, a life of trial, adversity and sor-row. The unwisdom and follies of the early part of her reign as Queen of Scot-land were expiated by her long impris-onment and cruel death in England. Elizabeth called God to witness, with the most solemn and awful asseverations.

the most solemn and awful asseverations, that her determined resolution had been all along to save the life of Mary. She had herself signed the warrant for the execution of the Queen of Scots, had commanded it to be carried to the Seals, and had forbidden Secretary Davison to communicate with her further on the subject until the deed was done. Now "this upright and able, but most unfortunate of men," was tried before the Star Chamber, degraded from his office of secretary, ruined by the infliction of a most severe fine, and never afterwards admitted to the least enjoyment of favor. Elizabeth's gross falsehood and perfidy had, of course, no effect in Europe. The news of Mary's death was received in Scotland with a burst of excerations and threats of revenge. But the icy fingers of the Reformation were round the throat of the unfortunate country, and in its strangled and helpless condition nothing the Reformation and ruler of Scotland— Elizabeth. The Ministers were secretly delighted, while Mary's contemptible son, although he at first "swore that so foul an act of tyranny and injustice should not pass unrevenged," soon allowed his own narrow selfishness to stifle every honor able and manly feeling. The enemies of the Catholic Religion had triumphed; but, as the blood of the martyrs is the seed of saints, so does the blood of Mary, shed in defence of justice and religion, cry aloud against the false doctrines, pernicious calumnies, and vile actions of the leaders of the Reformation.

CHAPTER IX.

The Reformation in Scotland was conceived in the iniquity of the nobility, who desired to gratify their own avarice as well as their bitter detestation of the clergy. Its first agents and abettors were wicked, self-seeking men, and no hypocrisy could have been greater than the pretence that their struggle was for toleration and for liberty of opinion in matters of faith. In truth, they allowed no one to think differently from themselves; even Protestant episcopacy was banned; and one of the most cruel and narrow tyrannies erected in the room of the Catholic Church Bible could not be, and practically was not, in the hands of the people. Bigotry of an intense nature characterised Pres-byterianism, and as soon as the power of the Ministers was established, they interfered in the most arbitrary manner with even the domestic concerns of the people Witches, as well as Papists, were diligently hunted down and persecuted. Ignorance and superstition prevailed, and the laws were administered in accordance with the views of the intolerant sect, which, by degrees, grasped all real authority in the country. Presbyterian-ism was a curse to Scotland, and it is worse than nonsense to speak about its giving liberty, freedom of thought, or progress. Exactly the contrary was the case. It was absolutely not until the nineteenth century that the trammels of this hideous usurpation were partially thrown off. Lord Cockburn tells us that. so late as the year 1794, "there was then no popular representation, no emancipa-ted burghs, no effective rival of the ted burghs, no effective rival of the Established Church, no independent press, no free public meetings, and no better trial by jury, even in the political cases (except high treason,) than what was consistent with the circumstances; that the jurors were not sent into court and in The Lamentations of Scotland the churches are thus described :under any impartial rule, and that when in court those who were to try the case were named by the presiding judge. The Scotch representatives were only torty-five, of whom thirty were elected for holds. The parish Kirks I ween they sae misguide That none for wind and rain therein may Both counties, and fifteen for towns. from its price and its nature (being enveloped in feudal and technical absurd-That none for wind and rain therein may bide. But feathers, flith and dung does lie abroad, Where folk should sit to hear the Word of God. ities) the elective franchise in countie where alone it existed, was far above the reach of the whole lower class, and of a great majority of the middle, and of many even of the higher rank. There were probably not above 1,500 or 2,000 electors in all Scotland—a others made, is again demonstrated by its not too large to be held in Governrecord at the Autumnal Fairs. The test ment hands. The return, therefore, of single opposition member was never to be expected. . . . Of the fifteen town members, Edinburgh returned one. . Of the fifteen that the judges in these cases are regular farmers, who know what their needs are The other fourteen were produced by clusters of four or five unconnected burghs, electing each one delegate, and and what will supply them. Wells, Richardson & Co.'s Improved Butter Color, these four or five delegates electing the representative. Whatever this system where exhibited, is put up in a vegetable oil so prepared that it cannot become rancid, a most important property, the may have been originally, it had grown, in reference to the people, into as com-plete a mockery as if it had been invenlack of which is fatal to so many of the Butter Colors offered for sale. It does ed for their degradation. The people had nothing to do with it. not color the butter-milk : it imparts managed by town councils of never more bright natural color, which than thirty-three members, and every town council was self-elected, and, conis the cheapest Color in the market. equently, perpetuated its own interests The election of either the town or the county member was a matter of such Sarsaparilla. It will cost you but one dollar, and will do you incalculable good. utter indifference to the people that they often only knew of it by the ringing of a It will do away with that tired feeling, and give you new life and energy. bell. . . . the farce was generally

erformed in an apartment from which, convenient, the public could be ex-luded." This is a true picture of the state HEALY'S GREAT SPEECH. cluded." This is a true picture of the state of the country after more than two centuries of Presbyterian tyranny, and shows what nonsense it is to talk of the Reformation having introduced liberty and caused progress. As to science and the arts—architecture was positively proscribed, and barn-like structures took the place of the noble buildings of our Catholic ancestors. Presbyterianism was opposed to music, painting and poetry; education was really not encouraged, and anything that can be boasted of in connection with literature, enlarged IN REPLY TO O'CONNOR POWER,

The following is the full text of the speech delivered by Mr. T. M. Healy in reply to O'Connor Fower's attack on Mr. Parnell's amendment to the address:

Mr. Healy (who on rising was warmly

Speaker, I think, sir, after listening to the speech of the hon, member for Mayo the House will fall into the position of the gentleman who listened to the needy the gentleman who listened to the needy knife-grinder. "A story, God bless you, I have none to tell" (laughter). The hon, gentleman in the course of his speech has been indulging in a species of amusement not uncommon with him in this House (laughter and cheers.) I refer to the species of tight-rope dencing refer to the species of tight-rope dancing wherein he balances himself (oh, oh, and cheers), whereby he balances himself with graceful poise between the Irish Nationalist on the one hand and the Whig party on the other (laughter and cheers). The speech, sir, with which the hon, gentleman has favored the House is not, however, of the character with which we in Ireland have been accus tomed to be favored by him (laughter)indeed, sir, it is not of the character of the speeches to which this House has favored by the honorable gentle. I shall just give one extract from one of his speeches by way of explaining to the House the present position occu-pied by the hon. member for Mayo, and it will come with all the more force from turned the very name of the Scotch Kirk into a byeword and a reproach among educated men."

The Presbyterian Ministers, neglected by the nobles and disendowed by the State, naturally turned to the lower orders for support, and by affecting Puritanism, and working upon the fears of the ignorant, erected an ecclesiastical tyranny under which true religion was replaced by Phariseeism, dogmatic assumption, and a system of me because the words consisted of a con-demnation of another hon, gentleman the hon, member for Tralee: (Laughte

and cheers).

"Now, he would not pretend to be sufficiently sagacious in judging men, or sufficiently acquainted with the careers of Irish members of Parliament, to be able to analyze the causes which had enabled the honorable member for Traenabled the honorable member for Ira-lee to take so great a political rebound as the speech he had just delivered showed he had made, since he addressed that excited meeting in the Rotunda at Dublin (laughter). But adopting mean which he thought would be to every impartial man in that House, he would make a quotation from another speech of the honorable member, in which he said. 'It is melancholy to observe how a patriot falls; there are few to remind him of his duty, and the power

f his seducer is great."

I trust the Prime Minister will pardon that expression (laughter). It is not my

"It is easy to perceive that there is an interior struggle going on, for he has the look of a man who is trying to make him self think that he is doing right, but cannot succeed, and who is ashamed of

himself." himself."
(Laughter.) Then he says:
"How the Whigs first act upon him,
whether they begin by sending him in
the morning neatly printed invitations to come down in the evening to support the Government which look confidential, or whether they begin by staring at him I cannot tell (laughter). The first dan gerous symptom is an evident anxiety on the part of the patriot to be alone in a corner with the Government whips (hear, hear). If you happen to pass him he tries to assume an air of easy indiffer ne tres to assume an air of easy indifference, and utters a monosyllable in a loud voice (laughter). An evening or two afterwards, when the Ministry can scarcely scrape together a majority, the patriot votes with them, and remarks to friend the whip that it was a close

thing. thing."
(Laughter). I trust that the majority
of 49 will be considered as a "close
thing" with the vote of the hon member for Mayo, and that he may be commended to the dispensers of the Mam-

mon of iniquity.

"From bad he goes to worse, taking courage to himself from the idea nobody knows him in the great wilderness London. He gets up early and slips down a back way to the Treasury, and all is over."

DENOUNCING BUTT AND DESERTING PAR (Laughter). I think that after that

quotation I may to a great extent leave the hon. gentlemen to his own reflections (laughter). But when he condemns the course of conduct adopted bers of our party, whom he states are influenced in their conduct in Ireland by a desire to oust the leader of the party from his position, I would remind the hon, gentleman the member for Mayo of what his own course in this House has been. Who was the first man in the whole Irish Party to denounce the late Mr. Isaac Butt as a traitor? The hon, member for Mayo (cheers). was the first man to leave the existing party of the hon. gentleman the member for Cork? The hon. member for Mayo (cheers). And, in fact, I may say that not merely his personal but his political life is strewn with the wreck of broken principles (cheers). The hon, gentleman the member for Mayo has taunted me with the fact that in my address to the electors of Monaghan there was not a word about Irish Nationality. At least did not hoodwink the electors with false pleas about Irish Nationality and then run away from the party with which I was associated (cheers), and endeavor by skilful artifice in this House to curry the favor of English Ministers (cheers). I have not attacked in Ireland what I have not attacked here (cheers). I have not referred in Ireland to the pirate flag of England and then come to this House with some paltry reference about a clocal assembly" and "as much selfgovernment as is compatible with the safety of Parliament and the integrity of the British Empire' (hear, and cheers) How do references to a "pirate flag" ssociate themselves in the minds of on, gentlemen with the speech we have He says that my address contained the principles of modern Socialism. What was my address? It was simply a declaration in favor of the Land Act, an amendment of the Land Bill which the hon gentleman himself on the 14th March, 1883, marched through the lobby to support (cheers), and yet the hon member for Mayo taunts me

with Socialism. (Irish cheers). THE ROAD TO MAYO. He informs us that we carried in intimidation in Ireland, and then we taunted others with

intimidation Ulster. There was intimidation practiced in Ireland at the time to which the hon. member reters, but it was intimidation of a very different character to that practised in will be laid closely to heart by gentle-men like Lord Rossmore. Up to the pre-sent the Orange device was to murder the Nationalists at the meeting, but now Ulster by the landlords. (Irish cheers) There was a struggle by the unfortunate There was a struggle by the unfortunate and miserable peasantry of Ireland to relieve themselves from the rents which the Prime Minister pronounced to be rackrents; and if there was intimidation practiced in the struggle it was excusable as compared with the intimidation of the mob of noble lords belonging to Ulater who to keep up their rackrents. Ulster, who, to keep up their rack-rents and their harsh leases, invaded peaceful Nationalist districts, and endeavored to Autonalist districts, and endeavored to put down peaceful meetings by means of the bludgeon. (Irish cheers). Then we are told that we deprived the hon. member for Mayo of the right of free speech. When did we deprive the hon. member of free speech? (Hear, hear). Does he not know the way to the railway station at the Breachstone? (Irish cheers). at the Broadstone? (Irish cheers). Does he not know where the Midland Railway leads to? (Irish cheers and laughter). Does he not know the town of Ballina, or Claremorris, or Irishtown? And when did we ever stand between him and his constituents in those places? He it was who, at the first Home Rule Conference who, at the first Home Rule Conference in 1873- of which I may observe, the member for Dublin County, Mr. King-Harman, was Secretary (laughter)—he it was who came forward and proposed a motion calling on every Irish member not to fail in one year from rendering an account of his stewardship, and I think account of his stewardship; and I think the failure of the hon member for Mayo to adhere to that resolution is quite as great as the hon member for Dublin county (Irish cheers). We are taunted by him, too, that we were the means of passing for Ireland a most stringent and hateful Coercion Act. I say if that be true how was it that the hon, member for Mayo, upon so recent an occasion as last evening, supported the Government who were the authors of that stringent and hateful Coercion Act? (Irish cheers) The hon, member again comes down to this house and charges us with bringing for

ward matters of comparatively little im-

ward matters of comparatively little importance, being the right of free speech and the right of public meeting in Ireland, of which the hon, member says we deprived him (Irish cheers).

THE RED HERRING OF THE DEBATE.

I doubt whether the hon, member prizes those rights now as much as when prizes those rights now as inten as when he had more occasion to prize them (Irish cheers), and it was therefore a matter of little importance to him that Irish members should be allowed to address the people of Ireland (Irish cheers). We deem the right, however, a matter of the first importance (Irish cheers), and our charge here is not so much a charge against the Orangemen for their attempts to break up our meetings, for in attempting to do that they were only carrying out their traditional policy of violence, but it is a charge against the Government that they made no attempt to put down these Orangemen (Irish to put down these Orangemen (Irish cheers). We never uttered a complaint against the Orangemen for having attempted to break up our meetings, but we do complain that the Government would neither put the rioters down them-selves nor allow us to do it (Irish cheers and Tory counter cheers). We make no complaint that the Orangemen should desire to make a trial of their strength if only the Government will stand aside and let the match be tested (Irish cheers, Tory counter cheers, and Ministerial cries of "oh, oh"). For my part I can say that whether in this House or out of it, I was never particularly afraid of the leaders of the Orange party, or the leaders of the Ministry either in this House or out of it (Irish cheers). And I can only say also that if the Government are afraid to put down these Orangemen, or if they are not in league with them which I strongly suspect they are (Irish cheers), let them stand aside, and at least we shall do something for the rights of free speech in that country (Irish cheers and Tory counter cheers). But I pass from the hon, member for I have, perhaps, given his speech more notice than it deserves (Irish che main point of our charge against the Government is what I have stated, and e shall not be drawn away from that charge by intervention such as that of the member for Mayo (Irish cheers), who, doubt, thought he would serve ful purpose for the Government by drawhimself as a red herring across the track of the debate to divert the hunt entleman from the main count of our ndictment against the Government Irish cheers).

ATTACKING TREVELYAN. I was reading yesterday a speech de-livered in another place by the most ingenious Law Adviser of the Government (Lord Fitzgerald), and he admitted what we have been all along contending for, that the meetings of the Orangemen, armed assemblies that they were, were llegal at common law (Irish cheers). The Chief Secretary, in his defence of the Government, stated in this House that the Irish Executive had only broken up nine meetings. Now, I find, on referring to the facts, that not only have the Government broken up nine meetings, but that they have stopped nineteen meet-

The Chief Secretary-I wish to say that I specially guarded myself on that point. Those nine meetings were stopped on account of outrages committed in their districts; but I dare say nineteen

meetings were stopped altogether.

Mr. Healy—I accept the correction of stopped on account of outrages. Does that number include the Cootehill meeting?—and, if so, why, I would ask the House, was that meeting prohibited? What was the outrage there? It was an outrage on an unfortunate man named Philip Maguire, who was murdered by a party of Orangemen returning home from a Salvation Army conventicle; and because this outrage was committed the hon. member for Cavan is not allowed to address his constituents (Irish cheers). Why, this will give rise to an extraordinary state of things, because the Orangemen now if they only wanted to put down a meeting had only to kill a Nationalist beforehand (Irish cheers). It was like the old proverb, "first catch your hare;"

first kill your Nationalist and then there will be no meeting (cheers).
ROSSMORE, ARCHDALE, AND MORRIS That is a maxim, I venture to say, that

they will have no need to assemble for

Nationalist meeting is to murder one be-forehand. In the North it has been found practically impossible to get a conviction against an Orangeman (hear, hear). And now I will ask is the venue to be changed in the case of Philip Maguire; will the Government dare again to incur the sneers of judges like Chief to incur the sneers of judges like Chief Justice Morris, who is very severe on jury packing when an Orangeman is concerned, but who has not a single word to say on the subject when the persons indicted are Nationalists? Philip Maguire was murdered in Cavan by Orangemen, and are the Government going to entrust that case to a grand jury who are Orangemen; to a high sheriff who is an Orangemen—a person sheriff who is an Orangeman—a person like Mr. Archdale, who, the day after he received the Lord Lieutenant's warrant received the Lord Lieutenant's warrant appointing him High Sheriff of the County of Fermanagh, was not ashamed to say—and this is the class of men who are appointed to judicial functions in Ireland—"I sm appointed," he said, "Sheriff. I hope I won't have a great deal to do; but if I ever get a Parnellite at the end of a rope I will give it a very heavy tug at the other end!" (cries of "Shame.") Has the Prime Minister had his attention drawn by the law officers of the Crown in Ireland to language such as that? (Irish cheers.) Of course not. the Crown in Ireland to language such as that? (Irish cheers.) Of course not, because the policy of the Irish Government with regard to the Prime Minister is a policy of seclusion (Irish cheers). We are charged with putting questions on the notice paper of the House in undue numbers. Why do we do it? We do it in order, if possible to bring the do it in order, if possible, to bring the enlightened and generous mind of the Prime Minister to bear upon some of the

llegalities that are being committed in

reland (hear, hear).

KEEPING GLADSTONE IN THE DARK. So far as Ireland is concerned, I have no doubt the Prime Minister is kept as much in the dark about what is going or as if he were not a member of the same Cabinet as Lord Spencer. (Irish cheers). What chance is there of justice in Ireland with men like Mr. Archdale commanding the administration of the law (Irish cheers). The Clerk of the Peace and Crown is another official closely con nected with the administration of the law, and have the Government, I would ask, ever reprimanded the Clerk of the Peace and Crown of Fermanagh, who summoned a meeting of magistrates to protest against the dismissal of Lord Rossmore? (Irish cheers). Will, I Lord Rossmore? (Irish cheers). Will, I say, the Crown change the venue from Cavan in the case of Philip Maguire, where it would be in the hands of Orangemen, and will they take care that they will be spared the innuendoes of justices like Chief Justice Morris? (Irish cheers). Chief Justice Morris tried two cases recently in Dublic one a tried for corresponding the control of the cently in Dublin, one a trial for conspiracy to murder, another a trial for arson, a graver crime in the eyes of the law, for conspiracy to murder was a misdemeanor and could only be punished by ten years penal servitude, whereas arson was pun-ishable with penal servitude for life. In one case every single juror of the judge's own religion, forty-nine in all and includ ing one magistrate, were told to stand aside, and his lordship made no remark aside, and his lordship made no remark with regard to jury packing or changes of venue, but when it came to Mr. Mathews, publisher of the first Orange placard— how proud the member for Dublin must be of his fellow-associates (Irish cheers and laughter)—but when it came to Mr.
Mathews, of the Tyrone Courier—these
are the class of men from whom Orangemen derive their pabulum—when it came to him the Chief Justice, pious Catholic that he is (laughter), when he saw three Protestants challenged said—"Why what does this mean? It is a great eech share to be challenging these respectable men (Irish cheers.). There is Mr.

Macintosh, the music seller (laughter) what does he know about it.'

"LOOK ON THIS PICTURE AND ON THIS."
Where were the Chief Justice's com ments when forty-nine of his co-religion ists were ordered aside? "It is a very hard thing," says his lordship in the Orangeman's case; "it is a very hard thing that the jurors of Dublin should be troubled with those from the fox (Irish cheers). We are not to be misled by a speech from the hon. where are these judicial comments when where are these judicial comments where Western peasants are indicted? (Loud Irish cheers.) Are Orange felons who attempt to roast unfortunate evicted families in their homes to enjoy the protection of the judicial ermine miserable peasants of the West, who are driven to commit a crime under the grossest provocation, to have the full measure of punishment that the law permits? Mr. Mathews is recommended to mercy, a recommendation tenderly carried out by the judge (Irish cheers), and mark you the grounds of the recommendation—"The high political excitement programment and the programment of the programme ment prevailing in Ireland at the time (Irish laughter). Was there no high political excitement prevailing in Ire-land, where there no extenuating cir-cumstances when Kerry peasants got fifteen years' penal servitude because they entered houses and carried away arms? (Irish cheers.) The Chief Just tice, taking into account "the high political excitement," gave Mr. Mathews twelve months and months, but ungenerously dated the sentences from the day of committal, the right hon, gentleman. Nine meetings that Mathews, for his murderous attempt on an unfortunate aged family was allowed off with nine months and h companions with three months. The Chief Secretary appeared to deny with energy the suggestion that the policy of seclusion with regard to Irish matters was being pursued towards the Prime Minister. Have the law officers of the Crown in Ireland informed the Prime Minister of the nature of the offence, the character of the judge's charge in Mathews' and in the previous cases Nothing of the kind (Irish cheers, It he had I have no doubt his mind would revolt with horror from the idea that the signatory of murder placards and the burner of a house over an evicted family should enjoy the favor of Lord Spencer

and protection Castle placemen justice can we sentences are a the Privy Co Every indictme Privy Council by rivy Council b rises, the O'Brie cheers). No, w condemnation cheers); but w comes to trial he in the opinion abiding man, he roast alive a he moment of poli off with nine (Irish cheers) ar HASTINGS We remember the case of cheers). We remember the case of cheers of the remember the case of the cheers of the case of the cheers of the case of the ca who was convic May of what he atrocious libel, imprisonment. overnment af because of the of his health; ceptionally tread

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MAR. 22, 1884

cheers). Why release Mr. Why was the do case of Mr. Mc tured to suggest treatment? (I am not surpris me with an epis Lord Spencer beyond the wor imself. Mr. H hat Earl Spend organ is carefu Attorney-Gener Lord Chief Just having been "gr and atrocious li vidual in no pu from prison a months out of sentenced. N carry out the la the same way as alists. Either Government to his party to b meetings or it why did not the what answer charge of havin of men, led on

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ales in Ireland at auction for ce although that it was imp assemble in c be bidding, feared that aunts of the m of Dublin? [Iris had assembled hon, member Northcote, had had assembled was addressed the Admiralty, would have hap f there had no would have be (hear, hear,). into a police st cell after havin truncheon [ch gentleman (the Grange meetin who iss admitted the The right hon. illegal.
"Nationalists, sands, and m meeting," and

ated; and sup vinces, and a country, we c leman's Gover would be an u and in the inte would rue it temptations to to men whom to be "hot-bl and yet he allo at intimidation put it down. than a placard in the county patriotic met upon the Con the rebels, sta Loyalist ho rying dispate march to the

body. Where was (Laughter). I Chief of the fe proclamation tation with t withdrew it? drawal. I wi

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he saw three said—"Why t is a great ese respect-There is Mr. er (laughter) ustice's coms co-religionship in the Dublin with those ments when ted? (Loud e felons who nate evicted njoy the pro-ine, and are vest, who are under the ave the full hat the law ecommended on tenderly rish cheers), of the recom-itical exciteat the time ere no high iling in Ire enuating cir-

easants got de because carried away e Chief Jus-e high politi-r. Mathews associate six dated the murderous aged family onths. The deny with rish matters s the Prime offence, the charge ir cheers. It ne idea that eards and the ricted family

ord Spencer

and protection at the justice seat from Castle placemen (Irish cheers). What justice can we expect in Ireland when sentences are arranged before hand in the Privy Council? (Irish cheers) Every indictment is considered in the Privy Council by the Lawsons, the Morrises, the O'Briens, and the Mays (Irish cheers). No, when we come to trial our condemnation is cut and dry (Irish cheers); but when a man like Mathews comes to trial he is informed that being, in the origina of Farl Spengers along. omes to trial he is informed that being, in the opinion of Earl Spencer, a law-abiding man, he may for an attempt to roast alive a helpless family, made in a moment of political excitement, be let off with nine months' imprisonment (Irish cheers) and we have no guarantee that that sentence will be carried out.

HASTINGS AND HARRINGTON.

MAR. 22, 1884.

We remember what happened in the case of Hastings. (Loud Irish cheers). We remember that Hastings, who was convicted before Chief Justice May of what he described as a vile and atrocious libel, was given six months' imprisonment. He was released by the imprisonment. He was released by the Government after serving two months because of the extremely delicate state of his health; while in jail he was exceptionally treated. (Hear, hear). Well, I make no complaint of that clemency being extended to Hastings, but what I would like to know is, why there is no fair play in dealing out clemency? (Irish cheers). Why didn't the Government cheers). Why didn't the Government release Mr. Harrington? (Cheers). Why was the doctor reprimanded in the case of Mr. McPhilpin because he ven-tured to suggest for him a little milder treatment? (Irish cheers). However, I am not surprised at the release of Mr. Hastings, as that gentleman has honored Hastings, as that gentleman has honored me with an epistle, in which he explains the whole case, and informs me that Lord Spencer is a subscriber to his newspaper. [Irish cheers and laughter]. I have no authority for this statement beyond the words of the great Hastings himself. Mr. Hastings has informed me that Rarl Spencer is a subscriber to his newspaper. The Chief Secretary is doubtless also a subscriber, and this organ is carefully read by her Majesty's Attorney-General. This man whom the Lord Chief Justice of Ireland described as having been "guilty of a vile, scandalous, having been "guilty of a vile, scandalous and atrocious libel" upon a private individual in no public position, is released from prison after having served two months out of the six to which he was sentenced. Now, what we want to know is why the Government did not carry out the law against Orangemen in the same way as they did against Nation-alists. Either it was illegal for the Government to allow Lord Rossmore and his party to break up the Nationalist meetings or it was not. If it was illegal why did not the Government proclaim the meeting of Lord Rossmore? And what answer had he to make to the charge of having allowed a violent meet-ing to assemble headed by armed bands of men, led on in their endeavor to overof men, led on in their endeavor to over-awe what was undoubtedly a peaceful meeting, by magistrates holding the commission of the peace.

OTHER MEN, OTHER MEASURES.

In the years 1881 and 1882 the Gov-ernment would not allow at sheriffs' sales in Ireland people even to assemble at auction for fear of a breach of the

ace although at auctions they knew that it was important that people should assemble in order that there might be bidding, but the Government feared that the sheriffs and police might be intimidated or overawed [Irish cheers]. How would he face the taunts of the members for the University of Dublin? [Irish cheers]. Supposing we had assembled on the occasion when the hon, member for North Devon, Sir S. Northcote, had visited Ulster; or if we had assembled near the meeting which was addressed by the late First Lord of the Admiralty, Mr. W. H. Smith? What would have happened had we organized a counter demonstration against them? If there had not been a proclamation, we would have been dispersed with cannon (hear, hear,). We should not have been invited into the Castle to discuss the matter, but would have been invited into a police station and put into a police cell after having tasted the police cell after having tasted the policeman's truncheon [cheers]. The right hon. gentleman (the Chief Secretary) admitted that those who called the Kill-o the Grange meeting did so illegally. The men who issued these placards had admitted the illegality of the placards. The right hon, gentleman himself admitted that he told them that they were

Nationalists, assemble in your thousands, and march upon the traitors meeting," and so on; suppose we retaliated; and supposing in all other provinces, and all other districts in the country, we carried on a system of re-prisals, where could the right hon. gen-tleman's Government be? (hear, hear). It would be an unpleasant state of things, and in the interests of law and order he would rue it; and yet he allows the temptations to reprisals to be held out to men whom he would himself declare to be "hot-blooded and enthusiastic: and yet he allows impassioned men to be excited and goaded on by this attempt at intimidation, and makes no effort put it down. What was more audacious than a placard of this description issued in the county Dublin, in the heart of the patriotic metropolis of Ireland, calling apon the Constitutional Party to go to the meeting at Kill-o'the Grange to defeat the rebels, stating that-

Loyalist horsemen and byciclists (laughter) will prove most useful in carrying dispatches along the column of march to the main body (Great laughter and cheers). It will be in the discretion of the leaders coming from Wicklow to select the route to Kill-o'-the-Grange. The watchword of the day will be conveyed to the divisions from the main

Where was Sir Garnet Wolseley? (Laughter). Had the gentleman who drew up this placard the advantage of a consultation with the Commander in-Chief of the forces before he issued the proclamation as well as he had a consultation with the law advisers before he withdrew it? The Chief Secretary de-nied that they had any hand in the withdrawal. I will read it to the right hon. gentleman—"The Government have (Irish cheers) intimated that they considered the proposed loyalist meeting to-

morrow, if it were held, would be illegal." (Loud Irish cheers). That is a question of evidence like the letter of Mr. Hastings (Irish cheers). To right hon, gentleman denied that the Government gave instructions, and I quo. from the incriminatory documents, for these are the pieces de conviction. (Irish cheers).

The Chief Secretary—I deny it.

(Laughter). WATER-TIGHT COMPARTMENTS." Mr. Healy—It seems then that the Government in Ireland is worked in "water-tight compartments" (loud laughter and Irish cheers), that whilst he Prime Minister knows nothing that the Chief Secretary knows, the Chief Secretary knows nothing that the Solici-General knows nothing that the Solicitor-General knows nothing that the Lord Lieutenant knows (Irish cheers). So that consequently there must be some mysterious person connected with the Government who told the authors of the place of the state of the solicity of the so placard that it was illegal. Perhaps it was John Naish. The Government knew that the question would be raised in the Commons as to this proclama-

The Chief Secretary_I admit that I believe it was a mere pretext for the Orangemen to withdraw from a dangerus question.
Mr. Healy—Will the right honorable

Mr. Healy—Will the right honorable gentleman deny that he saw the gentleman at the Castle [hear hear].

The Chief Secretary—That, again, is a question which, if honorable gentlemen will permit me to say, I have already explained to the House. Two gentlemen came to me on the morning of the Saturday and urged me most strongly to stop the Nationalist meeting. Largued with day and urged me most strongly to stop the Nationalist meeting. I argued with them upon the question and said that "no power upon earth would induce me to do it." [Irish cheers]. Colonel King-Harman—Do I under-stand the right honorable gentleman to say that Orangemen were connected with that body? The Chief Secretary—One was an Orangeman and the other was not Irish

rangeman and the other was not [Irish Mr. Healy-I would like to ask the right hon. gentlemen who are law advisers to the Government if the placard had been issued by the Nationalists, would they not have held it to come under the 7th and 8th sections of the Crimes Act? Is this intimidation or is it not? Let us have the answer of the Government upon the point? The Government may say that it is not like the Nationalists and that it does not lead to disturbance. Then I would ask them who killed Giffen at Dromore? who kicked Maguire to death at Cootehill, after returning from a Salvation Army meeting? who put Kelly's eye out at Derry, and who put a bullet into another unfortunate man's lungs? Who burned the hut in the

county Tyrone? Clearly the men who issued the placards. Mathews, a first signatory to one of the placards, is a felon, and he is now enjoying his bread and water with such "medical comforts" as the doctor of Richmond Jail adminis-ters to him [hear, hear]. We clearly see the sequence of events. The men who issued these placards aimed at intimidation first, and reached to murder after wards [Irish cheers]. Yet no prosecution is attempted against them by the Government.

ORANGE POETASTERS.
The Tory organs teem with incite ments to outrage, not merely in prose but in verse. I should like the hon, gen-tleman to read some of the ballad poetry tleman to read some of the banka poetry of Ireland. There is nothing appearing in the Nationalist journals of this des-cription. I quote from the Armagh Standard of June 18th the following, which is signed "A. G. Luke, Dromaghee, Markethill," and entitled, "The Invasion"—

And now those men, whose League yo spurn,
With blood-stained hands are seen— I hope the right hon. gentleman who represents Dublin county (Colonel King-

Harman) enjoys the beauty and grace of this description (laughter)— Like frowning demons clustering ro The standard of the green.

Laughter].
And now, friends, never bow before
A heathen-Popish shrine. (Laughter). There is nothing about loyal Roman Catholics" in this, you see (laughter, and Irish cheers). The Government seem to read nothing in Ireland except the Kerry Sentinel and United Ireland (laughter). The Government would disdain to read a paper conducted on the principle of the Armagh Standard or the reconstitution. Standard, or the organ of the excellent Mr. Mathews—the Tyrone Courier. The right hon. gentleman, the Chief Secretary, desires to get an Irish flavor, and therefore his studies are altogether conducted amongst the popular organs of the country (laughter). I may, however, ask him, are such incitements as these in which Nationalists are described as "rebels," "frowning demons," and "trai-tors bowing before a Popish shrine," per-missible in a country where they are so easily incited and led away (Irish cheers). If things which could be "delivered without harm in England would become very dangerous in Ireland," what answer had the Government to make against these charges of partiality, and where was the prosecution against the Armagh Standard and Tyrone Courier, the Fermanagh Times, and all the papers of the class in which these inflammatory harrangues have appeared? I venture to say that not a single ways the class. say that not a single warning has been addressed to any of them, and I know the cause. It is because the High Sheriffs of these counties would not find true bills against them. Even if they did find a true bill, there would be some "sworn brother" on the petty jury. There would be some lenient and tender-hearted judge, who would cross over the most shocking crime, and would let the delinquent off with three or nine months' imprisonment (hear, hear, and cheers). This action of the Executive is the fountain at which justice is poisoned. There is no wholesomeness and no soundness in it (Irish cheers).

FAIR FIELD AND NO FAVOR." From the beginning of the judicial hierarchy down to the hangman of Earl Spencer, Binns, from first to last, every man of them liked the task of practising tyranny upon the Irish practising tyranny upon the Irish people, and, acting under the pressure of the minority, they treated them in the way that Mr. Jenkinson treated the

natives of India, and the way Mr. Clifford Lloyd treated the people of Burmah(hear, hear). So far as I am concerned myself, I may say that I am not particularly alarmed by anything that Lord Rossmor and his friends could do. What we ask is, give us a fair field and no favor (hear,

stand aside.

Colonel King Harman—Hear, hear.

Mr. Healy—Let them not do as they did at Dolly's Brae or the battle of the Diamond. If the Government will not carry out the law, let them leave us to protect ourselves in the North, and I round me at the poll at Monaghan will rally round me when I address them from the platform (Irish cheers). I think Earl Spencer and the Lord Chancellor would do well to return to the 44th section of the them. tion of that ancient document known as tion of that ancient document known as "Magna Charta," which we are told is every Englishman's charter, and which contained the following words—"We will not make any constables, sheriffs or bailiffs except such as know the law and will duly observe it." In the whole of the county Fermanagh the majority of the people are Catholics, and yet they are represented in this House by two Tories, owing to the state of the franchise, and there is not a single Catholic on the bench of magistrates.

bench of magistrates.

A BUCOLIC JUDICIAL PARSON A BUCOLIG JUDICIAL PARSON.

The Government were afraid to produce Captain McTernan's report as to the recent action of the Eniskillen Bench of magistrates who are presided over by the Rev. John Frith, a meritorious member of the Church of Ireland, who after the disastablishment companded and the statement of the company ber of the Church of Ireland, who after its disestablishment compounded and cut. (Laughter). He then gave up the preaching of the Gospel of Peace and the tending of spiritual sheep in order to go in for the greater operation of cattle jobbing. (laughter and cheers). He was a magistrate when a man was indicted before the bench of Enniskillen magis-trates for symshing the windows of Mr. trates for smashing the windows of Mr. Jeremiah Jordon, who, by the way, is not a Catholic, but of the Methodist persuasion. After a policeman swore positively that he saw him take the stone out of his pocket and heard the crash, these his pocket and heard the crash, these were the rev. gentleman's words in the face of the evidence, "Would you swear that the stone you saw him fire was the same stone as smashed the window?" The policeman who, it being a dark night, could not see the traigntown of the stone of course the trajectory of the stone, of course said, "No," and he marked the case "No rule." (Laughter). This case of forensic intelligence is much the same as if I should take out a pistol and fire at the learned gentleman the Solicitor-General and hit him about the waistcoat, that the bystanders' evidence is to be rejected because they could not actually see the course of the bullet. (Laughter). How will gentlemen delude themselves by talking rubbish about loyal Ulster? The loyal portion of Ulster are loyal to their rents (cheers from the Irish party), to their own broken leases, and their own estates (hear, hear). Men who threatened to kick the Queen's crown into the Boyne would have kicked the Queen's crown into the Boyne would have kicked the Queen's crown into the Boyne if they could have prevented the passing of the Land Act (hear, hear); for the Church Act only attacked the parsons, it did not touch the sacred persons of the landlords.

THE WORTH OF ORANGE LOYALTY.
Will anyone tell me that gentlemen like the hon. and gallant member for county Dublin (Mr. King-Harman), or Conservative member for Tyrone Mr. Macartney), or the noble lords who harangue throughout Ulster, would have hesitated at that if they could have prevented their rents being reduced? The Government have punished, he may be that it was a snub to the young gen man, he might just as well have be allowed to retain the nominal honor, allowed to retain the nominal honor, the conservative member for Tyrone that it was a snub to the young gen man, he might just as well have be allowed to retain the nominal honor, allowed the nominal honor, a prevented their rents being reduced? They may have the certificates of character, but I am entitled to look at the persons who sign these certificates, and I find these noble lords and gentlemen themselves, and judging them by the light of history, I disbelieve in their loyalty. I believe their loyalty is to oppression, rackrents, and broken leases. Look to Lord Rossmore. He succeeded to the title in 1874, on the death of his brother. His great appeals are to Probrother. His great appeals are to Protestants. His bigotry is of the most alarming character, and yet, strange to say, both the mother and grandmother of this lord are Roman Catholics. It appears to me Lord Rossmore ought to ave taken the beam of the grandmothe out of his own eye before he taunted the Nationalists of Ireland about the Pope. That is the history of his family. He is the first Tory of his family; made a Tory, no doubt, by the Land Act. His fathe was elevated to the peerage by the Liberal Government (hear, hear). As the supporter of the Melbourne Administration his father was returned for the County of Monaghan by the votes of helpless tenants, and well they paid for their devotion to the Rossmore family. There have been evicted homes and quenched hearths for the sake of the father of Lord Rossmore. The unfortunate men who voted for him are now engaged, no doubt, beyond the Atlantic in subscribing to the doctrines of O'Donovan Rossa. Had it not been for the father of this lord hundreds of peaceful homesteads would now be standing County of Monaghan. They wrecked and demolished were wrecked and demolished because the tenantry of the county were true to their principles and supported his father to get a peerage [hear, hear]. How does his son reward these evicted people and their descendants in the County of Monaghan? On the Ross-more estate there was built, by the efforts of the priests and the subscrip-tions of their flocks a series of schools. This House thinks that the Catholic people of Ireland and the Catholic priests are in favor of ignorance; that we thrive on ignorance, and endeavor to prevent the people from getting the light of the world. But those schools were built by the Catholics on the Rossmore estate, and what became of them? Has Lord Has Lord Rossmore no defender in this House to tell us what became of them? They were pulled down. The schoolhouses built from the subscriptions of the people, which ought to have enlightened their

this House—not even the gentleman who deprived his tenants of turbary [laughter from the Irish party], because they voted for a poor law guardian whom he did not approve of—will venture to stand up in this House and approve of the conduct of Lord Rossmore in tearing down Catholic schools and building up in their room Orange lodges. My words on the point might be questioned, but fortunately for me the whole subject was laid before the House in the shape of a Parliament. the House in the shape of a Parliament ary paper upon the motion, it is true, o the late Tory member for the county of Monaghan, Sir John Leslie; and this is the character of this lord—this bigoted, malevolent young puppy, for he is nothing else [cries of "Order," and cheers from the Irish party].

ORDER AND TASTE.

Mr. Macartney—I rise to order. Is it

competent for a member of this House to apply to the member of another House the words just used? The Speaker—The hon, member is responsible for his own words. I am here only to give my opinion on the point of order. If I were called on to give my

opinion as a matter of taste it would be a

offinion as a matter of taste it would be a different thing [hear hear]. Mr. Healy—I am glad the matter of taste will also be decided upon by the people of Ireland and of Monaghan in particular. I venture to think there is not a single word I have stated which is not borne out. I shall proceed with the career of the noble lord. The noble lord career of the noble lord. The noble lord is a very poor lord, and, fortunately for him, he made a very excellent match, and the marriage ceremony was conducted under very extraordinary circumstances. How did the lord endeavor to bring home to the minds of his tenantry the felicity which might await them owing to the improvement which had oc-curred in his fortunes? He served about forty of them with writs from the superior courts, and so ashamed was he of his own transaction that he did not venture to get them out of a single court but in batches—out of the Queen's Bench, the Common Pleas, and the Exchequer. In 1882 the Town Commissioners of Mon-aghan, which is the heart of Lord Ross-more's estate, for the first time ventured to elect a majority of their own friends to the Town Council. They were not all Catholics, because they allowed some Protestants whom they could have put out to be returned. I merely mention this to show it was from no bigoted motives they acted.

ROSSMORE'S REVENCE.

They returned a majority of National-ists and ousted out of the chairmanship the uncle of Lord Rossmore_Mr. Jess Lloyd, J. P., and Clerk of the Peace How did Lord Rossmore take this step The municipal authorities had formerly created a market-house and spent hun dreds of pounds in improving it. Buildings of a substantial character were put up by these men in the belief that Lord Rossmore would not attempt to interfere in what was after all a municipal inscitution of the belief that the best first f tion for the benefit of the town. Unfortunately they neglected to obtain a lease. No sooner had the election of 1882 to the Town commission of Mon-aghan gone against Lord Rossmore than he brings an action of ejectment against the Town Council and turns them without a farthing of compensation from buildings on which they had expended hundreds of pounds (cheers from the Irish party). As for the deprivation of the noble lord of his J. P.-ship, except that it was a such to the young gentle. that it was a snub to the young gentle-man, he might just as well have been cause he has not a particle of brains. The Government have punished, however, Lord Rossmore, and they have neglected to punish men whose conduct has been as bad; and these men, who are allowed to make attacks of this kind without a word of condemnation by the Government or without any punishment, are allowed to rail at the rest of the people of the country as rebellious and disloyal.

In the county of Monaghan, which ave the honor to represent, and proud I am of the honor (cheers), it is the prac-tice every Sunday in every Catholic church for prayers to be offered up for the Queen and those in high places it is these congregations which the queen and those in high places, and it is these congregations which are taunted with disloyalty. I repel the charge (hear, hear). And this frequently, too, comes from men who are only too anxious, while stirring up bigotry on the one hand, to make a profit of the Catho. lic religion on the other. A gentleman high in office in the last Administration—the First Lord of the Admiralty (Mr. W. H. Smith)—comes over to Ireland to stir up party passion and religious bigo-try. He might not be conscious of it himself, but there are men at his back who use him as their fugleman; and this gentleman, who comes to Ireland, himself makes a profit out of the pu

tion of Roman Catholic prayer-books (laughter, and cheers from the Irish party).

NEW LIGHTS IN CATHOLIC LITERATURE.

What would the Orangemen of the
North of Ireland think if they knew that the leading light who addressed their heroes made a profit out of darkening the souls of unfortunate Papists? [Laughter]. Curiously enough the right non. gentleman is ashamed of the transaction, because he publishes the books through his manager, Mr. Charles Eason, manager to Messrs, Smith and Sons, and he leaves out the number of Middle Abbey-street whence the great firm enlightens the country. His manager who publishes the Catholic prayer-books is himself a Freemason [laughter]. The Freemason manager of the Orange pro prietor who issues a manual of Cath olic devotion for private use for the service of the Cath Church, with the Nihil Obstate Bishop Donnelly, the new Coadjutor Bishop of Dublin, and the *Imprimatur* of the late Cardinal Cullen; these are the gentlemen who profit, on the one hand, by the circulation of their literature which ought to have enlightened their minds, were pulled down, and the stones carried away to build up Orange lodges [hear, hear]. The Catholic schools on the Rossmore estate, so far as Lord Rossmore could do it, had been abolished, and those palaces of light and learning—Orange lodges—erected in their stead. I do not think the bitterest Orangeman in amongst the benighted Roman Catholics,

other, I am at the same time amazed and disgusted. The people of Ireland, we are told by the member for Mayo, have long memories. I venture to say that in every cabin in Ireland there, is an understanding of the partial administra-tion of the law, and of the favor meted out to these men, and that those who advocate the people's cause in this House are persecuted and imprisoned.

EVENTUAL TRIUMPH OF NATIONALITY.
The poorest Kerry peasant, the poorest Mayo cottier understands the merits of this question. He needs no enlight-enment from the Treasury Bench. He can see through the fallacies of the Chief can see through the fallacies of the Chief Secretary. He knows what all this means. It is the old fight which his fathers fought, and he will stand by the men who are standing by him [hear]. We have made mistakes. They will be looked up by such men with indul-gence [hear, hear]. They believe in our honesty, in our integrity and in our zeal. We shall be able to prove that they will not be mistaken. We have to meet in this House a different temper from that this House a different temper from that of our fathers. Our fathers met those men in a different way, and have handed down to us their struggle. I venture to say that whether the Orange faction have the support of the Government or not, they will find face to face with them in Ireland men in no fear of them in their heart, and who will carry on to the bitter end the glorious struggle for Irish Nationality [loud cheers from the Irish party.]

TENTH ANNIVERSARY

OF THE EPISCPOAL CONSECRATION OF HIS

LORDSHIP RIGHT REV. DR. JAMOT. The tenth anniversary of the episcopal consecration of His Lordship the Right Rev. Dr. Jamot, Bishop of Peterborough, Ont., was celebrated on Monday afternoon in the Convent de Notre Dame. The Sisters of the congregation had prepared a splendid entertainment, in which the pupils at the Convent took the principal part, and a number of prominent citizens part, and a number of prominent citizens of the town were present. The room in which the celebration was held was magnificently decorated for the occasion with drapery, mottoes, etc., the principal motto being, "May Heaven Grant Our Bishop ent and the Rev. Fathers Conway and

Keating.
Miss Cahill, one of the pupils, read the following address and presented it to His

To His Lordship Right Rev. J. F. Jamot,
Bishop of Peterborough.

My Lord Bishop,—The celestial guardians of Issondun's Sanctuary have once
more come and whispered in our ear that
today is the anniversary of an event in

more come and whispered in our ear that to-day is the anniversary of an event inscribed by them in golden characters on the eternal tablets.

Although the beautiful panorama of that memorable February day is now softly passing before our vision, we shall leave those things of the past, stamped with our grateful magnificat, let them rest in our memory while we explain the let can only invent methods of measuring it to deserve the punishment and the dislike of all your fellowmen and the wrath of your God.

Time.

Human ingenuity cannot make time. rest in our memory while we exult in the presence of him in whose honor we are

presence of him in whose honor we are now assembled.

My Lord, a little more than a year ago we welcomed you as first Bishop of Peterborough, and more particularly as our pastor and father. We were then assured by His Grace the Archbishop that we were privileged among thousands in having for our Bishop one so distinguished as a missionary, so loved as a citizen and so venerated as a prelate. Time has proved the erated as a prelate. Time has proved the truth of this assertion. Like the Apostle of old, you are all to all; all to our Convent, all to our teachers, and all to each one of us, therefore do we all bless your name and exult with the holy psalmist, "Blessed be the Lord God of Israel, for He hath visited and wrought the redemption of His people." tion of His people."
Our faces are radiant with joy to see in

this assembly so many distinguished citizens who have come to join their felicita-tions to our own, and to greet you, most reverend Bishop, on this the tenth anni-versary of your episcopal consecration. They can say in eloquent words what our timid lips could never express, but you, my Lord, can understand the language of our hearts, and you will, on this most blessed day, deign to accept, with our best wishes, the assurance that in each young breast there dwells a profound feeling of gratitude, affection and veneration, won by your zeal, your devotedness, and your

Congregation de Notre Dame, Peterborough, Feb. 25th, 1884. His Lordship, in reply, thanked them for the worthy sentiments they had expressed, and praised their meritorious enpressed, and praised their mentorious entertainment. Complimentary addresses were also delivered by Messrs. W. Cluxton, James Stratton, J. Campbell, J. O'Meara, J. Fitzgerald, and Drs. O'Sullivan and

The entertainment was concluded by a musical finale by Misses Henry, Cowie and Delaney.—Daily Post.

Office-holders.

The office held by the Kidneys is one of importance. They act as nature's sluceway to carry off the extra liquids from the system and with them the impurities, both those that are taken into the stomach and therefore important. Kidney-Wort is Nature's efficient assistant in keeping the kidneys in good working order, strengthening them and inducing healthy action. If you would get well and keep well, take

A Question to these organs is he could not make time. He could not prolong his life or give the world more hours. The only way to make use of it every moment as it comes. Time once gone is time gone to rever, whether the close says so or not.

A Question to the Point.

Reader, have you a languid, weak and tired feeling, with nervous exhaustion, especially in the early spring? your liver is inactive and circulation poor. Arouse the torpid liver, cleanse the sluggish blood and regulate the secretions with that purifying tonic, Burdock Blood Bitters.

A Valuable Hint.

Artizans, actors, sportsmen, mechanics and laboring men, in fact all who unduly exert muscular strength, are subject to painful contractions of the cords, stiff joints and lameness: to all such Hagyard's Yellow Oil is a prompt relief and

CATHOLIC PRESS.

Milwaukee Citizen

All the precepts of religion conduce in-cidentally to our temporal happiness and welfare. Not a single practice enjoined welfare. Not a single practice enjoined by the Church requires an impossibility or entails a sacrifice of our health, our peace or our prosperity. The observance of Sunday does not lessen the products of indus try, but on the contrary actually seems to increase them. So that from mere motives of selfishness employers have found it a good policy to induce their workingmen to observe the Sabbath day. Then we are not to overlook the happiness which the recreation of the first day of the week means to mankind in all conditions. Our lives would be worn out much sooner but for the saving grace of this day. And life is not entirely a matter of labor; mankind has not been sentenced to the galleys nor doomed by natural law to incessant toil. doomed by natural law to incessant toil. The restraints that religion puts upon the passions at every turn are all based upon the wisest and most prescient maxims. What, for instance, can be more salutary from every point of view than the temperance habits so strenuously preached as a cardinal virtue from every Christian pulpit. If there were no future reward for this virtue, yet its effects upon our health and temporal welfare would commend it as the highest dictate of worldly wisdom. The councils which our religion wisdom. The councils which our religion so urgently impress upon us against the vice of immorality have reference not only to ourselves, but conserve the purity of the race. A religious people, other things being equal, are always of superior physique and of higher natural intelligence than are irreligious communities. Even where the consequences of their immorality are best discerned, intelligent atheists are not held in check; but good Christians are restrained by the precepts of their religion without knowing the evils from which they are protecting themselves and their posterity. They trust to the wisdom and truth of the Church, and they are protecting themselves.

Primarily, the drunkard himself is more to blame for the evils of intemperance than the liquor dealer. And the fact must not be overlooked. We must not make the mistake of saying to the toper.
"Poor fellow, you would never drink a
drop of whisky if there were none sold, so
you are not much to blame. It will be
time enough for society to hold you responsible for your own drunkenenness when it has removed temptation from your path." Rather should we say: You have a free will, you know and feel the consequences of your indulgence. Do you suppose you can shift the blame and the moral cuit upon the salese heaves? moral guilt upon the saloon-keeper? He is the accessory, of course. But you are the principal in the crime. You are chiefly responsible. And if with a full view of the consequences you so abuse your choice as to get drunk or to run into danger of acquiring intemperate habits you

t can only invent methods of measuring the hours and minutes as they pass. When the earth was young, shadows cast by sunbeams noted the passing hours. From these sprang the sun-dial, which answered while the sun shone, but failed when the sky was cloudy. Then water shede or down. shone, but failed when the sky was stoludy. Then water clocks, or clepsydre, as they are technically known, came into use. By these, Athenian orators were wont to time their speeches two thousand years ago. After the water clock came the hour glass of running sand, and for three hundred years this was the common method of measuring was the common method of measuring

time.

Meantime various rude forms of clocks had been constructed, but none of much use. Not until the invention of the pendulum in the middle of the seven-teenth century, and its application to clocks, did they become reliable. The clocks, and watches of to-day are so numerous and cheap, that nearly every school-boy can afford to carry a "time piece." Yet all the clocks and watches in the world cannot tell the time of day unless regulated with the sun. They merely show the amount of passing time. The sun shows what time it is whether morning, noon or night.

Strange mistakes are often made by

relying solely on clock time. A party of travellers, not long ago, were on their way west through Arizona. Arriving at Yuma at eight o'clock, railroad time, they were surprised to find the dining room clock indicating an hour earlier. Still more were they surprised, after having leisurely eaten breakfast, to learn, on embarking again, that it was but six o'clock. Strange, they thought; arrive at eight, breakfast at seven, and leave at six! Two hours' gain!—But the clocks were right. The first kept Jefferson City, Mo., time : the second was Yuma time; and the last was San Francisco time.

Places east and west of each other cannot have the same time. Only those directly north and south are thus favored. Could a man continually travel around the earth, keeping with the sun, he might live his allotted space of "three score years and ten" within a single day, for the sun would never rise or set to him. It would always be day. Yet even then he could not make time. He could

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

Weather Probabilities.

Foretelling the weather is uncertain at the best, but it is certain that if you catch cold in this changeable climate you can best break its ill effects with Hagyard's Pectoral Balsam, the most reliable and pleasant remedy for coughs, colds, bronchial and lung complaints. It is so agreeable that even a child will

MAR. 22, 1884

The Catholic Mecorb ublished Weekly at 4% Richmond Street London, Ontario. REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Proprietor.

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Persons writing for a change of address should invariably send us the name of their ermer post office.

Catholic Becord.

LONDON, SATURDAY, MAR. 22, 1884.

THE CATHOLIC PRESS.

We have often spoken of the Catholic Press, and the obligation incumbent on our people to give Catholic journalism ready and earnest support. We return to the subject in this issue, as well to recall to the minds of our readers this duty as to point out to them the injury done our holy religion by papers professing to be Catholic, but which are really un-Catholic, if net anti-Catholic.

The Apostle St. Paul, writing to the Ephesians, addressed to them words of solemn warning and impressive exhortation. "Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not partakers with them. For you were heretofore darkness, but now light in the Lord; walk ye as children of the light; (For the fruit of the light is in all goodness, and justice and truth).

"Proving what is acceptable to God, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For the things that are done by them in private it is shameful even to mention. But all things that are reproved, are made manifest by the light; for all that is made manifest is light." (Eph. v 6-13) The office then of the light is two-fold, (1) to unfold to our view the beauty and splendor of goodness, truth and charity; and (2) to expose to this same view the hideousness and abomination of the works of darkness. This indeed is the office not only of the light but of the witnesses of the light. The light is Chrisc himself, verily the light which enlighteneth every man that cometh into the world. "In the beginning," says the blessed Apostle St. John, whose master mind soared to the very heights of eternity to grasp the very mysteries of Divinity, "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life : and the life was the light of men. And the light shineth in darkness and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness to bear witness of the light, that all men might believe through him. He

the light. Both bear testimony unto the Word, which is the light illumining every man coming into the world. The press emphasizes, supports and diffuses broadcast the teachings and testimonies of the light given by the pulpit. The Catholic journalist is a sower of the good seed and as the laborer is worthy of his hire, so is he who devotes his talent, his industry and energy in sowing the seed of truth.

But Catholics in general do not give their journalists that support which it is their duty to extend to them. If Catholics did their duty in this regard would not the influence of Catholic journals be in consequence extended and an amount of good truly incalculable done? His Lordship the Bishop of Kingston addressing his flock previous to his late departure for Rome spoke to them words pregnant with wisdom. His Lordship said

We live in a country where heresy reponderates in society, and all sorts of preponderates in society, and all sorts of fantastic and absurd opinions are preached up in the name of Christianity, and, by means of the Press and multiform social intercourse, are diffused through the very atmosphere we breathe. The Kingdom atmosphere we breathe. The Kingdom of Christ is not known as a Kingdom—an universal, indestructible, sovereignly in dependent and indefectible Kingdom amongst the mass of the people: the "faith once delivered to the Saints" is defiantly rejected, and human opinions, framed according to the vagaries of modern fancy in the interpretation of the Bible, are substituted for it: the active Kingship are substituted for it: the active kingship of the Blessed Virgin Mary's Son, personi-fied in His Vicegerent, is ignorantly or treasonably disowned: whilst His adorable Name is lustily called out in our streets, as if His human presence were ubiquitous on the earth, or the sound of man's invo-cation could reach his human ears in heaven otherwise than through the medium of communication established by Himself in the faith of His church and the grace of the Holy Ghost. [1 Cor. 12 3 v.] Our faithful people, many of whom live in dependence upon their un-believing neighbors; many of whom also are poorly instructed, and do not enjoy the advantage of a popular Catholic Press

finds its way into their homes, are fear-fully exposed to the danger of imbibing erroneous notions of the Church, her faith, her authority, and her discipline; and may, if not opportunely enlightened, come to regard the everlasting Kingdom of the Son of God as nothing better than any of the voluntary associations, denomi-nated "Churches," around them—a mere sect among the sects. ect among the sects.

As it is in Canada with regard to the

non-Catholic press so it is in distant Aus tralia. A correspondent of the Dublin Nation, writing to that paper from Australia, was constrained some months ago to speak in these terms of the press in that country:

"The exponents and judges of public "The exponents and judges of public opinion, the daily papers (none of them Catholic or even Liberal), are filled with the most atrociously malignant calumnies concerning the Catholic religion and the Irish race, and their special European correspondents and the telegrams persistently hold up the Irish in Ireland to exercition as a race of robbers and must execution as a race of robbers and mur-derers. This is not done through ignor-ance, but with deliberate malice; it is only a manifestation of the cold-blooded hatred of John Bull, which in my mind is the very essence of human malevolence. The echoes of these lying papers are reaped in the street, in the school, in every place where people meet and Ireland or the Irish are mentioned. Need we wonder that young people continually hearing all this, living in such a poisonous atmosphere of detestable calumny, become such as they are, indifferent or hostile."

Now there are Catholic papers and Catholic papers. There is, in fact, the genuine and the spurious article. The late Provincial Council of New York solemnly called the attention of the Catholics of the Province to avoid and discourage the reading of certain so-called Catholic papers.

More than a year ago an article on the same subject in Donohoe's Magazine attracted our attention. The writer said :

The disgraceful exhibition of so-called Catholic and Irish papers, on sale for political purposes, is used by our enemies to depress and dishearten all true Catholic and Irish jurnalism. We have difficuland trish jurialism. We have difficul-ties enough to contend against in the way of establishing any Catholic journal, with-out our being weighted with suspicions that we are in the market for any chance political bidder. The circulation of the Irish World was represented to be so vast, that one readily concluded that its proprietor could easily keep above any merely mercenary reasons for changing its peculiar tone. But, pointedly asks the Irish-American, is it possible that English secret service funds have been at the bottom of the spread of the Irish World throughout Great Britain, since the sheet has begun denouncing the Irish Parliamentary party? Mr. Trevelyan, in reply to a question in the Commons, says that the Irish World can possibly do no harm in England. In fact it is decidedly doing good to the British cause. And this is the Liberator which Irishmen support! Is it any wonder that the Americans laugh at us? Imagine this country encouraging a journal which existed only to sow the seeds of disunion, assail honored names, and weaken confidence in measures of good, which have been proved to be not only feasible, but effectual

not only feasible, but effectual.

Every case of journalistic malfeasance in the Catholic press, is no doubt magnified by its enemies. The Irish World is not Catholic, but it pretends to be such, and it is read by very many Catholics. There are journals, however, which claim to be distinctively religious, and yet, with a strange perversity, they manage, uncon-sciously, we hope, to inflict real injury upon religion. The Irish, and the Cathoall men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world." (St. John 1 1·10).

The Catholic pulpit is the first, and the Catholic press the second great vehicle of the light. Both hear testimany wate the light was presented by the light of the light. The only denomination in the country which severely separates pointies from religion, is the Catholic. Our unity in religion, no doubt, modifies our views from all subjects, more or the light, but was to bear witness.

peculiarity of Catholics that they feel the consequences of the crimes and blunders of individual members. So with our press. A sheet of little intrinsic importance shares in the influence which a common faith and its sphere exercise over all our people. This influence, which the true Catholic journalist uses with discretion, and even fear, should be like its source, Catholic, not

limited or partisan.
Our Catholic men of letters may as well Our Catholic men of letters may as well make up their minds that their readers learn politics from the daily paper, from political clubs, and from the living inter-communication of society. The only communication of society. The only manner in which we can deal with politics is in a broad and scientific study and exposition of the great principles which underlie the social frame, and guide the underlie the social frame, and guide the life of nations. The common sense of the people will find out the good or the evil that is in Republicanism, Democracy, Prohibition, and other phases and forms which the political idea takes. On a higher plane, the Catholic publicist may take his stand, and on higher principles, argue, reason, enforce, and refute. Let us remember that the truest and profoundest reasoning of statesmen and foundest reasoning of statesmen and writers quickly translates itself into the rough speech of the people, who are always ready to welcome the best.

Every editor, of course, has his ow notions about the best way to manage his paper. There is, however, one element of success which none can afford to ignore. The historical value of a Catholic journal may be made incontestably great, and its acceptability wonderfully enhanced in a community, by its strictly local chronicle. Sketches of churches, personal reminiscences, even a comparative census of Catholics, are what make a paper; although we fancy the editor smiling sardonically, and wondering how people could be more interested in a bit of local news about a church, than in his sublime editorials. If he realized how scant and inaccurate are the records of Catholic history in the United States, he would willingly give a column to just such information, even if a great editorial had to be "held over."

importance on our future as a people. It | year till it completely vanishes. is by the press we must assert ourselves

Catholic public. We cannot do so exc through the Catholic press. Let us then, as Catholics, see to it that we have a press worthy the noble cause of Catholicism, and as Irish Catholics, see to it that no support be given by us to a press covering its evil designs under loud professions of patriotism and love for the land of our fathers.

DUELLING

We felt very much pained on reading the following paragraph taken from the London Times

A warm discussion is going on Vienna newspapers in connection with the case of an officer recently dismissed from the army for refusing to fight a duel. Two young men named Hintner and Morl, both Lieutenants in the Reserve, and both attending lectures in the University of Graz, met last October at a rail way station. Morl made use of some offensive expression which Hintner thought was intended for himself. He asked was intended for nimself. He asked Morlifit was so, adding that if it was, or if the expression was repeated, he would box his ears. Morl said it was intended for another person, and the incident ended. Four weeks later Morl sent his seconds to Hintner calling on him for a written apology and withdrawal of the words, otherwise challenging him to fight a duel. Hintner refused to withdraw his words. He also "refused absolutely to fight words. He also "refused absolutely to fight a duel, because it was against his religion, against reason and conscience, and also because duelling was forbidden both by the civil and the military law." Hereupon the matter was brought before a court of honor, consisting of superior officers of the Fourteenth Army Corps. The decision of this court was "approved!" and the superior officers of the superior officers of the fourteenth Army Corps. The decision of this court was "approved!" and the superior officers of the s of this court was "approved" and published on Jan. 12th, and simply recites that "Josef Hintner, Lieutenant in the Reserve of the Tyrolese Jager Regiment of the Emperor Franz Josef," is charged with "absolute refusal of a duel, and the sentence is that the acqueed by downing sentence is that the accused be deprived of his commission and rank." This sen-

tence becomes forthwith operative. If there be any practice more brutal duelling, we have yet to hear of it. The young gentleman who was expelled from the army because his religion, his reason and his conscience forbade his taking part in a duel displayed more moral courage than his antagonist could lay claim to. He proved himself a man of honor, and suffered because of his adhesion to principle. We regret that so infamous a code as that under which Lieut. Hintner suffered expulsion from the army should prevail in Austria. There cannot, in our estimation, be anything like real discipline in an army wherein duelling prevails. We trust that we may soon hear of its abolition in

BISHOP CARBERRY

Austria.

We are pleased to be able to announce that Right Rev. Dr. Carberry, Bishop of Hamilton, has written Very Rev. Father Dowling, V. G., that he will sail from Ireland, by the City of Richmond, on the 19th instant, for New York, where he will be met by that very rev. gentleman, and will arrive in Hamilton in time to consecrate the holy oils.

LOSSES TO THE FAITH.

It has given us genuine pleasure to read the following in the Catholic Examiner "We notice some of our Protestant contemporaries boasting that 'in America mullions of Irishmen have been lost to the

Catholic faith." The boast is an empty one for which the medium of secret societies and drink, not a few Irishmen have lost their faith for a time, but for an Irishman, who has ever been a Catholic, to die without

reconciling himself to that faith again is well known to be rare. Nor have any large number of those Irishmen who have taken up their abode in the West in localities where Catholics have been few in number, been lost to the Church, as our Protestant friends think. The great bulk of those Irishmen who has The great bulk of those frishmen who have emigrated to the West have settled together; they have built churches and founded schools, and to-day the Irishmen of the West and Northwest are the pride

of the Catholic Church in America. Even were it true that millions of Catholics have lost their taith we fail to see how our Protestant friends can see in it cause for exultation. They do not pretend that these Irishmen have become Protestants, or that the Protestant Church has in any manner gained by this falsely assumed loss of the Catholic Church.

assumed loss of the Catholic Church.

Are any of our Protestant exchanges willing to say that they prefer an Irishman with no faith to one with the Catholic faith? Does the Christian Index, the latest to exult, say so?"

We cannot, of course, speak for the nited States with the knowledge of our esteemed contemporary. But from information we have at various times received, feel inclined to think that if the sses to the Church in that country do not foot up to millions they have been very large. The two fecund sources of these losses are mixed marriages and pub. Cove; Inkerman, Hon. George Bryson, lic schools. By mixed marriages numbers of children who should be brought up Catholics are lost to the Church, and by public schools children born of Catholic parents are exposed to dangers in the face of which many fall away. The losses are not of course now so great as formerly, for the Church organization reaches every portion of the American people. But We will say no more on this subject there is still, in our estimation some loss, just now. It is one of the very gravest which we trust to see lessened year after

If we are not able to speak with exact to counteract the poisonous literature that before an inquisitive and enquiring non-knowledge of the neighboring republic, Champagne has replaced Mr. Lacoste, and is for the Irishman's dollar.

we can, to a certain extent, for Canada. two Catholic members, Messrs. Dostaler ST. PATRICK'S DAY IN BRANTFORD. Speaking for this country, we can say, and Proulx, have died. Assuming that knowing whereof we do speak, that the they will be replaced by Catholics, the Church, especially in the Province of proportion will be six Protestant to eigh-Ontario, has met with much loss in point | teen Catholic legislative councillors. We of numbers specially through the two may remark en passant that there is but agencies above mentioned. Priests in one Irish Catholic in this body, Hon. John this Province are pained to think of the Hearn, Quebec. While, if represented in number of families that have lost the the same proportion as their Protestant faith by admixture with heresy. The number of losses has been of course year by year diminishing, but it were idle to deny that in times past the Church in this country did suffer heavy loss. The extension of the Catholic school system, and the discouragement of mixed marriages, are veritable bulwarks of strength to the Church in this as in every other country.

GERMAN FREEDOM.

The Lasker incident has inspired the American with glowing views of German freedom. No such thing, in fact, now exists. The American says :

"History can scarcely furnish an example of a country completely losing liberty after even so short a taste of it as Germany enjoyed thirty-five years ago; yet practically Prince Bismarck is now a despotic autocrat who can crush whomscever he will. He hounded poor Arnim to his grayes he he kicked arginals and to his grave; he has kicked cardinals and prelates off their episcopal thrones. As for the Press, an editor who ventures on a comment unpalatable to the autocrat of Varzin is soon within the walls of a jail. The editor of the Volksveitung, for example, has just been consigned to one for nine months, "for offences against Prince Bis-marck." Lasker died heart-broken, his marck." Lasser died heart-Droken, ins friends say, at seeing the country he loved under despotism and his efforts all un-availing, and Bennigsen has withdrawn from politics in despair."

Bismarck is a veritable despot, but has been glad to come to terms with the cardinals and bishops he once so summarily treated. For the freedom of the press or and more demoralizing in an army than of Parliamentary action he has not now and never had any regard. Yet in the eyes of many Protestants Bismarck is a hero because he persecuted the Church. Our separated brethren are welcome to all such heroes.

THE SENATE OF CANADA.

In reply to numerous inquiries in elation to the Senate of Canada, we beg to lay before our readers certain facts having special reference to Catholic representation therein. The total number of senators is divided as follows : Ontario .

ew Brunswick10	
ova Scotia10	
rince Edward Island4	
anitoba	
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Total78	
ne Catholic representation is thus	
ded:	1

essra :	
Armand	Repentiony
Baillargeon	Stadacona
Bellerose	De la Naudiere
Chaffers	Rougemont
Chapais	De la Duranteva
Cormier	Kennehee
De Boucherville	Montarvilla
De Blois	La Calla
Guevremont	Soral
Lacoste	De Lorimies
Masson	Millo Islan
Paquet	
Polistian	Caradaille
Pelietier	Galdville
Robitaille	Gulf
Ryan	Victoria
Thibaudeau	Regaud

epresented by seven senators, viz Cochrane......Wellington Ferrier Shawinigan Hamilton Inkerman Ogilvie Alma Pozer Lauzon Ross.....Laurentides
Stevens....Bedford

The Protestant minority of Quebec is

.. De Salaberry

The last census gives the total populaion of the Province of Quebec as 1,359,-27, of whom 1,170,718 are Catholics and 184,732 Protestants of all denominations. This Protestant minority has seven representatives in the Senate or one for every 26,370, two-sevenths of its total number, while the Catholic majority has but one for every 68,885, thirteen-seventeenths of its population. In the Legislative Council of Quebec the Protestant min ority is almost equally well represented. We have before us a list of the members of that body :

Alma, Hon. Jean Louis Beaudry, Montreal; Bedford, Hon. Thomas Wood, Dun-ham Flats; Chaouinigane, Hon. John Jones Ross, Ste. An. de la Per; De Lanau-Jones Ross, Ste. An. de la Per; De Lanau-diere, Hon. Pierre E. Dostaler, Berthier; De la Durantay, Hon. Edouard Remillard, Quebec; De la Valliere, Hon. Jean Bte. G. Proulx, Nicolet; De Lorimier, Hon. J. G. Laviolette, Napierville; De Sala-berry, Hon. H. Starnes, Montreal; Grand-ville, Hur. Fligar Diogne, St. Andala

Mansfield; Kennebec, Hon. E. Gerin, Three Rivers; La Salle, Hon. Louis Panet, Quebec: Laurentides, Hon. Jean Elie Gin-3. de Boucherville, Boucherville ; Repentigny, Hon. Louis Archambeault, L'Assomption; Rigaud, Hon. E. Prudhomme, Parish Montreal; Rougemont, Hon. P. B. de LaBruere, St. Hyacinthe; Sorel, Hon. P. E. Roy, St. Pie; Stadacona, Hon. John Hearn, Quebec; Victoria, Hon. James Ferrier, Montreal; Wellington, Hon. W. H. Webb, Melbourne.

Since the above list was compiled Mr.

fellow-citizens, the Irish Catholics of Quebec were fairly entitled to two members in the Council.

To return to the Senate, we find that the Catholic minority of Ontario is represented by the following gentlemen :

Messrs. Smith.......Toronto Ottawa Scott......Ottawa MacMillan.....Alexandria The census gives the Catholic population of the Province at 320,839. The Catholics have thus one Senator for every

80,2094 of their population. The French Canadians of Ontario, who number fully 00,000, have not yet any representative in the Senate-an anomaly and injustice we hope to see soon removed.

Catholic population of 109,091, out of a total of 321,233. In other terms, more than one third of the population of New Brunswick is Catholic, yet that body has, some say one, others say, no representation in the Senate of Canada. The Senatorial delegation from that Province is ten, of which number three at least should be Catholics. But, since Confederation, the old Puritanical spirit that has so often led New Brunswick into disgrace has been represented in each successive government of the Dominion, and stands therein as a barrier to the concession of just claims and equal rights. But the day may not be far

The Province of New Brunswick has

Of the ten Nova Scotian Senators there are two Catholice, viz :

Messrs : Power.

minority.

Mr. Miller is at present the speaker of the Senate, and is a gentleman of remark. able talent. Mr. Power is one of the youngest if not the youngest member of the Senate, having been born in Halifax in 1841, and has held a seat in the Senate since February 1877. He is already a leading member of the Upper Chamber and destined to make his mark in Canadian politics. The ratio of the Senatorial representation of Nova Scotia is one to every 40,057 of the population, but the Catholics are represented by one only to every 58,743 of their numbers. In the case of Prince Edward Island things are case of Prince Edward Island things are still more glaringly unjust. The total population of this island is 108,891, of whom 47,115 or nearly half, are Catholics. Yet of Prince Edward Island's four Senators but one is a Catholic, the Hon. G. W. Howlan.

The Province of Manitoba has one Catholic Senator, but British Columbia with 10,043 Catholics, as against 19,564 Protestants, has no representative in the Senate, though the Province sends three members to that body. These are facts that merit attention. They certainly go to prove that unless Catholics ask, they shall not receive.

LETTER FROM PETERBORO.

We have received from Peterboro a letter which has been till now unavoidably held over. We beg of our correspondent to hold us excused for the delay, and assure him that we had not at any time and have not now any desire to asperse the respectable Protestant body of Peterboro with the charge of fanaticism.

CATHOLIC NOTES.

Rev. Father Lacombe is engaged in pro moting a colonization company, in Mont-real, for settling French-Canadians in the North-west, each settler to get 160 acres

It is reported that eight students of the University of Upsals, Sweden, have abjured Protestantism and embraced the Catholic Faith. Judging from the lament Catholic rains. Staging from the lament raised by M. Schull, a professor of The-ology in the University, the Protestant Ohurch in Sweden is going to pieces.

A novel way of helping a church building fund is the following: At Halifax a ong lady is obtaining autographs in a book to be placed under the corner-stone of the new St. Patrick's Church in that city. It is the only authorized book of the kind, is not in connection with the bazaar, and the list of signatures is headed by his Graga Archibiches Objects of by his Grace Archbishop O'Brien followed by the autographs of Monsignor Power and the other priests of the city, and many of the laity. Each person signing the book pays at least 10 cents, and the amount that may be raised is to go directly to the uilding fund.

Father Larkin, of the Church of the Holy Innocents, New York, in his pulpit on Sunday, denounced "The Shaughraun" and also the plays produced at Harrigan & Hart's theater, and warned his parishioners against visiting them. "The Shaughraun," declared the Rev. Father, "is a disgrace to the Irish race. It pretends that the Irish priests are so de-praved that they don't know the differ-ence between whisky and the milk in their tea. In the wake he represents the Irish dancing. The anathemas of the Church should fall upon Boucicault and his piece. No church memter in good standing will go to see it; and those men, Harrigan & Hart, are of the same sort, and all their plays tend to degrade the Irish. Don't go plays tend to degrade the Irish. Don't go were full of fire. Burke, Sheridan, Dufferin, Grattan, Curran, O'Connell and is for the Irishman's dollar.

LECTURE BY VERY REV. FATHER DOWLING

On Monday evening, March 17th, Brantford's Opera House was filled to the doors by a well pleased audience, on the occasion of the lecture and concert by which we celebrated St. Patrick's Day. A glance at the programme will show how distinctly Irish was the whole affair, and all who were Irish enjoyed it thoroughly, and all who were not seemed to enjoy

The choir, though not numerous, is very nicely balanced and the choruses were well rendered and heartily received. The young ladies and gentlemen who had solos on the programme all acquitted themselves most creditably and received the warmest applause. Though there was an under-standing that there should be no encores standing that there should be no encores, the audience insisted on Mr. Fax's return after the song "An Irishman's toast," to which he responded with "Mary Grady's Beau," to everybody's great delight. Prof. Ziger played the accompaniments and is entitled to much praise for his conduct of the music. The choir is composed of the following members: Misses Kate Lannon, Maggie Gilmartin, Mary Johnston, Kate Donovan, and Emma Harrington, sopranos; Misses B. Gilmartin and Nora O'Leary, altos; Measrs. Klinkhammer, Schuyler and J. Collins, tenor; and Messrs. P. Nelson, C. Sourbeer, Geo. Fleming and Jno. H. Dignan, base. distant when the puritanical majority will be turned into feeble and sycophantic

On the platform besides Father Lennon or the platform besides Father Lennon were, Rev. Fathers Keough and Cleary of Hamilton; McGuire, of Galt; and Crinnon, of Brantford; and Mayor Scarfe, Ex-Mayors Watt and Henry, Dr. Kelly and Mr. Joseph Quinlan.

THE LECTURE.

Mayor W. J. Scarfe introduced the lecturer, Very Rev. Father Dowling in a few neatly chosen complimentary words to which the reverend gentleman on ris-

ing made an appropriate response.

The lecturer took up Irish poetry first and divided it into four branches, the patriotic, the sentimental, the religious and the humorous, and his treatment of there is no Englishman who eve in the Irish tongue—they couldn't ge around it. In every case the lectures pointed out the circumstances under which the piece in hand was written and his elocutionary ability served him well in dealing with his su served him well in dealing with his sub-ject. His opening references was to the patriotic poetry of Ireland and he began with Moore's, "Remember Thee—Yes," which was written in England in response to the question of whether he still re-tained a recollection of his native land. As he advanced he warmed to his subject, and gave in turn with fitsubject, and gave in turn with fit-ting introduction "My Gentle Harp once more I waken," the Harp of Tara, Let Erin Remember, The Minstrel Boy, and Remember the Glories of Brian the Brave, all by Moore. Referring to the religious dissensions that have so often disgraced the history of the country, he spoke scathingly of those who seek to deny to others the religious liberty of which they set themselves up as the champions, and set themselves up as the coampions, and rendered that poem of Moore's, "As vanquished Erin. The song, "Erin, the tear and the smile in thine eye," made a foundation for a touch of pathos which was followed by the story of the first Saxon invasion of the country in the course of which the song of O'Bourk was introof which the song of O'Rourk was intro-duced. Under the head of patriotic poetry he gave McGee's "Iona to Erin" and Davis "Men of Tipperary." Under the head of sentimental the

lecturer introduced Banim's beautiful poem "Soggarth Aroon" which he recited faultlessly "When first I met thee, warm and young" with a brief account of the circumstances under which poem was written, was a fine sketch in itself. Lady Dufferin's Irish Emigrant was introduced and the poem of an Irish priest in Canada to his frieze coat from Tipperary. The Angel's Whisper, the Apology for the Bard, and "She is far rom the Land," with touching reference in the latter to Robert Emmet and Sarah Curran made a neat bouquet. He referred to Gerald Griffin and read one of his poems, also the Bells of Shan-don, and the poem written by Dr. Wil-liams on the Death of the Young Irish Girl from fever, and McGee's poem in reference to the same, "God Bless the reference to the same, "God Bless the Brave," and concluded this part with another of McGee's sentimental poems.

The religious poems included "The Bird Let Loose," by Moore, "Griffin's Sister of Charity "Were not the Sinful Mary's Tears," and other gems of religious poets."

ious poetry. Under the head of humorous poetry

the lecturer introduced several exceed ingly happy anecdotes, and among the pieces recited were, the story of the woman with three cows, a transla tion from ancient Irish by JamesClarance Mongan, McGee's "I would not give my Irish wife," A couple by Samuel Lover, among them "Lanty Leary," which came near being the death of some in the audience, and after introducing one or two others, gave Barney McGuire's des scription of the coronation of Queen Victoria, with which he closed the refer ence to Irish poetry.

Nothing but a verbatim report could

give an adequate idea of the references to Irish Oratory, which, though brief, other famous Irish orators were briefly

sketched, and ever seemed to regret lecturer resumed h Dr. Kelly move which was seconded and vigorously resp

ST. PATRICE London

It has for a numb custom of the Rom tion of St. Peter's t versary of Ireland's ing a concert in the to by large and er The concert last nig House was by no m fact, the attendance excess of last year's being taken. The by the Right Rev Mgr. Bruyere, Re Mgr. Bruyere, Re Beile River; Rev Ingersoll; and Ro Cornyn and Walsh, entertainm

Seventh Fusilier Be A SELECTION
in keeping with the
"Quintette in C, Ro
by the London Mu Everyone in the the exception of looked forward w Meeting of the Wat est of all of Moore given with thrillin who, being deserve Lost Chord," by St The appearance of with her golden ha perfect outburs young lady has m ment since last year gave evidence of touch. "Am I re touch. "Am I ressweet song, and bes

appearance of this don platform, and ance gives large property in response to the gave the "The Wat An Aria "Long le violin obligato by Nora Clench was was rapturously en Mr. J. Drumgole signal for a perfect His well-known condition. He ge Crowned with Sh effect. He had to vociferous encore, of the Cameron M Miss Nora Clen

audience with her v which Miss Reidy dmirable etyle t After the applar
of Woodstock, star
inimitable get-up
O'Neil as an Iris
crops out of him
' turn, as he is possesay in Galway, the roar. There was curtain for the c

O'Donohue."
The second pa ushered in by the another instalment. They were followed tette Club in a "Pretty Zingarel elicited, as it deser "Erin my Count and the "Kerry Denocred, but own hour were not Kerry Dance" is a

Oh! the days of Oh! the ring of Oh! for one of the Gone, alas, like When the boys beg a summer's n And the Kerry pi with wild del Oh! to think my heart wit Oh! the day, etc Miss Nora Cle with a violin solo Miss Reidy and I

stage met an ent Reidy in song, a harp, gave "The wonderful effect Mr. O'Neil a house with his ")
This most suc with a duet, " and Mr. Drom Queen" by the 7 do to close down leading spirit. leading spirit of Cruickshank, th choir, who und ago the task o The sequel will receipts of the completion of S

The New Y divorced" and consecutive typis astounding. of polygamy w England State

practiced there lious kind Mormons is in in the followin "In the abset statesman, it is upon all decen the Rhode Isla can deal with suppose that voluntarily gi Some high min a bill dis Rhode Island they have new will be. T various Prote

nation, and it

in a board of by the Pres ANTFORD. R DOWLING

2, 1884

17th, Brantto the doors n the occat by which Day. A show how affair, and thoroughly, to enjoy it

.. Newkomm "....Crouch llip Phillips SmileMoore

.....PeaseClaribe! rs,".... Moore

erous, is very oruses were eived. The d themselves the warmest e no encores 's toast," to ary Grady's eat delight. impaniments aise for his choir is comers: Misses artin, Mary and Emma B. Gilmar-tos; Messrs. J. Collins, C. Sourbeer,

Dignan, base ther Lennon and Cleary Galt; and layor Scarfe , Dr. Kelly

reduced the owling in a ntary words eman on rispoetry first the religious treatment of was simply remark that o a compara-let begun to ge still they lost beautifu r own, while o ever wrote couldn't get the lecturer es was to the ind he began Thee—Yes," d in response r he still re-native land. med to his le Harponce of Tara, Let rel Boy, and

an the Brave, y, he spoke k to deny to of which they ampions, and re's, "As van-Erin, the tear made a foun os which was ne first Saxon the course rk was intro triotic poetry Erin" and

timental the n's beautiful ich he recited et thee, warm er which the ne sketch in ish Emigrant m of an Irish Whisper, the ing reference Emmet and at bouquet. ffin and read by Dr. Wil Young Irish ee's poem in od Bless the part with an al poems. cluded "The re, "Griffin's ot the Sinful ems of relig

prous poetry eral exceed-and among the stor mesClarance not give my amuel Lover which came cGuire's des on of Queen ed the refer report could

e references e, Sheridan, were briefly

sketched, and every one in the house seemed to regret when the eloquent lecturer resumed his seat.
Dr. Kelly moved a vote of thanks which was seconded by ex-Mayor Henry and vigorously responded to.

MAR. 22, 1884.

ST. PATRICK'S CONCERT.

London Advertiser.

It has for a number of years been the custom of the Roman Catholic congregation of St. Peter's to celebrate the anniversary of Ireland's patron saint by holding a concert in the evening, and these concerts have invariably been responded to by large and enthusiastic audiences. The concert last night in the Grand Opera House was by no means an exception; in fact, the attendance was if anything in excess of last year's, every available seat being taken. The boxes were occupied by the Right Reverend Bishop Walsh, Mgr. Bruyere, Rev. Father Girard, of Belie River; Rev Father Molphy, of Ingersoll; and Rev. Father Molphy, of Belie River; Rev Father Molphy, of Engersoll; and Rev. Fathers Tiernan, Cornyn and Walsh, of the city.

The entertainment opened by the Seventh Fusilier Band giving

A SELECTION OF IRISH AIRS, in keeping with the event. The selection, "Quintette in C, Romberg," was rendered by the London Musical Quintette Club.

Everyone in that vast audience with the exerction of the London Westers

In response to the recall, Miss Roach gave the "The Waterfall."

An Aria "Long Have I Watched," with violin obligato by Miss Reidy and Miss Nora Clench was a perfect gem, and was rapturously encored.

Mr. J. Drumgole's appearance was the signal for a perfect tempest of applause. His well-known voice was in excellent condition. He gave "The Isle That's Crowned with Shamrocka," with telling effect. He had to trip it out again to a vociferous encore, and gave "The March of the Cameron Men."

Miss Nora Clench again delighted the audience with her violin performance, after which Miss Reidy and Dr. Sippi sang in admirable etyle the duet, "The Sailor Sighs."

admirable etyle the duet, "The Sailor Sigha."

After the applause subsided Mr. O'Neil, of Woodstock, startled the audience in his inimitable get-up as "A Solid Man." Mr. O'Neil as an Irishman is a success. It crops out of him "unbeknownst" at every turn, as he is possessed of a face, as they say in Galway, that would put a table in a roar. There was no use dropping the curtain for the close of the first part. O'Neil had to come back, and back he came, to the tune of "The Blue-eyed O'Donohue."

The second part of the concert was ushered in by the Seventh, who gave another instalment of favorite Irish airs. They were followed by the London Quintette Club in a selection from Rossini. "Pretty Zingarella," by Miss Roach, elicited, as it deserved, an encore, and the young lady gave "Where is Heaven." "Erin my Country," by Mr. Dromgole, and the "Kerry Dance" by Dr. Sippi was encored, but owing to the lateness of the hour were not responded to. "The Kerry Dance" is a favorite.

Oh! the days of the Kerry dancing, Oh! the ring of the piper's tune; Oh! for one of those hours of gladness, Gone, alas, like our youth, too soon.

When the boys began to gather in the glen of a summer's night, And the Kerry piper's tuning made us long with wild delight— the think of it, Oh! to dream of it, fills Oh! to think of it, Oh! to my heart with tears. Oh! the day, etc.

Miss Nora Clench again delighted all with a violin solo, and the appearance of Miss Reidy and Miss Mamie Coffey on the

Miss Reidy and Miss Mamie Coffey on the stage met an enthusiastic greeting. Miss Reidy in song, and Miss Coffey on the harp, gave "The Harp That Once," with wonderful effect.

Mr. O'Neil again brought down the house withhis "Mr. Riely."

This most successful concert wound up with a duet, "All's Well," by Dr. Sippi and Mr. Dromgole, and "God Save the Queen" by the 7th Band. It would never do to close down without mentioning the to close down without mentioning the leading spirit of the whole affair, Mrs Cruickshank, the leader of the St. Peter' choir, who undertook about two weeks ago the task of getting up the concert. The sequel will show how her well-timed efforts have been nobly rewarded. The receipts of the evening go toward the completion of St. Peter's Cathedral.

Consecutive Polygamy.

The New York Times says "every sixth Protestant Rhode Islander has been divorced" and "practices polygamy of the consecutive type." This state of things is astounding. It shows that the type of polygamy which prevails in that New England State is much more generally practiced there than the scarcely more odious kind which prevails among the Mormons is in Utah. The Times indulges in the following bitter sarcasm:

Mormons is in Utah. The Times indulges in the following bitter sarcasm:

"In the absence of any political issues that can be safely touched by a cautious statesman, it becomes a duty incumbent upon all decent people to put an end to the Rhode Island scandal. Congress alone can deal with the matter, for it is idle to suppose that the Rhode Islanders will voluntarily give up freedom of divorce. Some high-minded Senator should bring in a bill disfranchising all Protestant Rhode Islanders who will not swear that they have never been divorced and never will be. The bill should further provide that the control of the various Protestant sects shall be taken from the members thereof and invested in a board of supervisors to be appointed. in a board of supervisors to be appointed by the President. The Rhode Island relic of barbarism is a disgrace to the nation, and it must be wiped out at any cost. Let us first try disfranchisement, persecution and hardship.

confiscation and other comparatively mild remedies. If these fail, Phil. Sheridan must be sent against the Rhode Islanders with orders to put them to the sword with as little meroy as any right-minded man would show to a community of Mor-

ST. PATRICK'S DAY IN HAMILTON.

Hamilton Times, Jaren 17th.

Hamilton Times, March 17th.

To-day is the 1,389th, or the 1,391st, anniversary of the death of St. Patrick, the great apostle of Christianity, by whose instrumentality Ireland was converted from heathenism to the Christian faith. For fourteen centuries the name of St. Patrick has been the greatest, the most revered name in Irish history, and probably it will still hold the first place in the hearts of a generation of Irishmen by whom Grattan and O'Connell, Emmett and Parnell, Burke and Sheridan, will be regarded as worthies of an ancient time. and Parnell, Burke and Sheridan, will be regarded as worthies of an ancient time. The life, character and achievements of St. Patrick have so often been described and recounted that there are few who do not know what manner of man he was, what wonderful things he accomplished and why he is so beloved by the Irish people. Scotchmen love to tease their Irish neighbors by good-humoredly declaring that St. Patrick was a Scotchman. There is good ground for this supposition, though there is also some reason to believe that he was a native of France. But he was an Irishman in a broader sense. "Quintette in C, Romberg," was rendered by the London Musical Quintette Club.

Everyone in that vast audience with the exception of the London Westers looked forward with pleasure to "The Meeting of the Waters." This, the sweetest of all of Moore's sweet ballads, was given with thrilling effect by Dr. Sippi, who, being deservedly encored, gave "The Lost Chord," by Sullivan.

The appearance of Miss Mamie Coffey with her golden harp was the signal for a perfect outburst of applause. This young lady has made marked advancement since last year, and her performance gave evidence of wonderful delicacy of touch. "Am I remembered in Erin," a sweet song, and beautifully sung, by Miss Roach, of this city. This was the first appearance of this young lady on a London platform, and certainly her performance gives large promise for the future. In response to the recall, Miss Roach are ing that St. Patrick was a Scotchman. There is good ground for this supposition, though there is also some reason to believe that he was an Irishman in a broader sense. Carried to Ireland as a slave at the age of 16, he cenceived such an affection for the people that he determined to devote his life to their welfare. After many years of preparation he was consecrated bishop, and spent the remainder of his long life in the cause of Christianity in Ireland—the whole island being converted to the faith through his unwearing labors. He died on the 17th of March, either in the year 493 or 495, at the age of 120 years.

Good Irishmen always observe St. Patrick was a Scotchman. There is good ground for this supposition, though there is also some reason to believe that he was an Irishman in a broader sense. Carried to Ireland as a slave at the age of 16, he cenceived such an affection for the lieve that he was an Irishman in a broader sense. Carried to Ireland as a slave at the age of 16, he cenceived such an affection for the ilieve that he was an Irishman in a broader sense. Carried to Ireland as a slave at the age of 16, he cenceived such an affecti

or 495, at the age of 120 years.

Good Irishmen always observe St. Patrick's Day, if in no other way than by wearing a sprig of green in the hat or button-hole. Taking "the wearing of the green" as a criterion of goodness, there must be a great many good Irishmen and Irishwomen in Hamilton, for every other man that passed on the street to-day sported the national color, and many were the green ribbons that fluttered from the necks of fair daughters or granddaughters of Erin.

necks of fair daughters or granddaughters of Erin.

The principal features of to-day's observance were the procession of the Emerald Beneficial Association, of Hamilton, and the sermon by Rev. Father Dowling, administrator of the diocese, in St. Patrick's Church. A large number—nearly a hundred—of the Emeralds walked in procession from their hall to ber—nearly a hundred—of the Emeralds walked in procession from their hall to the church. Neatly dressed, and with the bright regalia of their society on, a finer looking body of young men one would not wish to see. The church was crowded, even standing room being difficult to obtain. Solemn high mass was was celebrated by Rev. Father Keough, assisted by Fathers Cleary and Lillis.

THE SERMON.

Rev. Father Dowling preached an appropriate and eloquent sermon from the words: "This is the victory that overcometh the world, namely, our faith." To-day, he said, a double feast is being celebrated, the conversion of an entire nation to Christianity, and the day on which the noble apostle St. Patrick received the reward of his faithful service in the cause of Christ. His faith is the precious inheritance of every Catholic Irishman. It cannot be too highly prized or two warmly cherished. The faith of a Catholic is firm—it is held without doubt. The adherents of other religions are always seeking for light, but Catholics rest in the faith that they hold, and seek no further light, because they know that God has revealed to them all the light they should have, and they are satisfied, being sure that God would not deceive them. After giving a rapid and graphic sketch. THE SERMON. sure that God would not deceive them. After giving a rapid and graphic sketch of St. Patrick's life, work and character [in the course of which he drew an analogy between the saint and Joseph, in that both were brought to strange countries as slaves and eventually became the saviours of those countries], the preacher dwelt on the religious faith of the Irish people. Every student of history, he said, and every observing man must notice three facts in have occupied Bacninh. The Chinese fled have occupied Bacninh. The Chinese fled serving man must notice three facts in connection with the faith of the Irish people—the readiness with which they received the true faith, the tenacity with which they have held it, and the zeal with which they have propagated it. St Pat-rick lived to see the whole nation con-verted to God through his instrumentality. For long years pagan Rome persecuted and put to death the apostles and disciples of Jesus Christ; all the European

disciples of Jesus Christ; all the European nations came gradually into the fold; but Ireland alone received the apostle of Christ gladly and accepted spontaneously the truth that he preached. As soon as the faith had been received a wonderful transformation took place. The country at once rose to the first place among the nations of the world in civilization. The faith hea prevended out in Ireland. Engnations of the world in civing attout. The faith has never died out in Ireland. England received the faith, but lost it through the instrumentality of a lustful monarch; Scotland received it, but lost it through the preaching of John Knox; the European nations fell into error and sehism. pean nations fell into error and sehism. In Ireland alone the lamp of the true faith burned brightly in the midst of darkness. The Catholic hierarchy has been restored in England and Scotland, but not in Ireland, and for the grand reason that it was never lost. The faith has been held in the face of the most determined persecution. England came into the country and offered the Irishman bread on the condition that he would bread on the conduction that he would also accept a false Bible and a false Church; but the Irish answered, "Man shall not live by bread alone," and rejected the base bribe. England again, in the role of tempter, attempted to bribe church; but the shall not live by bread area, jected the base bribe. England again, in the role of tempter, attempted to bribe the nation by titles and honors to yield up its faith, but was again unsuccessful. British was made certain.

A despatch from Gen. Graham dated Osman Digma's Camp, 11.40 a.m., says: Not only has Ireland retained purity. Not only has Ireland retained ther purity. Not only has Ireland retained there is not a distance of the propagated it is not a distance of

Dr. Mulcahey, the Irish agitator, says
O'Donovan Rossa is in no way connected
with the dynamite explosions.
Irish Justices in opening the Assizes
agree that there has been a gratifying
diminution of crime.
The county and town of Londonderry
and counties Tyrone, Fermanagh, Louth
and Armagh have been proclaimed under
the Crimes Act, in view of possible riots
on St. Patrick's Day.
France.

France.

The agitation for the expulsion of the Orleans Princes is gaining strength.

Prince Jerome Napoleon made an address Monday night to the Bonapartist journalists who favor the revision of the constitution. He said, "Everything must bow to the necessity of again allowing the people to declare their will, inasmuch as they are our masters."

Inspection of a box addressed to Comte de Paris, which was seized at Lyons, dis-

de Paris, which was seized at Lyons, dis-closed a quantity of dynamite skillfully arranged, sufficient to kill many persons. Paris Communists are making extensive preparations to celebrate the anniversary of the Commune of 1871 on Tuesday. The authorities will not interfere with the meeting.

Communists who intended to hold a

meeting to-day at the grave of Karl Marx, but who were forbidden to do so by Marx, but who were tonden to do so by the London police, marched in procession past the cemetery, preceded by a band playing the Marseillaise. They sub-sequently held a meeting, which was addressed by Vollmar, member of the

Reichstag.

The Chinese preparations for war are increasing, and the movement of troops through Canton is incessant. Vast stores through Canton is incessant. Vast stores of arms and munitions are circulating, and all the signs indicate a prolonged war. The populace, however, show no hostility to foreigners. Europeans move freely through the public streets, and are treated with perfect courtesy.

A despatch from Haiphong says:—The combined advance of the French upon Bannich has hitherto met with little op-

combined advance of the French upon Bacninh has hitherto met with little opposition. General Millot's manœuvre of abandoning the direct road from Hanoi to Bacninh was entirely unexpected. and is likely to disconcert the enemy. All and is likely to disconcert the enemy. All the efforts of the Chinese had been directed to fortifying the works along the direct road, where they dug intrenchments, erected redoubts, and filled the villages with troops. But General Millot, starting from the Seven Pagodas, turned off along the Canal des Rapides, the banks of which were clear. Then he heliographed to General Negrier to advance from Hardzoong and join him in the canal. Thence both will clear the river of the barriers which prevents the gunboats from co-operating. Then General Millot will invest Bacninh on the east and south,

entific resources. Observations with captive baloons are made with accuracy.

A Paris dispatch says:—The French have occupied Bacninh. The Chinese fled in the direction of Thainguien. The French had seventy wounded. General Negrier's column entered Bacninh at six o'clock Wednesday evening. The Chinese, demoralized by the turning movements of the property of the column and produced the columns of the columns. he combined French columns, abandoned their positions and fled. The Chinese loss was heavy. A Krupp battery and much ammunition was found in the citadel.

The French advance from Bacninh has General de Lisle is marching upon Thaiguayen and General Negrier upon

Egypt.

Egypt.

A Suakim despatch on the 13th says:—
The rebels opened fire on Graham's forces at one o'clock this morning. The British formed to repel a charge, but none being made the men were ordered to lie down again. The rebels' fire continued all night. The British did not reply. One officer and two men were wounded, and one man was killed. The rebels directed that fire especially towards the hospital wagons, which were conspicuous in the moonlight. The surgeons and Graham's staff officers had many narrow escapes.

At sunrise the Gardener gun and nine-

pounder were turned against the rebels who were within 1,300 yards of the Brit ish and offered an excellent target. The Arabs were soon compelled to retire to the main position. Stewart's cavalry arrived at half past six and took position on the British left, so as to turn the enemy's right. The engagement soon became general. Infantry and artillery completely

Blacks held out their shields and spears against bullets and bayonets until trenches as were our forefathers in the midst of

Eugland.

An explosion occurred a few days ago in a hotel at Fulbam, a suburb of London. It is believed to be another Fenian dynamite outrage. A box containing four packages, apparently cartridges, was found on the premises. One man was blown to pieces.

Bradlaugh, while delivering a lecture at Bridgewater recently against perpetual pensions, was attacked by roughs and driven from the platform by showers of rotten eggs, fruit and fireworks. The roughs afterwards attacked and wrecked the chairman's house.

The Scottish Land Restoring League gave a banquet at Gis-gow Saturday evening in honor of Henry George. No loyal or patriotic toasts were offered.

It is reported over the untimely end of rebuilts and bravado, but the form the platform by showers of the chairman's house.

The Scottish Land Restoring League gave a banquet at Gis-gow Saturday evening in honor of Henry George. No loyal or patriotic toasts were offered.

It is rumored that the government, desiring to test the opinion of the country in regard to its Egyptian policy, and fearing that obstruction in the present Parliament will thwart the Franchise Bill, has decided to dissolve Parliament, and informed the Queen of this decision through Mr. Chamberlain, who dined at Windsor Castle last evening.

Ireland.

Dr. Mulcahey, the Irish agitator, says O'Donovan Rossa is in no way connected with the dynamite explosions.

wounded.

Gen. Graham telegraphs that five officers and 86 men were killed, and eight officers and 103 men wounded; nineteen

men are missing.

There is increasing activity on the part of rebels near the Nile. Beyond Berber telegraphic communication has been cut off, and a steamer has been fired upon. United States.

United States.

On the 12th snow slides descended on the station at Woodstock, Colorado on the South Park Railway, carrying away every building in town including the railway station. Seventeen persons are known to be caught in the avalanche, including Mrs. Doyle, widow, who kept the station, and her six children and another woman, name unknown. Two women were resand her six children and another woman, name unknown. Two women were rescued last night alive, but seriously in jured. The body of a section hand was recovered this morning. None others can escape alive. Snow is eight feet deep over the whole country; in ravines and gulches fifty to one hundred feet. The only means of communication is with snow-shoes. Few men are heroic enough to brave the bitter storms. Late advices say that the bodies of ten victims of the snow-slide at Woodstock have been recovered.

that the bodies of ten victims of the snow slide at Woodstock have been recovered. They include the six children of Mrs. Doyle. Three bodies have not yet been recovered.

Fargo, Dakota, March 14.—Unusual activity was manifest among the Fenians yesterday. The committee which had gone to Manitoba reported that lively times would be seen in a few weeks. The times would be seen in a few weeks. The Fenians have 1,500 breech loading rifles near the frontier. It is reported that as soon as the plans are completed and the time for action arrives all communica-tions with Manitoba will be stopped. The Dominion has but 2,500 troops in Mani

toba.

A Mormon missionary in Lacrosse, Wis., who has been working here for two months, says there are six or eight elders in Minnesota and several in Indiana and Iowa. There are a good many Mormons in Minnesota who believe in polygamy, but do not practise it.

Pocahontas, Va., March 13.—An explosion occurred in coal mines here last night at 12.30. From 120 to 150 miners were killed.

killed. Later intelligence from Pocahontas re-presents the work of destruction at the presents the work of destruction at the coal mines as horrible and complete. There were 150 men in the mine at the time of the explosion, not one of whom is believed to have escaped. Those who were not killed outright most likely perished from after-damp. The cause of the explosion is not yet definitely ascertained. The entries to the mines are full of bad air. The presumption is that one of the miners struck a fissure of gas. Several parties ventured in the mines this morning, but could not long endure the foul atmosphere. A number of bodies were discovered, horribly mangled—some with heads torn off, others with limbs all gone. Houses two or three hundred feet from the mines were overturned and several that and that only can lessen the promised brilliancy of her future. Nature has done everything for her, and it must not be inferred that art has done nothing for her, she having had the advantages of the tutorship of the best masters in Bosenter that the stone retainly has profited. Her first number was a selection by Rossini: "Una Voca Poca Fa." It was, perhaps, too classical for a general appreciation, but it was full of music and was, in a word, exquisitely and charmingly rendered. She responded to a genuine recovery the control of the profit of the profit of the control of the profit of the pr the mines were overturned and several demolished. The large ventilator of the South-west Improvement Company was blown to atoms, and the mines cannot be entered until another is constructed for the purpose of freeing the atmosphere of the suffocating fumes. This work is now progressing. Large forces are constructing coffins and perfecting arrangements for the interment of the dead, most of whom are foreigners.

A warrant has been issued for the arrest of Mr. Stewart, the man who moved the ecession resolutions at the recent convention. He is charged with high treason.

The Canadian Government has objected

to some emigrants recently sent out by the Tukes Committee, and notified the English Government that many of them

are unsuited for colonial life.

On the morning of the 16th the two prisoners confined in Sandwich Jail for robbing the Harrow Post Office a short time ago, shot and killed Jailer Leach and time ago, shot and kined Janer Leads and probably fatally wounded Turnkey Davis and made their escape, they proceeding east from the jail until they reached the Catholic Church, between Windsor and Sandwich, where they appropriated a horse and buggy belonging to a man who was attending early mass. The Windsor police force and a number of citizens of Sandwich and Windsor are scouring the country armed to the teeth.

INGERSOLL.

At the funeral of Thomas Hemsworth, At the tuneral of Thomas Tremsworth, only son of Mr. and Mrs. Thos. Hemsworth, Dereham, which took place on Friday morning last, a solemn requiem high mass was celebrated in the church of the Sacred Heart, by the new pastor, Rev. Father Molphy, for the repose of the soul of the deceased. The many friends of the afflicted parents extend to them their sympathy and heartfelt sorrow in their sad bereavement. Deceased was a most exemplary young man and much loved by his many friends. The services of that morning were very solemn and impressive. By request, Mrs. G. W. Watson, our well known and talented impressive. By request, Mrs. G. W.
Watson, our well known and talented musician took charge of the organ for this occasion, ably assisted by Rev. Father Brady, of Woodstock, and Miss Keating and

From the Alliston Heraid.

On Monday evening last for the benefit of the afflicted through the late terrible Humber disaster, an entertainment was given by Miss Carey's pupils in the Market Hall here to the largest audience ever seen within its walls. John Wilson, Esq., Reeve, presided, and discharged the onerous duties of the chair with tact and ability. He prefaced his introductory by congratulating Miss Carey on her eminent success in attracting such large numbers of people to witness her first concert in Alliston, and by paying a well-deserved and eloquent tribute to the womanly heart that showed Alliston its duty for sweet charity's sake. Miss Carey and Mrs. Aitken had the honor of opening the programme in an instrumental duet which was heartily received. The rare abilities of these pianists are so well known here that a description of their performance is unnecessary. Let it suffice to say that both did themselves and their reputations full justice and credit. The pupils of the foreign executed everal duets through. full justice and credit. The pupils of the former executed several duets throughformer executed several duets throughout the evening in such admirably good time as to earn unstinted praise from the audience and to crown their teacher, not only for the possession of fine musical gifts, and education, but for the rarer talent—an aptitude to impart instruction to others. It goes for the saying and without question that this lady scored several points in her favor on Monday evening. She showed her capacity to teach, proved her susceptibility to charitable appeals, and taught us all a new revelation by introducing the gifted singers Miss Marie C. Strong and Mrs. Geo. Hamilton to an Alliston audience. Mrs. Hamilton is a gifted soprano, whose every effort indicates the best culture. Her first piece "The bird song," was applauded between the verses, so enchanted were her hearers with her efforts to please. Her voice is not only sweet beyond our ability to tell, but the range and expression of which she is capable are equally marvellous. She was compelled to respond to a hearty and continuous encore. No words of ours can give our readers who were [for themselves] unfortunately absent the remotest idea of the stirring effect of Miss Strong's beautiful singing upon the audience. It is but tame language to say it pleased them—it electrified them into rapturous applause and profound homage for gifts so rare and exceptional. In a word it "carried the audience out the evening in such admirably good found homage for gifts so rare and excep-tional. In a word it "carried the audience like a whirlwind" as was aptly said of a previous effort of this charming singer. Her voice is a pure contralto, and is of phenomenal range and compass. Her every note, low and high, is full, clear and perfect. Given the opportunities, it is hard to measure the successes and distinct-ions that await this gifted vocalist. There is but one thing which can circumscribe her fame—access to the best sources of musical culture may not be vouchsafed her

> sne gave admirably, electing round after round of applause. A vocal duet, entitled "Norma," by Miss Strong and Mrs. Hamilton was sung delightfully. It was a beautiful blending of sweet sounds. The music itself was classical and very difficult, but notwithstanding which the smoothness of the standing which the smoothness of the parts was pleasingly apparent to the least cultured auditor. It well carned the warm and undoubted acknowledgments the audience gave, which happily resulted in the ladies re-appearing. Miss Strong's final song was "I cannot say Good-Bye." There was one thing ap-

Good-Bye." There was one thing apparent, she could sing it at least, and received such keen and manifest evidences of warm appreciation as would please a Jenny Lind. "Last but not least" comes the "Apostle of Cleanlines," Mr. J. L. Woods. This gentleman has charmed Alliston audiences before, and whenever his respectance in promised every one his re-appearance is promised every one anticipates fun and enjoyment. On this occasion his selections were really good and the fun of which he was the centre was only the natural outcome of his genial humorism. Mr. Woods is an excellent ial humorism. Mr. Woods is an excellent singer, and a good deal of the humorist too, when he comes amongst us, he settles down to please and please he does as the numerous encores he receives abundantly prove. His reception on Monday evening would gratify the heart of any man, evidently he has a warm place in the affections of our people. Miss Carey, we had nearly forgotten to say, played the varieus accompaniments for the evening. As yet we have not learned the ning. As yet we have not learned the amount of the proceeds.

THE PETERBORO' REGISTRARSHIP.

SIR :- In your issue of February 16th, Sir:—In your issue of February 16th, under the heading of "Registrarships of Ontario," you refer to "one McLeed" ta "ashining light among them." McLeed is a disappointed Reformer, the magnitude of whose influence may be judged from its boomerang effect, as it never fails to alienate friends in times of elections. Then, as this man is certainly no representative of a general type, the CATHOLIC sentative of a general type, the CATHO RECORD should have refrained from

OTTAWA ADVERTISEMENTS.

Of citizens and farmers of Ottawa and vicinity is respectfully called to the great Sale of Groceries which I am holding this month. It will prove a rare chance to supply your household with the choicest

Teas, Sugars, General Provisions!

at exceedingly low prices. I handle no cheap trash. I guarantee every parcel that leaves the house; money refunded if not tound perfectly satisfactory. I am in a position to sell cheaper than any of my competitors. I am free of rents and other incidental expenses that have to be met by most merchants of our city. buy for cash and have not to pay seven per cent. interest on my goods, and therefore get along with less profits than others have to look

I am selling a good, strong, well flavored

JAPAN TEA

AS FOLLOWS:

5 pounds for - - - \$1.00. 10 " for - - \$1.90. And by the chest at 17 cents a

pound. A beautiful, highly flavored, uncolored, garden-picked Japan Tea, as follows:

5 pounds for - - - \$1.25. And by the chest at 20 cents a

pound. The very choicest Yokahama Japan Tea I sell as follows:

5 pounds for - - - \$1.75 10 " for - - \$3.40 And by the chest at 32 cents a

pound. Coarse Salt, largest bags, 60 cts. Best brand of Double Thick

Tobacco 35 cts. a pound. 13 lbs. of very light Sugar for \$1 in 25 pound lots at 7 ets. a pound: Finest Amber Syrup 75 cents a gallon.

THOS. COFFEY

Cor. William & George Sts., OTTAWA, ONTARIO.

FROM HAMILTON.

The following letter and resolution were handed to the leader of St. Mary's choir in Hamilton on the 9th instant. They need no explanation. The sentiments they contain are those held by everybody who had the pleasure of the late Mrs. Cherrier's acquaintance:

To F. L. Cherrier, Esq., Hamilton, Ont.:

Dear Sir,—The members of St. Mary's choir received the intelligence of the death of your beloved wife with the deepest feelings of regret and sorrow.

As the deceased lady was a member of this choir for so many years we can testify

As the deceased lady was a member of this choir for so many years we can testify to her sterling virtues and genuine friendship. We can truthfully say that when you lost a devoted wife we lost a respected friend. Although not an active member of the choir for a few years past, member of the choir for a few years yet whenever assistance was required was ready to devote her talents in its be

Her memory will long be cherished by us, and for years to come we can profit by the example given us by her devotedness as a wife and mother and true sincerity as

a friend.

The following resolution was passed by

the choir:
Resolved—That we, the members of St. Mary's choir, extend to our respected leader and his family our sincere and heartfelt sympathy in their sad bereavement, the loss of their loving wife and mother.

mother.

Resolved—That though death has cast Resolved—That though death has cast a gloom over their household, yet we can speak cheering words to them, knowing that the many virtues and stainless character of their loved one have won for her a fitting reward, and we trust that she has passed from this world of sorrow to enjoy the happiness of her celestial home. It is further. further

Resolved—That to her faithful husband no more hopeful words can be spoken than that as she has left the impress of her high character on her little family, they will grow up to be a comfort and honor to him and true and useful members of

society,
Jas. F. Egan, Mrs. C. Generaux, JAS. F. EGAN,
D. J. O'BRIEN,
A. C. BESTAUX,
MISS ELIZABETH EGAN,
MISS C. GESERAUX,
MISS ELIZABETH EGAN,
MISS H. N. THOMAS, P. J. CONWAY, ANNIE C. KELLY, MARY KENNEDY, J. H. STUART, "MARY KENNEI MRS.S.J.FILGIANO, "C. BASTIEN, MRS. H. BRENNAN, "MIMA FROME.

HONORS TO A CANADIAN.

A. P. McGuirk, formerly of St. Mary's, Ont., and for the last six years of the firm of Gannon and McGuirk, lawyers, Davenport, Iowa, was elected Secretary of the Irish National League of the State of Iowa, at the State Convention, held at Davenport, on the 21st ult. Mr. McGuirk is well and favorably known in London and vicinity and is one of the ablest young lawyers in the West. Hon, Mr. Gannon is one of the cleverest orators in the state, and is President of the Irish National League of lowa. [For Redpath's Weekly.] aria upon the bealevard, aid a moving throng, old we can sang with a shrill

voice, None paid for her feeble song; and yet her song was a plaint for relief, A sorrowing piercing cry, Which found no heed from the reckles That hurried and passed her by.

This woman once sang with pleasing voice.
The pride of a music hall;
And the melodies she chanted there,
Brought svers warm recall;
And the brightest garlands of bloomin
flowers, flowers,
Gay gullants would cast at her feet,
In tribute of praise for the touching songs,
She sang with a cadence sweet.

But the blight of time and the ills of life,
That fall on the human heart,
To hush the music of all its chords,
And to tear their atrings apart;
Had changed her voice of pleasing tone
And left it a wreck to plead,
For the sou that would buy a crust of brea
To atific the pangs of need.

And thus the poor and lonely one Whom no friendly purse would aid, Whom sore distress constrained to sing, A fruitless effort made, And, crushed beneath her load of grief, She sank a victim down, Neath misery's anguished helplessness, And want's reientless frown.

But a young girl heard her mournful cry, A stranger fresh and fair, Whose heart had gone with the pleading on In all her sad despair; Tho' she herself for the sufferer's need, Had nothing that could rejoice; Save what the ag-d one long had lost, The gift of a tuneful voice.

She spoke with cheer to the down cru

one.
To droop no more in dread;
She, pupil of the Conservatore,
Would sing herself in her stead;
And taking her gently by the hand,
She led her the street along;
While the maiden sang a melody,
More sweet than birds of song.

A throng of idle passers gazed
As the young and the old advanced,
And none who heard but breathless stood,
By the maiden's song entranced;
And when the singer ceased the strain
Whose charm had over-powered;
Then generous hands were prompt to give,
And their silver francs were showered.

Success that crowned her noble act Amid the day-light's glare,
Will greet her still in crowded domes
When mimic scenes are there;
Her winning notes will there vibrate,
With aympathy expressed,
And find response from kindred chords
That thrill the human breast.

NEWS FROM IRELAND.

On Feb. 17th, at Ferry Carrig, Richard McDonal and his brother Martin were going from their own house to that of a neighbor, some distance away, when Richard prevailed upon his brother to go the short-cut across the fields. Having gone a few fields, he found the soil damp and shakey under his feet, and making a jump to get out of it, he was submerged in a marl-hole and disappeared. Martin, the brother, in a futile endeavor to render assistance, fell into the marl-hole also, but extricated himself with difficulty Richard's body was recovered next day.

Kilkenny.

Following quickly upon the holding of a numerously attended, influential, and representative meeting for the establishment of a branch of the Irish National League in Inistioge, a police-hut was erected ir that vicinity, on the 5th November last, and afforded accommodation to four members of the Royal Irish Constabulary up to February 14th, when it was removed to Thomastown railway station for transmission to Dublin by the evening train. Such huts [being only erected in places noted for the commission of crimes and perpetration of outrages, the injustice of having one of them in a district always remarkable for its freedom from offences was sorely felt by those by whom the taxation consequent thereon would have to

On February 17th, the Very Rev. Dr. Kavanagh, P. P., was entertained at a banquet in the Town Hall, Kildare. The occasion was availed to present him with an address, together with a brougham and harness, and a purse of sovereigns in gnition of his services to the tenant of Kildare and the surrounding parishes during the last few years. Throughout the whole time of the land agitation in the whole time of the land agricultural living living and unflinchingly by the cause of the tenantry, and it is not to be wondered at that they are anxious to show how deeply they they are anxious to show how deeply they are grateful for the services rendered to them. Dr. Kavanagh's speech, at the presentation, was a remarkable deliverance. In unanswerable terms he justified the actions of the Irish priesthood in taking part in the political struggles of the Irish people. About eighty gentlemen sat down to dinner. The hall was handsomely decorated, a finely executed banner, on which were a finely executed banner, on which were of O'Connell, Grattan, Emmet, Parnell, and Davitt, surmounting the dais, while upon the walls were the inscriptions, "Home Rule," "No Emigration," "God Save Ireland," Mr. William Lee presided. After dinner, Mr. Charles Bergen read the address to Dr. Kavanagh from his parishioners and friends. from his parishioners and friends.

Westmeath. The Rev. James Sheridan, who was for a great number of years parish priest of Multyfarnham, died, on February 17th.

Meath. Right Rev. Bishop Nulty wrote as follows to his priests, on the recent Meath election:—At the special request of Mr. Parnell, and with my humble, but cordial approval, the Lord Mayor of Dublin has consented to solicit the great county of Meath, for the honor of representing it in Parliament. It is not easy just now to find a man in new years were returned to find a man in every way worthy of that honor. But the Lord Mayor's high social honor. But the Lord Mayor's high social standing and stainless character, his splendid abilities and sterling patriotism, prove him to be a man who possesses all the qualities which Meath admires. Should he be chosen to represent it, he will be an immense accession to the intellectual efficiency and debating power of the Irish party in Parliament. But in suggesting a member to Meath, Mr. Parnell fully recognizes the privilege of choosing its recognizes the privilege of choosing its own representative as belonging of right to the electors who have so often before elected himself for that honor. Therefore I have to request that you will hold a public meeting of your parishioners, at which the Lord Mayor's claims will be submitted to the electors of your parish, and their sanction and approval solicited for his candidature."

A meeting was held at Derrymore, on Feb. 17th, for the purpose of establishing a branch of the Irish National League. A Government reporter, who was accompanied by a force of police under Head-Constable Allen, was present. Mr. Cox, of Moydow, occupied the chair. Mr. Patrick Baxter, of Moydow, hon. sec., read the usual resolutions, which were adopted. Mr. J. Phillips, Corboy, addressed the meeting in support of the resolutions. Mr. Joseph Wilson of Longford, read a circular from Dublin for the purpose of improving and extending the League, after which the meeting broke up.

The following telegram was received by Mr. John Deasy from Mr. Parnell, on the occasion of his nomination for Cork:—
"Am heartly glad to hear that the people of Cork have adopted you as the National candidate. You have my best wishes and those of the Irish Parliamentary party, and shall have our hearty co-operation. those of the Irish Parliamentary party, and shall have our hearty co-operation. The intolerance of the Orange faction at this moment calls for a signal check. Cork will, I am confident, teach the needful lesson. I am glad to know that your struggle will be against effete Toryism of the worst type?

the worst type."

At a special meeting at Timoleague, on Feb. 18, a farmer named Michael Hayes

Feb. 18, a farmer named Michael Hayes was sentenced to a month's imprisonment, under the Crimes Act, for intimilating a bailiff named Wm. Neill.

On the night of Feb. 20th, the new Roman Catholic chapel, in the neighborhood of the Lough, which was erected a short time since, was attacked and the windows demolished. Three immense stones were flung through the windows overlooking the altars, two doing no damage except the breaking of the glass, and age except the breaking of the glass, and by the third, which lies behind the altar of the Sacred Heart, the statue of the Saviour which surmounts it was smashed, and the fragments scattered in the Sanctuary. Seven of the windows were broken in, and the missiles must have come with great force, as the framework was twisted to a great extent. The place was left in its usual state the previous night, and on coming next morning to the place the woman who cares the edifice found this woman who cares the edifice found this shocking state of things. The stones were found in all directions on the floor, and fragments of glass were likewise strewn about. Some of them are from seven to eight pounds in weight, and some twenty in number.

Clare. The Clare Independent says :- "The ondition of Ennis at present may be put in a few words: Disgusting by day, dark and dangerous by night, unwholesome at all times. But, of course, the Local Government Board cannot be expected to hurry itself. It is 'considering' the matter in a new synonym for hatching."

On Feb. 13th, two ex-suspects were arrested at Miltown-Malbay, on a charge of intimidation in connection with the collec-

intimidation in connection with the collection of the "blood" tax. They were brought before Colonel Evanson, R. M., and remanded for eight days, with the option of bail, which they refused, saying they were guilty of no crime. They will be tried under the Crimes Act, at Miltown-Malbay.

The Bulgaden and Ballinvana Nationa League, Kilmallock, adopted the following resolution on Feb. 10:—"A man attempting to hunt over our lands will be prosecuted." The resolution includes the county Limerick fox-hunters and the Kilmallock and Bruce United Harriers.

A presentment for four hundred and A presentment for four hundred and sixty pounds for extra police drafted into Limerick from time to time during the Land League agitation came before the Limerick Corporation on February 11, the Mayor presiding. Alderman Counihan, who said he heard members of the Corporation would be individually responsible, unless the presentment was passed, moved the payment of the amount. Mr. Hall, J. P., moved a negative, holding that no necessity had existed for an extra police force; they were drafted in as an escort for Mr. Clifford Lloyd and other Government officials. The amendment was carried by a large majority. A presentment for four hundred and

In the House of Commons, on Feb. 12th, the Chief Secretary defended Earl Spencer's refusal to allow compensation under the Coercion Act to James Kelly one of the young men who was wounded by an Orange bullet last November in Derry. Mr. Harrington pointed out that the nineteenth section of the Act declared that anyone who receives an injury aristhat anyone who receives an injury arising from any illegal combination is entitled to compensation; but Mr. Trevelyan would not admit that the gathering which assembled to take forcible possession of the Derry Town Hall was an unlawful combination. Alderman Dawson then quoted the admission made by Lord Claud Hamilton, M. P., that the Orange demonstration which caused Kelly's injury was got up in opposition to the agrarian polgot up in opposition to the agrarian policy of the Nationalists, and wanted to know if the wounding was not therefore an agrarian offence, entitling the wounded man to compensation. But the Chief Secretary was as a dumb ox.

Donegal. There are many signs of growing improvement in Donegal, where the National League is making considerable headway. Prominent amongst the clergy, Father Kelly, P. P., seems to lend his cordial support to the movement. port to the movement. At an important meeting in connection with the Donegal branch this worthy, priest made the encouraging announcement that in his par-ish of Killymard the business of the League was being taken up in good earnnest, and in a short time we may find the noble county of Tyrconnell in a position to render good service to the Irish cause. Galway.

On February 17, a public meeting was held at Kiltulla for the purpose of estab-lishing a branch of the Irish National League. The meeting was held in the centre of an extensive grazing farm. The day was beautifully fine. Contingents were present from Bullane, Ballamana, Kilimordaly, Loughrea, Clostoken, Kill,

Esker, &c. Mr. Parpetus Boileau, Ottawa, says:
"I was radically cured of piles, from which
I had been suffering for over two months,
by the use of Dr. Thomas' Eclectric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I ARCHDIOCESE OF HALIFAX.

Chronicle, Feb. 25. The following pastoral letter from Archbishop O'Brien to the clergy and laity of the Halifax diocese was read yesterday in the Catholic churches of the city, and nearly all those throughout the diocese:

Connellus, by the Grace of God, and Favor of the Apostolic See, Archbishop of Halifax.

To the Clergy and Laity of the Diocese of Halifax, health and benediction in the Lord:

Dearly Beloved,—Almighty God, to speaking through his Holy Prophet Jeremias, and wishing to show at once the sad state of religion among the Jewish people, and to point out its cause, said: 'With desolation is all the land made desolate, because there is none that considereth in heart.'—(Jer. xii.—II.) A spiritual desolation overspread the land; and the cause of it was, because there is none that considereth in heart: because none really turned their thoughts to God; because men were more intent on the pleasures and interests of this world, than on the sanctification of their souls.

Were a Jeremias to arise in our day,

Were a Jeremias to arise in our day, message to the Christian world, would he not have to use nearly the self-same lannot have to use nearly the self-same language? There is a vast amount of spiritual desolation, and it is because men do not consider in heart. The sweet yoke of faith is cast aside as if it were an intolerable burden; the practices of religion are neglected and sometimes derided; the commandments of God himself are broken without fear or removed. commandments of God himself are broken without fear or remorse. Some, for getting the injunction of the Apostle, 'not to be more wise than it behoveth to be wise; but to be wise unto sobriety'—(Rom. xii, 3)—arrogate to themselves all wisdom, and presume to sit in judgment on the works of God himself. They laugh at revelation, they mock the divinity of Christ; they call Christianity a superstition, and sneer at devout believers as weak imbeciles. Others, not so openly impious, but in whom Christian sentiments are half choked by evil passions, lose no opportunity of having a covert thrust at the teachings of strict morality, and of throwing a doubt on some fundamental truth. They have enough of evil in them to make them wish that Christianity were false; and enough of Christianity to render their conduct in precisable. Truit, 'grith decele. and enough of Christianity were raise; and enough of Christianity to render their conduct inexcusable. Truly, 'with desolation is all the land made desolate.

Now, the cause of this desolation is a want of reflection, "there is none that con-

sidereth in heart." Perhaps at no time in the history of the human race did men boast so much of using their reason than in the present; and, perhaps at no time was reason used to such little purpose in spiritual matters. In physical science and in mechanical devices our age towers above all others. Our comforts and our conveniences are carefully studied, and skillfully catered too. Hence, men who think only of the world, and live only for it, are lost in admiration, and call upon all to bow down and adore the golden calf called 'Modern Progress.' Whilst buman ingenuity is actively at work in these two departments, the blight of materialism is destroying all other arts and sciences. Painters and sculptors, devoid of the religious sentiment, no longer cre-ate; they simply imitate, and imitate on the grossest moral range. A dreary super-ficiality has invaded the schools; the human mind is treated as a piece mechanism. Unfortunate babes numan mind is treated as a piece of mechanism. Unfortunate babes who ought to beromping in the nursery, are doomed to torture in Kindergarten classes, in which the mind gets its first material-istic set. The school boy, instead of being made to understand thoroughly the first elements of grammar and arithmetic, is machinality. elements of grammar and arithmetic, is machine-like, passed through a fearful array of high sounding classes, and emerges with a profound dislike to serious study. If he should be sent to a college he is wound up, or 'crammed,' with answers and formulas of which he understands next to nothing, and goes forth to begin next to nothing, and goes forth to begin life with superficial ideas of everything. What wonder that so many wrecks strew the wayside of life? What wonder that se many are easily led astray by the sophisms of unbelief? Reason cannot be used aright, because it has not been developed aright. A more simple, but at the same time a more solid form of training, and a constant inculcation of the super-natural, can alone save us from the dead

level of barren superficiality.

Did men use aright their reason they would never deny an all-creating God. God is manifest in His works. He speaks to us from every flower, and plant, and tree. His voice can be heard in the moantree. His voice can be heard in the moaning of the waves, and His power can be read in the starry firmament. The sun proclaims His majesty, and the moon gives testimony to His might. The laws of nature, which are the foreseen and intended effects of forces created by Him, speak of His wisdom; and the seed time, and the harvest time, bear witness to His loving Providence. Well could the Apostle say: For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the of nature, which are the foreseen and intended effects of forces created by Him, speak of His wisdom; and the seed time, and the harvest time, bear witness to His loving Providence. Well could the Apostle say: For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also and divinity. —[Rom. 1. 20]. Yes, the eternal power and divinity of God can be learnt from the things He has made. Right reason teaches this, and those who will be arrest along list of those who will be Right reason teaches this, and those who not recognize God as the Creator are, according to St. Paul, 'inexcusable.— [Rom. 1.20] What, then, are we to think of the men who in our day, with the light of the men who in our day, with the lessons of church the lessons of nineteen centuries of church the lessons of Christianity shining around the lessons of nineteen centuries of church history before them, either deny God to be the Creator of heaven and earth, or speak of Him as an unknown and unknowable cause. Human reason cannot, it is true, fully comprehend the Infinite it is true, fully comprehend the Infinite it is true, fully comprehend the Infinite of the afflicted, who never spoke a kind word to the helpless, who never checked word to the helpless, who never checked as a created, all-powerful first cause, the source and origin of life, and power, and action. One finite being may have produced another finite being; but the chain of finite causes must have a first link from which all the rest depend. That first link is the supreme Power that we call God. Moreover, from the order and regularity of the universe,—from the intricate but never clashing system of planetary motion—from the wonderful adaptation of means to the end everywhere displayed in pattre. to the end everywhere displayed in nature, human reason, if used aright, can conclude that the Supreme Power is, also, supremely intelligent. It were more reasonable to

say that a complicated steam engine is the work of an unreasoning man, than that

nature, and nature's laws, are the result of a blind, unintelligent force. And yet, this is the absurdity which men who are called 'great thinkers,' and the 'leaders of modern thought,' proclaim when they deny God or speak of a great unknowable cause. This puerile nonsense, which would be laughed at in a schoolboy, is read with admiration, and praised as a margel

would be laughed at in a schoolboy, is read with admiration, and praised as a marvel of brilliant reasoning, when appearing in a Quarterly. And why? 'Because there is none that considereth in heart.'

The 'eternal power also and divinity' of God are then made manifest by the 'things that are made;' and right reason proclaims that a living, intelligent, all-powerful God has created the universe in wisdom, and rules with intelligence. Therefore and rules with intelligence. Therefore the first cause is not unknown, or unknowable, although He is invisible; and human reason is never more nobly employed than in deventable. in demonstrating his existence against those who 'professing themselves to be wise, became fools,' (Rom. i.-22) and are rendered 'inexcusable,' because they did not learn God's eternal power and divinity

learn God's eternal power and divinity from his works.

But an intelligent God who created the world, and who watches over it with loving care, cannot be indifferent to the actions of his creatures. Here, again, reason, so often invoked, but so little used, by unbelievers, tells us that the end of creation is the glory of God; and that we, as subjects of God, are bound to praise and glorify Him, and to obey what we believe to be His Will. The Apostle, speaking of the nations that were 'inexbelieve to be His Will. The Apostle, speaking of the nations that were 'inex-cusable' because they did not learn God's existence from his works, adds, 'When they had known God, they have not glorified Him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened.' How many also also in the state to don't their foolish heart was darkened.' How many, alas! are in that state to-day! How many, seeing what the ingenuity of man can effect, and not considering in their heart, forget God's action in the world, laugh at the efficacy of prayer, dethrone the Almighty, and put humanity in his stead! It is a renewal of the darkness of heart of the old Pagan world, when men 'professing themselves wise became fools.'

A natural law which teaches the duty of adoring God, and distinguishes between virtue and vice, is written in the soul of virtue and vice, is written in the soul of each of use. Conscience, or right reason, dictating what we should do or leave undone, at any particular time, is a guide ever intimately present. Too often, however, men allow passion, or prejudice, or worldly interest, or sensual pleasure, to blind their intellect, and to sway their will. Conscience then becomes but as a voice crying in the wilderness.

But God was not satisfied with imprint-ing the natural law on our souls, he confirmed it by Revelation, and prescribed, moreover, the manner of life his faithful children should live, Now, since God is infinitely perfect whatsoever he has revealed must be true; human reason may err, but the word of God shall stand for ever. The physical liberty more than the content of the co err, but the word of God shall stand for-ever. The physical liberty man has of choosing the wrong is an imperfection, not a gift of which he should boast. Hence since God's revealed word is the unerring truth, our reason is never more reasonable, is never more ennobled, is never nearer to perfection, than when firmly holding, even though it cannot comprehend, a doctrine revealed by God. And yet, against this self-evident fact, unbelievers raise a shout of derision, and weak-kneed believers hang their heads and seek to gain the name of 'enlightened thinkers' by appearing to mildly deprecate the action of their more fervent brethren. Every civic and moral virtue has at some time, been profaned by being used as a glook to some vice; and now the Godigiven reason of man is invoked to destroy that reason itself. Surely those who are misled by the miserable sophistries of men who reject Revelation do not 'consider in heart.' Surely those who are misled by the miserable sophistries of men who reject Revelation do not 'consider in heart.' Surely those who are though raid properly that 'we have access through faith into this grace wherein we stand, and glory in the hope of the sons of God.'—(Rom. v.—2.)

Therefore, dearly beloved, when your read, or hear, any attacks on God's existence, or on any article of your faith, even though made by those whom an unthinking crowd proclaims great, you should not be disturbed in mind you should not be disturbed in mind you should not be disturbed in mind you should in not be disturbed in mind you should in not be disturbed in mind you should and knock that it may be opened to you. Let the pious practice, so strongly recommended by our Holy Stained Glass for Churches.

ing crowd proclaims great, you should not be disturbed in mind, nor should you seek to apologize, as it were, for your be-lief. You are the truly reasonable ones; your enemies are those who have become

your enemies are those who have 'become fools, by esteeming themselves wise.'
But even those who believe in revelation, unless they 'consider in heart,' will lose little by little their understanding of God's word. How else can we account for the indifference manifested by many to the teaching of God's law? How else explain the result contact the Charles explain the revolt against the Church? 'One fold,' and 'one shepherd,' 'one king-dom,' 'one faith,' 'one baptism,' is what Christ instituted. That Spiritual King-dom of his church was to last forever, and he was to remain with it. It could not held to-day. This is slavery, not freedom, for the truth alone makes us free.

The Apostle [I. Cor. yi-9, 10] enum-

The Apostle [I. Cor. yi-9, 10] enum-erates a long list of those who will be excluded from the Kingdom of God. And our dear Lord [Math. xxv.] gives a lengthy account of the final Judgment, and end by telling us that thes wicked or the amicted, who never spoke a kind word to the helpless, who never checked their lusts to spare the miseries of others, dare to invoke the mercy of God as a plea for not condemning them for their unatoned sins. God is just as well as merciful; his mercy reigns on earth; his justice sits on a tribunal in Heaven. He did not make man to condemn him he did not make man to condemn him; he made him for Heaven; but because many made him for Heaven; but because many will use their free will to disobey God, and will appear before him in their sin, they bring on their own condemnation which God lovingly tried to avert. No man who leads a pure life disbelieves in God, or in his justice. Who are those who wrest to their own perdition' the scrip-ture, and change 'the truth of God into a lie,' teaching in opposition to Christ and

his Apostle that no sin will exclude from Heaven? Are they the holy ones of God, men who deny themseives and take up the Cross? Were they Apostles? Martyrs? Men who go about doing good? Oh, no! They are chiefly those who would benefit by having God shorn of His justice.

Our Holy Church, dearly beloved, knowing, in her wisdom, that many perish because they do not consider in heart, calls upon us to lay aside, as much as possible, all worldly thoughts, and to reflect seriously in our hearts during the holy season of Lent. It is surely a suitable time for reflection and consideration, for it reminds us of Our Saviour's preparation

fir reminds us of Our Saviour's preparation for death. For forty days and forty nights he fasted and prayed. Were we to fast and pray, even for one whole day, how much light would it not bring to our souls. How many sins forgotten would now much light would it not bring to our souls. How many sins forgotten would be revealed, how many wrong motives of action would be laid bare. God, in his awful grandeur and glory, would seem to shine before our souls. We would recognize Him as our Creator, and we would realize what an evil and a bitter thing it. realize what 'an evil and a bitter thing' it was to have ever left him. In the pure light of His eternal years the earth, and its pleasures, vanities and honors, would seem less than nothing; the vile nature of sin would horrify us, whilst duties which now appear mean and wearisome would grow light and inviting. The darkness of our road would be dispelled; the folly of those who have become fools by esteeming themselves to be wise, would be so plainly seen that we would wonder how an intellect could become so benighted. Our resolutions to lead a good life would be strengthened, and our sorrow for past sins intensified. These are some of the benefits of fasting, recollection and prayer, for even one day. If, then, 'with desolation the whole land be made desolate, because there is none that considered. desolate, because there is none that considereth in heart, do you, dearly beloved, enter upon this Lenten season fully resolved to consider in heart your eternal solved to consider in heart your eternal salvation. If you cannot fast every day, you can, at least, fast sometimes; or, if the nature of your work, or reasons of health should hinder even this, you can occasionally mortify your appetite by eating less than usual. You can abstain from all unnecessary luviness and stain the state of the state eating less than usual. You can abstain from all unnecessary luxuries, and especially from the use of intoxicating liquors. Let each resolve to overcome, with God's grace, his bad or dangerous habits, so that all may comply with the apostle's teaching: 'I beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.' (Rom. xii—1) We are to present our bodies a 'living sacrifice' by resisting our bad passions, and by seeking, not our bodily comfort first, but the will of God and His justice. We are to present them a 'holy' fort first, but the will of God and His justice. We are to present them a 'holy' sacrifice by keeping them undefiled, by respecting them as 'temples of the Holy Ghost,' and by guarding our eyes lest they 'should see iniquity,' our ears lest they 'should hear evil, and our tongues lest they should hear evil, and our tongues lest they become what St. James calls it, 'a restless evil full of deadly poison,' (iii—8) It is indeed a deadly poison when it vomits forth curses and imprecations, or obscene speeches regarding things which the Apostle tells us should 'not even be named' amongst us. And this service is a 'reasonable' one, both because God, as our Supreme Master, has a right to our service, and because a few years of service here will ensure us an eternity of happiness hereafter.

opened to you. Let the plous practice, so strongly recommended by our Holy Father the Pope, of saying the Rosary in your families every day, be begun during this Lent, and continued for the rest of your lives. Blessed, indeed, will be the house in which the Rosary shall be recited with dayotion. house in which the Rosary shall be recited with devotion. Prepare yourselves to worthily receive the Body and Blood of the Lord, so that you may be 'reformed in the newness of your mind, that you may prove what is the good and the acceptable, and the perfect will of God.'—(Rom. xii-2) And do you, dear brethren of the clergy, increase your pastoral zeal during this 'acceptable time,' going bravely and unceasingly,like the good Shepherd, in search of the straying members of your flock. By admonitions and warnings which shall admonitions and warnings which shall have love, not bitterness, for their key note, strive to teach them their duties, and nave love, not bitterness, for their key note, strive to teach them their duties, and bring them back to God. Remind all of the obligation of complying with the precept of the Church regarding their Easter Confession and Communion and read in our churches the Canons bearing on the points. We enclose the Regulations for the ensuing Lent.

The grace of our Lord Lesse Christian

The grace of our Lord Jesus Christ be with you all. This pastoral shall be read in all the

churches of this diocese, as soon as possible after its reception by the Pastor. + C. O'BRIEN,
Abp. of Halifax.
E. F. MURPHY,

Secretary. St. Mary's, Halifax, Feast of the Chair of St. Peter at Antioch, 1884.

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I live to learn their Who've suffered for To emulate their glo And follow in the Bards, patriots, mar The nobles of all age Whose deeds crown And time's great

MAR. 22, 1884.

What I

I live to hold comm With those that ar To feel there is a un 'Twixt nature's he To profit by affliction Reap truths from fiel Grow wiser from col And fulfil each gre I live to hail that so By gifted minds fo When men shall liv. And not alone by When, man to man And every wrong th The whole world sh As Eden was of old

I live for those who
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A Little Nature says: "K store, the shop, the editorial room. Ge hine, some fresher conditions and surresays: "No. Work Breathe the same

Exercise the same partment of brain, a send for the doctor attention that is res ing money were bes the body, as regar which will give it kind and amount of it and the condition suitable for it, the work both mental would be prolonge would not be useles would behold a rac pects to any existing But ere this is real side of their coun changes. Any occua man's face the co ment is a health-de Home 1

A boy who is I mother is likely to body else. A boy his parents may ha courtesy in society. polite in spirit, an comes familiar want or courtesy. of living too much for the impression society, coveting others and caring to selves, and who w and be interested i these defects of de ter. We say to ev girl, cultivate the

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persons of weak ar we would say, Ne in the house. It It should If any of our from chronic disc liver, kidneys, or vestigate the me Bitters. It is ma remarkable cures SANITARIUM, Riverside, Throat, Lungs, full idea, 86

John Hays, Cr shoulder was so la he could not raise but by the use of Oil the pain and and although three he has not had an Names, Fa

Will be cheerfy prietors of Burd garding the many chronic diseases kidneys, revealin the possibility of incredulous. Mr. A. Fisher ays: "I take g

mending Northro Discovery and I public. I have for some time, remedies without Being recommend bottle, and must perfectly satisfac with this distres would recommen to purchase a bot am satisfied th from its use. Druggists, Dunda Cure fo

Sufferers from rheumatism wil relief or better Yellow Oil, th all painful affect

What I Live For.

- I live for those who love me,
 Whose heartsare kind and true;
 For the heaven that smiles above me,
 And awaits thy spirit too;
 For all human ties that bind me;
 For the task by God assigned me;
 For the tright hopes left behind me;
 And the good that I can do.
- I live to learn their story,
 Who've suffered for my sake,
 To emulate their glory,
 And follow in their wake:
 Bards, patriots, martyrs, sages,
 The nobles of all ages,
 Whose deeds crown history's pages,
 And time's great volume make.
- I live to hold communion
 With those that are divine;
 To feel there is a union
 'Twixt nature's heart and mine,
 To profit by affliction,
 Reap truths from fields of action,
 Grow wiser from conviction,
 And fulfil each grand design.
- I live to hall that season
 By gifted misds foretold,
 When men shall live by reason,
 And not alone by gold;
 When, man to man united,
 And every wrong thing righted.
 The whole world shall be lighted
 As Eden was of old.
- I live for those who love me
 For those who know me true;
 For the heaven that smiles above me,
 And awaits my spirit too;
 For the cause that lacks assistance;
 For the wrongs that need resistance;
 For the future in the distance,
 And the good that I can do.
 London, March, 1884. M. I

London, March, 1884.

A Little Sermon.

M. L. C.

Nature says: "Keep to-day out of the store, the shop, the lawyer's office, the editorial room. Get into you some sunshine, some fresher air and a change of conditions and surroundings." Business says: "No. Work in the same old way. Breathe the same jaded faculty or department of brain, and when the machine at last breaks down and you can't crawl, send for the doctor." If one-third the attention that is readily granted to making money were bestowed on the care of the body, as regards the nourishment the body, as regards the nourishment which will give it more strength, the kind and amount of labor best suited for it and the condition and location most suitable for it, there would be better work both mental and physical, vigor would be prolonged, men and women would not be useless at 60, and the world would behold a race superior in all respects to any existing in the known past. But ere this is realized our "wise men" must learn to live a great deal more outside of their counting rooms and ex-changes. Any occupation that puts on a man's face the color of tallow or parchment is a health-destroying business.

Home Politeness.

A boy who is polite to father and mother is likely to be polite to every body else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want or courtesy. We are all in danger of living too much for the outside world, for the impression which we make in for the impression which we make in society, coveting the good opinion of others and caring too little for the opinion of those who are in a sense a part of our-selves, and who will continue to sustain and be interested in us, notwithstanding and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

The great results which have attended the regular use of Quinine Wine, by people of delicate constitution and those affected with a general prostration of the system, speak more than all the words that we can say in its behalf. This article is a true medicine and a life giving principle—a perfect renovator of the whole system—invigorating at the same time both body and mind. Its medical properties are a febrifuge tonic and anti-perperties are a febrifuge tonic and anti-per-iodic. Small doses, frequently repeated, strengthen the pulse, create an appetite, enable you to obtain refreshing sleep, and to feel and know that every fibre and tissue of your system is being braced and renovated. In the fine Quinine Wine, prepared by Northrop & Lyman, Toronto, we have the exact tonic required; and to persons of weak and nervous constitutions we would say, Never be without a bottle in the house. It is sold by all druggists.

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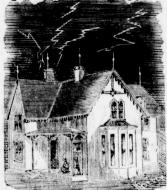
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Thro Bags—Hensall, Lucan, Exeter, Clinton, Blyth, Wingham, Lucknow and Kincardine		3 30		1	11 00	
Between Harrisburg and Fergus				200		
B. L. H. West of Stratford	5 00	1 15		8 00		6 30
T. R. West of Stratford	300	12 00				6 30
B. L. H. between Paris and Stratford		12 00			1 30	6 30
B. L. H. between Paris S. and Buffalo	5 00	12 00			2 45	0 30
G. T. R. between Stratford and Toronto	3 00	12 00		1	2 10	6 30
Georgian Bay and Lake Erie Division	5 00	12 00		11 30		0 30
St. Mary's and Stratford	5 00	12 40		8 00	11 30	6 30
Thro Bags-Goderich and Mitchell	5 00			11 30		6 30
Belton, Thorndale, (daily) Cherry Grove, St Ives	3 00		- 10	00		300
(Tuesday and Friday)		12 40				6 30
The Grove, Clinton and Seaforth				11 30		
For Great BritainThe latest hours for despatchi		-				

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are:—Mondays, at 3:20 p.m., per Cunard packet, via New York; Wednesdays, at 5 p. m., per Canadian packet, via Rimouski; Thursday, at 2:30 p.m., per Inman or White Star Line. Postage on letters, 5c. per joz.; Newspapers lc. per 2 oz.; reg. fee, 5c.
Rates of Postage on Letters between places in the Dominion, 3c. per j oz., prepaid by postage stamp; if posted unpaid, will be sent to the Dead Letter Office. Letters posted exceeding joz. in weight, and prepaid only 3c., will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, lc. per 4 oz.
Money Orders issued and paid on and from any Money Order Office in the Dominion of anada, Great Britain and Ireland, British India, Newfoundland and United States. The German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies) Victoria (Australia), New South Wales (Australia), and Tasmania.
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Great Western Railway Going East-Main Line.				-	-	
For Places East-H. & T. R., Buffalo, Boston, East-						
ern States	5 00	1 00		8 00	1 30	6 30
New York, &c. (Thro Bags)		1 00	10 30	8 00	1 30	6 30
G. T. R. East of Toronto, Kingston, Ottawa, Mon-						
treal, Quebec and Maritime Provinces		3 20	5 00	8 00		6 30
For Toronto	5, 11			8 00	1 30	6 30
For Hamilton	5 & 11	1&3 20	10 30	8 00	1 30	6 30
G. W R. Going West-Main Line.						
ThroBags-Bothwell, Glencoe,	5 00	1 15		8 00		2 45
Railway P. O. Mails for all places West of London,						
Detroit, Western States, Manitoba, &c	****	1 15		2322	12m	
Thro Bags-Windsor, Manitoba, Detroit, W'rnStates		12 45	10 30	8 00	2 45	
Thro Bags-Chatham	1.111		10 30	8 00	12m	
Mt. Brydges	5 00	1 15				6.30
Newbury	5 00	1 15			12m	
Sarnia Branch, G. W. R.						
Thro Bags-Petrolia, Sarnia, Watford and Wyom-						
ing	6 00	1 15		8 00	2 45	
Railway P. O. Mails for all places West	****	1 15			2 45	
Strathroy	60 0	1 15		8&9 30	2 45	
Canada S. R., L. & P. S., & St. Clair Branch Mails.						
Glanworth	8 30			21.22	2 45	
Wilton Grove	****	1 15		9 00		
Canada Southern East of St. Thomas, and Pt.				1		
Bruce and Orwell	8 30	1111			6 30	
Aylmer	8 30	1 15			130	6 30
C.S.R. West of St. Thomas, Essex Centre, Ridge-	0.00				2 45	
town and Amherstburg	8 30	1 15			2 45	
St. Clair Branch Railway P. O. Mails-Courtwright						
to St. Thomas, &c.,	****	1 15		1	2 45	1.144
St. Thomas		1 15		9 00	2 45	6 30
Port Stanley	8 30	1 15		1	2 45	6 30
Port Dover & L. H. Mails	5 00			8 00		
London, Huron & Bruce-All places between Lon-						
don, Wingham, Hyde Park, Clinton, Seaforth,				133 224	0.00	
White Church, Ripley, Kincardine & Lucknow.	7 00				6 30	
Ailsa Craig	7 00	12 15		.:::::	6 30	
W. G. & B. South Extension	5 00	1141	4144	11 30		1144
W., G. & B	5 00	1 90	2 30	8 00	1 30	6 30
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Wingham, Lucknow and Kincardine		3 30		1 ::::	11 00	
Between Harrisburg and Fergus	1.11	1 15		8 00		
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G. T. R. West of Stratford		12 00			****	6 30
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B. L. H. between Paris S. and Buffalo	5 00	12 00			2 45	:
G. T. R. between Stratford and Toronto	2.22	12 00		1		6 30
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Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, enriches and renews the blood, and restores its vitalizing power. It is the best known remedy for Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Boils, Tumors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatism. Neuralgia, Rheumatic Gout, General Debility, and Scrofulous Catarrh.

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anteed not to injure any fabric. sh in one hour what usually takes one day by the old way.

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D. C. McDONALD,
MANAGER.

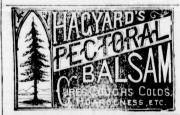
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t and rich natural resources ready to be de-ped into profitable industries. r maps and pamphlets address and mention Land Commissioner N. P. R. R., St. Paul, Minn.

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Is there a person living who ever saw a case of ague billousness, nervousness or neu-ralgia, or any disease of the stomach, liver or kidneys that Hop Bitters will not cure?

My mother says Hop Bitters is the only thing that will keep her from severe attacks of paralysis and headache. Ed. Oswego Sun.

My little sickly, puny baby, was changed into a great bouncing boy, and I was raised from a sick bed by using Hop Bitters a short time.

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Urinary Trouble, especially Bright's Disease orDiabetes as HopBitters never fail of a cure where a cure is possible I had severe attacks of gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters. They cured me in a short time.

T. R. ATTY.

Unhealthy or inactive kidneys cause gravel, Bright's disease, rheumatism, and a horde de of other serious and fatal diseases which can be prevented with Hop Bitters if taken in time.

Ludington, Mich., Feb. 2, 1879. I have sold Hop Bitters for rour years, and there is no medicine that surpasses them for bilious attacks, kidney complaints and all diseases incident to this malarial citmate. H. T. ALEXANDER.

Monroe, Mich., Sept. 25, 1875. SIRS—I have been taking Hop Bitters for inflammation of kidneys and bladder, it has done for me what four doctors failed to do—cured me. The effect of the Bitters seemed like magic to me.

GENTS-Your Hop Bitters have been of great value to me. I was laid up with typhoid for over two months, and could get no relief until I tried your Hop Bitters. To those suf-fering from debility or any one in feeble health, I cordially recommend them. J. C. STOETZEL, 638 Fulton st., Chicago, Ill.

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PENSIONS for any disability; also to for New North Nor

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R. 22, 1884.

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arl St., New York

ON TY oney on hand t period," to according to sayable at the borrower to incipal, with eso desires. oney will con-lying person-

In Memoriam.

MRS. F. L. CHERRIER.
Cease, ye winds, O! cease your discord, one
sweet singer's gone to rest;
Her rich voice, in purest cadence, swells the
chorus of the blest!
Heav'nly lyres, give forth your music; ring
ye out a pearly chime!
Chaster than the thought of angel, bright as
seraph's song sublime!
Hark! the organ's plaintive pealing chants
her requiem sadly now;
In the grand and drap'd cathedral, sorrowing
her lov'd ones bow!

Go and gaze within that household, darken'd now with gloom of woe; Her dear form has pass'd the threshold—she is far from earthly throe: Vacant is her chair for ever—none can grace it as she did!

O! her bright smile, so like sunshine, must it be for ever hid?

Ah' her life was one gold poem, silent, sweet and tender, toe:

And her death, replete with beauty—like to vision of delight, Crown'd a life of holy courage—usher'd her to glory bright; Like the gorgeous bloom of summer, making odorous the day.

Her remembrance shall be cherish'd, though her spirit's pass'd away!

Rest thee, thou dear friend, sweet singer, mother kind and spouse most true;

We will twine the cypress for thee, while we oreathe a long adleu!

Grant, O Lord, Thy peace unto her—she, our own, our friend, most dest;
Pity Thou her lone bereav'd ones—whisper unto them glad cheer!

Hamilton, Ont.



Mr. T. P. Tansey, of Branch 26. Moutreal, is prepared to furnish very fine C M. B. A. gold pins at \$1.35 each. Orders entrusted to Mr. Tansey will be promptly attended to. OFFICIAL.

Notice is hereby given to all Grand Council officers, Representatives, and Branches, that the regular session of 1884 of the Grand Council of Canada of the C. M. B. A. will be held in the city of Brantford, Ont., on the second Tuesday in

May next, opening at 9 o'clock a. m. in the hall of Branch No. 5. Sam. R. Brown, Grand Secretary. At the regular meeting of Branch No. 26, Montreal, held in their hall, 1310 St. Catherine street, on Monday evening, March 10th, the following preamble and resolutions were introduced, and unani-

mously adopted,

Whereas, This branch has learned with Whereus, This branch has learned with feelings of the most sincere regret of the affliction with which it has pleased Almighty God to visit the family of our highly respected President, Brother T. J. Finn, in the death of his mother,

Resolved, That although the deceased had attained the age of mature years, and a long at d well-spent life was crowned by

a long at d well-spent life was crowned by a christian and happy death, nevertheless, the severing of those natural ties which bind us here to those whom we love and reverence is always painful. Therefore

Resolved, That we sincerely condole with the family of the departed on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best, and in whose presence we hope to be all one day

Resolved, That the preamble and resolutions now adopted be presented to the president of this branch and published in the press.

Chatham, Ont., Feb. 7th, 1884.

Resolution of condolence at a meeting held this day: Moved by Bro. S. [A. Heffernan, seconded by Bro. W. A. Dumas,

Whereas, This Branch has learned with leep regret of the affliction with which it has pleased Divine Providence to visit he home of our esteemed brother and the home of our esteemed brother and officer, F. W. Robert, in the death of his

beloved wife,

Resolved, That we sincerely sympathize with Bro. Robert, on the affliction with ich it has pleased Almighty God to visit him, and commend our brother for onsolation to Him who orders all things

for the best,
Resolved, That the Branch show their respect for Bro. Robert by attending in a body the funeral of his wife, on Friday, the 8th inst.

Resolved, That the preamble and resolutions now adopted be presented to Bro. Robert, and published in the CATHOLIC

Dear MR. BROWN .- Branch No. 8. Chat ham, is doing well; every member seems determined to hold his place, by paying his dues and assessments promptly, and attending to his duty. Our officers are attentive to their Branch work, and all our members appreciate our good association.

Fraternally yours,
J. J. Auger,
Assistant Rec. Sec.

Prescott, Ont., March 14th, 1884. SAM. R. BROWN, Esq.—Dear Sir and SAM. R. BROWN, Esq.—Dear Sir and Bro.—At a special meeting of the members of Branch No. 16, C. M. B. A., on Tuesday, the 11th March, 1884, the following resolutions were passed, viz.—
Moved by James P. Halpin, seconded by Patrick McAuly, that the members of

Branch No. 16 turn out in a body at the funeral of our late brother, James McCar-

The pall bearers were Captain H. Vay The pail bearers were Captain H. Vay-lin, Patrick Murdock, James Owens, James Mooney, Patrick McAuly and John Gib-son. Marshall of the day, Patrick Cough-lin. Notwithstanding the very unsatis-factory weather the members turned out

about 30 strong.

Moved by John Gibson, seconded by Patrick Coughlin, Whereas, Almighty God in Hisinfinite wisdom has seen fit to remove from our midst and from a sorrowing wife and afflicted family, by death, our most worthy brother. James McCartin, late guard of Branch No. 16, C. M. B. A., a faithful and attentive member of Branch No. 16, and to his wife an affectionate husband, and to his children, ever seeking their welfare both spiritual and temporal. Therefore, be it Resolved,

And it is resolved, that our charier and

emblems be draped in mourning for the space of thirty days, in remembrance of our late brother and the loss the Branch has sustained by his decease, and further—

more,
It is resolved that a copy of these Resolutions be entered on our minutes and a copy be sent to our late brother's widow, and elso a copy sent to our official organ,

the CATHOLIC RECORD, for publication, each copy to be signed by the president and secretory of this Branch, with the seal attached.

JOHN GIBSON,

Attached.

JOHN GIBSON,
Rec. Sec. Br. 16, C. M. B. A.
P. C. MURDOCK,
President, Br. 16, C. M. B. A.
We have received a copy of the debate in Committee of the bill on "Co-operative Life Insurance" introduced by Sir Leonard Tilley, Finance Minister, and so far as we can see there is nothing in it that our

ard Tilley, Finance Minister, and so far as we can see there is nothing in it that our C. M. B. Association in Canada need object to. In fact it should be a benefit to our members in Canada. The sole object of the bill seems to be to guard against fraud; and no association that is honestly and straight forwardly conducted can object to this.

If the bill becomes law, its effect on our C. M. B. A. would be: The Grand Council of Canada would have to become incorporated within Canada; come under Government inspection; a full statement of our business and accounts would be required annually, or oftener. If these accounts are estisfactory, the Minister of Finance is empowered to exempt the Association from the operation of the Insurance Act, and to continue such exemption so long as the Association appears to be so long as the Association appears to be honestly and satisfactorily managed. The honestly and satisfactorily managed. The publication of these accounts in the Annual R-port of the Superintendent of Insurance will insure all the publicity necessary to enable the public to judge the quality of the Association. The Government accept no responsibility except that of refusing the exemption when an association appears to be badly mismanaged or tainted with fraud. The incorporation of our Council in Canada would do for all its Branches.

Should exemption from the operation of

Should exemption from the operation of the Insurance Act be refused for the above mentioned reasons, the Association would be compelled to cease doing business, or deposit the regular Life Assurance Com-panies' deposit, viz., \$50,000. Our C. M. B. A. in Canada has nothing

to fear from the passing of this bill, so long as our Council here is composed of such men as form our present Grand Council.

THE NEW YORK CATHOLIC AGENCY.

LETTERS OF APPRECIATION OF THE REAL PALMS.

From all parts of the United States and Canada, wherever I sent the Real Palms, I have been favored with letters of approval from the clergymen who received them. As I cannot print them now, I will merely give extracts from a couple from one who voices all the rest. They

VERY REV. P. P. COONEY, C. S. C.:
"New Orleans, La., March 29th, 1883.
My Dear Friend:—The Palms came all right. They gave my people great pleasure, in having the True Palms to bring nre, in having the True Palms to bring home with them.

The superiority of your Palms above all other material for Palm Sunday is beyond question. They do not crumble to pieces in a few weeks, as other materials do. They last good the whole year, thus they are a continual Preacher, in each family, of the mysteries of "Palm Sunday."

In reply to my request for permission

In reply to my request for permission to publish the foregoing, Father Cooney

writes:

"New Orleans, La., May 25th, 1883.

The "strong commendation" which you are pleased to call my few words of encouragement, you may use, with all my heart, for any purpose you choose. If they will help to spread the true, instead of bogus palms, for the edification of our people, I will rejoice. The Catholics of the United States ought to be thankful to, and encourage you, in your laudable to, and encourage you, in your laudable undertaking for the good of religion. In-stead of a bare stick after a few days, we have, in your Palms, the year round, a faithful reminder of the ceremonies and

the grand mystery of Palm Sunday.

Praying for your prosperity in time, and endless happiness in eternity,

I am your humble servant in Christ.

P. P. COONEY, C. S. C., Pastor Church of Sacred Heart.

Pastor Church of Sacred Heart."
To Thomas D. Egan, New York Catholic Agency, 42 Barclay St., N. Y.
"Mr. Thomas D. Egan originated the enterprise of supplying the Real Palms. . . . By his enterprise and industry he has made the business particularly his own, and any infringement on it would result disastrously to both the infringer and any customer who might be foolish enough to be taken in. since it would enough to be taken in, since it would take years to bring any arrangement for supplying the Palms to the perfection which Mr. Thomas D. Egan's untiring energy has made possible. Letters expressive of the utmost satisfaction, from pressive of the utmost satisfaction, from the remotest quarters of the country, have poured in upon Mr. Egan; and we recom-mend our readers who intend ordering Palms to address him, in the fullest confidence that they will have every reason to feel thoroughly satisfied. Mr. Egan has made such preparations that delay and disappointment are out of the question." —New York Freeman's Journal.

HONOR TO WHOM IT IS DUE.

To the Editor of the Times-Star: In your issue of the 11th inst., under the head of "Local Personals," is a statement which needs correcting. It is stated that one George W. Elliott, who brought to Cincinnati one thousand dollars (1,000) in cash for a well known proprietary medicine concern of Rochester, N. Y., is now the advertising manager of a patent medicine concern on the Hudson. It is the first statement which

needs correcting; of the latter I know lit-tle and care less.

During the height of the suffering caused by the raging waters, when thou-sands of fugitives were starving from sands of fugitives were starving from hunger and suffering from cold, long before the authorized call for aid was sent out by our citizens, Mr. H. H. Warner, of Rochester, N. Y., with that wholesale generosity which is characteristic of the man, telegraphed me that he had sent one thousand dollars cash and twelve hundred and fifty dollars worth of Warner's Safe Kidney and Liver Cure, the entire pro-Kidney and Liver Cure, the entire proceeds of the sale of which, together with the one thousand dollars cash, were to be given for the benefit of the sufferers, as in

lieve the wants and miseries of the sufferers. For Mr. Elliott to try and appropriate for his concern on the Hudson the thunder of a reputable house with which to rattle up a demand for his medicine, is not only unjournalistic, but decidedly unbusiness-like. If this concern on the Hudson wishes FINE DISPLAY unbusiness-like. If this concern on the Hudson wishes to reap the benefit of such magnanimity as Mr. Warner's, why don't Mr. Elliott have its proprietor donate his two thousand two hundred and fifty dollars? We dare say it would be judiciously expended, and that whatever glory and benefit there might be in such exhibition of generosity would be cheerfully given him.

I am led to make this statement from a sense of justice and right and from the fact that it is due Mr. Warner, whose libfact that it is due Mr. Wannes, fact that it is due Mr. Wannes, erality our citizens enjoyed. Yours for the right, M. Mosler.

Cincinnati, O, Feb. 27, 1884.

MARKET REPORT.

OTTAWA.

Correct report made every week for "The Catholic Record."

Spring wheat, \$1 10 to 1 15 bush.; Oats, 40c to 42c bsh; Peas, 70c to 00c bsh; Bens 1.25 to 60 bsh; Rrye. 00c to 55c bsh; Turnips, 40 to 80c bsh; Carrots, 30 to 40c bsh; Darranips, 50 to 60c bsh; Carrots, 30 to 40c bsh; Darranips, 50 to 60c bsh; Carrots, 30 to 40c bsh; Carrots, 30 to 40c bsh; Carrots, 30 to 80c; Potatoes, per bag, 55to 60c. Dressed hogs, per 100 lts., 70 to 80c; Becf, per 100 ibs., 57 to 6c;55. Butter, pails per 1b., 20 to 21c; firkins, 17 to 19c; fresh print, 22 to 25c. Hams, 14 to 15c. Eggs, fresh per doz., 24 to 30c. Chickens, per pair, 60c. Ducks, wild, per pair, 150. Geose, ech 81 to 1 00c. Turkeys, ech, 00 to \$1 50. Hides 60 to 80. Fowls, per pair, 60c. Ducks, wild, per pair, 150. Geose, ech 81 to 1 00c. Turkeys, ech, 00 to \$1 50. Hides 60 to 80. Hay, per ton, 8 50 to 8 50; Straw, per ton, 6 to 7 00. Lard, per 1b., 15 to 60c. Apples, per bbl. 2 50 to 3 50. Sheep, 40 to 4 50 each. Lambs, 7 00 to 8 00 each. Veal 9c to 10c. Mutton 9c to 10c. OTTAWA.

Sheep, 40 to 450 each. Lambs, 700 to 800 each. Veal 9c to 10c, Mutton 9c to 10c.

LONDON.

Wheat—Spring, 175 to 1 99; Deihl, ₱ 100 lbs.
1 70 to 1 80; Treadwell, 1 70 to 1 80; Clawson, 1 50 to 170; Red, 1 69 to 175. Oats, 1 05; to 1 07.

Corn, 1 30 to 1 40. Barley, 1 05 to 1 15. Peas, 1 30 to 1 40. Rye, 1 05 to 1 10. Beans, per. bush, 1 50 to 2 70. Flour—Pastry, per cwt, 3 00 to 3 25; Family, 2 75 to 3 00. Oatmeal Fine, 2 25 to 2 50; Granulated, 2 50 to 2 75. Cornmeal, 2 00 to 2 50. Shorts, ton, 18 00 to 22 00. Bran, 18 00 to 20 00. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 2 50. Shorts, ton, 18 00 to 22 00. Bran, 18 00 to 200. Hay, 8 00 to 10 00. Straw, per load, 2 00 to 2 00. Butter—pound rolls, 22, to 28c; crock, 18 to 20c; tubs, 14 to 18c. Eggs retail, 19 to 20c. Cheese, 1b, 11½ to 12c. Lard, 11 to 12c. Turnips, 30 to 40c. Turkeys, 75 to 200. Chickens, per pair, 50 to 70c. Ducks, per pair, 70 to 80c. Potatoes, per bag, 90 to 1 10. Apples, per bag, 60 to 1 00. Onions, per bushel, 60 to 80. Dressed Hogs, per cwt, 750 to 8 25. Beef, per cwt, 700 to 9 00. Mutton, per 1b, 10 to 11c. Lamb, per lb, 11 to 12c. Hops, per 160 lbs, 00 to 25c. Wood, per cord, 500 to 5 50.

LOCAL NOTICES.

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For the treatment of Asthma, Bronchitis, Catarrh, Laryngitis and Consumption in the first and second stages, and
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FALSE COMPARATIVE STATEMENTS

Are in the hands of, and used to the detriment of The Ontario Mutual Life Assurance Company, by interested rivals, showing that the Cash Surplus paid by The Ontario on a certain selected Policy is less than that paid by a rival company on a similar Policy.

ALL SUCH STATEMENTS ARE FALSE!! We give the figures of one such statement, leaving the name of the Company out for the present.

* * * * * * * Policy 13, \$2000, Ont. Mutual, Mr. Verity, Exeter, Policy issued in 1871, age 42, premium \$63.54 771, \$2000, issued in 1871, age 42, premium \$63.92. Profits paid for 1st 6 years, to Dec. 31st, 1876.

ofits	for	1877	27.64	Profits	for	1877	20.7
"			29.06			1878	
44			29.88			1879	36.6
44		1880	33.44	4		1880	36.7
		1881	35.26	"		1881	28.7
			Section 1	LL POLIT		•	
tal c	ash	profits in	11 years\$209.96	Total c	ash	profits in 11 years 8	183.2

As to the correctness of the left hand statement we have no means of knowing, but the statement on the right, as shown above, has just enough of truth in it to make its falsehood vicious and more than ordinarily misleading. The CORRECT STATEMENT OF Policy No. 771 in THE ONTARIO MUTUAL LIFE ASSURANCE COMPANY is as follows:

		146	DEE 41
surpius	for	1st 6 years paid,	\$99.41
44	**	7th year,	25.89
"	"	Sth year,	36.65
**	"	9th year,	
44	46	10th year,	
- 66		11th year,	
			-

This statement, copied from the Company's Policy Record, shows a surplus balance in favor of The Ontario of \$5.73, and to complete a fair comparison, there requires to be added interest on the surplus annually paid by The Ontario as against payments at the END OF FIVE YEAR TERMS, which will raise the surplus in favor of The Ontario to about \$37.00 on a basis of seven per cent.

The Public will please note the cunning arrangement of the right hand statement above—the \$34.48 does not include the 6th year's surplus THAT is placed opposite 1877—add the \$20.73 to the \$34.48 and you have \$55.41, the proper comparative figure as against \$54.68 on the left; then raise each surplus on the right one year and enter \$32.28 opposite 1881, and the statement is correct; note also the injustice displayed to accomplish two objects; 1st, to show a LESS THAN ACTUAL surplus paid by "The On-\$32.28 opposed 1881, and the satement is offered, not also the injusted enlipsive to accomplish two objects; 1st, to show a LESS THAN ACTUAL surplus paid by "The ONTARIO" and 2nd, that its surplus was lower throughout and rapidly DECREASING as against the INCREASING figures of its rival on the left. It is true that the surplus divided by THE ONTARIO for 1881, to individual members was less than that of the previous year; this was owing to the drop of interest on investments from eight to six per cent., over which no Company could have any control; but the annual increase has been contin us ever since that year, yet the base mission, left it at its LOWEST point—the surplus on the same Policy for 1882 was

\$35,25 and for 1883, \$36.78.

\$35.25 and for 1883, \$36.78.

It appears that in proportion as a Company becomes popular, interested rivals endeavour to stem the tide of its popularity by misrepresentation; such unjust tactics usually end, as they very properly should, to the disadvantage of the villifier: "THE ONTARIO MUTUAL has nothing to fear from a fair, honest comparison with the result of any Life Assurance Company doing business in Canada, or ELSEWHERE: "THE ONTARIO" is the People's Company of Canada, its business conducted entirely in the interest of its policy holders, and on this Line has paid larger surplus to its Policy Holders than any other Company doing business in Canada since its organization: There are good reasons for this, of which the following form a part:

1st—No other Company of its age doing business in Canada has had so low a death rate ratio death rate ratio

2ND—All other Canadian Companies pay their Stockholders more money than their paid-up Stock Capital brings in to the Company.

3RD—No other Canadian Company places ALL declared dividends to the credit of its Policy Holders, large shares being placed to the credit of stockholders by all the Consequently no other Company has done, can or is likely to do as well for its Policy Holders as The Ontario Mutual Life Assurance Company.

In future issues of this paper will appear a few Practical Results of the Purely Mutual Principle as applied to Life Assurance by The Ontario.

WILLIAM HENDRY.

Manager.

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s an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS. COUGHS, colds, 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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Waterloo, March, 1884.

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ments th tern Hou N. Wi 136 D

SILVER JUBI

St. Joseph's 19th in Sarnia Jubilee of the Rev. Father
Bishop Walsh with the previous ev
High Mass w Bayard, Sarnis Girard of Belle Jos. Molphy, o Rev. Fr. Feron as master of cen there were al Walsh; the Rev the Rev. Dean E. Van Lawe Meder, Marine St. Thomas: R Rev. M. J. Ti Colovin, Port I ley, Wyoming; Lambillotte's F dered by the cl After the operached a moderate of the operached a moderate of the operached and head of the operached operached on the operached operached on the operached operached operached on the operached operached operached on the operached o

lows: We celebrate

the beautiful f

have also come

anniversary of Bayard to the occupied a mos designs of Go man's salvatio came down fro kind, and con woman. He car to be our teach not only to sandividual, but sanctify the f he entered into Our divine Sav of family life. stone of civil s is to the tree, a the stream that to the state and former receive fore, wished to ing it in the H Christian life, the Holy Fam exercised the Child Jesus, an over the Blesse trust was that care and guard ures which Goo His Incarnate Virgin, and wi holy Saint di Herod threate Child Saint J Egypt. When St. Joseph re Holy Family. Nazareth he la Mary. He to willingly for t and in this re-time a model of discharge of Joseph was al hidden lifelived in the pr deemer. He piness of daily with Him. A honor and glo presence as the of St. Joseph one of habitus exercise of Another virtu the life of St humility. Al less effaced hir

peared from si he succeed in that he is but gospel narrat great saint wa acter of his life the extreme He had the ha for all time leath. His there any offi similar to that plied, there is priest. This i personage in t As St. Joseph the person of lic priests exe

course, so no voice of the p

real and mys Standing on pronounces th voice of Aaro

In the Bles